



Full text of "The Hebrews in America"

[See other formats](#)

a5 Q^

^ .« 5:) ■°. <5,

9d ■'o V-* o,"?- o * ^^ -4 oEy

.4 °^

'='^^-^^*''-*' ^&'r\,^^

%•> " J'/, ^

■^d

i?"-^

#' *^ '•.

?*" ' ^ ^ I %^*°° ^ ^

\\^^' :^\\MW/A' -.^^^v

.^^

.«0. -^

A,

^'-:''' /.^i:^' ^% <?^^J^^'% 0°^;^^. % *• ^^

'^^l

\> » ^ * 0

- '^0^ ^ SIR ^0 " ^ ^!M - '^ ^!fe - ■

.^^

V

.^^ . V

^0., •'„, X

THE

Hebrews in America.

A SERIES OF HISTORICAL AND
BIOGRAPHICAL SKETCHES.

^

BY

ISAAC MARKENS.

of*

/

F

^

(

■UBLISHED BY THE AUTHOR,

No. 234 Broadway, .

NEW YORK.
1888.

Copyrighted, 1888,

BY

ISAAC MARKENS.

^<r0

CONTENTS.

PAGE.

Preface v

Historical i

In the Army and Navy 126

In Commercial Life 139

In Public Office . 174

Biographical 196

In the Pulpit 275

Institutions and Associations 309

Addenda ' 335

Index , , . . 347

PREFACE.

THE design of this volume is to show the degree of prominence and influence attained by the Hebrews of the United States. The preparation of the work was undertaken at the suggestion of the numerous readers of a less elaborate series of sketches upon the same subject which appeared in the " New York Mail and Express " about one year since. In the course of his earlier researches the author brought to light a vast amount of interesting material regarding the Hebrews in this country, the publication of which, in the secular press was, for obvious reasons, found impracticable. The material then secured, which has been supplemented by further investigation, constitutes the present volume. In preparing this work the author has consulted various State and Municipal histories and the collections of various Historical Societies, including " Colonial History of New York," " Westcott's Philadelphia," " Historical Collections of Rhode Island," " Daly's Jewish Settlements in North America," " Steven's History of Georgia," "Historical Collections of Georgia," ""Arnold's

VI PREFACE.

History of Rhode Island," " Historical Collections of Rhode Island," Rosenbach's "Jews of Philadelphia, prior to 1800," New York newspapers of the last century, Valentine's " Manual of the City of New York," " Legislative Records of Maryland," and files of the various Hebrew periodicals and newspapers published during the past forty years. Besides this, the author has put himself in correspondence with prominent gentlemen in the principal cities with a view of securing data pertaining to the early settlements, the organization of synagogues and the biographies of persons of note, from most of whom valuable information has been secured. It is to be regretted, however, that repeated requests for important material have been peremptorily declined in some instances and ignored in others.

The writer desires to tender his acknowledgments to the following gentlemen, who have kindly complied with requests for material and otherwise aided in the preparation of this volume : Rev. Drs. Berkowitz, of Mobile ; Bloch, of Portland, Oregon ; Felsenthal, of Chicago ; Grossman, of Detroit ; Landsberg, of Rochester, N. Y. ; Machol, of Cleveland ; Mendes, of Savannah ; Naumburg, of Pittsburg ; Stern, of Washington, D. C. ; Wintner, of Brooklyn ; Wise, of Cincinnati, and Messrs. Hyman Blum, S. N. Carvalho, Max Cohen, Daniel P. Hays, Myer S. Isaacs, P. J. Joachimsen, Isidore Osorio, Benjamin F. Peixotto and Willy Salomon, of New York ; Paul Weil, of New Haven ; William B. Hacken-

PREFACE. VII

burg, of Philadelphia ; Joseph Abraham, Jacob Ezekiel and Lewis Seasongood, of Cincinnati ; H. Krakauer, of Boston ; Samuel Evans, of Columbia, Penn. ; A. Weill, of Wilmington, N. C. ; Sol Marx, of New Orleans ; C. B. Feibleman, of Indianapolis ; William Horgan, of Memphis ; Nathaniel Levin, of Charleston ; Rev. Uzal Condit, Easton, Penn. ; L. C. Levy, Augusta, Ga. The biographical sketch of Isidor Bush, Esq., of St. Louis, is partly taken from the United States Encyclopedia.

I. M.

New York, April, 1888,

HISTORICAL

MARVELOUS prosperity and steady progress mark the history of the Hebrews in the United States. In every department of commercial and intellectual activity they are continually making headway. Subjected to no restrictions and accorded the privilege enjoyed by all citizens of the Republic, they are enjoying unexampled prosperity. With a population of only 400,000 in the entire country, of which number 125,000 are credited to New York, the Hebrews have made themselves felt throughout the land to an extent far greater than any other like number of people. Not only have they shown surprising growth and amassed immense fortunes, but they are recognized as among the most useful of our citizens. Enterprising and foremost in all public movements looking to the welfare of the entire community, patriotic and law-abiding, cosmopolitan in their charities, and permitting none of their own people to become a burden on the State or city, their presence is welcomed and their power is extending year after year. Close observers of the times are of the opinion that within half a century the Hebrews of this country will control the balance of trade. This appears quite likely if the recent increase in population is maintained. During the year 1886 over 30,000 Hebrew

2 THE HEBREWS IN AMERICA.

emigrants were landed in New York, of whom more than two-thirds remained there. During the six years previous, upwards of 55,000 came from Russia, Poland, Germany and Roumania, 14,000 being landed in the United States from 1881 to 1886. There are no indications that this influx will be soon checked. On the contrary, Hon. Benjamin F. Peixotto, our late consul to Roumania, estimates that by the end of the second decade of the coming century Russia will have driven at least half of her 2,500,000 Hebrews to this country, and other countries where Draconic laws and insensate persecution are hardly less terrible, will contribute proportionately. Over 50,000 are already settled on the Western plains. Inasmuch as the great majority of the most prosperous Hebrew merchants of to-day landed on these shores under conditions not dissimilar to the later comers, it is reasonable to expect that the latter will experience equal progression. The story of the Hebrews in this country, which dates back 235 years, forms an interesting chapter. The conditions under which they first came here, the manner of men composing the early colonists, what they have accomplished in the commercial and intellectual world, what part

they have taken in the affairs of the nation, the extent of their charities, their remarkable accumulation of wealth, and how they already control numerous branches of business, is shown in the following pages.

NEW YORK.

The expulsion of the Hebrews from Spain and Portugal, beginning in the year 1492, caused many to seek refuge in Holland. In 1624, the Dutch having secured a foothold in Brazil, numbers of Hebrews found their way to that country.

THE HEBREWS IN AMERICA. 3

The formation of the West India Company of Amsterdam in 1638, which had for its object the opening up of trade with Brazil, was followed by a large emigration of Hebrews to that country, 600 having left Amsterdam in the autumn of 1642 alone. Moses Raphael de Aguilar and Isaac Aboab accompanied the latter. Numerous congregations were organized in Brazil. While the Hebrews in Mexico, Lima and Carthagena were subjected to indignities similar to those experienced in the Old World, Brazil, Dr. Kayserling says, was the only portion of the New World where they were not burned at the stake. In the City of Mexico, according to the same authority, the celebration of the Passover, in 1554, had been marked by the erection of large tribunes and eighty unfortunate Judaizers died at the stake, amid festive music, the ringing of bells and the wild rejoicings of the populace. The restoration of Portuguese power in Brazil led to the removal of many of the Hebrews from that country, and in 1654 a party of twenty-seven men, women and children set sail from the port of Cape St. Ann, near Bahia, Brazil, on board the barque St. Catarina, commanded by Jaques De La Motthe, bound for New Amsterdam. The party included Abram De Lucena, David Israel, Moses Ambrasias, Abram De La Simon, Salvator D'Andrada, Joseph De Costa, David Fiera, Jacob Barsunson, Jacob C. Henrique, Isaac Mesa and Isaac Levy. On their arrival at their destination their baggage was seized and sold at public auction as payment for their passage. The amount thus realized was insufficient to defray the charges and Israel and Ambrasias were arrested and held as hostages until the full amount was liquidated.

The official record of this transaction shows that an

4 THE HEBREWS IN AMERICA.

" extraordinary meeting of the Dutch magnates was con-

vened at the City Hall on Wednesday, September 16, 1654, to consider Captain De La Motthe's complaint, at which were present : ' The Heeren,' Arent Van Hatten, M. Krigier, P. L. Van Dergrist, Peter Wolfertsen, Oloff Stevenson and Cornelius Van Trenhoven." The defendants are recorded as " David Israel and the other Jews." The session was held to consider " the ballance of the payment of the passage of the said Jews, for which each is bound in solidiim," and the minutes further read that " whereas, their goods sold thus far by residue do not amount to the payment of their obligation, it is therefore requested that one or two of the said Jews be taken as principal, which according to the aforesaid obligation cannot be refused. Therefore, he hath taken David Israel and Moses Ambrasias as principal debtors for the remaining ballance, with request that the same be placed in confinement until the account be paid. The Court having weighed the petition of the plaintiff and seen the obligation, wherein each is bound in solidum for the full payment, have consented to the plaintiff's request to place the aforesaid defendants under Civil arrest, namely, with the provost-marshal, until they shall have made satisfaction ; provided, that De La Motthe shall provisionally answer for the board, which is fixed at sixteen stivers per diem for each person, and it is ordered that for this purpose forty to fifty guilders proceeding from the goods sold shall remain in the hands of the Secretary, together with the expense of this special court. Done in New Amsterdam, New Netherland."

The arrival of the first Hebrew colony excited the wrath of Peter Stuyvesant, the Dutch Governor, who notified his Government of their presence and suggested that " none

THE HEBREWS IN AMERICA. 5

of the Jewish nation be permitted to infest New Netherland." The home authorities, however, took a different view of the matter and the testy Governor was informed that their proposed exclusion from New Amsterdam was " inconsistent with reason and justice." This decision is presumed to have been in a measure, owing to the fact that several Hebrews were directors of the West India Company. Incensed at Stuyvesant's unwarranted assumption of authority, an act was passed permitting the Hebrews to reside and trade in New Netherland, so long as they cared for the poor of their race.

In 1655, D'Andrada having expressed a desire to purchase a house and lot, objection was raised as to the competency of Hebrews to hold real estate and his application to the Governor and Council was denied. During the same year, De Lucena applied for permission to prepare a burial ground for Hebrews. This too, was refused on the ground that there

was " no need for it." The death of one of his co-religionists a few months later, caused a revocation of this decision.

It was also during the same year that Abram De La Simon was in the meshes of the law for a violation of the Sabbath. His offense being brought to the attention of the authorities, "The Heeren," Allart Anthon, Oloff Stevenson, Cornelius Van Trenhoven, Johannes Verbrugge, Johannes Nevius, Johannes de Peyster, Jacob Striker and Jan Vinge, proceeded on Monday, March first, to deliberate what punishment should be meted out to the offender. Here is the official entry of this episode :

Cornelius Von Trenhoven, in quality of Sheriff of this City, Plaintiff, vs. Abram De La Simon, a Jew, Defendant.

Plaintiff, rendering his demand in writing, says that the defendant hath kept his store open during the sermon and sold by retail, as

6 THE HEBREWS IN AMERICA.

proved by affidavit. Concluding, therefore, that he shall be deprived of his trade and condemned in a fine of six hundred guilders, and the charge having been read, and he, not understanding the same, it was ordered that copy tloereof, be given him to answer the same before next Court day.

Stuyvesant appears, by Colonial records, to have been engaged in frequent correspondence with Amsterdam relative to the status of the Hebrew settlers, and was involved in numerous quarrels on their account. Jacob Barsunson and Asser Levy, for expressing an unwillingness to " stand guard," and a readiness to pay a fine in consideration of their exemption from military duty, were notified to depart at once. On August 28, 1654, eight months previous to this episode, Stuyvesant and his colleagues decided that " the captains and officers of the trainbands of this City, having asked the Director-General and Council, whether the Jewish people, who reside in this city, should also train and mount guard with the citizens' bands, this was taken into consideration and deliberated upon. First, the disgust and unwillingness of these trainbands to be associated with the aforesaid nation, and to be on guard with them in the same guard-house, and on the other side, that the said nation was not admitted of account among the citizens, as regards trainbands or common citizens' guards, neither in the illustrious city of Amsterdam, nor (to knowledge) in any city in the Netherland, but in order that the said nation may pay a tax, for their freedom in that respect, it is directed by the Director-General and Council, to prevent further discontent that the aforesaid nation shall, according to the usages of the

renowned city of Amsterdam, remain exempt from the general training and guard duty, on condition that each male

THE HEBREWS IN AMERICA. 7

person over sixteen and under sixty years, contribute for the aforesaid freedom towards the relief of the general municipal tax, sixty-five stivers [equal to \$1.20 gold] every month,"

Abram de Lucena and others, on November 29, 1655, wishing to extend their field of operations, addressed a petition to the "Honorable Worshipful Director-General and Council of New Netherland" for permission to trade in other directions. Their address "shows, with due reverence, Abraham de Lucena, Salvador D'Andrada and Jacob Coen, residing in this city, that under date of 15th of February, 1655, they petitioned through the honorable Lords Directors of the Incorporated West India Company, Masters and Patroons of this province, for permission and consent to travel, reside and trade like the other inhabitants and enjoy the same liberty. They request, therefore, respectfully, that your Noble Worships will not prevent or hinder them herein, but will allow and consent that they may with other inhabitants of this province, travel to and trade on the South River of New Netherland, at Fort Orange and other places situated within the jurisdiction of this Government of New Netherland." Stuyvesant's opinion was that "the petition is to be denied for weighty reasons." Nicasuss de Sille's decision was that he "did not like to act herein contrary to the orders of the Lords Directors, but that at present, as they have put on board ship goods for the South River, permission might be given them and further orders in answer to the Lords Directors should be awaited." One Lamon-tagne's, a third member of the Council, reply was, that "for weighty reasons the petition is denied." Cornelius Van Trenhoven believed that "to grant the petition of the Jews for permission to go to the South River at Fort Orange,

8 THE HEBREWS IN AMERICA.

although the Noble Lords Mayors had allowed this Nation to live and trade in New Netherland, is nevertheless very injurious to the community and population of this place, and therefore the petition must be denied for the coming winter, and ample report made thereon to the Lords Directors, to say also that for this time a young man of that nation may be allowed to go to the South River with some goods without establishing thereby a precedent."

Stuyvesant's persistent hostility led to the removal of

many Hebrews to other localities, while the Directors at Amsterdam took occasion to remind him of the privileges they had accorded them and his refusal to comply. " We have observed with displeasure," was the language of one of these rebukes, " that, contrary to our concessions granted on July 15, 1655, to the Jews or Portuguese nation, you have forbidden them to trade to Fort Orange and to the South River, or to purchase real estate which is here allowed without any difficulty. The Jews or Portuguese nation are not, however, to be at liberty to exercise any handicraft or to keep any open retail store which they cannot do in this city, [Amsterdam]. But they shall pursue, peaceably and quietly, their commerce as aforesaid and be at liberty to exercise their religious worship within their houses." Thereupon, one Asser Levy, a former burgher in Amsterdam, and Salvator D'Andrada, made application for the rights of citizenship. The petition was denied, but the decision was subsequently reversed by the authorities in Amsterdam.

In 1665 the authorities levied an assessment upon each citizen, to be paid weekly, in order to quarter 100 soldiers. Asser Levy's contribution for that purpose was fixed at two florins. David Frere, a co-religionist, during

THE HEBREWS IN AMERICA. 9

the same year, was " charged with removing from the Baihff's house, contrary to express prohibition, a certain chest which was brought by order to the BaiHff's house, in order to obtain five beavers due him." The penalty imposed upon Frere was the confiscation of the beavers, a pubHc whipping at the stake and banishment, together with a fine of 800 guilders, with cost of suits and imprisonment until the fine was paid. Asser Levy, whose name frequently appears in the records of Colonial times, soon acquired, evidently with an eye to business, title to a house on " Hoogh Straat," the first house within the city gates, which had been for some time used as an inn, and was the resort of the country people entering the town from Long Island. These people he intercepted, no doubt with profitable results. There he lived for some years, his family removing to Long Island on his decease in 1682. That the credit system was in vogue in those days, and that Levy conducted his business upon that plan, is shown by the following transcript of the proceedings at a Court of " Schout and Burgomasters held September 11, 1673 :

Asser Levy appears as plaintiff against Edward Smith, defendant. Plaintiff demands from the defendant the sum of 125 florins, the balance of account for trusted goods. Defendant's wife appears in court, admits the debt, but requests a little delay, as her husband is

on his return home. The worshipful Court orders that the goods now in the defendant's house shall be delivered into the hands of the plaintiff, so that they may not be diminished, and there remain until further orders from the Court.

In 1674 the name of Mary Jacobs appears in the list of property holders on Pearl Street, between Broad and Whitehall, the value of the property being estimated at \$1,000. In 1664 the city boundary was defined by stockades in the

10 THE HEBREWS IN AMERICA.

vicinity of the present Wall Street, and among the inhabitants residing close by was one Henry Brazier, who from the names of his three sons, Abraham, Isaac and Jacob, is presumed to have been a Hebrew, while Jacob Israel owned property on William Street, near the present Hanover Square.

Little progress was made by the Hebrews remaining in New Amsterdam after the withdrawal of the Dutch in 1664, and numerous restrictions imposed by the English Governors checked their growth. In 1685 Saul Brown, subsequently a prominent merchant and minister of the synagogue, was not allowed to trade at retail. Two years before a provision was incorporated in the charter restricting its religious privileges to those "professing faith in God by Jesus Christ," and when, therefore, the Hebrews in 1685 petitioned for liberty to exercise their religion, answer was returned that "no public worship is tolerated by act of Assembly but to those that profess faith in Christ."

In 1695 a temporary synagogue was established in Beaver Street, near Broadway, and twenty families held regular services under the direction of Mr. Brown.

In 1703 we find enrolled among the inhabitants the names of Joseph Isaacs, with a household of "one female, four children, and four negroes," while Messrs. Solomons are credited with two females and two children to one household, and one female and two children to another.

Lord Bellamont at this time, appears to have entertained a high opinion of the judgment of one Simon Bonave, in one respect at least, for in transmitting a report to the Lords of Trade respecting the capture of a band of pirates near Boston, together with their booty, his Lordship encloses the deposition of "Bonave, a Jew," who "understanding

Jewells well," he had employed for the purpose of appraising a lot which he admits he " at first sight thought were valued at i^10,000, but upon Bonave's inspection proved to be counterfeit."

The prosperous condition of some of the Hebrew colonists at this period is attested by a report of Lord Bellamont, who in October, 1700, advised the English Government that he had experienced much trouble in the method he had adopted of paying the soldiers' subsistence in money weekly." The merchants of the town, he complained, finding that they were forced to take money and draw bills on the agent in London, had combined together to " traverse him " all they could. At first they lowered the exchange of the money considerably, and what he claims was still worse " would advance no money whatever on his orders " so that " were it not for one Dutch merchant and two or three Jews that had lent me money I should have been undone."

In the early part of the Eighteenth Century Abram De Lucena and Louis Gomez were engaged in the shipping business with the West India Islands, and attracted attention by heavy exportation of wheat to Lisbon.

Abram De Lucena addressed a petition to Governor Hunter in 1710 for exemption from certain duties on account of his office in the synagogue. It read that " your petitioner's predecessors. Ministers of the Jewish nation, residing at the city of New York, by reason of their ministerial functions have from time to time been exempted by ye Government in New York from bearing any office, civil or military, within this city, but likewise been excused from several duties and services incumbent upon the inhabitants of this city. Wherefore your petitioner most humbly begs your

12 THE HEBREWS IN AMERICA.

Excellency's care of him (in consideration of his ministerial functions) that he may likewise be excused from all such offices, duties and services and be allowed the like privilege and advantage within this city as have formerly been granted to his said predecessors, his ministers aforesaid." The petition is endorsed, " Read in council, and referred to Capt. Walters and Mr. Mompessen to examine and make their report."

Moses Levy, recognizing the value of printer's ink, announces in the columns of the New York "Gazette" on Monday, April 14, 1726, that he wishes to dispose of " a house in the town of Rye, with about sixty or seventy acres of upland and about five acres of meadow, together with part of mansion, formerly belonging to John Heward and now to

Moses Levy, in New York, or any part thereof, on reasonable terms to any person that has a mind to purchase the same." He adds that he may be found " over against the Post-office." In the same newspaper, in June, 1728, appears this advertisement :

Whereas, a scandalous report is spread abroad by some malicious persons that Asher Levy of London, merchant, is greatly indebted to sundry persons in this city, which report is entirely groundless. However, if any person has any just demand on the said Asher Levy the same shall be duly paid by Nathan Levy,

Whether the circulation of this malicious report in any wise affected the credit or standing of the advertiser does not transpire. At all events announcement is made, four months later, through the same medium, that " all persons that have had any dealings with Nathan Levy of this city, merchant, are desired to come and settle their accounts with him, he designing to depart this province in two months at farthest."

THE HEBREWS IN AMERICA. 13

Louis Gomez's queer occupation appears by the following advertisement, published March 3, 1729:

Louis Gomez Hath brought a Parcel of very fine Pier Glasses with fine brass arms. Gold framed, Japanned Walnut and Olive Frames. He is likewise in readiness to new Quicksilver and take the stain out of Old Looking Glasses, which will render them as good as ever. He also undertakes to square Diamond, cut and polish all looking glasses and converts them to the best use. All of which he performs at reasonable charge.

During the administration of Gov. Clinton, in 1749, a riot broke out in New York, which, according to the language used in the Governor's report to London, was directed "against a Jew and his wife," whose names are not given. These unfortunates, the Governor said, had but recently arrived from Holland, where they had lived in handsome style, "even to keeping their coach," but had been reduced by misfortune. A Mr. Delancey appears to have been the leader in the assault, and he with several others, " with their faces blackened, and otherwise disguised, smashed all the windows, broke open the door, tore everything to pieces." The outcome appears to have been more satisfactory to several members of the Bar than to the unfortunate Hebrew, for Gov. Clinton avers that "the Jew was advised to go to Mr. Murray, the Attorney, for his opinion, who took a fee, and advised him not to take up the case, as the persons concerned were related to the principal people of the town. Mr,

Chambers advised the like and told him he would be ruined if he proceeded against them. Mr. Smith advised the same."

As showing the degree of affluence attained by some of the Hebrews of New York, one hundred and twenty years ago, it is interesting to read in a newspaper bearing date March 30, 1767, an announcement by Moses M. Hays, of a

14 THE HEBREWS IN AMERICA.

robbery committed at the house of Mrs. Rebecca Hays, where burglars secured, among othes articles, " a silver tankard, large silver punch bowl, sugar castor, round salts with feet, salver, tea-pot and pan, tea-tongs and tea-spoons, table-spoons, coffee-pot and pair of diamond earrings," for the recovery of which a reward of ;!^io was offered. In 1775 Solomon Simson owned two houses and lots in Oyster Bay, Long Island.

Prior to the Revolution the New York Hebrews were already successful and wealthy merchants. Hayman Levy, owned most of the houses on Duke Street, now Beaver Street. His principal business was in furs, in which he traded largely with the Indians. A local historian claims that he not only was beloved by the Red man but was " actually worshipped by them." One of his advertisements in 1773 announces the fact that he "has on sale, black and white wampum, the best northern beaver, old coast beaver, raccoons, dressed martin skins and deer leather, both Indian dressed and in the hair." Two men who became eminent in the history of New York found employment with Mr. Levy when mere lads. One was John Jacob Astor, whose first experience in the fur trade was acquired while in Mr. Levy's house as a stripling. The other was Nicholas Low, the celebrated merchant, who served as Mr. Levy's clerk for some years and then embarked upon his mercantile career with one hogshead of rum purchased from his former employer, who encouraged and rendered him substantial assistance.

During the French and Indian War, Isaac Myers notified the citizens of New York of his intention of going to the seat of war in the capacity of Captain of " Battoe-Men," and extended an invitation to those who desired to enter that ser-

THE HEBREWS IN AMERICA. 1\$

vice under him, to report as soon as possible at his house, " at the Rising Sun." This period was doubtless one of activity and profit for Hayman Levy. That enterprising merchant, during his business career, kept his name con-

stantly before the public by liberal advertising. His readiness to furnish supplies to the troops in war times is shown in the announcement of a large stock of " English shoes and pumps, for officers, English and New York shoes for soldiers, likewise camp equipage, such as tents of best Ravens duck, kettles, kanteens and tents, sufficient for twelve regiments." A competitor was found in Emanuel Abrahams, a dealer in Indian goods in Stone Street, and Maurice Josephson, a dealer in " Broadcloths, Threads, Bed Ticks and sundry other articles," whose store was at Slip Market. Judah Hays, who dealt in " Broadcloths, velvets, linens and sundry other goods, too tedious to mention," entertained his customers at the corner of Stone and Broad Streets. Samuel Judah's supply of goods was of a decidedly miscellaneous character, and consisted, according to his advertisement in the New York " Gazette," of " Callicoes, Chintz, Bombazeens, Sattins, Blunderbusses, Cannon balls. Regimental Shoe buckles and buttons, perfumery, etc." The result of the competition in those days, which was undoubtedly keen, and probably, at times, overstepped the limits of propriety, may be seen by an examination of the newspapers of the day, one of which, on September 5, 1756, published this notice signed by Solomon Hays:

There has been several scandalous Jews, trying to hurt my character and credit, as they have done already. This is, therefore, to give public notice that if any person will give me intelligence who they are and where they are, they shall have 100 Pistoles reward.

16 THE HEBREWS IN AMERICA.

A few years later Moses Hays advertises " West India and New York Rum with Molasses " at his store near the Fly Market ; and Uriah Hendricks offers at his establishment in Broad Street, near the Exchange : " Pepper in bales, likewise the very best of Russia and Ravens duck, extreme cheap," and he further reminds the public that "a few tickets for the State Lottery are daily expected, and that schemes may be seen at aforesaid store."

Hayman Levy met with severe losses during the great fire of 1776, when most of his property was swept away. He died about 1790, and his wife (formerly a Miss Slowey) followed him a few years later. He was considered one of the most upright and enterprising merchants in New York during the last century.

The marriage of the Rev. Gershom M. Seixas, on November I, 1789, is thus publicly announced in the New York "Journal" of the following day: "Married yesterday, the Rev. Gershom Seixas to Miss Manuel, a lady endowed with

every qualification necessary to render the connubial state happy."

Uriah Hendricks, whose name is so frequently mentioned in the early history of New York, was a native of Amsterdam, and reached New York early in the Eighteenth Century. He was prominently identified with Hebrew affairs and commercial enterprises, and died September 27, 1798. Aaron Hendricks, his father, died in 1771, and Esther, his wife, died in 1775. Harmon, son of Uriah and Esther Hendricks, was born in December, 1767, and on June 4, 1800, he married Frances, daughter of Joshua and Brandly Isaacs, the ceremony being performed by the Rev. Mr. Seixas. Harmon Hendricks, in 1813, started the Soho copper rolling mills

THE HEBREWS IN AMERICA. 1/

at Belleville, N. J., now known as the Belleville Copper Mills, and was engaged in the metal business with his brother-in-law, Solomon I. Isaacs, up to the time of his death in 1837. During the war of 1812, when Congress called for a loan of \$16,000,000, Harmon Hendricks was a subscriber to the amount of \$40,000. His three sons, Uriah, Montague and Henry, succeeded him. Their combined fortunes amounted to \$3,000,000. Much of the wealth of the former generations was due to their ability to import largely of Chili ores on credits ranging from six months to one year. The old firm were likewise in close business relations with the great Boston house of Hemingway & Co. The present Hendricks firm engaged in the metal business, which is the most extensive in the country in that line, and the oldest Hebrew business concern in the United States in any branch, is composed of Joshua, Edmund, Francis and Harmon Washington, all sons of Uriah Hendricks, the second, who was the father of sixteen children. The surviving male descendant of Henry Hendricks is Dr. A. T. Hendricks, and of Montague Hendricks the living male descendants are Mortimer, Harmon, Albert and Charles. In the New York directory, a century ago, are found the names of Uriah Hendricks, ironmonger, No. 43 Hanover Street; A. Isaac, tailor, No. 3 Princess Street; Joshua Isaac, merchant, No. 8 Water Street; Benjamin Jacobs, merchant. No. 10 Duke Street; Lyon Jonas, furrier. No. 21 Broad Street; Raymon Levy, merchant, No. 7 Duke Street; Philip and Jacob Marks, merchants, No. 16 Dock Street, and Solomon Simpson, No. 31 Broad Street.

The first Hebrew congregation in New York, and which was the first in this country, is known as Shearithk

1 8 THE HEBREWS IN AMERICA.

Israel (Remnant of Israel), and was organized in 1680, twenty-six years after the Hebrew colonists first reached Manhattan Island. The minutes of the congregation for the most remote period were recorded in 1728, and are written in Spanish and English. They are dated Tishri the 20th, 5489-1728. Prior to the erection of a regular synagogue, services took place in a frame building in Mill Street, about one hundred feet east of the lot on which the congregation built their first synagogue in 1729. The consecration of this building took place on the eve of the Seventh day of Pesach, or Passover, in 1730. The members of the congregation at this time were : Moses Gomez, Parnass ; Daniel Gomez, Adjunte ; Benjamin Mendez Pacheco, Abraham R. Riviera, Mordecai Gomez, Nathan Levy, Isaac D. Medena, Joseph Nunez, Dr. Nunez de Costa, Abraham Isaacs, Baruch Judah, Jacob Franks and Moses Gomez, Jr. Eleven years later the membership was increased by J. Myers Cohen, David Gomez, R. Rodriguez, Judah Hays, Judah Mears and Solomon Hays. It was resolved at this time that the management of the synagogue should be vested in the Parnass and two Hataniin. In 1741 the congregation determined upon the election of two Parnassin, one to serve from Rosh Hoshonah to Pesach, and one from Pesach to Rosh Hoshonah. This method continued in force for twenty years, when one Parnass, as originally existed, was again substituted until 1776 when Hayman Levy was requested to act in giving out the Metzvath in the synagogue. The records of the congregation covering the period of the Revolution are missing, but it is known that among the members who left for Philadelphia soon after the breaking out of hostilities were : Isaac Moses, Hayman

THE HEBREWS IN AMERICA. 19

Levy, Benjamin Seixas, Simon Nathan, Moses Gomez, Jr., Solomon M. Cohen, Myer Cohen, Asher Myers, Eleazer Myers, Solomon Maruche, David Gomez, Jr., Matthias Gomez, Samuel Judah. The three last named died during their residence in Philadelphia. On the evacuation of New York by the British, in 1783, the refugees returned from Philadelphia, and at a meeting of the congregation called by Hayman Levy, the year following, these resolutions were adopted :

Whereas, Mr. Alexander Zunz, late Parnass of the Congregation, did on Saturday last resign his office publicly in the Synagogue, having only accepted that office until this place should be evacuated; therefore, be it resolved that Hayman Levy do act as Parnass until proper officers shall be elected, and that he exercise the same

power as a Parnass formerly did according to the Constitution. Resolved, that an address be presented to his Excellency, Governor George Clinton, and that Messrs. Hayman Levy, Myer Myers and Isaac Moses sign and present the same in behalf of this Congregation.

At the same meeting Jacob Cohen was designated to officiate as Hazan until the return of the Rev. Mr. Seixas. The congregation continued to worship in the same building until 1817, when the synagogue was demolished and one of stone erected in its place. The dimensions of this were thirty-six by fifty-eight feet. The consecration took place on the eve of Shabat Hagadol, in 1818, the congregation worshipping in the interim in a room in an engine-house on Beaver Street next to Broad.

Disisoway, the author of "Earliest Churches in New York" says that his earliest impressions are scenes connected with this synagogue," the venerable Rabbi reading out of the Book of Law, his splendid robes of office, the long flowing beard,

20 THE HEBREWS IN AMERICA.

the men with their silk scarfs, the females latticed in the gallery and the whole congregation chanting aloud in Hebrew, were sights and sounds to leave lasting remembrance upon the youthful mind.

During the prevalence of the yellow fever in 1822, service was performed in a school-house corner of Henry and Oliver Streets. In the spring of 1833, the property in Mill and Beaver Streets was sold, but the materials of the old synagogue having been reserved by the Trustees, were as far as possible, used in the erection of a place of worship in Crosby Street, which was consecrated on the eve of the first day of Shebuot 1833-1834. The congregation worshipped in the meanwhile in a large room fitted up for that purpose, over the New York Dispensary, corner of White and Centre Streets, which, without interruption, has ever since been used by various congregations as a temporary synagogue. In 1859 the synagogue was removed from Crosby Street to the present site on Nineteenth Street west of Fifth Avenue. The congregation by judicious investments in real estate has since been enabled to accumulate a capital sufficient to defray the support of the synagogue, and claims to be the wealthiest in the United States at the present day. The following are the names of the ministers of this Congregation as far as can be ascertained from the records : Abraham De Lucena, Benjamin Wolf, Moses Lopezde Fonseca, David Mendes Machado, Benjamin Pereira Mendes, Joseph Jessurun Pinto, Jacob Rafa Cohen, Gershom Mendes

Seixas, E. Nunes Carvalho, Moses Levi Maduro Peixotto, Isaac Mendes Seixas, Jacques J. Lyons, Haim Pereira Mendes. Gershom M. Seixas was a Trustee of Columbia College for twenty-eight years.

THE HEBREWS IN AMERICA. 21

The first Hebrew burial ground in New York, as far as known, was on the corner of Madison and Over Streets, and was purchased in 1681. It stood on a high hill adjoining the ground acquired in 1729, which extended to Chatham Street, then known as the King's High Way. This was deeded in the year last named by Noe Willey of London, England, to his three sons, merchants in New York, to be used as a burial ground. The year following a trust was created providing that " the said land shall forever remain as a burial place for the Jewish nation and to no other use whatever." On its ceasing to be used for that purpose a quit-claim deed of it was extended to the Congregation Shearith Israel by Isaac Gomez, Jr. Interment having been prohibited by the Common Council, a portion of the ground that had not been used was sold. In November, 1829, a second cemetery was dedicated. This was on Eleventh Street, near Sixth Avenue, and interment here was discontinued in 1851 for similar reasons.

In 1800 Isaac Abraham, merchant, was at No. 66 Ann Street ; Isaac A. Abraham, tobacconist, 24 Water ; Jacob Hays, marshal, 51 Chambers; Moses Gomez, merchant, 64 Nassau ; Benjamin Gomez, book dealer and stationer, 97 Maiden Lane ; Moses Gomez & Co., auctioneers, 75 Wall ; Solomon Simpson, merchant, Greenwich Village; Isaac Moses & Sons, auctioneers, 63 Wall and 86 Pearl ; Joshua Isaacs, broker, 7 Gold ; Rev. Gershom Seixas, 20 Mill ; Asher D. Levy, merchant, 159 Greenwich; Simeon Levy, merchant, 2 Water; Simeon Nathan, 27 Water.

Half a century ago the Hebrew population of New York was about 2,000. Doctors Daniel Levy Maduro, Peixotto and Leo Wolf were the only Hebrew physicians, and Alex-

22 THE HEBREWS IN AMERICA.

ander Kursheedt and S. B. H. Judah the only practitioners at the bar. P. J. Joachimsen had but recently been admitted to the bar.

Dr. Peixotto, whose father, in the early days of the present century, was Minister of the Congregation Shearith Israel, was born July 18, 1800, and graduated at Columbia

College in 1816. Entering the office of Dr. David Hosack, who had been the physician of Washington, he profited greatly by his studies, and in 1819 received from his Alma Mater the degree of M. D. He passed some years in the West Indies and Caraccas, and during his stay practiced his profession. In 1823 he returned to New York and soon took rank among the leading physicians of the city. As a writer, Dr. Peixotto acquired fame by articles of acknowledged merit, and of considerable importance to the profession. In 1825-26, conjointly with Drs. Beck and Bell, he edited the New York " Medical and Physical Journal " and " Gregory's Practice." All subjects pertaining to medicine enchaind his thoughts and quickened his pen. He served as one of the physicians of the old City Dispensary in 1827, and as President of the New York Medical Society from 1830-32. He was also one of the projectors and organizers of the Society for Assisting the Widows and Orphans of Medical Men, and urged the establishment of a Medical Library. In 1836 he received the appointment, of Professor of Theory and Practice of Medicine and of Obstetrics, and was elected Honorary Member of the Medical Society of Lower Canada. In the same year he was called to the Presidency of the Willoughby Medical College and removed with his family to Cleveland, Ohio, occupying the position of Dean of the Faculty for several years, when he returned to New York

THE HEBREWS IN AMERICA. 23

and resumed his practice. Dr. Peixotto was gifted with high literary endowments and was a frequent contributor to the magazine literature and newspaper press of the day. An intimate friend of General Jackson, he advocated his election to the Presidency, editing the " True American " in his behalf. He was also for a time connected with the New York *' Mirror," when that journal was under the control of N. P. Willis and George P. Morris. Dr. Peixotto was an eminent linguist, writing and speaking no less than seven languages with equal fluency. He died in New York City, on May 13, 1843. He was the father of Consul Peixotto, a sketch of whose career is given on a later page.

The annual ball, under the auspices of the Hebrew Benevolent Society, and other public social gatherings, were held in those days at the City Hotel on the west side of Broadway, between Liberty and Cedar Streets. Among the merchants during that period may be mentioned S. Lindo, a pioneer in the manufacture of copal varnish in the United States. Simon Content conducted a retail dry goods store on Grand Street near Ludlow. Moses Henriques lived in Carroll Place, Bleecker Street. Elias L. Phillips resided in Broadway near Ninth Street. Seixas Nathan, at one time a

stock broker and afterward one of the Commissioners of Charities, lived in White Street ; Moses L. and Isaac Moses, extensive cotton brokers at this period, made their home in Chambers Street, then a fashionable neighborhood. Samuel N. Judah, son of Naphtali Judah, who had been one of the first presidents of the Mechanics' Bank, was engaged in the South American and Spanish trade, and resided in Broome Street. I. B. Kursheedt's home was in Houston Street at the corner of Wooster. Solomon J. Isaacs, a

24 THE HEBREWS IN AMERICA.

brother-in-law of Harmon Hendricks, resided just across the way.

Chatham Street at that period was almost wholly devoted to the second-hand clothing and pawnbroking trade, though the business was by no means monopolized by Hebrews. Among those to be found in that celebrated avenue were Henry M. Silverman, whose clothing establishment stood near the present terminus of the Brooklyn Bridge. J. Hart, father of Henry Hart, President of the Third Avenue Railroad Company, was also engaged in the loan business, and in his establishment close by were developed some of those financial schemes which finally resulted in the building of that great street railway. Morrison & Levy, subsequently Morrison, Haber & Co., who were among the first manufacturers of clothing in New York, transacted a large business farther up the street, while just opposite was the clothing and pawnbroking establishment of Moses S. Pike, father of S. N. Pike. Another merchant close by was L. H. Simpson. He conducted a clothing business, but this he afterward discontinued to undertake the development of coal lands in Pennsylvania.

Hyam M. Salomon, son of the famous Haym Salomon of Philadelphia, the friend of Madison, Jefferson and other founders of the Republic, was a dealer in powder and shot. He occupied a store in Front Street. During the great fire of 1835, when every building for blocks around him was destroyed, his alone was saved. At the corner of Broad Street and Exchange Place stood the wine importing house of Tobias I. Tobias. On Lispenard Street, near what is now West Broadway, resided Bernard Hart, and nearly opposite lived Samuel Souza, a leading liquor dealer. Isaac Soria,

THE HEBREWS IN AMERICA. 25

who was one of the first to introduce the French dyeing and scouring method in this country, was located in Pearl

Street. Old citizens will remember E. S. Lazarus, father of Moses Lazarus, and grandfather of the late Emma Lazarus, whose home was on Howard Street. Mr. Lazarus was for many years elected and re-elected assessor of the Fourteenth Ward. He was at one time President of the Congregation Shearith Israel, and was the translator of the Common Prayer-book of the Portuguese Jews, a peculiarity of which was his translation throughout the book of the word Jehovah as The Eternal Self-Existent. This book was first printed by Mr. Jackson, who subsequently published the very first penny paper in New York, called " The Sun."

One branch of trade in which many New York Hebrews were engaged fifty years ago was the manufacture of sealing wax and quill pens. Not long afterward Emanuel Velleman introduced the manufacture of whalebones. Before concluding this account of some of the conspicuous characters of half a century back, mention should be made of Myer Levy, son of Jacob Levy, who was for a long time associated with the Joseph Brothers, bankers, and whose handsome face and manly figure gave him the sobriquet of "Adonis of Wall Street."

Asher Marx is remembered as one of the prominent merchants of former times, as is his son, Henry Carroll Marx, who was one of the swells of Old Gotham, and known as " Dandy" Marx because of his inordinate fondness for dress and exquisite taste. He spent a vast sum of money organizing a company of Hussars, and was a member of a hose company. When the fire-bell sounded an alarm " Dandy" Marx was the first on hand, frequently dragging " the ma-

26 THE HEBREWS IN AMERICA.

chine" while attired in patent-leather shoes and white kid gloves. The name of " Dandy" Marx is enrolled in history as the originator of the waxed moustache.

At the time of the introduction of India-rubber clothing in this country, about 1848, a sensation was created in one of the synagogues by the appearance in the pulpit of the acting minister, clad in a long India-rubber coat and cape in lieu of the regulation silken robe. For some time afterwards the house of worship was known as the " India-rubber shule!"

Benjamin Morange arrived in New York about 1815- His distinguished services as Minister from France to Spain under Napoleon I. insured for him a hearty welcome, and he was one of the most respected and useful members of the Hebrew community. He became known in the course

of time as the inventor of oil silk, in the manufacture of which he became extensively engaged. Henry H. Morange, the eminent lawyer of later years, was his son. One of his daughters, Galathe, married Solomon Menken, of Cincinnati; another, Cornelia, was the wife of Michael De Young, of Baltimore; Betsy, a third daughter, was the wife of Zadok A. Davis, the prominent author of a Masonic manual, while Eliza, a fourth daughter, married Charles Newman, the father of Lieutenant-Colonel Leopold C. Newman, who fell in the Civil War.

Mordecai M. Noah, of New York, in 1820, conceived the idea of founding a Hebrew colony on Grand Island, in Niagara River, with the object of attracting emigration from Eastern countries. The Albany "Gazette," commenting on the proposed scheme, said: "'Here they (the Hebrews) can have their Jerusalem without fearing the legions of Titus.

THE HEBREWS IN AMERICA. 2/

Here they can erect their temple without dreading the torches of frenzied soldiers. Here they can lay their heads on their pillows at night without fear of mobs, of bigotry and persecution. Here they can become citizens attached to the soil, defending the laws and interested in the protection of liberty." Mr. Noah's scheme, despite this and other endorsements, was abandoned after several years of agitation. On the site of the proposed colony, a monument was erected, inscribed, "Ararat, a city of Refuge for the Jews, founded by Mordecai M. Noah, in the month of TisJiri (September, 1825) and in the Fiftieth year of the American Independence."

In 1843, fifteen gentlemen formed a society, the object of which was expressed in the following words: "We can undertake no work more acceptable in the eyes of the God, and more advantageous for the spiritual welfare of our co-regionists, of our children and of our children's children, in this world and the next, than by striving to introduce an improved form of divine service, and thus to influence the religious and moral culture of the members of the Hebrew persuasion." In 1845 their numbers had increased to thirty-three, who called themselves Congregation Emanu-El, and divine service was held in a private dwelling, corner of Grand and Clinton Streets, with Rev. Dr. Ludwig[^] Merzbacher, as Rabbi and preacher, and G. M. Cohen, as reader. The Congregation then bought a church in Christie Street, which was occupied until 1852, when they removed to Twelfth Street, between Third and Fourth Avenues. Rev. Dr. Merzbacher died during his term of office. The Congregation Emanu-El, now on Fifth Avenue, is the oldest reform congregation

in the United States. Over 500 pew and seat holders are

28 THE HEBREWS IN AMERICA.

among its members. During the great holidays it affords seating accommodation for 3,000 persons. The synagogue, which is the handsomest in the United States, cost \$650,000, and, with the site, could not be replaced to-day for less than \$1,000,000. At the first auction sale of seats, held immediately after the dedication, nineteen years ago, the amount realized was far in excess of the cost of the building and ground, a financial feat unparalleled in the history of any other religious edifice in the world. A Sunday-school with 400 scholars is attached to the Temple, and the congregation own the largest and most beautiful Hebrew cemetery on the continent.

High Constable Jacob Hays was one of the unique characters of New York many years ago. Born at Bedford, Westchester County, N. Y., in 1772, he came to the metropolis in 1798, and was appointed by Mayor Varick as one of the marshals of the city. Four years afterwards he was appointed by Mayor Livingston High Constable of the city, corresponding to the present office of Chief of Police. So faithfully were his duties performed that he occupied the position up to the time of his death in 1850, discharging for some years also the duties of Sergeant-at-Arms of the Board of Aldermen and Crier of the Court of Sessions. New York never had a more vigilant, industrious or efficient head of police. During his long public career of forty-eight years he slept, on an average, not more than six hours out of twenty-four. The cry of "Set old Hays on them!" always sufficed to quickly disperse the unruly element. In hunting down and bringing criminals to justice he had no equal. The first on hand at all signs of disturbance, the "Terror of Evil Doers" promptly restored order out of chaos by the magic

THE HEBREWS IN AMERICA. 29

of his presence. His fame as a detective was known all over the world. Fifteen years after his death the London police officials, unaware of his demise, addressed a letter to "High Constable Hays, New York," on important professional business. His picture for some years adorned the walls of the Governor's Room in New York. His personal appearance was striking, being about five feet six inches in height, weight about one hundred and eighty pounds, round face, dark complexion, penetrating eyes and an expression denoting intense sternness and vigilance. The High Constable was twice married, both wives being estimable ladies. He

left six sons, as follows : Benjamin J.; Aaron B., for many years Cashier of the North River Bank ; Gilbert, who was for a long while connected with the New York Clearing House ; William H., President of the Bank of the State of New York and President of the Eighth and Ninth Avenue Railroad Companies ; Dewitt C, formerly Treasurer of the New York Stock Exchange and now President of the Manhattan Company's Bank ; and Jacob, formerly of the banking firm of Hays & Tompkins. Gilbert and De Witt C. alone survive. The Hays family were well known and ranked among the most prominent citizens, early in the Eighteenth Century, in the neighborhood of New York. They came from Holland, but the precise date of their arrival is a matter of conjecture. They settled in Westchester County. The earliest of these, of whom there is any positive knowledge, is David Hays, Sr. the father of David Hays, Jr., who kept a store at Oblong in Dutchess County, in the year 1759. The former's wife was Hetty or Esther Hays. Letters in her handwriting addressed to her son Michael, from New York, and dated early in the Eighteenth Century, refer to her daughter, Charity, then resid-

30 THE HEBREWS IN AMERICA.

ing at Philadelphia. David and Hetty, or Esther Hays had also three sons besides David, Jr., whose names were Michael, Benjamin and Moses. David Hays, Jr., was born at New Rochelle, also in Westchester County. His store at Oblong was evidently discontinued shortly after 1759, for in 1771 he is described as a merchant at Bedford in Westchester County. The books kept in his store at the latter place and which are made of the stamped paper of the Colonies, shows that his business was an extensive one. David Hays, Jr., was a devout Israelite. He was also an ardent supporter of the Colonists in the struggle for Independence, and served in the Colonial army on Long Island, in retaliation for which the Tories burned his house and store. The patriot's family consisted of three sons : Benjamin E., Moses, a bachelor, and Jacob ; and five daughters : Rachel, Hannah, Esther, Charity and Abigail. Michael Hays, son of David Hays, Sr., already referred to, was a man of considerable business capacity and a large land-owner at Mount Pleasant in the town of North Castle, Westchester County. Prior to the Revolution he was one of the Commissioners appointed by the Crown to lay out lands in that portion of the County, as appears by an old volume printed in England, and formerly in the possession of the Hays family. The two sided with the Colonists during the war. In 1785 his large estate was increased by the purchase of a farm of 170 acres at Pleasantville for £¹/₂ 5s., the money being paid to Isaac Stoutenburg and Philip Van Courtlandt as Commissioners of Forfeiture for the State of New York.

This tract had belonged to one Phillips, and was confiscated because of his loyalty to the British. Numerous other large tracts of land were acquired by Michael Hays, during his

THE HEBREWS IN AMERICA. 3 1

life-time, £26 being paid for one small piece as early as 1753- All of his property was left at his death (which occurred about 1786) to his brother David, great grandfather of Daniel P. Hays, now a prominent member of the New York Bar. David Hays took possession of this farm and resided there for many years. . He, too, was a devout Hebrew and one of the first seat-holders in the Mill Street synagogue of the Congregation Shearith Israel, at New York. He died October 18, 1812, and was buried in the old burying ground at Oliver and Chatham Streets. His large estate, including the farm, was devised to Benjamin E. Hays, who also engaged in farming throughout his life. " Uncle Ben," as he was known throughout the country, was the only Hebrew farmer in Westchester County in his day. He was strictly orthodox in his religious belief and adhered closely to all the forms and ceremonies observed by the most pious and devout of his race. In order to conform to the prescribed dietary laws he obtained a certificate, authorizing him to kill his own meat, as appears by the following verbatim copy of the document in possession of the family :

Mount Pleasant, N. Y., November 11, 1813.

I do certify that Benjamin Etten Hays is duly Qualified to Kill any Kind of Clean Beasts or Fowles according to Law, and that I have examined the said Benjamin Etten Hays, Finding that his Knowledge of the (Shaceta) of the (Cuts) and the (Badecan) for the searching, According to the Denim of them, is so much to my satisfaction that I do give him Leave to Kill, and that all the (House of Israel) may eat of his Killing and this is his (certificate) for the same, and that the same Benjamin Etten Hays has promised me that he will look over the said Denims and I whom give this Liberty have been myself examined by Jacob Abrams the (Shoath) of K. K. Shearith Israel in New York and Received a certificate

32 THE HEBREWS IN AMERICA.

from the said Jacob Abrams Declaring my qualification of the Denims of Shaceta and Badecan and leave to Kill according to them, therefore from this power I do give the same to Benjamin Etten Hays whom is an Israelite. I do give this under my hand and seal,

Hesvan 27th, 5575. Jacob L. Solis.

This pious Hebrew, though living in a comparatively remote section and completely isolated from his co-religionists, observed the Mosaic law as strictly as though he lived in their midst, and enjoined upon his children a like observance. On his extensive farm he contented himself by going over the fields a single time in garnering the hay and the grain, their leavings, together with the fruit that fell to the ground, being left for the benefit of the poor, thus following out the Biblical injunction. " Uncle Ben " was universally loved and respected. An old Quaker once assured him that he was " the best Christian in Westchester County." He was also a man of generous impulses, and among his charities may be mentioned the donation of a piece of land to the Trustees of the School District, on which to build a school, the sole proviso being that the school should be free to all without discrimination. Benjamin E. Hays' incapacity for military service, owing to a double affliction, is attested by the following unique certificate, which also betrays some slight orthographical errors on the part of the mender of broken limbs and skulls :

This is ti certify That Benj. Etting Hays is not fit for Militay Duty on the account of having a Lamel Ankel and fracterd Cranium, whom it May Consfern this 19 day of June 1790.

Seth Miller, Surgen.

THE HEBREWS IN AMERICA. 33

The children of Benjamin E. Hays were : David, Michael, Benjamin, Jacob, Esther and Hannah. He lived to the age of eighty, David Hays, the first named, married Judith S., daughter of Dr. Daniel L. M. Peixotto, the famous New York physician.

NEWPORT.

Attracted by the tolerance of Roger Williams' settlement in Rhode Island, where freedom of faith and worship was guaranteed to all, many Hebrews, disheartened by Stuyvesants' illiberal treatment, made their way to Newport about 1657. These, were joined on August 24, 1694, by others from Curacoa, where two years previous to the settlement at New Amsterdam, a tract of land had been granted by the West India Company of Amsterdam to Joseph Nunez de Fonseca, Before the close of the Seventeenth Century, the Hebrew population of Newport was large and prosperous and included the following persons, the names being secured from a memorandum made by N. H. Gould, of Newport, at

the request of Charles H. Marshall, of New York, and by the latter furnished to Hon. C. P. Daly, of New York: Samuel, Isaac and Judah Moses, soap boilers ; Moses and Jacob James, workers in brass ; Isaac Benjamin, Abraham Bezam, Isaac Moses, Jacob France, Jacob and Joseph Judah, Benjamin and Moses Myers, Naphtali Myers, Isaac and Nathan Lyon, David Salomon, Abraham Jacobs, Solomon Mendes, Solomon Cohen, Aaron Cohen, Isaac Cohen, Joseph Jacobs, Abraham Mendes ; Isaac Isaacs, money broker ; Aaron Myers, Joseph Jacobs, Abraham Mendez, Ueazer Eleazer^ Moses Isaacs and Isaac Eleazer.

34 THE HEBREWS IN AMERICA.

The terrible earthquake at Lisbon, in the year 1755, brought, additional emigrants to Newport. Their settlement in Rhode Island, however, is said to have been accidental, the vessel bearing them being driven by tempestuous weather into Narragansett Bay, while proceeding to some point on the Virginia coast. It was determined to land there, and thus reinforced by the new arrivals, the Newport colonists were soon in the enjoyment of remarkable prosperity and influence.

In 1750, Moses Lopez was excused from all other civil duties in recognition of his gratuitous services to the government in translating important Spanish documents. In 1753, he was granted by the General Assembly, a patent for the manufacture of potash. The inscription on his tombstone reads : " He was a gentleman in whom were united every moral and social virtue, which prepared his immortal part for the fruition of that glorious state, where the pious and virtuous receive the reward of their good actions." In 1761, Aaron Lopez, who reached Newport in 1750, and Isaac Elizar petitioned for the right of naturalization, which was denied, the following opinion being handed down from the bench :

"The petition of Messrs. Aaron Lopez and Isaac Elizar, persons professing the Jewish religion, praying that they may be naturalized on an act of Parliament, made in the thirteenth year of his late Majesty's reign, George II., having been duly-considered, and also the act of Parliament therein referred to, this Court was unanimously of the opinion that the said act of Parliament was wisely designed for increasing the number of inhabitants in the plantations, but this colony being already so full of people that many of His Majesty's

good subjects, born within the same, have removed and settled in Nova Scotia and other places, cannot come within the intention of said act. Further, by the charter granted to this colony, it appears that the free and quiet enjoyment of the Christian religion and a desire of propagating the same, were the principal views with which the colony was settled, and by a law made and passed in the year 1663, no person who does not profess the Christian religion, can be admitted free of this colony, the Court, therefore, unanimously dismisses this petition as wholly inconsistent with the first principles upon which the colony was founded, and a law of the same now in force."

Arnold, the historian of Rhode Island, attributes this decision to party spirit, and expresses the opinion that it subverts an act of Parliament, violates the principle of the charter and enunciates principles never acted upon in the colony. Seventy-six years previous to this incident the Hebrews had received assurance from the Assembly that they might expect the same protection in Rhode Island as any other resident foreigners, being obedient to the laws. Of Aaron Lopez, one of the petitioners, it is said that no citizen of Newport was more respected or enterprising, his extensive business requiring a fleet of twenty-seven square-rigged vessels, including several whalers, and his operations extended as far as the Falkland Islands. The estimation in which he was held by the people of Newport is shown by a well-known writer, who says that he was "a man of immense probity and benevolence, and his charities were widely diffused. They were not confined to creed or sect, and the people of Newport have for more than half a century continued to venerate his memory." Aaron Lopez was drowned near

36 THE HEBREWS IN AMERICA.

Providence in 1782. His resting-place is marked by a stone bearing this inscription :

He was a merchant of eminence,

of polite and amiable manners.

Hospitality, Liberality and Benevolence

were his true characteristics.

An ornament and valuable Pillar to

the Jewish Society, of which he was a

member. His knowledge in commerce

was unbounded and his Integrity irreproachable ;
thus he lived and died, much regretted,
esteemed and loved by all.

Jacob Rodrigues Riviera, father-in-law of Aaron Lopez, was another respected Newport merchant, who owned numerous manufactories of oil and spermaceti, he being the first man in this country to engage in the manufacture of the latter. His manufactories were on the island now known as Fort Walcott.

The flourishing condition of the Hebrew colony at Newport, and their rapid increase in numbers, were largely due to Mr. Riviera's influence. He came from Lisbon, bringing with him a large amount of gold, but was eventually a bankrupt. Despite his misfortune, he set industriously to work and recovered a portion of his losses, so that " on a certain day in a certain week, which according to his faith was devoted to works of righteousness and of charity, every creditor received the whole amount of his debt, both principal and interest," and at the time of his death he was worth \$120,000. These words upon his monument in the old cemetery record his virtues :

THE HEBREWS IN AMERICA. 37

If to profess and patronize the principles of Judaism
— to observe the strictest integrity in extensive commerce
and to exhibit unbounded benevolence
for all mankind, can secure
to the spontaneous and invariable practiser
of these virtues, eternal bliss.

Jacob Rods Riviera,
whose mortal frame is deposited beneath this marble,
must, consonant to the ardent hopes of all who knew him,
be in full possession of that superlative
happiness.

He lived beloved and died lamented the 23d Sebat A. M.

5549, corresponding with 18th Feby. A.D. 1789,

Aged 72.

A glimpse of social life among the Hebrew colonists is offered but rarely. One of these instances is presented in the year 1761, when a Hebrew club was organized at Newport. It was limited to a membership of nine, who at this time were : Moses Lopez, Isaac Pollock, Jacob Isaacs, Abraham Sarzedas, Moses Levy, Issachar Pollock, Naphtali Hart, Naphtali Hart Jr., and Jacob Rodriguez Riviera. The by-laws provided that the club should meet every Wednesday evening during the winter months. A chairman was elected to serve each month. Each member was permitted to invite his friends to the club, "one at a time only." The hours for meeting were 5 to 10 P. M., and from 5 to 8 each member was at liberty "to divert at cards." An offer to play for more than twenty shillings at whist, picquet or any other game was a violation of the established regulations, and subjected the offender to the payment of the value of four bottles of good wine for the use and benefit of the club. Supper was served at 8 o'clock and the playing of cards or other games after this repast was interdicted. Should any

38 THE HEBREWS IN AMERICA.

member after the supper hour have a motion to make in relation to the club he was required to "wait until the chairman had drank some loyal toast," Conversation at the club regarding synagogue affairs was also prohibited under penalty of payment of the value of four bottles of good wine, and cursing, swearing or other objectionable conduct could only be indulged in on payment of a like fine.

In 1763, when the Hebrews numbered sixty families, a synagogue was erected a short distance from the cemetery, the congregation styling themselves Yeshuath Israel. The building was of brick, square in form and stood on a plateau in a street known by the name of Touro. Over three hundred worshippers attended the synagogue before the Revolution, when the Hebrew population at one period numbered nearly eleven hundred souls. From 1790 to 1850, a period of sixty years, the doors of the synagogue were closed, and no service was held until Rev. Dr. M. J. Raphall, of New York, in the year last named, delivered a discourse. This venerable edifice, which stands but a short distance from the State House, is built in old-fashioned style. It is lighted by seventeen windows on the front and sides, and fine chandeliers are suspended from the ceilings.

The author of " Channing's Recollections of Newport," describing its appearance at the beginning of the century, writes : " Gradually the impressive service subsided and finally died out, and then the building was left to the bats and moles and to the invasion through its porch and windows of boys who took great pleasure in examining the furniture scattered about. I had often been apprised of a suspended lamp over the altar, the light of which had never been extinguished. This legend excited my curiosity, and

THE HEBREWS IN AMERICA. 39

one day, upon going into the lofty gallery, I espied it and expected to see the flame which had been first kindled at Jerusalem issuing from the socket, but my childish hope was destined to be foiled. It was not until the death of the Touros, long after I had left Newport, that their valuable gifts appropriated for the repair of the synagogue, of the street in front of it and of the cemetery, effected an entire change in the external aspects of those sacred relics."

Rev. Isaac Touro, minister of the congregation, came from Jamaica, and married a daughter of Michael Moses Hays, a leading Boston merchant. On the breaking out of the Revolution he returned to Jamaica, where he died in 1783, his widow surviving him but four years. In the Newport cemetery has been erected a monument bearing this inscription :

In memory of

the

Rev. Isaac Touro,

The able and faithful minister

of the Congregation

Yeshuath Israel,

in Newport, R. I.,

who departed this life

on the 14th of Tebet A. M. 5544,

and December 8th MDCCLXXXIII,

At Kingston, Jamaica,

Where his remains lie buried

^ 46 years.

The memory of the Just

is blessed.

Rebecca, the daughter of Isaac Touro, and wife of Joshua Lopez, died in the City of New York in 1833. Abraham Touro, a son, died in Boston in 1822. They and their

40 THE HEBREWS IN AMERICA.

brother Judah were reared and educated by their mother's brother at Boston.

In 1769, the commerce of Newport, both foreign and domestic, exceeded that of New York, and up to the Revolution the Hebrew colony enjoyed a period of remarkable prosperity. As their forefathers had been compelled to flee from Spain to more tolerant countries in Europe many years before, and later generations had been denied even a foothold in Portugal by the upheaval at Lisbon, so now the refugees and their families, warned by the opening of hostilities at Lexington, and the appearance of a British fleet in Newport harbor, hastened to escape the ravages of war, and from their departure dates the decline of Newport's commercial supremacy. Moses Hays left for Boston ; Isaac Touro, with his wife and children, returned to Jamaica ; Rabbis Cohen and Seixas, left for New York and Richmond, Va. Moses Lopez, a distinguished mathematician and nephew of Aaron Lopez, was the last to leave, and removed to New York. Joseph Lopez was one of the few to return after the Revolution. The town records show that among those dwelling at Newport, during a portion of the Revolutionary period, were Hiram Levy and family of five, and Moses Seixas and family of five, both of whom resided on " Jew Street," now Bellevue Avenue, and Moses Levy and family of four, living on East GrifTen, now Elizabeth Street. Peterson's History of Rhode Island, says that the Hebrews, before their dispersion, occupied residences on what was later on known as the Mall, " which was covered with them." Most of these were finally destroyed by fire, while that of Mr. Levy became the property of Commodore Perry. In 1792, Abraham R. Riviera was a member of the

Newport Artillery Company. Moses Isaacks, was one of the early Newport settlers, and married Rachel Mears, a lineal descendant of the Spanish refugees. He sided with the Colonies during the Revolutionary War, and had the honor of entertaining ,Gen. Washington at his house, during that period. His eldest son, Abraham, married a sister of Sampson Simson, of New York.

Washington's visit to Newport in August, 1790, evoked the following letter, signed by Moses Seixas on behalf of the congregation :

Sir : Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

With pleasure we reflect upon those days of difficulty and danger when the God of Israel, who delivered David from the peril of the sword, shielded your head in the day of battle ; and we rejoice to think that the same spirit which rested in the bosom of the greatly beloved Daniel, enabling him to preside over the provinces of the Babylonian Empire, rests and ever will rest upon you, enabling you to discharge the arduous duties of the Chief Magistrate of these States.

Deprived, as we have hitherto been, of invaluable^ rights of free citizens, we now – with a deep sense of gratitude to the Almighty Disposer of all events – behold a government erected by the majesty of the people, a government which gives no sanction to bigotry and no assistance to persecution, but generously affording to all liberty of conscience and immunities of citizenship, deeming every one, of whatever nation, tongue or language, equal parts of the great governmental machine. This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we can not but acknowledge to be the work of the great God, who rules the armies of the heavens and among the inhabitants of the earth, doing whatever seemeth to him good.

For all the blessings of civil and religious liberty which we enjoy

42 THE HEBREWS IN AMERICA.

under an equal and benign administration, we desire to send up thanks to the Ancient of days, the great Preserver of men, beseeching him that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life ; and when, like Joshua, full of days and full of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality.

To which Washington replied as follows :

While I have received with much satisfaction your address, replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport from all classes of citizens. The reflection on the days of difficulty and danger, which are passed, is rendered the more sweet from the consciousness that they are succeeded by days of uncommon prosperity and security. If we have the wisdom to make the best use of the advantage with which we are now favored, we cannot fail under the just administration of a good government to become a great and happy people. The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were b}- the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support. It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree and there shall be none to make them afraid. May the Father of all mercies

THE HEBREWS IN" AMERICA. 43

scatter light and not darkness in our paths and make us all in our several vocations useful here and, in His own due time and way, Everlastingly happy.

In 1677 the growing population demanded the laying out of a cemetery which according to the records in the Town Clerk's office was thirty feet square. The cemetery, which was acquired in 1677 from Nathaniel Dickens by Moses Pacheco and Mordecai Campanal, is thus described in the deed : " A piece of land thirty feet long, resting southwest upon the highway that leads from ye Stone Mill towards Benjamin Griffin's land, and thirty foot upon the line cutting southeast upon John Easton's land, and thirty foot upon the land northwest, cutting upon a slip of land which the said Nathaniel Dickens hath yet remaining between this piece of land now sold and the land belonging unto Benjamin Griffins, and the line northeast butting also upon Nathaniel Dickens, his land to be in length forty foot. Sold unto ye said Jews and

their heirs and assigns and successors for them to possess and enjoy for the use abovesaid forever." In 1820 Abraham Touro, of Boston, erected a brick wall around the cemetery, which had fallen into decay, and in 1842 Judah Touro, his brother, expended the sum of \$12,000 in further improvements, bequeathing upon his death the sum of \$20,000 to the city of Newport, the interest of which is annually expended in keeping the grounds in perpetual repair. Over the massive and imposing stone entrance to the cemetery is an inscription, reading : " Erected 5603, from a bequest made by Abraham Touro."

Among the monuments in the cemetery are the following:
that of Mrs. Phila, relict of Marcus Elkan, of Richmond, Va., who died in 1820; Catharine Hays, of Boston, who died

44 THE HEBREWS IN AMERICA.

at Richmond, Va., in 1854; Stowey, daughter of Moses M. and Rachel Hays, who died in Richmond, Va., in 1836; Moses Lopez, of Portugal, who died in 1830, aged eighty-six ; Moses Seixas, Grand Master of the Grand Lodge of the Masonic Order of the State and Cashier of the Bank of Rhode Island ; Abraham Minis, of Savannah, Ga., who " fell a victim in the bloom of life to the accidental fracture of a leg," in 1801 ; Isaac Mendes Seixas, of New York, who died in 1780 ; Isaac, the son of Rabbi Meyer Polak. The oldest of all the inscriptions is that on the monument of Rachel Rodriquez, and reads as follows :

Here lieth the body of ye virtuous Mrs. Rachel Rodriquez Rivera, who departed this life on Saturday, the 8th of Veadar, 5521, which corresponds to ye 14th of March,

1761.

May her blessed soul enjoy eternal happiness. Amen.

• States sui 77.

The next oldest monument is that of the wife of Aaron Lopez and bears the following inscription in Latin :

Whatever remains after death

of Abigail Lopez, is here.

She was distinguished for virtue and lively charity,

A faithful wife and companion.

The tenderest of parents,

died 21 St lyar.

In the year of the world 5522,

which is

the 14th day of May, 1762, of the Vulgar era.

Her age, 36.

In recording the story of the earlier Hebrew settlers at Newport, historians have frequently indulged in eulogistic comments upon their integrity, enterprise, thrift and liber-

THE HEBREWS IN AMERICA, 45

ality. The sources from which these pleasing comments have emanated have been in almost all cases Christian writers. For many years the character of these people has been regarded by the citizens of Rhode Island as a model worthy of imitation. In 1847, the Hon. William Hunter, LL.D., in a public address delivered at Newport, declared that after a very close examination of the records of the Courts of Justice, he had failed to discover a single indictment; neither does tradition indicate an accusation of reproach against any of the race.

SAVANNAH.

Scarcely had Oglethorpe founded the colony in Georgia, in 1733, when, on July 7th of that year, a party of forty Hebrews sailed up the Savannah river on a vessel direct from London and proceeded to make themselves at home in the midst of their predecessors. Their names were Benjamin Sheftall, Perlah Sheftall, his wife; D. Minis and Mrs. Minis, his mother; Daniel and Moses Minis, Shem their son; Raphael Barnal and wife; David Olivera, Jacob Olivera and wife; David, Isaac and Leah, their children; Aaron Depena, Benjamin Gideon, Jacob Crosta, David Lopez De Pass and wife, Mr. Veneral, Mr. Molena, David and Jacob Moranda, David Cohen and wife, Isaac, their son, and Abigail, Hannah and Grace, their daughters, Abraham Minis and wife, and Leah and Esther, their daughters; Simon Minis, Jacob Yowell and Abraham De Lyon. The memorandum from which these names were secured was originally kept in Hebrew by Benjamin Sheftall, and at the request of his sons translated into English. From it we learn that the "emigrants were in nowise dependent on the British crown for

one dollar to facilitate their emigration." The captain of the ship bringing them was Beverly Robinson, and the vessel, whose name is not obtainable, encountered boisterous weather on the voyage from London. It was almost wrecked off the North Carolina coast and compelled to seek harbor at New Inlet, where it remained for some weeks. This ship was the second to leave London for Savannah. The Hebrew emigrants brought with them a Safer Tora with two cloaks and a Circumcision box, both the gift of a Mr. Lindo, of London, and also the Hechal.

Though Oglethorpe's charter guaranteed freedom of religious opinion and observance to all save Papists, the unexpected presence of these Hebrews caused a flutter among the colonists which finally extended to London, and was for months the subject of bitter controversy. The colonists had come to the New World with money collected under a commission appointed by trustees under Oglethorpe's charter, contrary to regulations, which prescribed that colonization should be undertaken only by means of funds furnished through the Bank of England. The trustees thereupon informed Oglethorpe of the concern caused in London by their arrival at Savannah, and expressed the hope that they would meet with no encouragement. Meanwhile, Oglethorpe, who had conceived a liking for the new comers, had written to England eulogizing their good conduct, and especially commending one Dr. Nunes. To this reply was made that Dr. Nunes should be properly compensated for his services, but it was urged that the granting of land in the province to any of the Hebrews be withheld. The breeze raised in London on account of their presence in Georgia was undoubtedly caused by the violation of positive instructions by the Com--

THE HEBREWS IN AMERICA. 47

missioners rather than special hostility to the people of the ancient faith. The men composing this commission were Thomas Frederick, Anthony de Costa, Francis Salvador and Alvaro Lopez Suaro. For their high-handed action the trustees demanded the return of their commissions, and decided that inasmuch as " certain Jews have been sent to Georgia, contrary to the intentions of the Trustees, and which may be of ill consequences to the colony, the Trustees do hereby require of said persons to immediately re-deliver to Mr. Martyn, their secretary, the said commission, and to render an account in writing to the Trustees of what money has been raised by virtue thereof, and if they refuse to comply with this demand that then the Trustees will think themselves obliged not only to advertise to the world of the demand and refusal of the said persons to deliver the commis-

sion and accounts, and of the misapplication before mentioned, in order to prevent any further impositions on His Majesty's subjects under pretence of an authority granted by these vacated commissions, and likewise to recover those commissions and demand an account of money collected in such a manner as their council may advise."

Some months later an entry of the proceedings of the Trustees shows that an unsatisfactory reply had been received from the Commissioners, coupled with the statement that " as they cannot conceive but the settling of the Jews in Georgia will be prejudicial to the colony, and as some have been sent without the knowledge of the Trustees, the Trustees do likewise require that the said persons, or whoever else may have been concerned in sending them over, to use their utmost endeavors that the said Jews be removed from the colony of Georgia, as the best and only satis-

48 THE HEBREWS IN AMERICA,

faction that they can give to the Trustees for such an indignity offered to gentlemen acting under his Majesty's charter."

After repeated protests against their presence, on the ground that they were " prejudicial to the trade and welfare of the colony," the Hebrews were permitted to remain unmolested. One of the first movements by the colonists was the erection of a synagogue. "In this temporary house of God," says the historian Stevens, " divine service was regularly performed, and the great I AM was worshipped in the same language in which Abraham, Isaac and Jacob prayed, which was heard on Sinai and in the gorgeous Temple of Solomon, in which inspired men of God poured forth their sublime and far-seeing professions. They were not able to employ a regular Hazari, but the Avorship was conducted by the voluntary services of the brethren, who, even in the pine forests of Georgia, did not forget the God of their fathers or to lift up their voices in prayer, with their faces turned to the East." The same authority states that " while the Trustees of the colony were expending large sums for subsisting many slothful and discontented emigrants, whose idleness weakened and whose factions almost ruined the scheme of benevolence, these descendants of the father of the faithful, asking for no charity, clamorous for no peculiar privileges, demanding from the Trustees nothing but the freehold which their money purchased ; proved their worth by services of real value and by offices of tried devotion."

While none of the Georgia colonists attained great promi-

nence, they numbered among them several men of enterprise and intelligence, the most learned being Dr. Nunes, whose

THE HEBREWS IN AMERICA. 49

services were early recognized and rewarded, and Abram De Lyon, who stood high as a horticulturist.

Isaac, son of Abraham Minis, was the first white male child born in Savannah. His oldest descendant now living is Abraham Minis, a merchant of Savannah. Benjamin Sheftall was a merchant who was known for his decided anti-slavery views, and was the originator and founder of the Union Society, an organization for the care and education of orphan boys, which is still in existence. Mordecai, son of Benjamin Sheftall, was born in Savannah, December 13, 1735. During the Revolutionary War he was Deputy Commissary General of the Georgia Brigade, while his son, Sheftall Sheftall, born in Savannah, September 8, 1762, was appointed Assistant Deputy under his father at the early age of fourteen. When the British took possession of Savannah, on December 29, 1778, Mordecai Sheftall, with his son Sheftall, endeavored to make his escape, but was compelled to surrender by a body of Highlanders. He was taken to the guard-house, where the officer in charge was instructed to guard him well as he was " a great rebel." There he was confined with a number of soldiers and negroes without a morsel to eat until a Hessian officer named Zeltman, finding he could talk his language, removed him to his quarters and permitted him to communicate with his wife and son. In an interesting narrative, published many years ago, Mr. Sheftall states that he was treated with abuse by Captain Stanhope of the " Raven " sloop-of-war and he and his son were ordered on board the prison ship.

The names of Mordecai Sheftall " Chairman Rebel Provisional Committee," Phillip Jacob Cohen, " shop-keeper," and Sheftall Sheftall, " Rebel officer," are enrolled among those

50 THE HEBREWS IN AMERICA.

selected as coming under the Disqualifying Act of July, 1780, which rendered them incapable of holding or exercising any office of trust, honor or profit in the Province of Georgia. About the year 1800 Mordecai Sheftall was a magistrate of Savannah. The name of Abraham Seixas also appears on the roll of officers in the Continental Line of the Georgia Brigade during the Revolution, with the rank of lieutenant. Moses, son of Mordecai Sheftall, was born in Savannah, October 12, 1769. He was a physician of note, and for many years a

member of the Legislature. The ecclesiastical returns sent to London by the Rev. Mr. Frink, in 1771, thirty years after the arrival of the first Hebrews, gives thdr population in Savannah at that time as forty-nine. It appears that many of theni during the intervening period, had left for Charleston, which accounts for their slow progress in numbers at that time. A. large number of them went to Philadelphia also.

Religious service by the Hebrews in Savannah was first held in a house in " Market Square," the same place being used until 1740-41. A second place of worship was then fitted up in the residence of Mordecai Sheftall, and here the Hebrew colonists held divine worship for many years. In 1773, Mordecai Sheftall deeded a piece of land for the purpose of erecting a synagogue, the trustees being Abraham Hart and Joseph Gomperts, of London, Samson Simson and Joseph Simson, of New York, Isaac Hart and Jacob Riviera, of Newport, and Philip Minis and Levi Sheftall, of Savannah, In 1786, the re-establishment of the congregation was determined upon and for that purpose a house was rented in what is known as " St. James' Square.'" A charter was granted the same year, with Levi Sheftall, Sheftall Sheftall, Gushman Pollock, Joseph Abrahams, Mordecai Sheftall, Abra-

THE HEBREWS IN AMERICA. 5 1

ham De Pass and Emanuel De La Motta, named as Trustees. This' building was occupied for many years when the congregation was again disbanded.

The congregation having sent a congratulatory lette.r to Washington on his accession to the Presidency, the following reply was returned in the month of May, 1790:

I thank you with great sincerity for your congratulations on my appointment which I have the honor to hold by the unanimous choice of my fellow-citizens, and especially for the expressions which you are pleased to use in testifying the confidence that is reposed in me by your congregation. As the delay which has naturally intervened between my election and your address has afforded opportunity for appreciating the merits of the Federal Government, and for communicating your sentiments of its administration, I have rather to express my satisfaction than regret at a circumstance which demonstrates (upon experiment) your attachment to the former as well as approbation of the latter. I rejoice that a spirit of liberality and philanthropy is much more profound than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive. Happily, the people of the United States of America have, in many instances, exhibited examples worthy of imitation, the salutary effect of which will doubtless extend much farther if, gratefully enjoying

those blessings of Peace, which, under the favor of Heaven, will have been obtained by fortitude in war, they shall conduct themselves with reverence to the Deity who charitably directs their fellow-creatures. May the same wondering Deity who long since delivered the Hebrews from their Egyptian oppressors and planted them in the promised land, whose providential agency has been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of Heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah.

Moses Sheftall was active in securing funds for reviving the synagogue, and liberal subscriptions were made for that

52 THE HEBREWS IN AMERICA.

purpose both by Hebrews and Christians. The consecration of the synagogue, which took place in 1820, was an important event in the history of the city. The discourse was delivered by Dr. Jacob De La Motta, who officiated for several years without compensation. In acknowledging the receipt of a copy of the discourse transmitted by Dr. De La Motta, the author of the Declaration of Independence wrote as follows :

Th. Jefferson returns his thanks to Dr. De La Motta for the eloquent discourse on the Consecration of the Synagogue of Savannah, . which he has been so kind as to send him. It excites in him the gratifying reflection that his own country has been the first to give to the world the truths, the most salutary to human society, that man can govern himself and that religious freedom is the most effectual antidote against religious dissension ; the maxim of civil government being reversed in that of religion where its true form is " divided we stand, united we fall." He is happy in the restoration of the Jews, particularly to their social rights, and hopes they will be seen taking their seats on the benches of science as preparatory to their doing the same at the board of Government. He salutes Dr. De La Motta with sentiments of great respect.

James Madison, who was likewise favored with a copy of Dr. De La Motta's discourse, took occasion to observe in a letter of reply:

It is particularly pleasing to observe in the good citizenship of such as have been most distrusted and oppressed elsewhere, a happy illustration of the safety and success of this experiment of a just and benignant policy. Equal laws, protecting equal rights, are found as they ought to be presumed, the best guarantee of loyalty and love of country as well as best calculated to cherish that mutual respect and good will among citizens of every religious denomination, which are necessary to social harmony and most favorable to the advance-

ment of truth. The account you give of the Jews of your congregation brings them fully within the scope of these observations.

THE HEBREWS IN AMERICA. 53

CHARLESTON.

On the day following the Jewish, new year, 1750, the first Hebrew congregation was formed in Charleston, S. C. At this, time the Hebrew population of the city was composed of Moses Cohen, Isaac DeCosta, Joseph Tobias, Meshon Tobias, Moses Prinenta, David de Olivera, Abraham DeCosta, Mordecai Sheftall, Levy Sheftall, Michael Lazarus and Abraham N, Cardoza. Moses Cohen was elected Chief Rabbi of this congregation, Isaac De Costa, Minister, and Joseph Tobias, President. A small wooden house in Union Street was occupied as a synagogue which was known as Kahal KadosJi Beth-Elohim - " Holy Congregation of the House of Israel." Eighteen persons chosen by ballot, were vested with the government of the congregation. The members likewise formed a benevolent association under the name of the Hebrew Benevolent Society, which still exists. After several changes, the congregation in 1780, purchased a lot and brick building which had been used as a cotton-gin manufactory, for 310 guineas. In 1790, Jacob Cohen, President of the congregation, addressed a lengthy congratulatory letter to Washington on his elevation to the Presidency, in which he said :

When laudable ambition had nothing more to tempt you with; when fame had wearied itself in trumpeting your renown ; yielding to the disinterested impulses of uniform protestations, and the urgent invocations of your fellow-citizens, you quitted your peaceful and pleasurable mansion to involve yourself in the cares and fatigues which now throng on you ; and you have shown yourself as eminently qualified to preside at the helm of government, as at the head of armies. While historians of this and every age shall vie with each other in doing justice to your character, and in adorning their pages with the splendor of your endowments, and of your patriotic

54 THE HEBREWS IN AMERICA.

and noble achievements ; and while they cull and combine the various good and shining qualities of the Pagan and modern heroes, to display your character, we, and our posterity, will not cease to chronicle and commemorate you, with Moses, Joshua, Othniel, Gideon, Samuel, David, Maccabeus, and other holy men of old, who were raised up by God for the deliverance of our nation. His people, from their oppression. May the Great Being, our universal Lord, continue propitious to you and to the United States ; perfect

and give increase and duration of prosperity to the great empire of which He has made you so instrumental in producing. May He grant you health to preside over the same, until He shall, after length of days, call you to eternal felicity, which will be the reward of your virtues in the next, as lasthig glory must be in this world.

The original of Washington's reply, having been destroyed in the fire of 1838, no copy can be obtained. In 1791, the congregation numbered fifty-three families, and the Legislature granted an act of incorporation. The year, following, land was acquired from the heirs of Nicholas Trott, formerly Chief Justice of the Province, for the purpose of erecting a more commodious house of worship. The sum of \$20,000 was contributed for this purpose and the corner-stone of the synagogue was laid by the Masonic fraternity. The ceremonies were thus described by Nathaniel Levin, the present Secretary of the congregation :

Friday, the 14th day of September, 1793, was the day appointed for the ceremony of laying the corner-stones of the sacred edifice. On that day the congregation assembled in the " Old Synagogue," and after divine service proceeded in procession to the spot where the new building was to be erected. Eight marble stones were laid; one at each corner of the building, and one at each corner of the porch. Each stone bore the name of the person laying it, also the date and an inscription in Hebrew and English. The first stone was placed in the East by Mr. Israel Joseph, and the second in the West by Mr. Philip Hart. These two gentlemen having contributed

THE HEBREWS IN AMERICA. 55

very generously to the building fund the congregation awarded them this honor. The privilege of laying the other six was disposed of at auction, privately and was secured by the following gentlemen at the annexed prices ; Mr. Lyon Moses, the third, at ^15 ; Mr. Isaac Moses, the fourth, for ^13 ; Mr. Emanuel Abrahams, the fifth, for ;;^i8 ; Mr. Mark Tongues, the sixth, for ^9 6s. ; Mr. Hart Moses, the seventh, for ^2> ids., and Mr. Abraham Moses, Sr. , the eighth, for ;f?> 7s. The committee of arrangements having charge of the ceremony, in their report to the Vestry speak in glowing terms of its having been " conducted by the rules and regulations of the ancient and honorable fraternity of Freemasons."

The building was completed in 1794 and the consecration took place in September of that year. Governor Moultrie and numerous civil and military dignitaries were present. In 1835, forty-seven members of the congregation out of about ninety, petitioned the Board of Trustees to alter and curtail the Liturgy. They desired that the service should be shortened so that portions repeated twice might be recited once in English and once in Hebrew, and that the children and

many grown persons might, during a portion of the time, be able to understand the prayers recited. Precisely what was sought, however, can be best comprehended from the following extract from the petition .

Your memorialists seek no other end than the future welfare and respectability of the Nation. As members of the great family of Israel, they cannot consent to place before their children examples which are only calculated to darken the mind and withhold from the rising generation the more rational means of worshipping the True God. It is to this, therefore, in the first place, we invite the serious attention of your honorable body, by causing the Hazan or Reader to repeat in English such part of the Hebrew prayers as may be deemed necessary. It is confidently believed that the members of the congregation would be more forcibly impressed with the necessity of Divine Worship and the moral obligations

56 THE HEBREWS IN AMERICA.

which they owe to themselves and their Creator, while such a course would lead to more decency and decorum during the time they are engaged in the performance of religious duties. With regard to such parts as it is desired should undergo change, your Memorialists would strenuously recommend that the most solemn portions be retained. Those parts considered superfluous should be rejected (the frequent repetition of the same prayers) and, if possible, all that is read in Hebrew should also be read in English, so as to enable every member of the congregation fully to understand every part of the service. Your memorialists would next call the attention of your honorable body to the absolute necessity of abridging the service generally. They have reflected seriously upon its present length, and are confident that this is one of the principal causes why so much of it is hastily and improperly hurried over. According to the present mode of reading the Parashah it affords to the hearer neither instruction or entertainment, unless he be able to comprehend as well as read the Hebrew language. But if, like all other ministers, our Reader would make a chapter or verse the subject of an English discourse once a week, at the expiration of the year the people would, at all events, know something of that religion which at present they so little regard.

The Vestry of the congregation, consisting of the President, Vice-President and five other gentlemen, rejected the petition, and ordered, it is alleged, that it be laid on the table without discussion, the memorialists receiving no reply. Nathaniel Levin, Esq., for many years Secretary of the Congregation, in an exhaustive history of the synagogue, published some years since, avers that " the proposed changes were believed to strike at the fundamental principles of Judaism." At all events, the forty-seven petitioners resigned in a body, immediately

rented an appropriate hall and organized the " Reform Society of Israelites," with a form of worship in accordance with their desires. Mr. David Nunes Carvalho, a brother of

THE HEBREWS IN AMERICA. 57

the gentleman who occupied the pulpit of the Congregation Beth-EloJiini and one of the memorialists, gratuitously performed the required services in Hebrew and English, which were well attended.

In 1835 the Rev. Gustavus Poznanski was elected minister of the Congregation BctJi-Elohini, subsequently re-elected and then elected for life. The destruction of the synagogue by the great fire of 1838 deprived the congregation of their place of worship, and a new edifice was erected in 1840, at a cost of \$40,000. About this time thirty-eight members of the congregation petitioned the Trustees for the introduction of an organ in the synagogue. The petition was denied by a vote of four to one, but at a general meeting of the members this action was overruled by a vote of forty-seven to forty. This led to the withdrawal of the minority, who recognized the proposed innovation as a violation of the sacred laws, and these in 1843 formed another congregation, known as ShearitJi Israel. A union of the two congregations was effected in 1866. During the Civil War the organ and the scrolls of the law were destroyed at Columbia, whither they had been taken for safe keeping. From 1750 to 1850 the following ministers occupied the pulpit of the Congregation Beth-Elohim : Isaac De Costa, Abraham Alexander, Abraham Azubee, Benjamin C. D'Azevedo, Emanuel N. Carvalho, H. Cohen, S. C. Peixotto and Gustavus Poznanski. Michael Lazarus was Secretary from 1750 to 1780, Lyon Levy from 1781 to 1805. Nathaniel Levin, the present incumbent, has occupied the office since 1866. Emanuel De La Motta, Moses C. Levy, Israel De Lieben and Abraham Alexander took an active part in organizing and establishing the Supreme Council of the Ancient and Accepted

58 THE HEBREWS IN AMERICA.

Scottish Rite of Free Masons in South Carolina in 1801. Mr. Levy was a Pole and emigrated at an early age to Charleston, where he died in 1815 at the age of eighty-nine years. Mr. Alexander was an Englishman and a noted calligraphist. Mr. De La Motta was a Spaniard. He was born in 1761 and died in 1821. He was the father of Dr. Jacob De La Motta, President of the South Carolina Medical Society.

Isaac Harby, President of the Reform Congregation and a well-known author, was one of the most prominent Charlestonians early in the century. He was a son of Solomon Harby, whose father was Lapidary to the Emperor of Morocco, and was born at Charleston, S. C, in 1788. Abandoning the study of law after deciding to adopt that profession, he opened a school on Edisto Island, which he conducted with success. At Charleston he undertook the editorial management of "The Quiver" and then the "Investigator," subsequently known as the "Southern Patriot," in which he championed the then Republican cause. In 1822 he conducted the "City Gazette," and subsequently the "Charleston Mercury." In 1807 he appeared as a dramatist, being at the time but nineteen years of age. His first production was "The Gordian Knot ; or Cause and Effects," a five-act play, founded on Ireland's novel, "The Abbess." Next he wrote "Alexander Severus," and in 1819 he produced a play called "Alberti," the original object of which was the vindication of the character and conduct of Lorenzo D'Medici from the calumnies of Alfieri's Conspiracy. The second performance of this play was honored by the presence of President James Monroe, then visiting Charleston. Mr. Harby's "Letters on the

THE HEBREWS IN AMERICA. 59

Presidency," in 1824, over the signature of "Junius/" attracted wide attention. Among his earlier contributions to literature are a review of Byron's "Cain," critique on Marino Fahero, essay on criticism and a Defence of the Drama. He married Leah, daughter of Samuel Mordecai, of Savannah. He was Vice-President of the Hebrew Orphan Society of Charleston, and in 1825 delivered the first anniversary oration before the Reformed Society of Israelites of Charleston, of which he was President. Removing to New York City in 1828, he contributed to the columns of the "Evening Post." He died in that city November 14th of the same year (his wife having died a few months previously), possessing the friendship of many of the best people of the day, including Thomas Jefferson, Edward Livingston and other statesmen with whom he was in correspondence, and letters from whom are in the possession of his granddaughter, Mrs. Joseph P. Joachimsen of New York.

In 1833 literary circles of Charleston became much interested in a little volume of poems entitled "Fancy's Sketch-Book." The work showed its author to possess a high order of talent, deep feeling and an extremely sensitive and poetic nature. It was the first publication of the writings of Miss Penima Moise, a name that is dear to thousands of Hebrew hearts, especially in the South. Miss Moise was

the daughter of Abraham Moise, of Charleston, S. C, and was born in that city on the 23d of April, 1797. Poetic expression came natural to her from girlhood, and her tender and sympathetic nature caused her poetry to touch the popular heart at once. After the publication of her book she was engaged to write for a number of leading newspapers and periodicals, among her chief subjects being the

60 THE HEBREWS IN AMERICA.

great fire in Charleston in 1838, the yellow fever visitation, the charitable work of Sir Moses Montefiore, and others of like nature. She also composed a book of hymns for the Congregation Beth-Elohim of Charleston, of which she was a member. This book is still in use there. Such a favorite did Miss Moise become that she was known as the " Singer of Israel." During many years of her life Miss Moise had the care of her mother, who was a paralytic, and her brother, who was a sufferer from the asthma. Her devotion in these cases, as well as to the yellow fever sufferers in Charleston in 1854, was whole-souled and touching. During the last years of her life Miss Moise became blind, but she continued to compose poetry and was looked upon by her congregation as a holy one among them. She died September 13, 1880, in the eighty-fourth year of her age.

Marx E. Cohen, youngest son of Mordecai Cohen, was an extensive planter, born and residing in Charleston, and having his plantation at " Tissabon" (the Indian name for " Clear Spring"), about eighteen miles from the city, on the Ashley River. At the age of twenty-eight he married Armida, youngest daughter of the distinguished litterateur, Isaac Harby, by whom he had several daughters and one son, Dr. Marx E. Cohen, who was killed in the Civil War. After the close of that great conflict, in which he lost most of his fortune, he removed with his family to Sumter, S. C, where he died February 24, 1881, at the age of seventy-two. He was graduated with high honors at the college in Glasgow, Scotland, and was a well-read and highly cultured gentleman. At the time of the Henry Clay excitement he was a candidate for the Legislature, but was defeated, in common with the entire Democratic ticket. He was somewhat of a litterateur,

THE HEBREWS IN AMERICA. 61

and his name was a synonym for integrity and the most unbounded hospitality. Mr. Cohen was radically liberal in his religious views. The first discovery of the famous phosphate beds was made on his plantation soon after he had sold it, at the close of the war.

Mordecai Cohen came to Charleston, from England, while yet a lad, and with scarcely a dollar in his pocket. His industry and unquestioned integrity brought him deserved prosperity, and he subsequently became the richest man, with the exception of Robert Adger, in the State of South Carolina. Retiring from active business pursuits, he presented each of his four children with an independent fortune. He married Miss Leah Lazarus, a lady belonging to one of the most exclusive of the aristocratic families in Charleston, and died at the age of eighty-six. He was a man of ready wit and dry humor. His charities were great, but unbounded by any consideration of age, sex, color or religion. A tablet to his memory was erected by the city of Charleston in the Orphan House (an unsectarian institution which has been in existence since the city was in its infancy), to which he had been a most generous and unfailing donor. He is the only Hebrew to whom the city of Charleston has ever reared a memorial stone. His religious views were exceedingly liberal and he was highly respected by Christian and Hebrew alike.

PHILADELPHIA.

An especially prominent position is held by Philadelphia in the history of the early Hebrews of the United States. One of the earliest names mentioned in connection with the race there is that of Samuel Keimer, an Englishman by birth,

62 THE HEBREWS IN AMERICA.

who was the publisher of the " Pennsylvania Gazette," and the printer with whom Benjamin Franklin secured employment upon reaching Philadelphia, in 1723. Franklin, in his autobiography, makes no mention of Keimer's Hebrew origin, the publisher of the " Gazette " being described therein as wearing a long beard and abstaining from work on the seventh day. From this statement has originated a belief that Keimer was a Hebrew. The author of a valuable work on American literature, recently published, evidently accepting Franklin's inferential testimony as authority, designates Keimer as a "Jew." There is good reason for believing, however, that Keimer was a member of a sect known as " French Prophets."

According to Rosenbach's " Jews in Philadelphia previous to the year 1800," Arnold Bamberger, who by special act was permitted to hold lands and to trade in the province of Pennsylvania, in the year 1726, was the first Hebrew in Philadelphia regarding whom documentary evidence is extant. Previous to the Revolution it is supposed that worship was con-

ducted in Sterling Alley. As early as 1738, Nathan Levy laid out a burial place for himself and family, on Spruce Street, between Eighth and Ninth Streets, and in 1751, Mr. Levy published a notice in the "Pennsylvania Gazette" complaining of injury to the fence of the cemetery caused by the firing at marks set against it by sportive marksmen.

Among the members of the Congregation Mickve-Isracl in 1781 were the Sheftalls of Savannah, several persons from Charleston and others from Newport and New York, the latter including the Rev. Gershom Seixas. Already in 1773 the financial maintenance of the Congregation Mickve-Isracl, then located in Sterling Alley, between Third and Fourth

THE HEBREWS IN AMERICA. 63

Streets, had been the subject of much concern to the members, the necessary funds being derived from voluntary subscription. In that year Bernard Gratz, the Parnass, contributed \$10, Michael Gratz \$10, Solomon Marache and Henry Marks each \$5, Levi Solomon \$5 and Mordecai Levy \$3, to continue annually for three years. The influx of co-religionists from other cities on account of the war swelled their numbers to such an extent that more commodious quarters were found necessary, and the congregation removed to Cherry Alley, where it remained until 1782, when Isaac Moses, Haym Levy, Solomon M. Cohen, Simon Nathan, Bernard Gratz and Jonas Phillips were entrusted with the duty of securing still better accommodations. The sum of \$600 was raised by subscription for erecting a new place of worship. This amount proving inadequate, Haym Salomon came to the rescue by offering to defray one-fourth of the entire cost, regardless of the amount.

The new synagogue in Cherry Street, near Third, was solemnly dedicated in September, 1782, by the Rev. Gershom Seixas, the committee in charge of the ceremonies being Solomon Marache, Simon Nathan, Haym Levy, Isaac Moses, Solomon M. Cohen and Benjamin Seixas. The building, which had accommodations for nearly two hundred persons, was of brick, with a residence of the minister adjoining. Notwithstanding Haym Salomon's liberal contribution the financial condition of the congregation was far from satisfactory for some years after, and so pressing was the necessity for further funds that in 1788 relief was sought by a memorial to the General Assembly to permit a lottery, with a view of securing the money necessary to liquidate the indebtedness. An address to "all humane, charitable, and

well disposed people," was then issued, setting forth at length the financial difficulties under which the congregation labored, and asking their worthy fellow-citizens of every religious denomination " their benevolent aid and help, flattering themselves that their worshipping Almighty God in a way and manner different from other religious societies will never deter the enlightened citizens of Philadelphia from generously subscribing toward the preservation of a religious house of worship."

In April of the same year Rev. Jacob Cohen informed the congregation that his term of service was about to expire, and desired to know whether a re-engagement was contemplated. The minister during the preceding year had been sustained by subscription, and it was determined at this meeting to continue the subscription plan for another year. For this purpose Manuel Josephson contributed ;i^i 5s. 6d.; Samuel Hayes, £1 2s. 6d.; Solomon Lyon, ;^i los.; Jonas Phillips and son, £2 12s. 6d.; Sholas Barrnitza, 14s. 6d.; Tiny Phillips,. 12s.; Bernard Gratz, £1 i6s.; Michael Gratz and son, £1 19s.; Michael Levy, 17s. 6d.; Isaac Moses, Sr., 7s. 6d.; Moses Nathan Levy, 2s. 8d.; Moses Nathan Levy's brother, i8s.; Solomon Aaron, 7s. 6d.; Jacob Cohen, Sr., £1 2s. 6d.; Myer Hart, lis.; Abraham Hart, 7s. 6d.; Michael Hart Cohen, £1 lis.; Solomon Etting, £1 2s. 6d.; Benjamin Nones, £2 3s. 6d.; Isaac Ximemus, 6d.; Joseph Henry, 8s.; Meyer and Solomon Marks, 3s.; Aaron Syefort, £10 los.

A few months later the congregation took into consideration the subject of depredations at the burying ground and it was voted to permit the erection of a building close by, at the expense of the builder, in order to remedy the evil. This

THE HEBREWS IN AMERICA. 65

cemetery Avas at Spruce and Ninth Streets, and among others buried there, prior to the present century, were : Nathan Levy, 1753; Jacob Henry, 1751 ; David Gomez, 1780; Matthew Gomez, 1781 ; Sarah Judah, 1783; Miriam Marks, 1784; Sarah Marks, 1784; Abraham Levy, 1786; Emanuel Josephson, 1796. The stone marking the grave of the latter gives the date of his death as February 30, 1796.

On February 24, 1790, Bernard (jX2X.z,Parnass, and Manuel Josephson, Trustee, on behalf of the congregation, issued a fresh appeal for funds wherewith to pay off the indebtedness on the synagogue. This was addressed to the congregation in Parimarirba Surinam. "In former times," it read, " the few housekeepers that were settled here, being impressed

with a sense of duty to assemble on Sabbath and Solemn days, to offer up their prayers in Congregation, thereby preserving the mode of worship and those ceremonies appertaining to our holy religion, and initiating their young offspring therein, that the same might become familiar to them, and so be handed down inviolate to succeeding generations, and in order that they might have a place wherein to assemble for that purpose, they hired a room in a private house and furnished and decorated it proper for a synagogue, although in miniature, it being suited to their numbers and circumstances. This they continued many years, satisfied and happy in that particular, until the year 1776, when the disturbances in this county began and which caused numbers of our brethern from the different congregations in America to come with their families to reside here. Thus the congregation greatly increased, so that the room aforesaid, became insufificient to contain so considerable a number. * * * * But no sooner did the news of peace reach these parts than

66 • THE HEBREWS IN "AMERICA.

they all returned to their respective homes and former places of abode, leaving this small congregation saddled with a debt that had been contracted chiefly on their account, and is become impossible for this handful to discharge, without the assistance of their benevolent brethren abroad, finding it at present even difficult to raise the annual salaries of the Haza?z, Shochet and Shamasy

Two years after the application to the Legislature for a lottery, an act was passed, allowing the congregation to raise ;^800 by that means.

The story of Haym Salomon's life is an interesting one. His prominence was not confined to the synagogue, to which he was the most liberal contributor, but was attained by generous and timely assistance to the founders of the Republic, and will cause his name to be remembered for all time to come. He was a native of Poland and of Portuguese descent. His family were highly respectable and learned people. His wife was Rachel Frank, daughter of Moses B. Frank of London, who, with his brother, the distinguished Jacob Frank of the Revolutionary War, died in New York while it was yet a colony. ~ ■ Moses and Jacob Frank were sons of Aaron Frank of Germany, \who was the companion and friend of King George of Hanover, and who loaned that monarch the most valuable jewels in his crown at his Coronation. Jacob Frank was the British King's sole agent for the Northern Colonies at New York, and his son David was the King's agent for Pennsylvania. After visiting many countries and acquiring various languages, Haym

Salomon left Lissa and came to America. He was in New York when the British took possession of the city, and with other patriots was arre-^ted and confined in the prison

THE HEBREWS IN AMERICA. ' 6/

known as the " Prevost," which stood on the spot now occupied by the Hall of Records in the City Hall Park. So closely were the prisoners packed there that " when they laid down at night to rest, wheri their bones ached on the hard oak planks and they wished to turn, it was altogether by command 'right-left,' being so wedged as to form almost a solid mass of human bodies." Escaping from the clutches of the British, Haym Salomon made his way to Philadelphia, and there married the sister of Colonel Frank. It was during his residence there that he was entrusted with the negotiation of all the war subsidies of France and Holland on his own personal integrity, which were disposed of to the resident merchants in America without any loss, at a credit of two and three months, for which he received the small commission of one-fourth of one per cent. It was Haym Salomon who, when the people of Philadelphia were deprived of the use of any circulating medium by the act of withdrawal of Continental money and great distress existed, caused \$2,000 in specie to be distributed among the poor of that city. In Madison's letter to Virginia in 1881, he writes: "My wants are so urgent that it is impossible to suppress them. The case of my brethren is equally alarming." And later on he declares that " the kindness of our friend in Front Street (Mr. Salomon) is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. To necessitous delegates he gratuitously spares from his private stock." And the same year he admits, in a letter to Edmund Randolph, that he had been " for some time past a pensioner on the favor of Haym Salomon." The magnitude of these great favors granted by

68 THE HEBREWS IN AMERICA.

Mr. Salomon may be judged by what was written by one distinguished Virginian in 1781-82, who said: " We have tried to raise funds to reheve ourselves by offers of depositing the best names in Virginia, but it is in vain. My brethren are in like distress." Relief from any other quarter than from Mr. Salomon was so rare that the only instance where it occurred is thus recorded in Mr. Madison's journal, in September, 1782:

" I succeeded in getting the sum of fifty pounds from

Mr. Cohen by depositing the obligation of Mr. Randolph payable for it at sixty days." The disinterestedness of Haym Salomon was again forcibly illustrated in his intercourse with the members of the Government. When he was called on to advance the entire pay for the ensuing year to Messrs. Jones, Randolph and Madison, as members of the Revolutionary Congress, they had in writing allotted that Mr. Madison should get fifty pounds less than the other two, but Mr. Salomon seeing in this young statesman, then only twenty-nine years old, those great, latent talents, for which he became in after years distinguished, presented him, from his own private purse, the fifty pounds, and thus equalized the pay of the whole delegation. Jared Sparks, the historian, in the Life of Gouverneur Morris, a member of Congress in 1780, publishes a letter written by Mr. Morris, in which he declares that "the person who did loan cash to a member to relieve his distress in that day, was in no expectation of ever getting repaid." While many of the merchants who subscribed to make up army supplies in 1780, were represented as having given their names without any security, it is shown by Mr. Madison's journal that they had a contingent security of the best Sterling Exchange to the amount of $i^{\wedge} 150,000$, in

rm[^] HEBREWS IN AMERICA. 69

excess of their subscription. Facts not generally known are contained in a document presented to a committee of Congress, from the Bank of North America, the first and only bank chartered by the Revolutionary Congress. This document shows the relative proportion of the account of Mr. Salomon, and forty other principal merchants, who commenced with the opening of the bank. Their accounts, up to the period of his death, when his account closed, occupied in all fifteen pages of the large ledger, and his single account occupied fifteen pages, double columns, of the same ledger. The amount of his one account was as large as their entire account in the aggregate. His balance at the various times of settlement in his bank book show specie balances of \$15,000 to \$50,000 at each period. The amount charged by the bank to his account as paid to the financier of the Revolution was more than \$200,000, while Robert Morris own account during the same period has but a deposit of less than \$10,000, and which was received on the very day from Haym Salomon as it was charged to him. Funds were also given, when necessity required, to Jefferson, Willson, Ross, Duane, Reed, and others of the Congress of the Declaration, and also to Madison, Mercer, Arthur Lee, Joseph Jones, Harrison, Mifflin, Rittenhouse, Pendleton, Randolph and others. Haym Salomon was also the confidential friend of that ardent adherent to the American cause, the Chevalier de la Luzerne, the French Ambassador, as well as to the two Consuls-Gen-

eral Marbois and De La Forrest, both of whom were subsequently ministers of Napoleon I

In the archives of the Intendancy of Cuba, there is a letter from Don Francisco Rendon, Minister from Spain to the United States, addressed to Don Diego Jose de Navarro,

70 THE HEBREWS IN AMERICA.

Governor-General of Cuba, in which the former says : " I am entirely indebted to the particular kindness of Mr. Salomon to support my credit with any degree of reputation, and without it I certainly could not have been able to render that protection and assistance to the subjects of His Most Catholic Majesty which is enforced on me by his royal Commands." The list made and deposited at the Probate office of the certificates of Revolutionary indebtedness, of which he was seized at the time of his death in 1784, shows upwards of \$350,000, consisting of War office, Loan office, Commissioner, Treasury and Continental certificates, not one cent of which was ever received by the infant children, owing to circumstances for which they could not be accountable. Henry Wheaton says that Judge Wilson, so distinguished for his labors in the convention that framed the Federal Constitution, would have retired from public service had he not been sustained by the timely aid of Haym Salomon, administered with equal generosity and delicacy.

A committee of the United States Congress, in 1850, to whom was referred a resolution to reimburse the heirs of Haym Salomon, for the moneys so generously advanced by their illustrious ancestor, admitted the justice of the claim and reported that he had " advanced liberally of his means at a time when the sinews of war were essential to success," and as late as 1864, the Committee on Revolutionary Claims of the United States Senate, reported a bill appropriating the sum of \$353,726.43, provided that Mr. Salomon's heirs would relinquish all further claim upon the Government.

Isaac Moses was a Philadelphia merchant whose patriotism was emphasized by a contribution of \$3,000 when Robert Morris undertook to raise money with which to prosecute

THE HEBREWS IN AMERICA. 71

the war. He subsequently removed to New York, where he was for years a leading merchant and was one of the founders of the Bank of New York. David Franks, son of Jacob Franks, of New York, was a prominent Philadelphia merchant, whose fortune was swept away by confiscation on

account of his adherence to the British cause. In 1743 he married Margaret, daughter of Peter Evans, of Philadelphia, having previously abjured the Hebrew faith. Three daughters and one son were born to them. The three daughters were among the belles of Philadelphia during the Revolutionary War, the eldest, Abigail, having married Andrew Hamilton, the owner of " Woodlands," and at one time the Attorney-General of the State ; the second was unmarried, while the youngest, Rebecca, was, after the war, wedded to Lieutenant-General Sir Henry Johnson, who rendered important service in the rebellion in Ireland. Rebecca Franks was distinguished for her beauty, wit and intelligence. She was a conspicuous figure in Philadelphia society during the period named. General Lee said of her that she was " a lady, who has had every human and divine advantage." She was universally courted for the charms of her conversation. At the celebrated fete of the Mischianza, which took place at Philadelphia, May 18, 1778, and which was given by the British officers to Sir William Howe before he relinquished his command to Sir Henry Clinton, Rebecca Franks was one of the princesses. The following interesting description of social life in New York towards the close of the Eighteenth Century^ occurs in a letter from her pen, and is taken from Mrs. Ellett's " Queens of American Society : "

By the bye, few ladies here know how to entertain company in their own houses, unless they introduce the card-table. Except \~i-.

72 THE HEBREWS IN AMERICA.

Van Homes, who are remarkable for their good sense and ease, I don't know a woman or girl who can chat above half an hour, and that on the form of a cap, the color of a ribbon, or the set of a hoop, stay ox jupon. I will do our ladies, that is the Philadelphians, the justice to say, that they have more cleverness in the turn of an eye than those of New York have in their whole composition. With what ease have I seen a Chew, a Penn, an Oswald, or an Allen, and a thousand others, entertain a large circle of both sexes ; the conversation, without the aid of cards, never flagging, nor seeming in the least strained or stupid. Here in New York, you enter a room with a formal set courtesy, and after the howdos things are finished ; all is a dead calm till the cards are introduced; when you see pleasure dancing in the eyes of all the matrons, and they seem to gain new life. The maidens, if they have favorite swains, frequently decline playing, for the pleasure of making love ; for to all appearance, it is the ladies, not the gentlemen, who now-a-days show a preference. It is here, I fancy, always leap-year. Indeed, scandal says, that in the cases of most who have been married, the first advances came from the lady's side, or she got a male friend to introduce the intended victim and pass her off. I suspect there would be more marriages were another mode adopted ; they have

made the men so saucy that I sincerely believe the lowest ensign thinks he has but to ask and have ; that a red coat and smart epaulette are sufficient to secure a female heart.

At a ball given by Mrs. Washington to the French Minister in honbr of the alliance between France and the United States, Miss Franks took occasion to show her Tory sympathies by bribing a servant to decorate a dog with the cockades of the two countries and usher the animal into the ball room. In 1810 the former Philadelphia beauty was living in Bath, England, where she was visited by General Scott some years later. In the course of an animated conversation, she remarked to the hero of Lundy's Lane :
" I have gloried in my rebel countrymen. Would to heaven^ I, too, had been a patriot! I do not- I have never re-

THE HEBREWS IN AMERICA. 73

gretted my marriage ! No woman was ever blessed with a kinder - a better husband ; but I ought to have been a patriot before marriage."

A sister of David Franks married General Oliver De Lancey, of the British Army. David S. Franks, a nephew of David Franks, was an officer of the Continental Army. Mayer Isaac Franks, a brother-in-law of Haym Salomon, was for a time Judge of the Supreme Court of Pennsylvania. One of the sons of David Franks returned to England, and died a member of Parliament, while Colonel Franks, after the war, was appointed Prothonotary of the Supreme Court of Pennsylvania, which office he held at the time of his death.

Israel Israels, a native of the Island of Barbadoes, was a prominent character in Philadelphia, up to the time of his death in 1821. During the Revolution he resided on the Delaware, near Wilmington. The female members of the family being dependent upon Israel and his younger brother Joseph, for protection, lots were drawn to determine which should become a soldier. The lot fell upon Joseph, the younger, while Israel devoted his time and attention to his farm on the Delaware, where he resided with his wife. The story of Israel's trial and escape, after his arrest by the British, forms one of the most thrilling episodes of the Revolution and is thus graphically described by the historian Lossing:

" Israel Israels, was a member of the Committee of Safety, and, of course, a marked man. Betrayed by Tory neighbors, he and his wife's brother were made prisoners and taken upon the frigate ' Roebuck,' lying in the Delaware, in sight of his

house, for trial. He was treated harshly ; his bed was a coil

74 THE HEBREWS IN AMERICA.

of rope on deck, his food was of the meanest kind. It was reported that he had declared that he would ' sooner drive his cattle as a present to General Washington, than receive thousands of dollars in British gold for them.' On being informed of this the British Commander ordered a detachment of soldiers to go to his (Irsael's) meadows, in full view, and seize and slaughter his cattle then feeding there. His young wife (then only nineteen years old) saw her husband and brother taken to the frigate, and she also saw the movement of the plunderers. She guessed their purpose when she saw the soldiers land. With a boy eight years old, she hastened to the meadows, cast down the bars and began driving out the cattle. The soldiers told her to desist and threatened to shoot her. ' Fire away !' cried the heroic woman. They fired, and the balls flew thickly but harmlessly around her. The shield of God's providence was over her, and, though the cowardly soldiers fired several shots, not one grazed her. The cattle were all saved, and the discomfited marauders returned to the frigate. The trial of Israel took place. A kind-hearted soldier asked him if he was a Free Mason. He answered in the affirmative and was informed that a lodge was to be held on board the vessel that night, the officers being Masons. The trial ended. The life of Israel was in jeopardy. He made a manly defense before the Court, and when opportunity offered he gave a sign of the brotherhood. It was recognized ; the haughty bearing of the officers was changed to kindness ; the Tory witnesses were reprimanded for seeking the harm of an honorable man : presents were prepared for his heroic wife, and himself and brother were sent on shore in a splendid barge and set at liberty. The records of the Grand Lodge of Masons of

THE HEBREWS IN AMERICA. 75

Pennsylvania bear testimony that Mr. Israel (who was at one time Grand Master) was saved from an ignominious death by the use of Masonic signs."

Israel Israels, was at one time High Sheriff of Philadelphia, and was seventy-eight years old when he died. A clock owned by Israels is among the relics in possession of the Pennsylvania Historical Society. Israel's wife was Hannah Erwin, a Christian, and Mrs. Ellett, author of " Women of the Revolution," and "■ Queens of American Society," was their daughter.

Jonas Phillips, who lived at 110 North Second Street, married Rebecca, daughter of Hazan Machada. Their son, Nathaniel Phillips, was born October 19, 1773. Zelegman Phillips, another son, was born June 28, 1779. He married Arabella, daughter of M. Solomon. He was one of the ablest criminal lawyers in Philadelphia, and died in 1839. Moses Levy, another lawyer, sold his house in Chestnut Street to the Bank of North America. Another distinguished member of the Bar, was Sampson Levy, whose impromptu speeches were said to be "perfect gems."

For many years the Hebrews of Philadelphia have occupied an honorable place in the community. Prominent among those in the mercantile world, half a century ago, were John and Samuel Moss, shipowners, and Lewis Allen, who carried on an extensive wholesale dry-goods business from 1815 to 1841. A merchant then widely known was Leon J. Levy, who occupied a large establishment on Chestnut Street. Among the numerous bankers were found the Gratz family. Michael Gratz came from Austria when a lad, and traded largely with the Indians. He sided with the Colonists during the war, and his name appears among the signatures to the

-j^ THE HEBREWS IN AMERICA.

Non-Importation Resolutions after the passage of the Stamp Act. Of his eleven children, Simon, the eldest son, was one of the founders of the Pennsylvania Academy of Fine Arts. Hyman, a brother, was President of the Pennsylvania Insurance Company. Rebecca, a daughter, who is immortalized as the heroine of Scott's "Ivanhoe," was born March 4, 1781. She was prominently identified in the organization of numerous charitable and benevolent associations. When fifty-seven years old she organized the first Hebrew Sunday-school in the United States.

Writing of her in her younger days, Gratz Van Rensselaer says: "Her eyes were of exquisite shape, large, black and lustrous; her figure was graceful and her carriage was marked by quiet dignity - attractions which were heightened by elegant and winning manners. Gentle, benevolent, with instinctive refinement and innate purity, she inspired affection among all who met her; and having received the best instruction that the time and country afforded, she was well-fitted for practical and social duties." Among her numerous acquaintances was Washington Irving, and to the latter it is said Scott was indebted for the character of Rebecca in Ivanhoe, Irving having portrayed to him, during one of his visits abroad, the fair Philadelphian's "wonderful beauty, the story of her firm adherence to her religious faith under the most trying circumstances, and particularly

illustrated her loveliness of character and zealous philanthropy." She died in 1869 at the age of eighty-eight.

Hyman Marks was also engaged in the banking business. Other bankers were Robert and Isaac Phillips, the latter a son-in-law of John Moss, the Joseph brothers and Joseph Andrade. Mr. Andrade was a Frenchman and a man of

THE HEBREWS IN AMERICA. J']

immense fortune. Though received in the best society he was noted for his penury, eccentricity and shabby attire. Among the members of the bar Zehgman Phillips and his sons, Altamont and Henry M., occupied high places.

Johaveth, a daughter of Moses Isaacks, of Newport, married Michael Marks of Philadelphia, who came from England with Hyman and Michael Gratz. He, with his father, Henry Marks, were among the founders of the synagogue Mickve-Israel.

Anna, a daughter of Michael Marks, married Lewis Allen, a well-known and highly respected merchant of Philadelphia, who succeeded his father, Lewis Allen, Sr., in business in 1815. Mr. Allen was for many years President of the synagogue of which his father-in-law was a founder, and his widow, Mrs. Anna Allen, assisted Miss Gratz in the formation of the first Hebrew Sunday-school of that city and was one of the founders and first President of the Jewish Foster Home and Orphan Asylum, and was forty years Treasurer of the Female Hebrew Benevolent Society of Philadelphia. Mrs. Allen, who was born in the village of Sing Sing, N. Y., in the year 1800 is now (1888) a resident of the city of New York.

Abraham Hart, was for many years a member of the firm of Carey & Hart, the leading book house of the United States. Mr. Hart's uprightness and integrity, during his business career of more than a quarter of a century, was marked, on his retirement from active life, by a public dinner, tendered him by the publishers and booksellers of Philadelphia, in 1854. He was, for upwards of thirty years, President of the Mickve-Israel congregation, and his opinion was sought after by all his co-religionists. He generously

78 THE HEBREWS IN AMERICA.

aided and encouraged all Hebrew institutions in his city and elsewhere, and " many a time in the synagogue when the Sabbath was over, a crowd of poor would gather about him,

and he would deal out money to them, and many a poor soul went forth rejoicing, calling God's choicest blessings upon the head of this generous man." He enjoyed the friendship of General Grant, George W. Childs, and other famous men, and the announcement of his death, in July, 1885, called forth expressions of sincere sorrow in many Hebrew households. Miss Louisa B. Hart, was one of the three Jewesses of Philadelphia, to whom we are indebted for the first Hebrew Sunday-school in the United States. She was born at Easton, Penn., June 3, 1803, and, after the death of her father, a merchant of that town, removed to Philadelphia, where she became interested in the formation of the Sunday-school founded by Miss Gratz, and of which she became a teacher and first Vice-president and subsequently Superintendent. She died in 1874.

LANCASTER.

A numerous Hebrew community existed in Lancaster, Penn., in colonial days. The most prominent of the early settlers there, was Joseph Simon. He reached Lancaster about 1735, and taking out a license as an Indian trader, soon monopolized the business in that section, ranking for almost half a century as one of the wealthiest Indian traders and merchants in America. The colonial records of Pennsylvania made frequent and honorable mention of his services. As early as 174a, he began to acquire land in Lancaster and the surrounding country, and gradually accumulated immense tracts in Pennsylvania. In 1747, he bought one piece of 288 acres,

THE HEBREWS IN AMERICA. 79

near Maytown, from John Lowrey. Mr. Simon's store was the largest at Lancaster, and was in Penn Square, in the centre of the town. Levy Andrew Levy, was a partner in this store for many years and his (Simon's) sons-in-law, Levi Phillips, Solomon M. Cohen, Simon Gratz and Solomon Etting, were also, at various periods, associated with him. Another son-in-law was Dr. Nicholas Schuyler, of Albany, a surgeon in the Revolutionary war. Prior to the French and Indian wars of 1755, Mr. Simon made frequent excursions to the Ohio and Mississippi Rivers with his pack horses, trading with the Indians.

In 1763 the series of Indian depredations culminated in the attack by the Shawnees, Delawares and Huron tribes at " Bloody Run," in Bedford County, Penn. This resulted in heavy losses to the traders, among whom were David Franks, Joseph Simon, William Trent, Levy Andrew Levy, and Colonel Alexander Lowrey, twelve traders sustaining thereby a loss of i^80,000 (four hundred thousand

dollars). Five years after this disaster, on November 8, 1768, at the treaty of Fort Stanwix (Rome, N. Y.), all the tribes of the Six Nations joined in a deed to the aforementioned Indian traders of the tract of land " beginning at the south side of the mouth of Little Canhawa Creek where it empties into the Ohio River, and running from thence southwest to the Laurel Hill until it strikes the River Monongahela, thence along said river to the southern boundary line of the Province of Pennsylvania, thence along the boundary line of Pennsylvania to the Ohio River, and down that stream to place of beginning,"

The region referred to in this deed, which may be seen in Independence Hall, Philadelphia, at the present time com-

80 THE HEBREWS IN AMERICA.

prises the large State of West Virginia. The settlement of this land was resisted by Virginia, and the breaking out of the Revolution put an end to all negotiations looking to its acquirement. Mr. Simon, however, cherished for many years a hope of reclaiming it and until the day of his death expended large sums of money to obtain possession of the grant. The losses at Bloody Run proved but a temporary check to Mr. Simon, who was a man of push and enterprise, and he enjoyed a lucrative trade until after the Revolutionary War. On July 5, 1773, the different tribes of the Indian nations in Illinois conveyed to twenty-two residents of Lancaster and surrounding country a grant of land which now embraces the southern half of the State of Illinois. Eight Hebrews were interested in its purchase. They were Moses Franks, Jacob Franks, David Franks, Barnard Gratz, Michael Gratz, Moses Franks, Jr., Joseph Simon, Levy Andrew Levy. This land, like that in Virginia, never passed into the control of the purchasers, which was also owing, it is presumed, to the Revolution. Levy Andrew Levy's interest in Mr. Simon's business ceased in 1778, when he and Susanna, his wife, conveyed it to Aaron Levy, also a storekeeper in Lancaster, presumably a son. The Levys reached Lancaster a few years after the arrival of Mr. Simon, his (Simon, s) sons-in-law coming many years thereafter. One of them, Solomon Etting, had previously lived at York, Penn.* Mr. Simon's closing years were embittered by his son-in-law, Michael Gratz, whom he fancied had dealt unjustly with him in certain business transactions. On this account Mr. Simon disposed of the whole of his real estate, including several thousand acres in Northumberland County, in order to prevent him from enjoying any part of it.

Colonel Alexander Lowrey, was, for over forty years, engaged with Mr. Simon in the fur trade. Colonel David Clark, of New Orleans, father of the late Mrs. Myra Gaines, whose claims involving millions of dollars were the subject of many years of litigation with the Government, was employed as wagon boy by the two traders when they visited the Ohio and Mississippi country.

Mr. Simon lived to the ripe age of ninety-two years and was buried in the Lancaster Cemetery. The inscription on his tombstone reads :

And Joseph gave up the Ghost,
and died in a good old age.

An old man and full of years
and was gathered to his people. •

Joseph Simon

Departed this life

the 12th day of the month Shebath, in the

year 5565, corresponding with the 24th day

of January, 1804, aged 92 years, in a good old age

And he walked with God, and he was not,
for God took him.

At his side rests his wife, on whose tombstone is this
record :

The Body of Mrs. Rose Simon,

wife to

Mr. Joseph Simon,

who departed this life

the 3d day of May, 1796,

in the 69 th year

of her age.

Levi Phillips and Belah, his wife, (son-in-law and daughter of Mr. Simon) were appointed his executors. A clause was inserted in his will providing that the " silver plate used for re-

82 THE HEBREWS IN AMERICA.

ligious worship " in his family and two scrolls of the law, were to remain in Mr. Phillips' family, during the latter's life-time, after which they should revert to the Philadelphia synagogue.

After Mr. Simon's death the Phillipses, Cohens, Gratzes and Ettings all removed to Philadelphia. Mr. Simon left five daughters and two sons. The latter were imbeciles and were amply provided for in his will.

In the year 1747 one-half acre of ground was acquired for a Hebrew cemetery, Isaac Nunus Ricus and Joseph Simon being named as Trustees. The deed conveying the property reads that it is to be held " for the Society of Jews settled in and about Lancaster." The first interment in the old cemetery after 1804 was in the year 1855. Two years prior to this the Hirsh brothers reached Lancaster. They took measures to form a congregation, and on February 25, 1855, a charter was obtained with twenty-one members, the congregation styling themselves Shaaray-Sharnoyim. On September 13, 1867, their synagogue was built and dedicated. It stood at the corner of Orange and Christian Streets. For some years the following gentlemen officiated as Hazan, or Reader, of the congregation : Joseph Eckstein,

L. Rosenstein, W. Frankenstein, Jacob Stein, Weil,

William Shuster, A. B. Black and Henry Weile.

Easton, Penn., was settled in 1750, and eleven families numbering about forty men, women and children, comprised the population two years thereafter. Among these was one Hebrew family, the head of which was Meyer Hart, who was the first merchant in the town. In 1763 he was the heaviest tax-payer found there. That year his assessment amounted to nineteen shillings. Meyer Hart's business career, according to the town records, was a satisfactory one.

THE HEBREWS IN AMERICA. . 83

By thrift and industry he prospered so far as to become the owner of three houses and several negroes, besides which he owned a good stock in trade. In 1782 his stock was valued at \$1,200. Michael his son, encouraged by his father's

success also embarked as a merchant, and in 1776, was found occupying a store on the north-east corner of the square. He also owned slaves. It was at his house that Washington accepted an invitation to lunch while tarrying for a few hours in the town. The late Miss Louisa B. Hart, his daughter, thus proudly records the event in her diary : " Let it be remembered that Michael Hart was a Jew, practically, pious, a Jew reverencing and strictly observant of the Sabbath and festivals ; dietary laws were also adhered to, although he was compelled to be his own Shochet. Mark well, that he, Washington, the then honored as first in peace, first in war and first in the hearts of his countrymen, even during a short sojourn became for the hour the guest of the worthy Jew."

A congregation, Beth-Shalome, was started in Easton in 1839, and chartered in 1842, with the following members : Henry Rosenfield, Michael Lederer, Solomon Rohden, Sam-' uel Bachenheimer, Moses Cohen, Solomon Scheit, Samuel Able, Adolph Hirsch, Lewis Bachenheimer, M. Gardner, Wolf Rosenbaum, Emanuel Scheif and Isaac Meline. Rev. Morris Cohen was the first Rabbi, and was succeeded by Messrs. Kling, Pritzel and Jacoby.

RICHMOND.

In Richmond, Va., the Congregation Beth-Shalome, was founded in or about the year 1791. Among the organizers and earlier members were Jacob Mordecai, Samuel Alexander, Joseph Marx, Gershom Judah, Myer M. Cohen, Baruch

84 « THE HEBREWS IN AMERICA.

Judah, Zalma Rehine, Asher Marx, Benjamin Myers, Israel I. Cohen, Benjamin Solomons, Samuel Mordecai, Jacob I. Cohen, Marcus Elkan, Joseph Darmstadt, Isaac H. Judah, Isaac Mordecai, Lyon Hart, Aaron Henry, Benjamin Woolfe, Manuel Judah, Isaiah Isaacs, Mordecai M. Mordecai, Abraham Myers, Satnuel M. Myers, Jacob Lyons, Solomon Jacobs, Moses Myers, Jacob Block. Divine service was- held in early years on Nineteenth Street, in the rear of the Union Hotel. In excavating the foundation for the hotel a portion of the building in which the synagogue was located was demolished. This caused its abandonment and subsequent removal, about 1817, to Mayo Street, where the city donated a lot for synagogue purposes. On October 21, 1791, Isaiah Isaacs deeded to the Trustees of the synagogue a portion of his garden, on the south side of Franklin Street, west of Twenty-first, for the purpose of burying " all Jews, male and

female, that may hereafter die in the City of Richmond, or whose bodies may be brought there to be interred." The cemetery had a frontage on Franklin Street of forty feet and extended southwardly 102 feet. Here many of the oldest and best known citizens found a resting place. As the population increased, a larger cemetery was laid out in the northwest section of the city. Isaac H. Judah officiated as Minister of the synagogue early in the century. Isaac B. Seixas was acting minister after his retirement. Rev. Abram Hyam Cohen, occupied the pulpit from 1829 to 1830. He was the son of Rev. Jacob Raphael Cohen, a native of Gibraltar, who officiated in the synagogue Mickve-hrael, of Philadelphia, and died in 1811. Rev. Jacques J. Lyons and Rev. Ellis Lyons, brothers and natives of Surinam, were Mr. Cohen's successors in the Richmond synagogue.

THE HEBREWS IN AMERICA. 85

The following letter of Washington is in reply to an address from the congregations of Richmond, Philadelphia, New-York and Charleston, felicitating him upon his accession to the Presidency :

The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations. The affection of such a people is a treasure beyond the reach of calculation, and the repeated proofs which my fellow-citizens have given of their attachment to me and approbation of my doings form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgment.

The power and goodness of the Almighty so strongly manifested in the events of our late glorious Revolution, and his kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war he directed the sword and in peace he has ruled in our councils.

My agency in both has been guided by the best intentions and a sense of duty I owe to my country. And as my exertions have hitherto been amply rewarded by the approbation of my fellow-citizens, I shall endeavor to deserve a continuance of it by my future conduct. May the same temporal and eternal blessings which you implore for me rest upon your congregations.

Jacob I. Cohen, one of the early members of the Congregation Beth-Shalome came from Rhenish Prussia in the year 1773. After a brief sojourn at Lancaster, Penn., he proceeded to Charleston, S. C, with a view, it is supposed, of establishing himself there in business. During the active hostilities which soon followed, Mr. Cohen took part as a volunteer

soldier in the defense of the colonies, serving under Moultrie and Lincoln, in the ranks with numerous co-religionists from Charleston and other sections, until the British were driven out of the Carolinas. He was then honorably discharged from service, and shortly thereafter, and before Cornwallis'

86 THE HEBREWS IN AMERICA.

surrender, at Yorktown, settled at Richmond. Mr. Cohen soon became a successful merchant and subsequently a banker, and in the latter capacity was able to render important service to the young Republic. Frequent reference to Mr. Cohen is found in the Madison papers and the future President, on several occasions, bore testimony to his valuable services. Though absorbed with the cares of business, Mr. Cohen, during his residence in Richmond, was interested in public affairs and was conspicuous in all municipal movements, being chosen a magistrate and a member of the City Council. He was twice married but had no children. He died at Philadelphia, in 1823, and his remains rest in the old Hebrew burying ground on Spruce Street. After the close of the Revolutionary War, Israel I. Cohen, a younger brother of Jacob I., joined the latter at Richmond. He subsequently made a voyage to England, where he was married, and in 1787 returned to Richmond, bringing with him his wife. He died in that city in 1803, and was there buried, leaving a widow, six sons and one daughter. The sons were : Jacob I. Cohen Jr., Philip I., Mendes I., Benjamin I., David I., Joshua I. In 1802, the six sons, with their mother and sister, removed to Baltimore. Hyman Marks was a citizen of Richmond towards the close of the Eighteenth Century. His wife was a native of Newport and a child of Hillel and Abigail Seixas Judah.

The burning of the Richmond theatre in the year 1811, resulting in the death of the Governor of the State and many other prominent citizens, caused a painful sensation throughout the country, and brought grief to numerous Hebrew households. Among those who perished in that memorable catastrophe, were : Mrs. Zipporah Marks, Miss Eliza Jacobs,

THE HEBREWS IN AMERICA. 8/

Joseph Jacobs, Charlotte Raphiel and Adelaide Boseman, the two latter being children.

Joseph Marx was a wealthy merchant. His son Samuel was cashier of the Bank of Virginia. Marcus Levy was an eccentric character. He claimed to be a prophet. Solomon Jacobs, besides occupying various public offices, was Presi-

dent of the synagogue. Reuben Canter, an intelligent Englishman, was a tobacconist. Mr. Norstedlan, a prominent German and highly respected in the community, was engaged in a similar business. Alexander Levy came from Alsace, France. He had been a soldier under Napoleon. L. Isaac Lyon was a prominent business man, and in his youth was engaged in the printing establishment where the State laws were published. Israel B. Kursheedt reached Richmond soon after the war of 1812, having come to New York from Germany in 1796. In Richmond he conducted a lottery and exchange business. His wife was a daughter of Rev. Gershom Mendes Seixas, of New York. Abram L. Philip, was a well known merchant. Henry L. Philip was an importer of fancy goods. Myer Ansel, who married the eldest daughter of Rev. Abraham Hyam Cohen, was also a merchant. Zalma Rehine was a storekeeper, and the uncle of Isaac Leeser. One of the leading members of the synagogue was David Judah, a merchant.

About the year 1840 the Hebrew community in Richmond was one of the most flourishing in the country. The year 1844 witnessed the formation of the Synagogue Beth-Ahaba. An unpleasant episode occurred about this time, steps having been taken by the older congregation to prevent the interment of members of the new synagogue in the cemetery, of which the first congregation claimed exclusive control. A

88 THE HEBREWS IN AMERICA.

legal contest was necessary in order to settle the points at issue. Gustavus A. Myers, a co-religionist and prominent member of the bar, was retained as counsel by the Germans. The decision of the Court was in favor of his clients.

During the second decade of the present century the Hebrew population included Abram Levy, Jacob Levy, Simon Block, Benjamin Jewell, Marcus Levy, Solomon Raphael, Mordecai Marks, Solomon Fallen, Israel B. Kursheedt, Myer Angel, Samuel Daniels, Isaac Cardoza, Reuben Canter, Isaac Lyons, Jacob Phillips, Myer Ansel, Abram L. Philip, Henry L. Philip, Solomon Marks, Adolph Ancker, Mitchell Ancker, Hart Ancker, Jacob Ancker, Gustavus Ancker, Mr. Norstedlan, Alexander Levy, David Judah, Joseph Jacobs. Prior to 1845 the population was increased by the arrival of Elias Mayer, Abraham Seixas, Hyman Seixas, Elias Marks, M. J. Michelbacher, Abraham Hirsh, Solomon Soher, Aaron Myers, Lewis Pyle, Abram Pyle, Isaac Schriver, Isaac Rosenheim, Joseph Myer, Moses Waterman, Myer Stern, Joseph Milheiser, William Fleishman, Emanuel Strauss, Solomon Hunt, Emanuel Hunt, Henry Hyman, Lewis Hyman, Lazarus Rosenfeld, Lewis Rosenfeld, Emanuel Rosen-

feld, Simon Rosenfeld, Isaacs Bachrach, Moses Mittledorfer, Abraham Hutzler, Simon Hutzler and Augustus Mailert.

Emanuel Hunt, who lived to the age of 106 years, was a highly respected merchant. He strictly observed the Hebrew Sabbath and holidays up to the time of his death, including the twenty-four hours fast on the Day of Atonement. He was the recipient of numerous testimonials for saving the lives of several citizens from drowning. His death, which occurred in 1845, caused profound sorrow in the community. His funeral was attended by the Governor of the State and numerous State and Municipal officers.

THE HEBREWS IN_ AMERICA. 89

NEW ORLEANS.

Of the early settlement of Hebrews in the State of Louisiana the information obtainable is somewhat meagre. The edict known as the "Black Code," in the reign of Bienville, forbade them from becoming settlers, denied them the rights of citizenship, and placed them in the same category with the negroes for whom the code was originally intended and whence it derives its name. The Huguenots, however, were subjected to similar restrictions, and when, after their expulsion from France, they expressed a desire to emigrate to Louisiana, the answer was returned from the Home Government that they had not been expelled from France for the purpose of allowing them to settle in any of the French colonies. Hence, it appears that the provisions of the "Black Code" deterred Hebrews from venturing to Louisiana until the edict was regarded as inoperative and, to some extent, a *' dead letter." Judah Touro, Alexander Isaac and Asher Phillips, were among the arrivals early in the present century. Abraham Labatt, father of the present well-known lawyers, was among the old-time residents. Bernard Cohn, born in 1820, is one of the few survivors of early days.

The first Hebrew burial ground at New Orleans was located just beyond the suburb of Lafayette in the Parish of Jefferson, and fronted on Jackson Street, the purchase price being \$361.24 which sum was paid by Manis Jacobs and Aaron Daniels the Senior Wardens, and Abraham Plotz, Asher Philips and Abraham Green, the Junior Wardens of a benevolent society styling themselves SJiaaray-CJiesed. On June 28, 1828, the first interment in the cemetery, that of Hyam Harris took place, followed on July 23d by Emanuel

Stern, and the following day by that of his wife. Among the interments up to 1834 are G. S. Gomperts in 1828; Sarah Jacobs in 1829; M. Marx in 1829; Susan Barnett and Samuel Hart in 1832, M. Strauss 1833; August Luzenburg 1834. Most of the earlier interments were natives of Germany and Holland, many of those later on coming from Charleston, London, England, Cincinnati, Baltimore and Kingston, Jamaica. The first congregation adopting the name of the benevolent society {Shaaray-Chesed) before referred to, worshipped in a room on the top floor of a building in St. Louis Street.

The population of New Orleans did not exceed 10,000 when, in 1801, Judah Touro took up his abode in the town. He was then but twenty-five years of age, and was the son of the Rev. Isaac Touro of Newport, where he was born. Having lost his father when eight years old, and his mother four years later, his care and education devolved upon his mother's brother, a son of Michael Moses Hays of Boston, in whose counting-room he was reared. At the age of twenty-two he was selected as supercargo of a valuable shipment to the Mediterranean. After returning home he went to New Orleans where he opened a store and soon built up a thriving trade in New England products. His earnings were invested in ships and real estate and he soon attained prominence. Forming the acquaintance of Rezin D. Shepherd, also an enterprising merchant from Virginia, a warm attachment soon sprung up between the two.

During the memorable defense of New Orleans by Andrew Jackson, Judah Touro entered the ranks as a common soldier, and on January 1, 1815, volunteered his services to aid in carrying shot and shell from a magazine to a battery. Whilst thus engaged he was struck on the thigh by a twelve pound

THE HEBREWS IN AMERICA. 91

shot and seriously wounded. Mr. Shepherd was also serving in the ranks when he learnt of his friend's misfortune, and though the surgeon in charge declared that Touro's life could not be saved, he procured a cart and lifting the wounded man into it, drove to the city and carried Touro into his house, returning to the field after seeing that his friend was properly cared for. Shepherd and Touro were ever afterward inseparable, and both became millionaires. Judah Touro died at New Orleans, June 18, 1854. Public journals and eminent divines offered eloquent and just tributes to his virtues. In New Orleans his death created a profound sensation and this feeling extended to many other places. By his will one-half of his estate was distributed among various charitable insti-

tutions, including \$80,000 to the New Orleans Alms House, handsome endowments to all Hebrew congregations in the country, and numerous private legacies to individual friends. Rezin D. Shepherd was made the universal legatee of the residue of the estate, in recognition of having preserved his life. One of the personal legacies in Mr. Touro's will, was the sum of \$3,000 to the Rev. Dr. Theodore Clapp, the eminent Universalist divine.

Upon learning that Amos Lawrence, of Boston, had pledged himself to give \$10,000 to complete the Bunker Hill Monument, if any other person could be found to give a like amount, Mr. Touro immediately sent a check for the amount. At a dinner given at Faneuil Hall, at the celebration of the completion of the monument, the following toast was given :

Lawrence and Touro, united names,
Patriarch and Prophet, press their equal claims ;
Christian and Jew, they carry out one plan.
For though of different faith, each heart, a man.

92 THE HEBREWS IN AMERICA.

In accordance with his dying request and a provision in his will, Judah Touro's remains were conveyed to Newport for interment, accompanied by the Revs. J. K. Gutheim, Isaac Leeser, and S. M. Isaacs.

Rev. Mr. Leeser, in the course of his remarks at the grave, said :

He massed wealth by honest frugality, treasures flowed into his coffers in the pursuit of his mercantile enterprises. He had no one near him who was bound to him by the ties of blood and kindred, yet he squandered not his acquisitions in extravagance and intemperance, in boisterous wassail or secret debauchery ; but he relieved distress when it presented itself to his benevolent eye ; when he saw the naked, he clothed them ; and those that needed food, obtained it at his hands, whether they belonged to his faith or country, or whether they worshipped at other shrines, and had just seen the light of day in foreign lands. And if you had seen him in his daily walks, you would not have suspected him to be the man of wealth, and the honored protector of the poor, as he was ; the exterior of our brother betrayed not the man within. But when he gave you his hand, when he expressed in his simple manner that you were welcome, you could not doubt his sincerity ; you felt convinced that he was emphatically a man of truth, of sincere benevolence. And thus he lived for many years, unknown to the masses, but felt within the circle where his character could display itself without ostentation and obtrusiveness, at a period when but few of his faith were residents of the same city with him.*

Ezekiel Salomon, a son of Haym Salomon, of Philadelphia, was the cashier of the branch of the United States Bank at New Orleans, in which office he died in 1822. Gershom Kursheedt, one of the sons of Israel B. Kursheedt, settled in New Orleans about 1835, and during his early years served as a clerk, and afterwards published a daily newspaper. Judah Touro appointed Mr. Kursheedt one of his executors.

THE HEBREWS IN AMERICA. 93

BALTIMORE.

According to the Provincial Court Record of Maryland, there reside in that Province, as early as 1658, one "Jacob Lumbrozo, late of Lisbon, in the Kingdom of Portugal," who was known as "Ye Jew Doctor." Lumbrozo was committed for blasphemy, in the year mentioned, and in 1663, he was granted letters of "denizacion." In 1665 he received a commission to trade with the Indians. Jacob Hart, a Hebrew of German birth, who came to this country in 1775, was a merchant in Baltimore during the Revolution. He is the person mentioned in the secret journals of the Revolutionary Congress, as having headed a subscription of the merchants of that city, and raised 2,000 guineas for the relief of a detachment of the American Army, under the command of Lafayette, while passing through Baltimore. Mr. Hart was the father-in-law of Haym M. Salomon, son of Haym Salomon of Philadelphia. Nathaniel Levy of Baltimore, fought under Lafayette, during the campaign of 1781.

In 1758 Jacob Myers erected an inn at the southeast corner of Baltimore and Gay Streets. Reuben and Solomon Etting settled in Baltimore towards the close of the Eighteenth Century and were prominent citizens as early as 1795. Reuben was captain of the Independent Blues. He removed to Philadelphia where he married, and where his descendants still reside. Solomon Etting was a native of York, Penn., where he was born in 1764. He was one of the committee of citizens appointed to forward resolutions to Washington, expressive of disapprobation of the proposed treaty with Great Britain. In 1804 he was one of the Directors of the Baltimore Water Company, whose shares at one

94 THE HEBREWS IN AMERICA.

time sold at 900 per cent, above par. In 1816 he was appointed a Street Commissioner, and in 1828 a Director of the Baltimore and Ohio Railroad. He was for many years a

Director of the Union Bank of Baltimore, and was elected a member of the City Council immediately after the passage of the Enfranchisement Bill in 1825, and was made President of the First Branch. Mr. Etting's second wife was a daughter of Simon Gratz, of Philadelphia. He reared a large family, and resided in Baltimore up to the time of his death, about 1847.

The six sons of Israel J. Cohen arrived in Baltimore soon after the death of their father at Richmond in 1803. They were Jacob I., Jr., Philip I., Mendes I., Benjamin I., David I., and Joshua I. Jacob I., Jr., was about thirteen years of age at the time. Under the watchful care of a good and pious mother he became at an early age a successful business man. He established at Baltimore, where he removed after his father's death, the banking house of J. I. Cohen, Jr., & Brothers, which was widely and honorably known in its day. He took an active part in business affairs, and his opinions and counsel were constantly sought in matters of public importance. When the Legislature of Maryland, in 1826, removed the disabilities of the Hebrews, who had previously been ineligible to public office, Mr. Cohen was elected to represent his ward in the City Council. He was several times re-elected and finally chosen annually as a member of the First Branch. He was President of the Council from 1845 to 1851. During his early connection with the Council Mr. Cohen was particularly active in the establishment of the Baltimore Public School system. The developments of all works of internal improvement engaged his

THE HEBREWS IN AMERICA. ^5

attention, and when the building of the Philadelphia, Wilmington and Baltimore Railroad was suggested, Mr. Cohen was one of the most active projectors of the movement. He was for a long time Vice-President of the company and remained a Director until his death. In 1836 he was chosen a director of the Baltimore and Ohio Railroad Company, and in 1849 ^^ became the President of the Baltimore Fire Insurance Company. This office he also occupied up to the time of his death, the administration of its affairs being attended with great prosperity to the corporation. Mr. Cohen, who was a bachelor, died in 1869, in his eightieth year, attended by the loving ministrations of his two brothers and of the nieces and nephews to whom he stood a parent. He was beloved and respected by all who knew him. Mr. Cohen's residence in Baltimore was the first private dwelling in that city to be lighted with gas. This event took place in 1820. Philip I. Cohen, the second son of Israel I. Cohen, married at Norfolk, Va., and died there in 1852. He was postmaster of the city at the time of his death. In the war

of 1812-14 he was a member of Captain Nicholson's company of Fencibles, and served in the defense of Fort McHenry during the bombardment.

When the British menaced Baltimore in 1814, Mendes I. Cohen volunteered in its defence, and served in Fort McHenry during the memorable bombardment. After retiring from the banking business, in 1829, he travelled extensively, visiting the principal cities of Europe and the East, and ascended the Nile. While abroad he acquired numerous objects of antiquarian value, including the great collection of Consul-General Salt, at London, which number 680 objects. This collection was presented by his

CJG THE HEBREWS IN AMERICA.

nephews to Johns Hopkins University in 1884, and is known as the "Cohen Collection of Egyptian Antiquities." While abroad Mr. Cohen was the recipient of marked attention, from numerous celebrities including the Rothschilds and Pope Gregory XVI. He also witnessed the Coronation of Queen Victoria. Mr. Cohen served a term in the Maryland Legislature, where he introduced several important bills. He served for some years as Director of the Baltimore and Ohio Railroad, and was a prominent member of various commercial and benevolent associations. In Baltimore no man was better known than he, or more highly respected. He was ever lending a helping hand to worthy charities and always a firm upholder of the faith of his fathers. He lived to the age of eighty-three.

Benjamin I. and David I. Cohen were both married, and both were actively engaged in the banking business with their brothers. The former died in Baltimore in 1845, and the latter in 1847. Both were prominent in business and social affairs, and left large families. David I. Cohen was the father of the distinguished Civil Engineer, Mendes Cohen, now a resident of Baltimore. Joshua I., sixth son of Israel I. Cohen, was at the time of his death, in 1870, one of the leading physicians of Baltimore. He attained distinction in the treatment of diseases of the ear, and was a man of scholarly and scientific attainments. He was known as a mineralogist of high rank, and for some years filled the chair of Geology and Mineralogy in the University of Maryland. He was also a member of the American Philosophical Society, and many other scientific bodies.

David Nunes Carvalho resided in Baltimore in 1828. He was a brother of Rev. E. N. Carvalho. In 1814 he married

Sarah, daughter of Rev. Benjamin Cohen D'Azevedo, of Charleston, S. C. In Bahimore he was engaged in the manufacture of marble paper, and on his removal to Philadelphia, was appointed one of the City Judges of the Court of Arbitration, occupying the office until business recalled him to Baltimore, where he died, in 1860, aged seventy-six years. Among his literary remains was a tragedy in blank verse, in five acts, entitled, " Queen Esther," and a metrical translation of the Psalms of David, in English, from the original Hebrew, neither of which have been published.

In the State of Maryland, as early as 1649, the full rights of citizenship were denied to those not professing the Christian religion. The first movement looking for the enfranchisement of the Hebrews, took place in 1797, and in 1818 the first persistent and organized effort was made in that direction. At that time, a citizen of Maryland, if of the Hebrew faith, though eligible to appointment to any office, under the Constitution of the United States, could not, under the government of Maryland, be appointed a Justice of the Peace, and though compelled to perform military duty, he could not rise even to the rank of ensign in the militia, nor plead as an attorney at the bar ; in short, he was disqualified from holding any office under the State Government. The attempted removal of these disabilities by the House of Delegates, in the year 1818, led to heated and protracted discussion. On December 9th of that year Mr. Kennedy, of Washington County, moved that a committee of three be appointed "to consider the justice and expediency of extending to persons professing the Jewish religion the same privileges that are enjoyed by Christians." Twelve days thereafter, Mr. Kennedy, who with Messrs. Brackenridge and

98 THE HEBREWS IN AMERICA.

E. S. Thomas of Baltimore, had been appointed such committee, made an exhaustive report recommending the passage of an act extending such rights and privileges. Numerous attempts were made to postpone consideration of the bill, and on the question being put, "Shall the Bill pass?" Mr. Kennedy opened the debate. In the course of his remarks, which cover thirty printed pages of the official report, and abound in eulogies of the Hebrew race, he said :

Poor, hapless, unfortunate children of Israel, how are ye fallen ! once the peculiar people of God, and enjoying His favor, His protection and His immediate presence ; blest with a land flowing with milk and honey, with a climate bland as the dew of heaven and a soil luxuriantly fertile ; now scattered and dispersed, oppressed and

persecuted, without a country and without a home ! Ye have drank deep of adversity's bitter draught ; ye have indeed emptied " the cup of trembling even unto the dregs " – yet scattered and dispersed as ye have been ; amidst all your distresses and unparalleled sufferings– ye have still been faithful and true to the religion of your forefathers ; ye have still worshipped the God of Abraham ; and ye have lived to see your destroyers destroyed. But fear not ye sons of Jacob – faint not ye children of Israel ; though cast down, ye shall never be destroyed ; persecuted, ye shall never be utterly forsaken ; the hour of your deliverance approaches ; the day of your redemption draweth nigh ; and he who led your fathers through the wilderness, he who has hitherto preserved you as a nation – as a peculiar people, will, ere long, restore you to the promised land.

I call upon you as legislators to whose hands are committed the destinies of a free and generous people, to do them justice. I call upon you, as Christians, to consider what you would expect, what you would ask, were you now in their situation, and to do them justice. I ask no more.

After a three days' debate the bill was lost by a vote of twenty-four in the affirmative and fifty in the negative. A few days thereafter, a motion was made in the Senate for permission to bring in a bill to repeal such parts of the Con-

THE HEBREWS IN AMERICA.

99

stitution and Bill of Rights as establish a religious test as a qualification to office, which was also refused. These exciting debates were the subject of discussion and formed the topic of newspaper comment in all parts of the country. The Natchez, Miss., " Independent Press," said:

As it was not required, when a soldier was enlisted in the armies of the Revolution, that he should give an account of his religious tenets before he could be permitted to shed his blood in defence of liberty ; as it was not demanded of a citizen when he was called upon to give up his property to support those heroes who were fighting the battles of his country, to what God he prayed to prosper her arms, before he was allowed to contribute to the achievement of her independence ; little does it become us now, to say to one who has borne the heat or burthen of the combat, because he eats not of the same bread, nor drinks from the same cup as we do – *'Thou art not one of us."

The following verses appeared in the " Franklin Gazette " of Philadelphia, after the rejection of " The Jew Bill."

What ! still reject the fated race,
Thus long, denied repose –
What 1 madly striving to efface,
The Rights that heaven bestows !

Say, flows not in each Jewish vein.
Unchecked – without control ;
A tide as pure – as free from stain –
As warms the Christian's soul !

Do ye not yet the Hmes discern,
That these shall cease to roam –
That Shiloh, pledged for their return,
Will bring his ransomed home !

Be error quick, to darkness, hurl'd !
No more with hate pursue –
For He who died to save a world,
IMMANUEL– was a Jew.

100 THE HEBREWS IN AMERICA.

After being voted down session after session, the bill was finally passed by both Houses of the Legislature in 1822. In accordance with the Constitution, its ratification was required by the next Legislature. This failed of accomplishment, but the friends of the measure were indefatigable and on Saturday, February 26, 1825, the last day of the session, the bill passed the Assembly. It was ratified at the succeeding session and thus became a law. According to Solomon Etting, of Baltimore (of whom an account is given elsewhere in this volume) the total Hebrew population of Maryland at that time did not exceed 125, whose combined wealth was estimated at \$500,000, and at the same time he computed their total number in the United States at this period to be about 6,000, whose wealth was estimated at about \$10,-000,000. These facts were elicited in the course of an examination by a committee of the Legislature during the pendency of " Tire Jew Bill."

In 1832 the Hebrew citizens residing in Baltimore were J. M. Dyer, Tobias Myer, Jonas Friedenwald, Levi Benjamin, Solomon Etting, Jacob I. Cohen, Mendes I. Cohen, Joseph Simpson. Mr. Dyer was the first President of the synagogue which Avorshipped in " Old Town," Abraham Rice being the first Minister.

CINCINNATI.

Previous to 1818 no Hebrews are believed to have been included in the population of the then far-off Western town of Cincinnati. In that year P. I. Johnson arrived there, and later removed to Louisville and then to St. Louis. Soon after Mr. Johnson's arrival he was joined by Joseph Jonas, who had already reached New York in 1816, and proceeded

THE HEBREWS IN AMERICA. 101

to Philadelphia where he lived for some time with Samuel ■ Joseph and Levi Phillips. The latter urged him to abandon his intention of taking up his abode " in the wilderness of America and entirely amongst Gentiles, and where he would forget his religion and his God." In 1818 there arrived at Cincinnati David Israel Johnson, who lived for a time at Brookville, Ind. He was a brother of P. I. Johnson, who had preceded him. They had numerous children, amongst whom were Edgar M. Johnson, for many years a prominent member of the Cincinnati bar, and at the present time a member of the law firm of Hoadly, Lauterbach & Johnson, of New York City. Lewin Cohen, of London, Barnett Levi, of Liverpool, and Jonas Levy, of Exeter, England, all reached Cincinnati in the month of June, - 1819. Solomon Buckingham, Moses Nathan and Solomon Menkin came from Germany in 1820. The last named established the first wholesale dry goods house in Cincinnati and was respected as a man of sterling worth.

Among the arrivals in 1821, when the total population was but 14,000, were the six Moses brothers, Morris, Phineas, Solomon, Simeon, Benjamin and Elkin. Most of these were from England, Simeon coming from the Island of Barbadoes, The only survivor of these six brothers is Phineas. In 1823, Joseph, Morris, Simeon and Simon Symonds, arrived from Portsmouth, England. Joseph Jonas was joined soon after his arrival by his three brothers, Abraham, Samuel and George. A son of Abraham, Benjamin F., is the ex-United States Senator from Louisiana. The parents of the four brothers followed them to Cincinnati, bringing with them another son, Edward. Samuel and Moses J. De Young and wife, and Joseph Abraham, were among the old-time resi-

102 THE HEBREWS IN AMERICA.

dents of Cincinnati coming from England. Mr. Abraham was one of twenty-two brothers and sisters, and emigrated from England to Jamaica, where his uncle was established in business. Ill health caused his departure for New York

where he arrived during the great fire of 1835. Major M. M. Noah gave him employment in his newspaper office. At the suggestion of his friend, Phineas Moses, Mr. Abraham removed to Cincinnati in the Spring of 1836, where he married Miss Sarah De Young, a daughter of one of the pioneers.

Of the early residents who formed the nucleus from which has grown the present large, influential and wealthy Hebrew community, Phineas Moses and Joseph Abraham, are the sole survivors. Elias Mayer and his brother, David Mayer, emigrated from France. The former who recently died at the age of eighty-four years, married Miss Ancker of Richmond, Va., and was active in organizing the first synagogue in Cincinnati.

The growing population, recognizing the necessity of concerted action with respect to religious services, assembled at the residence of Morris Moses, January 4, 1824, with Mr. Moses in the Chair and Joseph Jonas acting as Secretary. Resolutions were adopted to form a congregation "for the purpose of glorifying our God and observing the fundamental principles of our faith, as developed in the laws of Moses." Those taking part in the proceedings were Morris Moses, Joseph Jonas, David I. Johnson, Jonas Levy, Solomon Moses, Simon Moses, Phineas Moses, Samuel Jonas, Solomon Buckingham and Morris Symonds. Two weeks after, on January 18th, another meeting was held, when a constitution and by-laws were adopted, Joseph Jonas being elected Parnass, and Phineas Moses and Jonas Levy, Vestrymen. Reso-

THE HEBREWS IN AMERICA. 103

lutions were passed to secure a proper place for holding services in which chorus singing was for some years a feature. David I. Johnson, Morris Moses and Joseph Jonas officiated for some time as Hazan, and in 1826 Morris Moses was elected Parnass, and David I. Johnson, Gabay. Being pressed for funds, the congregation made an appeal to sustain the synagogue which was generously responded to by the congregations of Charleston, Philadelphia, Barbadoes and Portsmouth, England. In 1830, the Congregation B'nai-Israel was regularly organized under a special act of incorporation by the Legislature. In the early part of 1836, a committee was appointed for the purpose of purchasing a lot of ground and erecting thereon a synagogue. Liberal contributions followed, and the first synagogue was successfully erected, the consecration taking place in September, 1836.

In the same year Hart Judah was elected first Hazan of the congregation, with a salary of \$100 per annum. Before the close of his term of service his salary was increased to

\$1,000. Members' dues were fixed at six dollars per annum. The era of peace and concord was soon disturbed by the misconduct of a member of the congregation, which led to his expulsion. The offender, together with several partisans, thereupon withdrew and organized a new congregation, whence has developed the large and influential Congregation B' nai-Jesurun, of which Rev. Isaac M. Wise has been for many years the head. The original congregation which was located on Broadway, near Sixth Street, continued to prosper despite this disaffection. The phenomenal growth of the congregation rendered a more commodious synagogue necessary. About 1852, a new building was erected with accommodations for 500 males, and 400 females. The new

I04 THE HEBREWS IN AMERICA.

building was consecrated by the late Rev. Dr. M. J. Raphall, of New York. Up to this period the service and ritual was strictly orthodox. The Rev. Dr. Lilienthal was made Rabbi and preacher of the congregation, and at his suggestion certain changes in the ritual were adopted. A number of members opposed to the proposed innovations then withdrew and organized a new congregation under the name of Shearith-Israel, which still exists as an orthodox congregation. This disaffection, however, in no wise impaired the growth of the old Congregation F nai-Israel, which now ranks among the ultra Reform Congregations.

CLEVELAND.

In Cleveland, Ohio, the earliest settlers were Samson Thorman, of Unsleben, Bavaria, who arrived in 1837. Aaron Lowentrite, of Schoningen, Bavaria, reached there the same year. The first Hebrew family to settle in Cleveland was that of Samson Hoffman, in 1839, who also came from Unsleben. Isaac Hoffman, a son, is still residing at Cleveland. During the same year Simon Thorman, also from Unsleben, arrived in Cleveland, and during the following year Simon Newmark, from Wilmersdorf, near Fuerth, Bavaria, Moses Alsbacher, from Unsleben, S. L. Coleman and Gerson Strauss, from Geroden, near Ruedenberg, Bavaria, and Kalman Rosskopf, from Gerstfeld, settled in that city. In the year 1839, "the Israelite Society" was started and services were held in a hall on South Water Street and Winyard Lane, with Samson Thorman as President, and Isaac Hoffman as Minister. A burial ground was purchased in 1840, at a cost of \$100. Two "splits" occurred in the congregation, one in 1846, when several members withdrew for the purpose of

forming a second synagogue styled Anshe-Chesed, which was soon abandoned, and again in 1848, when the Congregation Tiferith-Israel, was organized. The members of the latter, in 1852, erected a Temple on Huron Street. George Davies was the first President.

CHICAGO.

With a view of engaging in agricultural pursuits, a number of Bavarians about the year 1841 or 1842 delegated a Mr. Meyer to proceed to Schaumburg, Ill., and inquire into its advantages for Hebrew colonization. It was found inexpedient to settle here, although Mr. Meyer had reported the section to be one "in which milk and honey is flowing, particularly for the tillers of the soil." Removal to Chicago was then decided upon, the pioneers being Jacob Fuller and Benedict Schubert, who erected the first brick building on Lake Street. Benedict Schubert was already a resident of the then insignificant town, and engaged in the business of merchant tailor, in which he became wealthy. Abraham Kohn, Levi Rosenfelt, Jacob Rosenbergh, Isaac Teigler, Isaac Conk, Meyer Klein, the Rubel brothers, Samuel Cole, M. M. Gerstley, Messrs.. Greenebaum, Fuller, Weinemann, Brunneman, Clayburgh, Weigselbaum, Zeigler and others arrived about this time. Increase in numbers and success in business enterprises enabled the purchase of ground for a cemetery, which is now within the limits of Lincoln Park, and the formation of a congregation, under the name of Kehiluth Anske MeraJi (Congregation of the Men of the West) soon followed. Worship was conducted on the upper floor of an old frame building at the southwest corner of Lake and Wells Streets, whence they removed to a small

Io6 THE HEBREWS IN AMERICA.

building on Clark, between Quincy and Jackson Streets, remaining there until 1854, when they removed to Wells and Adams Streets, Ignatz Kimreuther was the first Minister of the congregation, and was succeeded by Hazans G. Syn-dacker, G. M. Cohen, L. Lebrecht, L. Levi, M. Mensar, M. Moses and L. Adler. In 1851 the Congregations Kehiluth and Sinai were founded. The former occupied at first a hall in a building on Clark, near Jackson Street, and the latter established themselves on Monroe Street, near La Salle. Abraham Kohn was one of the first to occupy public office. He was chosen City Clerk, and Henry Greenebaum was elected to a seat in the City Council from 1856 to 1858, E. S. Salomon was elected to a like office from 1859 ^1861, The advance guard at a very early period took measures for the organization of charitable associations,

the result of which was the institution of a Benevolent Association, Relief Association and Ladies' Benevolent Society.

ST. LOUIS.

Four years previous to Missouri's admission into the Union as a State, the Territory was inhabited by Hebrews. The Bloch, or Block family, was the first and most numerous to settle west of the Mississippi River. This was in 1816. The family consisted of several brothers and numerous cousins, and were natives of Schwiham, in Bohemia, Austria. They first settled at Cape Girardeau; Troy, in Lincoln County; Perryville, in Perry County, and Louisiana, in Pike County. Some of them then removed to St. Louis, which began to rise into prominence about that time (1819) when the first steamer for New Orleans landed there. Two years later the

THE HEBREWS IN AMERICA. 107

population of St. Louis had increased to 5,000. Eliezer Block was at this time (1821) an attorney-at-law, while Thomas H. Benton, subsequently the distinguished United States Senator, and Edwin Bates, some years later Attorney-General of the United States, were practicing at this time in the courts of that city. The Block family were distinguished for their remarkable vigor and longevity, some of them reaching the age of ninety years, while one lived to the age of 100. All were respected as industrious, high-minded and successful business men. Throughout the Mississippi Valley few firms were better known or more highly esteemed than Block & McCune, owners of the Northern Mississippi Steamship Line.

While the Blocks were the first to settle West of the Mississippi, Phineas Israel Johnson was the first Hebrew to settle at St. Louis. Mr. Johnson was a descendent of the famous D'Israeli family, of which Lord Beaconsfield was a member. Accompanied by his brother, D. J. Johnson, he sailed from Portsmouth, England, in 1817, and settled in Cincinnati. Here the latter remained, while his brother, Phineas, removed to Louisville. In 1819, he established himself at St. Louis where he engaged in the auction business with the elder Patrick Walsh, then as clerk and afterwards as partner with John D. Daggett, under the firm name of Walsh, Johnson & Co. In April, 1827, Mr. Daggett was elected an Alderman of St. Louis. This was during the administration of William Carr Lane, the first Mayor of St. Louis, and, in 1841, Mr. Daggett was himself Mayor of the city. Mr. Johnson married a Christian lady, Miss Clarissa Clark, of Virginia, a grand-niece of Abraham Clark of New

Jersey, one of the signers of the Declaration of Independence.

I08 THE HEBREWS IN AMERICA.

The Hebrew settlements up to the third decade of the present century, were few and wide apart, that in St. Louis being separated from the East by a gap of several hundred miles. Louisville and Cincinnati were the nearest, hence the frequent inter-marriages between Hebrews and Christians.

The prospect of going to a far-off wilderness deterred the daughters of the eastern settlers from accepting offers of marriage. As a result, the Block family also married Christians, and many of the old and most prominent families of St. Louis are connected by blood and marriage with Hebrew ancestry. The Carrs, Edgertons, Faggs, Taylors, Meisenburgs and others, are grandchildren of the Blocks. The Hebrew emigrants themselves, however, and most of their descendants, have always adhered to the Hebrew faith, Matilda, daughter of Phineas Israel Johnson, married Captain Sol. L. Levi, a zealous Hebrew, of St. Louis, who worked faithfully in establishing the first synagogue, E'liai-El, and contributed largely to the purchase of the first Hebrew cemetery. In 1839 ^^ "^^^ appointed by Governor Clark, Captain of the first Volunteer Militia Company, was a member of the City Council in 1854-55, and held the office of Notary Public from 1849 up to the time of his death in 1877.

The first religious service by the Hebrews of St. Louis, was held in September, 1836, on the Hebrew New Year. In 1839, steps were taken for organizing a congregation, to be known as Achduth-hracl or United Hebrew Congregation. Abraham Weigel was elected first President and Rabbi, Samuel Davidson first Reader. Mr. Weigel died January, 31, 1888. The congregation up to 1859 occupied rented rooms in various localities. Dr. Illovy was elected Rabbi in 1854,

THE HEBREWS IN AMERICA. I09

and A. J. Latz served as President from 1852 to 1861. The corner-stone of the new synagogue, the first in St. Louis, was laid March 1, 1857, and the edifice was opened and dedicated in 1859, R'^^— Dr. M. J. Raphall, of New York, officiating.

PITTSBURG.

The pioneers of the prosperous and influential Hebrew community at Pittsburg, Penn., were David Strasburger, Emanuel Reis, Jacob Klein, Louis Stern, William Frank, L. Hirschfeld, Simon Stein, N. Gallinger and E. Wormer. In

the year 1846, a congregation known as Etz-CJaiyini, was organized, the place of worship being on Third Street, on a floor over the " Vigilant " Engine Plouse. Mr. Manheimer was elected first Minister. He was succeeded by Mr. Sulzbacher. In 1851, Rev. William Armhold, was elected Minister. He continued in office until 1865, when L. Naumburg was chosen in his place. William Frank was first President of the congregation, and Mr. Hirsfeld Secretary. The membership was soon increased by the arrival of Messrs. A. Fink, Mr. Jaroslowsky and three sons, Mr. Silverman, L. Eisner, Joseph Myers, J. Morganstern, L. Morganstern, Asher Fraunefeld, Emanuel Frauenfeld, Abraham Frauenfeld, Simon Kaufman, J. Klee, A. Guckenkeimer, Emanuel Wertheimer, Samuel Wertheimer, Isaac Wertheimer and others. A disagreement led to the withdrawal of the German element together with their Minister, Mr. Armhold, and the formation in 1858, of the Congregation Rodef-Shalome, which secured suitable quarters in the " Irish " Building on St. Clair Street, where they remained until the erection of their own building on Eighth Street, in the year 1861, the dedication sermon being delivered by Rev. Dr. M. J. Raphall, of New York.

no THE HEB-REWS IN AMERICA.

W. Frank was President of the congregation at this time, and Messrs. Hirshfeld and Jaroslowsky later on. A Hebrew, German and English school was opened in connection with this synagogue, with W. Armhold and Josiah Cohen as teachers. The Presidents of the congregation, at a later period, were Joseph Morganstern, Henry Rosenbach, N. Gallinger, Louis Morganstern, Emanuel Wertheimer and S. Kaufman. The Congregation Etz-CJaiyiniy meanwhile, acquired a synagogue on Ross Street, Messrs. Herzman, Weil, Crone and Bernstein, occupying the pulpit at various periods. The Hebrew Benevolent, organized in 1847, together with the Ladies Benevolent Society, accomplished much good during the Civil War, in conjunction with their Christian friends. A Sewing Society was organized in 1883, by the young ladies of Pittsburg and Alleghany, to provide clothing for the sick and needy.

INDIANAPOLIS.

The first settlers in Indianapolis, Ind., were Moses Woolf, Alexander and Daniel Franco. They came from London, England, in 1849. ^ Family of Hungarian Hebrews named Knefler arrived soon afterward. Adolph Rosenthal and Dr. J. M. Rosenthal reached there in 1854, and remained many years, finally removing to Louisville. Herman Bamberger reached Indianapolis in 1855, and has resided there ever since. He has always shown much public spirit and led most

movements looking to the amelioration and advancement of his race. He now occupies a seat in the school board and is a leading merchant. Jacob Goldman arrived from Germany the same year, and in 1859 came Joseph, Morris and Henry Solomon, originally from London, but direct from

THE HEBREWS IN AMERICA. III

Philadelphia. Adolph Dessar, now of New York, was among the settlers in 1853. Max Glazier and Max Durham reached there the same year, establishing themselves in the clothing business. The late lamented Leopold Feibleman settled in Indianapolis in 1860. He was a successful lawyer for many years, and was a candidate for the State Legislature at the time of his death. Among other earlier settlers were David Newman, Henry Rosenthal, Emanuel M. Hays, Samuel Kahn, Isaac Kahn, Levi Kahn, Jacob Kahn, Solomon and Morris Greisheimer. The regular religious body called the " Hebrew Organization " was organized in 1856.

MOBILE.

A number of Hebrews arrived at Mobile, Ala., early in the Forties. The most prominent among them was I. I. Jones, who came from Charleston, S. C., who organized the first congregation of which he served as President for quarter of a century; B. L. Tim, who came from Hamburg, Germany, I. Goldsmith, a Bavarian, S. Lyons and D. Markstein, both Germans, Solomon Jones, brother of I. I. Jones and A. Goldstucker, from Germany, the Frank brothers, who removed to New York, H. Marks, M. Marks ; Isidore Newman, now residing at Starkville, Miss., Messrs. Kyler, Elkus and Waldauer.

The Congregation Shaaray-Shamayim is the oldest in Alabama, and was organized in 1844. Service was first held in the residence of B. L. Tim, Mr. Tim and other lay members officiating. The first synagogue was dedicated December 27, 1846, with Israel J. Jones as President, and Rev. Mr. De Silva, Minister. Mr. Jones remained in office for thirty

112 THE HEBREWS IN AMERICA.

years. Mr. De Silva died in New Orleans, in 1848, and was succeeded by Baruch M. Emanuel, who served five years. The building now in use was purchased in 1853, from the Mobile Musical Association, and dedicated March 11, 1853, by the Rev. Dr. J. K. Gutheim, Rev. J. Ekman, being the Minister. The year following Rev. J. Epstein, now of St.

Louis, arrived from Germany, and was chosen Minister of the congregation which then numbered forty families. He remained in office ten years. In the fall of 1865, the congregation established an English and Hebrew day-school with Lawrence Moor as Superintendent, and Rev. Dr. L. Wintner, now of Brooklyn, as Superintendent of the Hebrew department. The school was open to all sects, and was for many years one of the leading educational institutions in the South. With the introduction of the Public School system it yielded to these, and is now open only in the Hebrew department, and forms the regular religious school of the congregation. Dr. Wintner was succeeded by Dr. M. Fleugel, as Rabbi, and Rev. A. Laser as Assistant Minister and Teacher. During the yellow fever epidemic in 1870, Dr. Laser died at his post, though admonished by his constituents to leave. The community being disorganized, a certain commercial traveler was appointed to occupy the pulpit, but not proving satisfactory and the congregation being unwilling to elect him permanently, he withdrew and joined the Baptist Church. Rev. Dr. Adolph Moses, then stationed at Montgomery, and now at Louisville, Ky., was chosen as his successor. He remained in Mobile ten years. Rev. Dr. Emanuel Schreiber, of Bonn, Germany, was the next incumbent, occupying the pulpit for two years. He was succeeded by the present Rabbi, H. Berkowitz,

THE HEBREWS IN AMERICA. II3

AUGUSTA.

At Augusta, Ga., there arrived about 1825 a Mr. Florence, a Hollander, bringing his wife. Isaac Hendricks arrived with his family in 1826, coming from Charleston, S. C, and it is believed that Isaac and Jacob Moise, also Charlestonians, reached Augusta about the same period. In 1820 or thereabouts, Isaac Henry came from Newport, R. I. Charlestonians came in large numbers from this time on ; Isaac and Lewis Levy arrived about 1840, and John J. Cohen 1840. Samuel Levy arrived from Germany in 1844, and Abraham Levy from Germany in 1847. Isaac Levy was for many years City Sheriff and Samuel Levy for two years Judge of the Superior Court and ten years Judge of the Court of Ordinary. The Congregation B'nai-Israel was organized in 1846.

WILMINGTON, N. C.

Aaron Lazarus and Aaron Riviera were the first settlers in Wilmington, N. C. Aaron Lazarus, born in Charleston,

S. C, August 26, 1777, was one of the earliest Hebrews to reach Wilmington, coming there in early manhood, and dying at Petersburg, Va., October 2, 1841. He was one of the first directors in the Wilmington & Weldon Railroad Company, to which he was a large subscriber. In 1803 he was married to Esther Cohen, who died November 21, 1816, leaving nine children, and March 28, 1821, he married Rachel Mordecai, by whom he had four children. Aaron Riviera was also an early settler in Wilmington. He was Cashier of the Bank of Fear. In 1849 the number of Hebrews in the town did not exceed twenty. An organiza-

114 THE HEBREWS IN AMERICA.

tion was formed for burial purposes in 1852, under the name of " True Brothers' Society." Previous to that time no Hebrew burial place existed in the State. In 1861 the Hebrew population numbered but seven families, all of whom removed to Charlotte with the exception of one. In 1867 a congregation was formed and Rev. E. C. Myers elected Minister. In the fall of 1872 the Temple of Israel was permanently organized, with Solomon Baer, President ; Abraham Weill, Vice-President ; N. Jacoby, Treasurer, and J. I. Macks, Secretary. The corner-stone of the building being laid with Masonic ceremonies, July 15, 1875, Rev. S. Mendelsohn was elected Minister, and the Temple was dedicated by him May 12, 1876.

SAN FRANCISCO.

The heavy tide of travel towards the Pacific Coast on the announcement of the discovery of gold was the occasion of an influx of Hebrews, who went there in large numbers and were among the first to foresee the opportunities offered by a residence in that section. The population was of a heterogeneous and shifting character. While some settled permanently in San Francisco, others ventured in the direction of the gold fields, and others again took up their residence at various interior points. Of those in San Francisco many returned to the Eastern States after a few months' stay, while of others remaining many subsequently ranked among the leading citizens of the State. The numerous changes occurring in the numbers and character of the population during the period named renders it difficult to secure reliable data concerning the first Hebrew settlers in the State.

THE HEBREWS IN AMERICA, II 5

Two congregations were organized in the year 1851,

named respectively, Emanu-El and Shcarit-Ji-Israel. Rudolph Wyman had brought with him from New York the first Scrolls of the Law seen in San Francisco. These were used in one of the temporary synagogues during divine worship, which was first conducted by Albert Priest, a wealthy resident of Long Island, who had reached the Pacific Coast in the wake of Fremont's expedition. These Scrolls of the Law proved a bone of contention and led to curious complications at one time. It appears that the Rothschilds, of London, on learning of the heavy emigration to San Francisco, generously donated and transmitted a Sephardic Torah for the use of the synagogue, which, however, failed to reach its destination until a second house of worship had been formed. Both congregations claimed possession of the Scrolls, and the title to ownership was not adjusted until much unpleasant feeling had been engendered.

PORTLAND.

The prosperity of the Hebrew colony at Portland, Oregon, is attested by their wealth, which, in proportion to their numbers, is more widely distributed than in any other section of the Union, and by their prominence in public affairs. The influx to that State commenced as early as 1850. The first to arrive were Messrs. May and Goldsmith, A. Kaufman, David Abrahams, S. Blumauer, D. Simon, J. Cohn, Gus. Elfeld, Edward Kahn, Moses Kahn, H. F. Bloch, A. Kahn, J. Seller, H. Seller, the Weinshenks and Mansfields. Most of these were Bavarians by birth. About 1855, the first Hebrew Benevolent Society was organized. A burial-ground was purchased by this organization, which now holds a fund

116 THE HEBREWS IN AMERICA.

of \$30,000 in its treasury, as the nucleus for a Home to be established at an early day. The Congregation Beth-Israel was founded in 1857 with Rev. H. Bories as first Hazan and Rev. Dr. Eckman first Rabbi and Preacher. Rev. Dr. Schwab, now of St. Joseph, Mo., next occupied the pulpit. During his ministrations reform was introduced in the synagogue. The present Ritual is the Mishnah-America, and Rabbi J. Bloch, M.A., a native of Bohemia, occupies the pulpit. A quarter of a century ago Rev. Dr. Elkan Cohn, of San Francisco, assisted in the dedication ceremonies. The increase in the Hebrew population in recent years has necessitated the erection of a more commodious building, which will soon be completed at a cost of \$70,000. The Sunday-school is attended by 150 scholars and is conducted by Rabbi Bloch and seven assistant teachers.

ALBANY.

The year 1837 witnessed the arrival of the first Hebrew settlers in Albany, N. Y. These numbered but nine, and were : Mayer Rice, Simeon Schwartz, Bernhard Schmidt, Louis Spurburg, Julius Gershon, Mayer Isaac, Anshel Lind, Samuel Lindenstien and Morris Herrman. Two years later came Philip Altman, Michael Hydeman, Gotlieb Schmidt, Myer Stern, Moses Simpson, Myer Stein, Cushman Stern, Veit Traut, Ferdinand Schuetz, Isaac Cohn, Joseph Erich, Jacob Erich, Nathan, Moses and Simon Kastamenbaum, Sampson Rosendale, Joseph Sparburg, Isaac Smith, Myer Friend, Henry Blatner, Judah Bettman, Moses Schloss, Philip Schloss. Most of these were Bavarians. In 1840, the Hebrew population of Albany numbered thirty families. Today it numbers five hundred families.

THE HEBREWS IN AMERICA. II 7

The Congregation Beth-El was organized in 1838, the Congregation Beth-Jacob, in 1845 and the Congregation Anshe-Emeth in 1850. Nathan Nathanson, a merchant, who arrived at an early period from Portland, Maine, was a talented man, and the mouthpiece of the Hebrews for many years. He officiated in the pulpit of the Congregation Anshe-Emeth pending a vacancy. Rev. Isaac M. Wise took charge of the Congregation Beth-El, in 1846, and four years later was called to the Synagogue Anshe-Emeth, where he remained until 1854. Rev. Dr. Elkan Cohn, now of San Francisco, succeeded him, and later on came Dr. Maurice Mayer whose stay was a brief one. The late Rev. Samson Falk, of Buffalo, settled in Buffalo as a teacher, and was finally chosen Minister of the Congregation Beth-El. In 1886, the Congregations Anshe-Emeth and Beth-El, were consolidated, a consummation due in a great measure to the untiring zeal of Rev. Dr. Max Schlessinger, for twenty-two years the incumbent at Beth-Emeth. Jacob Labushiner was for a period of thirty years, prior to 1880, a prominent teacher of the Hebrew youth.

ROCHESTER.

The city of Rochester, with its present Hebrew population of 2,500 souls, contained but a few individuals of that faith previous to 1848, although some were found there as early as 1840. As in all new communities, the organization of a religious association engrossed the attention of the first settlers at a very early period after their arrival, with the result of the organization of a congregation in the year 1848. This event took place in a house at the corner of Clinton Street and Clinton Place, the following gentlemen taking

part in the proceedings: Messrs. M. Rothschild, Joseph Wile, Samuel Marks, Joseph Katz, Gabriel Wile, Henry Levi, Jacob Altman, Joseph Altman, A. Adler, Elias Wolff, A. Weinberg and J. Ganz. After six months a permanent organization was effected under the name of Berith-Kodesh, more desirable quarters having been meanwhile secured at the corner of Main and Front Streets ; and on May 23, 1848, a burial ground was purchased at Mount Hope. Mayer Rothschild was chosen first President of the Congregation, which was incorporated October 8, 1854. The purchase of a site for a Temple took place 1856 (the ground being acquired from Louis Deane) and a building previously occupied as a Baptist Church, was remodelled and occupied until 1876, when the synagogue now occupied was erected at a cost of \$25,000, the dedication taking place on September 15, 1876. Hitherto several ministers had occupied the pulpit, the first incumbent being a Mr. Tusky. From 1856 to 1859, Rev. Dr. Isaac Mayer acted as spiritual head. Upon his retirement the Rev. Dr. Sarner officiated for nine months. For a period of three years, 1860 to 1863, a vacancy occurred when Rev. Dr. Ginsberg was chosen to the pulpit, which he occupied until 1868. Another vacancy occurred at this time, when, after a lapse of two years and six months, the Rev. Dr. Max Landsberg, the present incumbent, was appointed Rabbi of the congregation and entered upon his duties in

the spring of 1871. The congregation, up to 1862, was classed as orthodox, but in that year a tendency to Reform manifested itself. The movement spread slowly but surely, and the year following witnessed some changes in the ritual, an organ having been already introduced some months before. Further innovations took place from time to

THE HEBREWS IN AMERICA. II9

time, culminating in the introduction of family pews in 1870, and the almost total abolishment in the year 1883, of the use of Hebrew in the service, a new ritual being agreed upon in which the Vernacular is almost wholly employed.

In the year 1884, the Rev. Dr. Landsberg officiated for seven consecutive weeks, in the pulpit of the Unitarian Church of Rochester, whose pastor was confined to his home by illness. The incident produced a profound impression in Central New York at the time, and gave rise to unfavorable criticism in some quarters, which, however, was soon silenced when it appeared that Dr. Landsberg's "new departure" met with the approval of the mass of Hebrew and Christian citizens.

BUFFALO.

The growing city of Buffalo, N. Y., attracted Hebrew emigrants as early as 1835, when a Mr. Flersheim, a teacher of the German language and a native of Frankfort-on-the-Main, took up his abode there. Bernard Lichtenstein arrived in Buffalo in 1838, and continued to reside there for over forty years until his removal to Waupun, Wisconsin. From this time on the colonists rapidly increased in numbers, Solomon Phillip, Elias Bernheimer, Joseph E. Strass, Mark Moritz, Samuel Altman and Michael W. Noah being among the earlier arrivals. All were Germans with the exception of the latter, who came from England. The organization of the Synagogue Beth-El took place in 1847, with Mark Moritz as President and Rev. Isaac M. Slatky as Minister. The congregation worshipped in the Hoyt building on the northeast corner of Main and Eagle Streets. Here

they remained for over two years. The late Rev. Dr. Samson Falk relates the following amusing incident, which occurred at this place :

It was on a Day of Atonement that Rev. Mr. Slatky stood in the synagogue the whole day, as the custom was, in his white linen robe and white cap, with a white girdle about his loins. Towards dusk he again began to officiate. The congregation could no longer read without lights ; but it being strictly forbidden to the Hebrews of the orthodox school to kindle a light or touch a candlestick on such a day, they sent for some non-Israelite to light their hall. They happened to procure a tall negro. He, on entering the synagogue, seeing Mr. Slatky with his pallid face and his long white beard, in keeping with his white attire and scarf, with the fringes prescribed in the Bible, was seized with terror, ran out as quickly as he could, and, reaching the stairs, fell headlong down the whole flight causing a sensation by his precipitate exit.

This congregation in 1850 purchased an old school house on Pearl Street, near Eagle, which was remodelled and dedicated on July 22d of that year. Rev. Dr. Isaacs, of New York, delivered the dedication sermon, the first in the English language ever delivered in Buffalo. This building was abandoned in 1873, when a more spacious and handsome edifice was erected on Elm Street, between Eagle and North Division, the dedication taking place August 14, 1874. The use of the Polish liturgy caused the withdrawal of several members in November, 1850. These formed a congregation (according to the German liturgy) which they named Beth-Zion, with Rev. Mr. Slatky as Minister. For his services he received five dollars per month the first five months, and \$100 per annum thereafter, his duties being confined to reading the prayers and the Torah.

THE HEBREWS IN AMERICA. 121

NEW HAVEN.

The permanent settlement of Hebrews in New Haven, Conn., dates from the year 1840, and was hastened by proximity to the city of New York. Trading with the farmers of the surrounding country engaged the attention of many of them, and by honesty and frugality they soon won the respect of their Christian neighbors. The early pioneers came principally from Bavaria, and among them were the Lehman, Ullman, Bretzfelder, Rothschild, Kaufman, Waterman, Milander, Williams, Kern, Lauterbach,

and others. The growing colony received rapid accessions, Messrs. Heller, Frankall, Zunder, Mailhouse, Asher, Strouse, Shoninger, Coleman, Kreitzer, Rosenberg, Mandelbaum, reaching New Haven soon thereafter. In 1842 the acquisition of a burial ground was determined upon, and a plot of ground was purchased for the purpose in the adjoining town of Westville, the first interment being that of Mr. Lehman. The Congregation Mishkan-Israel had already been organized at this time and worship was held in various halls dedicated for the purpose until 1856, when with the aid of \$5,000, a bequest from Judah Touro, an edifice formerly occupied by the Third Congregational Church in Court Street, was purchased and dedicated. In this building the congregation has worshipped ever since. In 1857 ^ division was caused in the congregation by the progress of the Reform movement which is believed to have been the direct result of the leading members of a lodge of E'nai-Bcrith which had been formed the year before. The founders of the lodge, it is alleged, were imbued with the principles of the order, and declared that " light and truth

122 THE HEBREWS IN AMERICA.

should take the place of darkness and superstition." The result was the withdrawal of the orthodox members and the formation of the Congregation B'nai-Shalome, of which Solomon Cahn has been an earnest and indefatigable worker. The Congregation Mishkan-Israel to-day ranks as one of the liberal congregations of the country. In recent years the Russian Hebrew exiles, a considerable number of whom were attracted to New Haven have formed several congregations.

NEWARK, N. J.

The first synagogue in the State of New Jersey was dedicated June 29, 1857, in Washington Street, Newark, by the Congregation E'nai-Jesurun which had been organized nine years prior to that time. They started with fifty members, Bernard Hauser being President, Jacob Rothschild, Aaron Trier and B'erthold Weil, Trustees, and Rev. Mr. Schwartz, Minister. The synagogue had a seating capacity for 200 persons, and cost \$3,500.

MEMPHIS.

One of the best known of the old-time residents of Memphis, Tenn., was Joseph I. Andrews, who reached that city about 1850, his family joining him seven years later. After conducting a general store he became a cotton factor. He took a deep interest in the welfare of his co-religionists, and donated the ground for a Hebrew cemetery, in which the

first interment was his brother. His wife was Miriam, daughter of the late Joseph B. Nones, of New York City. Their daughter, Sally, married N. D. Menken. Mr. Andrews built the first brick house in Memphis, and also the first large brick hotel, known as "The Commercial." David Kauffman

THE HEBREWS IN AMERICA. 1 23

was another of the settlers arriving between 1850 and 1865, as were the brothers, John Walker, Jacob Walker, William Walker and Louis Walker. These were dry-goods and clothing merchants. A. E. Frankland, M. Simon, E. Barinds and M. Bloom, were all useful and prosperous citizens about the same period. Hart Judah was the first regular Minister of the first synagogue, Mr. Stanheimer, a layman, having officiated previous to his installation. Dr. Simon Tuska was the third Minister.

DETROIT.

The Congregation Beth-El, the first at Detroit, Mich., was organized in 1850 and re-organized in 1853. Rev. L. Marcus was the first Rabbi. His successors were Rev. Drs. L. Marcus, L. Adler, L. Laser, L. Kalisch, K. Kohler, L. Winter, H. Zirndorf and L. Grossmann. The membership at the start was twelve. In 1887 the number had increased to 130. A Sabbath-school was formed in 1863 with seventy pupils. In 1888, the membership was 200. The Presidents of the Congregation from 1859 ^^ 1888, were, Emanuel Schloss, Simon Freedman, David J. Workum, Simon Heinrich, Martin Butzel, Seligman Schloss and Julius Robinson. On September 27, 1861, a second congregation was organized with seventeen members, under the name of Shaaray-Zedek, of which the following gentlemen were the Ministers, from

1865 to 1887: Kontrowitsch, A. Goldschmidt, B. Moskowitz, J. Rappaport, R. Kaplan.

GALVESTON.

Prior to 1857, the following Hebrews settled in Galveston, Tex.: J. Osterman, I. Dyer, Samuel Mass, Jacob Harman,

124 THE HEBREWS IN AMERICA.

R. M. Elkes, I. Jalonick, A. Prochovonick, Michael Seeligson, Joel Adler, Simon Ruff, Henry Gros, Louis Gros, I. C. Levy. Later on came M. Kopperl, J. W. Frank, L. C. Harby, A. Blum, Jacob Block, A. Lippmann, J. Pos-

ner, Louis Block and Samson Heidenheimer. On the Day of Atonement, in 1856 the first religious service was held. The Congregation B'nai-Israel, organized July 12th, was the first in the city. J. W. Frank was the first President, and the first Board of Trustees were Leon Blum, S. E. Loeb and L. Dyer. M. Kopperl, was the first President, F. Halff, the second, and Leo N. Levy, the third. The present synagogue was erected at a cost of \$30,000 for the ground and building, and was dedicated on Shebuoth, 1871, Rev. A. Blum being the first Minister. He continued in office until 1885, and was succeeded by the Rev. Dr. J. Silverman, who occupied the pulpit until February 20, 1885.

WASHINGTON, D. C.

In the District of Columbia, the first Hebrew resident, as far as known, was Morris Fisher, who reached Washington in 1847. A. Fisher, his son, was the first child of Hebrew parentage born in that city. Between 1847 and 1850, Isaac Hirsh Lissberger, Abraham Strasburger, Jonas Glueck, Leopold Oppenheimer, Captain Jonas P. Levy and Captain M. Lulley arrived there. Religious service was held for some time at the residence of Mr. Strasburger, on Pennsylvania Avenue, with Rev. Mr. Jacoby as Minister. In 1855, the Washington Hebrew Congregation was chartered by Congress. The instrument provided that the congregation should be allowed from time to time by a vote of two thirds to elect their own trustees, the same to be displaced by a like vote at pleasure.

THE HEBREWS IN AMERICA. 125

The charter was approved and signed by Franklin Pierce, President of the United States, on December 3, 1855. A Methodist Church was purchased on Eighth Street, near H. and fitted up for synagogue purposes. The introduction of pews and an organ in 1866, caused the withdrawal of several members who organized the Congregation Adath-Israel.

126

IN THE ARMY AND NAVY.

OWING to the destruction of valuable records in the War Office at Washington, in 1800, and in the Southern States during the Civil War, reliable data concerning the part taken by the Hebrews in the various wars is not

obtainable. Solomon Etting, of Baltimore, wrote in 1824, that there were many Hebrews in the army during the Revolution " who were always at their post and always foremost in all hazardous enterprises." One of these was Colonel Solomon Bush. In 1769 a corps of volunteer infantry was raised in Charleston, S. C, composed chiefly of Hebrews residing on King Street. They were commanded by Captain Lushington, and afterwards served under General Moultrie, at the battle of Beaufort. Major Benjamin Nones, of Philadelphia, and Captains Jacob De Lamotta and Jacob De Leon, of Charleston, served as aids on De Kalb's staff, and when their chief fell mortally wounded at the battle of Camden, S. C, the three carried him from the field. Major Nones was a native of Bordeaux, France, and came to this country in 1777, settling in Philadelphia. Early in the war he formed the acquaintance of Lafayette and Washington, and subsequently served on the staffs of both. His first service was under Pulaski, as a private, and what he accomplished under the gallant Pole is shown in a testimonial, now in possession of the Nones family, of New York, and signed by Captain Verdier, of Pulask's staff. The following is a translation of

THE HEBREWS IN AMERICA. 12/

the document, which is written in French, and dated at Charleston, December 15, 1779:

It is but just that I should render an account of the conduct of those who have most distinguished themselves for bravery in the Legion. I take advantage of the occasion, and with much pleasure in my capacity of captain of volunteers attached to the suite of General Pulaski to certify that Benjamin Nones has served as a volunteer in my company during the campaign of this year and at the siege of Savannah in Georgia, and his behavior under fire in all the bloody actions we fought have been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of General Pulaski, as well as that of all the officers who witnessed his daring conduct. For which reason I have delivered to him this certificate, having been an eye witness to his bravery and good conduct on the field of battle, and which I make it a duty to certify to with truth, satisfaction and pleasure.

On his retirement from the army, Major Nones was appointed sworn interpreter for the United States government at Philadelphia. Captains De Lamotta and De Leon returned to Charleston after the war, where they were for many years engaged in the auction business.

During the second war with Great Britain Myer Moses, of Charleston, father of the Chief Justice of South Carolina,

was commissioned as Captain. Abraham Mitchell, who died in Philadelphia in 1857, ^^^ who for many years was Parnass of the Congregation B'nai-Jesurun, of New York, was also a defender of his adopted country in the war of 1812. Another Hebrew taking part in the war was Mordecai Myers, who was born at Newport in 1776 and lived to the ripe age of ninety-five. He held the rank of Captain in the 30th United States Infantry, and at the battle of Chryslersfield was wounded in the arm. He was at one time a merchant at

128 THE HEBREWS IN AMERICA.

Richmond, Va., and then removed to New York, where he was prominent in financial affairs. He resided at Schenectady, N. Y., where he was twice elected Mayor of the city, served with distinction in the State Senate and was honored with the office of Grand Master of Free Masons and Grand High Priest of Royal Arch Masons of the State of New York.

Two sons of Joshua Moses, a prominent New York merchant engaged in the China trade, and who died in 1837, have held commissions in the United States Army. These are Israel and Isaac Moses. The former was appointed Assistant-Surgeon of the United States Army in 1847, ^^^ served with the army of occupation at Vera Cruz and Toluca, Mexico, at Fort Crawford, Fort Leavenworth, in Oregon, Washington Territory and Texas, until his resignation in 1855. In the Civil War he was appointed Lieutenant-Colonel of a regiment attached to Sickles' Brigade, but owing to ill-health he resigned. He was appointed Surgeon of the United States Volunteers, and was placed in charge of camp hospitals in the Army of the Potomac, and subsequently served with General Gordon Granger in the West. He was mustered out of service in 1865, after receiving the brevet of Lieutenant-Colonel for faithful and meritorious services. Isaac Moses was Adjutant-General of the Third Army Corps of the Army of the Potomac, commanded by General Heintzleman, during the Civil War, and participated in all the battles of the Peninsular Campaign. Subsequently he served in General Banks' army. Previous to the war he was engaged in the East India trade, with a branch house at Canton, and then he settled in Galveston, Texas, and lived there several years, remaining during the yellow fever epidemic of 1868. General Charles Griffin died of the

THE HEBREWS IN AMERICA. 129

fever at Mr. Moses' house during the epidemic. Another brother, Joseph Moses, at the age of twenty-four, fought a desperate duel in Texas with Colonel Hickey, of Mississippi,

with double shot-guns at twenty paces. He killed Hickey at the first fire.

The late Major Alfred Mordecai ranked second to none in the military world, in the field of scientific research and accomplishments and in practical application of mechanical deduction to war uses. He was born at Warrenton, N. C, in 1804, and graduated at the head of his class at the United States Military Academy, in 1823. He rendered valuable service in the Mexican War, as Major of Ordnance, and in company with Captain George B. McCiellan and Major Delafield, was sent by the Government to witness and report upon the operations in the Crimea. Major Mordecai was the author of " Experiments on Gun-powder," and other works. He died at Philadelphia, towards the close of 1887.

President Lincoln's call for troops in 1861, was promptly responded to by Louis M. Emanuel, of Philadelphia, who was appointed Surgeon, and rose to the rank of Brigade Surgeon, before the close of the war. Lyon L. Emanuel, a brother, was a Lieutenant in Shaler's brigade of the Army of the Potomac, and rose to the rank of Major. Both died of disease contracted while in the service. Leopold C. Newman was mustered in service as Captain of the 31st Regiment New York Volunteers. He rose to the rank of Lieutenant-Colonel, his term of service expiring a few days prior to the battle of Chancellorsville, Virginia, in 1863. In view of the pending battle, he expressed a desire to remain at the front, and during that terrible struggle his foot was shattered by a

130 THE HEBREWS IN AMERICA.

cannon ball. He was carried to Washington where he died of his wounds. David Ezekiel, of Cincinnati, was severely wounded while serving in an Ohio regiment, his life being saved by the loving attention of his mother, who hastened to the battle-field on learning of his injuries. The death of Elias Leon, of the 5th Pennsylvania Cavalry, at Andersonville prison, was the result of a gallant soldier's solicitude for a comrade in his command. His regiment being surrounded by the enemy and threatened with annihilation, young Leon, in the midst of a terrific onslaught, dismounted to assist a fellow-soldier who, like himself, was attempting to escape. His companion being restored to the saddle, eluded the enemy, but the delay resulted in Leon's capture and his confinement in Andersonville prison, where he died.

Among the Hebrew officers in the Federal Army, were : Lieutenant Sulchman, 44th New York Volunteers ; Captain Gremitz, 626. Pennsylvania ; Lieutenant Colonel E. S. Salo-

mon, 82d Illinois ; Sergeant Cohen, 626. Pennsylvania ; Corporal Gisner, 142d Pennsylvania ; Sergeant Myers, 62d Pennsylvania; Lieutenant E. Davis, 115th Pennsylvania; Captain A. Goldman, 17th Maine; Lieutenant A. Rhinehardt, 148th Pennsylvania ; Lieutenant Nieman, 103d New York ; M. Stergean Asher, 103d New York ; Lieutenant Leo Derdinger, 39th New York ; Lieutenant Philip Truffinger, 57th New York ; Lieutenant Hermann Mussehel, 68th New York ; Lieutenant Herman Krauth, 103d New York: Lieutenant Julius Franck, 103d New York ; Captain Henry R. Schwerin, 19th New York ; Lieutenants Max Von Bosh, Julius Niebergall, Levi Keuhne and Henry Lauterman, all of 3d Battery Artillery, New York. Lehman Israels, a brother of Josef Israels, the famous Dutch painter, was a

THE HEBREWS IN AMERICA. 131

Lieutenant in the 55th Regiment, New York Volunteers, and served in the Army of the Potomac.

Frederick Knefler, of Indiana, attained the highest rank reached by any Hebrew during the Civil War. He enlisted as a private in the 79th Indiana Volunteers of Infantry, and rose, step by step, until he became Colonel of his regiment, soon rising to the rank of Brigadier-General and then Brevet-Major-General, for meritorious services at the battle of Chickamauga. He participated in all the principal battles of the Army of the Cumberland, under Generals Rosecrans, Thomas, Sherman and Grant, and took part in all the engagements under Sherman in his march to the sea. General Knefler has the reputation of having been one of the most gallant soldiers in the Army of the Cumberland. After the War he was appointed Pension Agent at Indianapolis, where he now resides. He is a native of Hungary, and was born in 1833.

Leopold Blumenberg, of Baltimore, on the breaking out of the Civil War, abandoned his mercantile pursuits, entered the army and gained honorable distinction. He was a native of Frankfort-on-the-Oder, and was born in 1828. In the Prussian-Danish war of 1848 he rendered meritorious service in the Prussian Army, for which he was decorated. On returning home at the close of hostilities, the strong anti-Semitic feeling prevailing at the time in some portions of Germany caused a number of fanatics to strip him of his decoration, which so incensed him that he at once determined to sail for America. Arriving in Baltimore in 1854, he embarked in business, in which he continued up to the attack on Fort Sumter, when he helped organize the 5th Regiment, Maryland Infantry, of which he was appointed Major, His first service was near Hampton Roads, and he

was soon thereafter attached to Mansfield's corps, and took part in the Peninsular Campaign, and subsequently in Maryland, where his regiment was engaged in the battle of Antietam, under his command as Colonel. Here he was shot in the thigh by a sharpshooter and compelled to return home, where he was confined to his bed for many months. President Lincoln appointed him Provost-Marshal of the Third Maryland District, with headquarters at Baltimore, and the stringency with which he executed the conscription laws while holding this office incurred him the animosity of many citizens. On the death of President Lincoln Colonel Blumenberg was appointed by President Johnson to the rank of Brevet-Brigadier-General, United States Volunteers. During his long residence in Baltimore he was immensely popular, especially with the German and Hebrew element. Prior to his death, which occurred in 1876 and was the result of the terrible wound received at Antietam, General Blumenberg was elected President of the National Schuetzen Verein of America, and was a prominent and active member of the Congregation Haar-Sinai and Hebrew Orphan Asylum.

During President Grant's administration the member of Congress from Nevada decided to appoint as a cadet at West Point such scholars from the public schools of that State as should pass the best competitive examination. Albert A. Michelson, a native of Poland, was one of the competitors, and at the close of the examination, it was found that he and another boy stood equal, the result being a tie. Three subsequent examinations were held with like results, a tie at each. It was then decided that as young Michelson was a native of California, and had been educated

THE HEBREWS IN AMERICA. 1 33

in the public schools of that State, where the opportunities were better, and his competitor had been educated in Nevada, where the opportunities were less favorable, that the Nevada boy should be awarded the appointment. President Grant, upon recommendation of the examining committee, then appointed young Michelson to a cadetship in the Annapolis Naval Academy, in 1869. He graduated in 1873, served on board the Steamers "Roanoke" and "Worcester," was promoted an ensign in 1874, was on duty at the Naval Academy two years, and served on board the practice ship "Constellation." In 1879 ^^^ ^^^^ promoted to Master, and resigned from the service in 1881.

David M. Cohen, a native of Norfolk, was for fourteen years an officer in the Marine Corps of the United States Navy, receiving his appointment as Lieutenant in 1855. He was First-Lieutenant in 1861, and Captain the same year. In 1867 he was appointed Major, and in 1869 was transferred to the Retired List on account of physical disability. Edward David Taussig, of St. Louis, Mo., was appointed a Midshipman in the Navy in 1863, when sixteen years of age. He rose to the rank of Ensign, Master and Lieutenant, and has performed fourteen years sea service and seven years shore duty.

Major A. Mordecai, an engineer of high repute, and son of the late Major Alfred Mordecai, is now Chief of the Ordnance service on Governor's Island, N. Y. Major Massias was a paymaster in the Regular Army in 1820. In the Ordnance Department, Capt. Otho E. Michaelis, of the Regular Army, rendered valuable service during the Civil War. During the last twenty-five years a number of Hebrews have graduated from West Point, including Lieutenant J. E. Bloom, who re-

134 THE HEBREWS IN AMERICA.

signed shortly after his graduation, and Lieutenant Ostheim, of Philadelphia, who is still in the service. Jonathan M. Emanuel, Passed Assistant-Engineer, United States Navy, has been in the service since 1861. He took an active part in the Civil War, serving under Commodore Mead and was twice shipwrecked. Solomon Harby, son of Isaac Harby, was a Lieutenant in the Navy and died at an early age while in the service.

One of the best known American naval officers of former days was Commodore Uriah P. Levy, the highest ranking officer in the United States Navy at the time of his death in 1862. He served in the war of 1812, being then Master of the brig-of-war "Argus," and in the contest with the "Pelican," in the British channel, was captured and confined in Dartmoor prison. While Lieutenant he became involved in a dispute with Lieutenant Potter, at a ball in Philadelphia, which was followed by a duel in which Potter lost his life. The young Hebrew demanded a court-martial and was honorably acquitted. In recognition of his valuable services to the nation the Common Council of New York honored him with the freedom of the city. His intimacy with Thomas Jefferson and affectionate regard for the author of the Declaration of Independence led to the purchase of Monticello, which upon his death was bequeathed to his nephew, Jefferson M. Levy, the well-known lawyer of New York. Commodore Levy vigorously opposed the application of the lash to seamen, and upon his tombstone at Cypress Hills is recorded the fact that "he was the father of the law for the

abolition of the barbarous practice of corporal punishment in the Navy of the United States."

When Henry Clay, Gallatin, John Quincy Adams and Bayard sailed for Europe on the Ghent mission, on board

THE HEBREWS IN AMERICA. 1 35

the frigate " John Adams," in 18 14, they were accompanied by Joseph B. Nones, who was Mr. Clay's private secretary. Mr. Nones was but seventeen years of age at the time. Two years previous he had entered the United States Navy as Midshipman, and upon Mr. Clay's return home was assigned to the frigate " Guerriere," commanded by Commodore Decatur. He was attached to the staff of that famous naval officer two years, during which time he took part in the engagement with the Algerian battle ship " Mesusa," on the coast of Algeria. Several wounds received in this contest caused Mr. Nones' retirement from the naval service in 1822. Most of the prominent men of the nation w^re numbered among his friends. Mr. Nones died in the city of New York shortly after entering upon his ninety-first year, in the spring of 1887. It was his proud boast that while in swaddling clothes he had been frequently dandled on the knee of the Father of His Country. Mr. Nones was, for forty-five years prior to his death, a Commissioner of Deeds for every State in the Union. Five other members of the Nones family have served in the Navy, Henry B., who was a Captain in the Revenue Service at the time of his death, and Henry B., Jr., at present Chief Engineer. Captain J. P. Levy, a brother of the Commodore and father of Jefferson M. Levy, was Commander of the United States ship " America." During the Mexican War he assisted in the landing of the United States troops at Vera Cruz, and was by General Scott appointed Captain of that port. Emanuel J. Phillips, of Philadelphia, and Jonas Barnett, of the same city, were both Paymasters in the Navy, many years ago. Barnett was attached to the frigate " Essex," and lost his life by falling from the rigging of his vessel while at sea.

136 THE HEBREWS IN AMERICA.

Levi Myers Harby, a prominent naval officer, known as Captain " Livi Charles Harby," and also as Captain " Charles Levi Harby," was a brother of Isaac Harby. He was born in Georgetown, S. C, September 21, 1793, and died in Galveston, Texas, December 3, 1870. At the age of fourteen, he was a Midshipman in the United States Navy. During the war of 18 12-14 he was taken prisoner by the British and confined for over two years in Dartmoor prison, from which

he escaped by swimming. In December, 1823, he served as Sailing Master on the United States vessel " Beagle." He served for fifty-two years. under the United States flag, and rose to the rank of Captain. He was on leave of absence at the time of the Texan War and went to Texas, where he participated in its fight for independence. For thus serving under a " foreign " government, he was cashiered, but when that State was admitted into the Union, he was restored to the service. He afterwards took part in the Mexican War and also served in the Seminole War of Florida, and had command of a vessel in the expedition against the pirates of Algiers and Tripoli. He also fought in the Bolivian War of Independence. When South Carolina seceded, he resigned his commission and entered the Confederate service, with the rank of Commodore in the navy, and afterwards distinguished himself, under General Magruder, in the defence of Galveston, where he commanded the " Neptune " at the capture of the " Harriet Lane," and, later on, when in command of a fleet of gun boats on the Sabine River. Though his real name was Levi Myers Harby, he was, early in life, nicknamed " Charley," but was best known as " Captain Livi Charles Harby." He made a romantic love match. When about forty-six years of age he eloped with Miss Leonora,

THE HEBREWS IN AMERICA. 1 37

the accomplished and talented daughter of Judge De Lyon, of Savannah, Ga., the bride being but sixteen years old. By her he had three children, all of whom (with his widow) survived him.

One of the heroes of the Civil War was Dr. Marx E. Cohen, of Charleston, only son of the late Marx. E. Cohen, of that City. He studied surgery and dentistry at the Medical College in Baltimore, and had just been graduated, at the age of twenty-one, when the Civil War broke out. He immediately enlisted in the Confederate Army, serving with distinction in various States. Towards the close of the last battle of the war, at Bentonville, N. C, some shells containing explosive materials were thrown into the Confederate ranks from the guns of the Union forces. The Captain of Hart's Battery, in which Dr. Cohen was a soldier, called for volunteers to hurl them aside before they should burst and cause destruction to the company. But three men had the courage to undertake so dangerous a task. Dr. Cohen being one of them. He and his companions were successful, but, while returning to their own ranks, all of the three were shot dead by Federal bullets and buried on the field where they had fallen. The body of the brave young man, was subsequently removed from the battle-field, and carried to his native city, where it was interred, with military and

civic honors, in a plot in the Hebrew Cemetery, donated by the Congregation for that express purpose.

Louis P. Levy, of Richmond, entered the Confederate Navy as Midshipman in 1863, when fifteen years old. His appointment was secured through the influence of ex-President Tyler, and Governor Brown, of Mississippi. He was assigned to duty on the gun-boat " Chicora " which was

138 THE HEBREWS IN AMERICA.

stationed at Richmond and Charleston, and accompanied Jefferson Davis and his Cabinet in their flight from Richmond, as far as Georgia.

Adolph Proskauer, a prominent citizen of Mobile, Alabama, entered the Confederate Army as a private and was appointed Color Sergeant of the 12th Alabama Infantry. He rose to the rank of Captain, and was four times wounded. He also served as a member of the Alabama Legislature, has been Honorary Secretary of the Board of Trade, was for ten years President of the Hebrew Congregation and was the first President of the first lodge of the order of B'nai-Berith formed south of Memphis. A. T. Moses, of Sheffield, Alabama, was attached to the United States Survey, and during the Civil War served on the staff of the Confederate General Richard Taylor. Edwin I. Kursheedt was Adjutant of the Washington Artillery of New Orleans, and Alexander Hart was Major of the 5th Louisiana Regiment from the same city. In another Louisiana regiment was found N. Kraus, now of Alabama, who served as Lieutenant, and subsequently on detached service as Adjutant to General Miller in the Department of Florida. From 1871 to 1872 Mr. Kraus was a member of the Alabama Legislature. Jacob J. Jacobus, Lieutenant of the Washington Artillery of Georgia, lost his life at the battle of Shiloh. George W. Rush, a Georgia Captain, was killed while in command of his regiment. W. E. Levy, Lieutenant in a Georgia regiment, was killed while in action. Jacob Levy was Lieutenant in a Georgia regiment. Leon Jastremski, of Baton Rouge, La., enlisted in the Confederate Army, and rose to the rank of Captain in the 10th Louisiana Infantry, In 1876 he was elected Mayor of Baton Rouge.

IN COMMERCIAL LIFE.

WITHIN the past twenty-five years the American Hebrews have been making such strides in the commercial world as to attract attention in every department in which they are engaged. A review of the career of those who have attained a commanding position in this field shows that most of them started in life in a modest way, the majority being penniless and friendless on landing on these shores. Patient labor and application have brought them to the top round of the ladder, and to-day the Hebrews are foremost in nearly every department of commercial activity in the United States. On all New York commercial exchanges they are now recognized as among the most influential members.

In banking alone the Hebrews of New York City represent a capital of \$100,000,000. As early as 1792 the financial operations of the city were in part controlled by Hebrews. In that year twenty-five brokers, in anticipation of the growth of the metropolis and foreseeing the necessity of some joint action for the conduct of their business, held a meeting and solemnly promised and pledged themselves "not to buy or sell for any person whatsoever any kind of Public Stock at a less rate than one-quarter of one per cent, commission on the specie value, and that we will give a preference to each other in our own negotiations." Among the Hebrews who attached their signatures to this agree-

140 THE HEBREWS IN AMERICA.

ment were Isaac M. Gomez, Bernhard Hess, Benjamin Seixas and Ephraim Hart. Since that period the "Hebrews have been among the most active and leading members of the Stock Exchange, the outgrowth of the organization so quietly formed in 1792. In 1824 Jacob Isaacs was elected Secretary of the Exchange, and continued in office until 1830. He was succeeded by Bernard Hart in 1831 and Benjamin Hart in 1853. In 1851 the latter was elected Vice-President. Bernard Hart had been a partner of Leonard Lispenard, with whom he engaged in business in 1812 under the firm name of Lispenard & Hart. In 1806 he married Rebecca, daughter of Benjamin Seixas, a prominent merchant of Hanover Square as far back as 1780. Mr. Hart was also Quartermaster of a brigade of State troops and a prominent Freemason. During the yellow fever scourge, in 1795, he earned the admiration and gratitude of his fellow-citizens by his attention and devotion to the sufferers.

Among the members of the Exchange from 1820 to 1830 were Joseph L. Joseph, S. I. Joseph and M. Henriques (who constituted the firm of J. L. and S. I. Joseph & Co., agents

of the Rothschilds), M. J. Cohen, Seixas Nathan and Joseph Leon. These were followed some time after by Joseph Brandon, whose son, Edward Brandon, has been a prominent member of the Board of Governors for many years and Chairman of the Committee on Securities. The Open Board of Stock Brokers, which was formed in 1861, and consolidated with the New York Stock Exchange in 1869, had among its charter members George Henriques, Emanuel B. Hart, Charles C. Allen, S. M. Schafer and Simon Schafer.

In the New York Stock Exchange D. C. Hays, son of the

THE HEBREWS IN AMERICA. 141

famous High Constable, was for many years Treasurer, and Jacob and Edward Hays, grandsons of the High Constable, have been members. Among the more prominent Hebrew members of the present Stock Exchange are Alexander Henriques, Harmon, Frederick and Julian Nathan, A. Wolff, of Kuhn, Loeb & Co.; Theodore W. Myers, James Seligman, Julien L. Myers, Henry Budge, S. Neustadt, B. Mainzer, of Hallgarten & Co.; Charles Minzesheimer, Leopold Cahn, S. Cantoni, Noah Content, H. H. Hart, Alfred De Cordova, E. L. Frank, W. B. Bonn, Richard Limburger, of Ladenburg, Thalmann & Co.; P. J. Goodheart, Albert Goodheart, B. Neumogen, H. P. Goldschmidt, Simon Wormser, Isidor Wormser and Leo Speyer. Alexander Henriques has been for many years Vice-Chairman of the Exchange, and is one of the most efficient and popular officers who has ever presided over that body. He was born in 1818, in the Island of Jamaica, and is the son of an Englishman who came to the United States when Alexander was a lad. He was educated at Columbia College and went to Texas at the age of eighteen, where he was made private secretary to President Houston. Mr. Henriques has been a conspicuous figure in Wall Street for over forty years.

The first of the eight Seligman Brothers to reach this country, was Joseph, the eldest, who came to the United States in 1838, after graduating at the University of Erlangen. He soon found employment as cashier in the bank of Asa Packer, of Philadelphia. Joseph Seligman remained in Mr. Packer's bank several years, meanwhile economizing, in order to accumulate a fund wherewith to bring his brothers to this country. Before long he was enabled to send for his brother Jesse, who secured employment in New York. At

142 THE HEBREWS IN AMERICA.

the end of three years his savings amounted to \$1,000.

Joseph had meanwhile removed to Greensburg, Alabama, where he had successfully carried on a clothing store. Returning to New York, he established himself in a similar business on Church Street. Among the first to arrive in San Francisco, during the gold fever of 1848, was Jesse Seligman, who opened a store and conducted a thriving business. When the city was visited by a conflagration, every business house in the town was destroyed excepting his. The thriving business which followed contributed to his earnings, which, during his seven years' sojourn in that city, were swollen to considerable proportions. Returning to New York he formed a co-partnership with his brothers, Joseph, James and William, as wholesale clothiers and importers of dry goods, in which the other brothers, Leopold, Isaac, Abraham and Henry, were later on interested. In this business they were engaged on the breaking out of the Civil War in 1861, and having met with great success, they determined to embark in the banking business. In a short while they opened branches in London, Paris, Frankfort, San Francisco and New Orleans. Mainly through their instrumentality the government was enabled, at the beginning of the war, to place large amounts of bonds in the German markets. They were subsequently appointed fiscal agents of the government in Europe, and are to-day recognized as among the great bankers of the world. They rank with the most public spirited of our Hebrew citizens, are enterprising and charitable, and identified with all the great questions which enlist the sympathy and support of the best people in the community. Joseph Seligman, the eldest brother, died at New Orleans, April 25 1880.

THE HEBREWS IN AMERICA. 143

The late Philip Heidelberg, of Heidelberg, Ickelheimer & Co., presents another illustration of what can be accomplished by perseverance and industry. He was a native of Bavaria, and was born in 1814, coming to this country a poor lad and engaging for some time in trading as a peddler. In the course of time he embarked in the clothing trade at Cincinnati and eventually controlled the largest manufactory in the Mississippi Valley. As founder of the firm of Seasingood & Co., he was well known throughout the country and is remembered as one of the promoters of the Cincinnati Southern Railroad, a director of the Little Miami Railroad, and a member of the firm of Espy, Heidelberg & Co., of the Queen City. Lazarus Hallgarten, founder of the firm of Hallgarten & Hertzfeld, now known as Hallgarten & Co., had very little means when he reached this country in 1849. ^^^ ^^^ occupation was note and exchange broker,, This yielded a moderate income and enabled him to start as a banker. He and two sons associated in the business have passed away

within a brief period. One of them, Julius Hallgarten, who died in Germany, bequeathed \$100,000 to various charitable institutions in New York and elsewhere, aside from liberal bequests to Hebrew societies. The Wormser brothers started in Sacramento, Cal. Like many others, they also were engaged in the clothing business in their early days. In Sacramento they were large purchasers of city scrip, which increased their already handsome capital, and resulted in their removal to the East.

Lewis Seasongood, the Cincinnati merchant and banker, and one of the most progressive, influential and respected citizens of the West, was born in Bavaria, August 3, 1836. He received a public school education in Germany. At the

144 THE HEBREWS IN AMERICA.

age of fifteen he reached this country, proceeding to Cincinnati, where his uncle, Jacob Seasongood, was engaged in the cloth-jobbing and clothing business. He spent two years at St. Xavier's College, Cincinnati, and on the completion of his studies, was offered an opportunity of entering the firm of Heidelbach, Seasongood & Co. His usefulness was appreciated, and in 1858 he was given an interest in the firm, and, in 1860, he was admitted as a general partner. In 1869 he formed a co-partnership with his uncle, Jacob Seasongood, his brother, Alfred Seasongood and Elias Moch. The year following, he established a banking house, which is regarded as one of the strongest financial institutions in Cincinnati. Few enterprises looking to the advancement of that city have been undertaken without Mr. Seasongood's active support. He suggested the first Textile Fabric Exposition, in 1869, and was treasurer of the Cincinnati Exposition of 1872. He was appointed by President Grant a Commissioner to the Vienna Exposition in 1873, and took a leading part in promoting the building of the Cincinnati Southern Railway. He was twice elected a Director of the University of Cincinnati, was one of the Sinking Fund Commissioners of the city, and has occupied the office of President and Director in numerous financial corporations. Mr. Seasongood has served for twenty years as Financial Secretary and Director of the United Jewish Cemetery Association of Cincinnati; has been an active member of the Young Mens' Mercantile Library Association; was one of the projectors of the great American Saengerfest, held at Cincinnati in 1870 and 1875, and has been prominently identified with the Masonic fraternity, the Board of Trade and Chamber of Commerce, Union of American Hebrew Congregations, the Alliance Israel, of London,

etc. He is also a Director of the Union Bank of New York, In politics Mr. Seasongood is a Republican and has been for several terms a member of the State Executive Committee. He twice declined a nomination for State Senate, and in 1879 and 1881, came within a very few votes of receiving the nomination of Lieutenant-Governor.

Lazard Freres, the bankers, of New York, San Francisco and Paris, laid the foundation of their fortune in California. They came from Alsace, and started as merchants, finally establishing extensive woolen mills. They now rank among the leading bankers of Paris and New York. The Scholle Brothers came from Germany with no means whatsoever. Settling in San Francisco soon after the discovery of gold, they met with success as store-keepers and then came to New York.

Nathan Bloom was for years one of the leading merchants of Louisville. When twenty-one years of age he came from Hesse-Darmstadt. Landing in New York in 1848, with a few dollars, he equipped himself with a stock of goods which he proceeded to peddle in New York, Pennsylvania and the West. In two years his few dollars had increased, and he invested in a general store in a Kentucky village. The dollars rapidly multiplied and he removed to Louisville in 1852, where he embarked in the wholesale dry goods business, in which he was very successful. The trade of his firm, Bamberger, Bloom & Co., which extends throughout nearly all of the Southwestern States and aggregated at the time of his death, in 1886, \$5,000,000 annually. Not only as a wealthy and respected merchant, but as a philanthropic and enterprising citizen, who was prominently identified in all public measures, will his name be remembered by the people of Louisville.

146 THE HEBREWS IN AMERICA.

Samuel N. Pike, who was of humble origin, became one of the greatest merchants of Cincinnati, and amassed several millions in the whiskey trade. No man was more respected or contributed more to the prosperity and prestige of that city, especially in matters pertaining to art. The opera house bearing his name was erected by him. He also built the magnificent building on Eighth Avenue in New York, now known as the Grand Opera House.

The late Joseph and Max Weil, of St. Louis, were natives of Pirmasens, Bavaria, and came to this country in 1836. With a combined fortune of twenty dollars, they purchased goods in New York, and peddled through Pennsylvania. In 1845 they settled in Hopkinsville, Ky., and opened a general

store. After four years they removed to St. Louis where under the firm name of J. Weil & Bro., they established a wholesale dry goods and clothing business. While enjoying a degree of remarkable prosperity, the great fire of 1853 swept away the earnings accumulated by years of patient industry. Securing a fresh stock of goods they started anew, and by 1860 their annual transactions had increased to \$3,00,000.

Isaac Friedlander, the late grain king of California, was one of the many of his race who rose from obscurity to affluence. He left Charleston for the Pacific Coast in 1849, and for a time "rocked the cradle of the gold-seeker on the sand-bars of the Yuba." He was one of the first to perceive that California was destined to be a great wheat-producing section, and in 1856 he projected the first exportation of oats to Australia. For eighteen years he absolutely controlled the grain market of the State, his exports in a single year requiring a fleet of 270 large ships. He is said to have

THE HEBREWS IN AMERICA. 147

handled more money in his time than any of the bonanza giants of the Pacific Coast, owned one tract of 100,000 acres in the San Joaquin Valley, and served two terms as President of the San Francisco Chamber of Commerce. He died in 1878. A New York paper commenting upon his death observed: "Not California alone, but the whole world has cause to regret the loss of such a man."

Morris Ranger was one of the largest cotton operators in the world previous to his death in 1887. He came from Germany in 1855, settled in Kentucky, and in 1866 established himself in the cotton business at Galveston, Tex. He opened a house in Liverpool, where he for several years held the key to the cotton trade of the world. In 1881 he engineered a "deal" which resulted in a profit estimated in the millions. In 1883 he attempted to "bear" the market but his calculations proved erroneous, and he was forced to suspend with liabilities of \$5,000,000. In 1885 he returned to New York where he resumed business on a smaller scale.

Emanuel and Mayer Lehman, of New York, are among the leading houses in the cotton trade in this country, and are natives of Wurtzburg, Germany. They started at Montgomery, Ala., as store-keepers. Few merchants have shown greater enterprise, or contributed more to the prosperity of Alabama. They have been connected with numerous railway projects and manufacturing enterprises in that section and are, at the present time, the principal owners of a cotton

mill on the Tallapoosa River, one of the largest in the South, and whose annual output is \$1,000,000. When the credit of the State of Alabama was seriously impaired, after the panic of 1873, ^^^ it was found difficult to negotiate the bonds

148 THE HEBREWS IN AMERICA.

of the State, Messrs. Lehman promptly subscribed to the amount of \$100,000, after numerous unsuccessful efforts in other quarters. Emanuel Lehman is a Director of the Richmond and Danville ; Richmond, Terminal and Virginia Mid-land Railways, and of the Mercantile National Bank and Commercial Insurance Company of New York, Mayer Lehman is a Director of the Hamilton Bank of New York, and a most influential member and Director of the New York Cotton Exchange.

Adolph Scheftel, one of the largest leather dealers in New York, started business with a capital of 300 francs twenty years ago. Solomon Loeb, of the banking firm of Kuhn, Loeb & Co., of New York, was a poor boy when he left the Old World. He is now one of the leading bankers in America. His son-in-law, Jacob H. Schiff, a member of the same firm, has attracted much attention for some years past, by his philanthropy, which has earned him the title of " the Montefiore of New York." Mr. Schiff was born in 1847, ^t Frankfort-on-the-Main, where, after a common school education, he was apprenticed for three years in the dry goods business, and for two years thereafter served a clerkship in a small banking establishment in the same city. Reaching this country in 1865, he found employment with the banking firm of Frank & Gans, of New York, predecessors of the house of Heidelberg, Ickelheimer & Co., with whom he continued for nine months. At the end of this time he formed a co-partnership with Henry Budge, now of the New York firm of Hallgarten & Co., as bankers and brokers. Towards the close of 1872, he retired from business and sailed for Europe, where he remained for some time. He returned to New York in 1875 and entered the firm of Kuhn, Loeb & Co.,

THE HEBREWS IN AMERICA.

149

of which he has since been an active member. In 1881, Mr. Schiff was appointed by Mayor Grace, a Commissioner of Education, holding the office for three years. He has also served as Director of the New York, Lake Erie and Western

Railway. He now occupies the chair of President of the Montefiore Home for Incurables, is a Trustee of the Aural and Ophthalmic Institute of New York, a Trustee of the New York Free Library, and one of the managers of the Hospital Saturday and Sunday Association.

The late Edward Cohen, of Richmond, Va., son of Benjamin I. Cohen, of Baltimore, founded the City Bank of Richmond, Va., and was its President at the time of his death on January 18, 1888. He served in the Confederate Army and settled in Richmond at the close of the war. Though penniless and unknown to the business community, his cheerful industry, unswerving integrity, and remarkable business sagacity, together with great modesty, soon secured a place for him. Beginning business on a small scale as a stock-broker, he soon established the Richmond Savings Bank, and finally became President of the City Bank. Mr. Cohen led a life of great public usefulness and won for himself a name second to none in the city of his adoption.

Joseph Fox, another bank President and self-made man, was born in 1843. He was for many years a member of the wholesale clothing firm of Fox, Mendel & Co., of New York, and towards the close of the year 1887 was elected President of the Columbia Bank, in which position he has shown high capacity as a financier. In 1881-82 he was President of District Lodge No. I, I. O. B. B., and was for four years President of the Home for Aged and Infirm at Yonkers. He is an active member of most of the eleemosynary and charit-

I50 THE HEBREWS IN AMERICA.

able institutions of New York, in all of which he has exercised considerable influence.

M. Thalmessinger, President of the Mechanics' and Traders' Bank, of New York, is one of the best known Hebrews of this country, and one who, like many of his co-religionists, has advanced from the lowest round of the ladder by his own inherent force of character. He is a native of Wiirtemberg. At the school of a neighboring town he distinguished himself by his scholarship in all the branches, and after leaving college was engaged in various business establishments in responsible positions. The year 1848 found him in Paris, and the revolution which convulsed Europe at that time induced his departure for the United States. He first secured employment with a drug firm in Boston, and soon afterward was offered an engagement as chief of the financial department of a prominent New York firm. He then determined to engage in business on his own account. He opened a book and stationery store in a

small way, and by his energy and perseverance it soon assumed large dimensions and became one of the best known concerns of the kind among merchants and bankers. In January, 1885, he was elected President of the Mechanics' and Traders' Bank. In this position Mr. Thalmessinger adopted the same methods of industry and energy which marked his mercantile career, and as a result the business of the bank has nearly quadrupled since his advent. He has occupied numerous offices of honor and trust in banks and financial institutions, but, with the exception of a school trusteeship for five years, has held no public office. As Honorary Secretary of the Executive Committee of the order E'nai-BcritJi, Mr. Thalmessinger's services are greatly

THE HEBREWS IN AMERICA. 151

appreciated throughout the brotherhood, especially his labors in extending the sphere of its operations to Germany and the Orient. Equally conspicuous have been his services as one of the founders of the Maimonides Library and in the creation of the fund for building the Home for Aged and Infirm at Yonkers. He is also one of the Directors of the Hebrew Technical Institute.

The most striking evidence of Hebrew progress may be witnessed on Broadway, New York, which, within the past fifteen years, has undergone a complete transformation by the transfer of the retail trade to the uptown thoroughfares, and the invasion by Hebrew firms. Of the 400 buildings on Broadway, from Canal Street to Union Square, the occupants of almost all are Hebrews, over 1,000 wholesale firms out of a total of 1,200 being of that persuasion. Hebrew firms also predominate in the streets contiguous to Broadway within the territory named.

Most remarkable has been the growth of the clothing trade, of which there are 241 manufacturers in the city of New York. Of these, 234 are Hebrew firms, some of which employ as many as 2,000 hands, while the great majority of the 30,000 people engaged in the clothing trade throughout the United States are also Hebrews. The New York Hebrew firms alone transact a business of \$55,000,000 annually in the manufacture of clothing. Fifteen years back the number engaged in this business was insignificant compared with the present day ; now as many firms are found on a single block in New York as then existed in the entire city. In the city of New York the leading manufacturers are : Alfred Benjamin & Co., August Brothers, Banner Brothers, Bernheim, Bauer & Co., Bierman, Heidelberg & Co., H. & B.

Brown, Fechheimer, Goodkind & Co., Hammerslough Brothers, Heavenrich, Hirschberg & Co., Hornthal, Whitehead & Co., Jerkowski & Ernst, Kaufman, Isidor & Co., Korn & Holzman, A. Levy & Brother, Levy Brothers & Co., L. Lippman & Sons, Mamlock & Green, A. W. Mann & Co., Marks, David & Sons, Mendel Brothers & Co., Myres&, Wallach, Naumburg, Kraus, Lauer & Co., Peck & Hauchhaus, Rindskopf & Barbier, M. Sampter, Sons & Co., Mark Samter, N. S. Schloss & Co., Seligman, May & Co., Sinsheimer, Levenson & Co., Stark, Isidor & Brothers, Stein. Bloch & Co., Stern, Falk & Co., B. Sturman & Son, Swartz & Jerkowski, S. Sykes & Co.

Less than ten years back the manufacture of cloaks in this country was upon a very small scale, the entire business in New York being confined to less than one dozen firms all told. The Hebrews were not slow to recognize the importance of this industry. They were among the first to perceive that it was destined to expand to an extent far beyond its proportions at that time, and many plunged into the business, the result being that there are now in New York a large number of manufacturers, the great majority of whom are Hebrews whose annual production is \$15,000,000).

In the manufacture of shirts the Hebrews have secured a monopoly, it being estimated that 25,000 men and women are directly and indirectly employed in New York City by Hebrew firms alone. The wealthiest concerns in the trade, which include several millionaires, were all in moderate circumstances when they embarked in the business.

In the manufacture of undergarments the Hebrews of New York control the greater part of the trade. Those in the business carry the names of 10,000 employees

THE HEBREWS IN AMERICA. 153

on their pay-rolls, and their annual transactions are \$5,000,000.

It is estimated that the Hebrew capital engaged in the importation, manufacture and jobbing of diamonds, watches and jewelry in this country, will not fall short of \$25,000,000. Of the 400 jobbers in New York, the Hebrews constitute the bulk. The leading New York firms sharing in the annual trade of this department are : L. Adler & Co., A. Bernhard & Co., D. & M. Bruhl, Solomon Davidson, Henry Dreyfus & Co., Samuel Eichberg, Falkenau, Oppenheimer & Co., Max Freund & Co., Adolph Goldsmith,

Goodman Brothers, L. Hammel & Co., Louis Herzog Sc Co., L. M. Kahn & Co., Keller & Untermeyer, Krohn, Clovis & Co., Levy, Dreyfus & Co., Lissauer & Sondheim, Albert Lorsch & Co., Marx & Weis, Henry May, S. F. Myers & Co., Oppenheimer Brothers & Veith, Pforzheimer, Keller & Co., Adolphe Schwob, Stern & Stern, Stern, Brothers & Co., Louis Strasburger & Co., Sussfeld, Lorsch & Co., Traitel Brothers, D, L. Van Moppes, Leopold, Weil & Co.

David Keller, of Pforzheimer, Keller & Co., came to America a poor lad. He worked for years at the bench as a cigar maker, and is to-day a member of the above jewelry firm. He is also Grand Treasurer of the Order of Free Sons of Israel.

Seligman Oppenheimer, senior member of the firm of Oppenheimer Brothers & Veith, was a school-master in Germany. He came to this country some years ago, and by industry and shrewdness has amassed a considerable fortune.

In the wholesale jewelry trade the house of S. F. Myers & Co., of New York, stands in the front rank. From the

154 THE HEBREWS IN AMERICA.

smallest beginning, some fifteen years ago, it is to-day the <?nly firm in the metropolis who manufacture, import and export everything appertaining to the jewelry trade, while their establishment is the largest in their line, and their yearly sales of immense proportions. The firm is composed of two brothers and a brother-in-law, American born, whose age averages thirty-three years. Much of their remarkable success is due to the untiring energy, shrewd business tact and great executive ability of the senior member, Samuel F. Myers, whose first experience in commercial life was in the humble capacity of a New York newsboy, and to whose ability is due the foundation and wonderful prosperity of the present extensive house. He is at present the youngest member of the Executive Committee of two trade organizations.

Louis Strasburger, a Bavarian, who arrived here almost penniless, was for many years one of the leading importers of Swiss watches in this country in which business he amassed a fortune. He is now one of the heaviest importers of diamonds; conducts an establishment* of his own at Paris, and owns a diamond cutting house at Amsterdam,

H. Muhr & Sons' jewelry manufactory at Philadelphia, is one of the most extensive establishments of the kind in the

United States, and is conducted by Simon, Joseph and Jacob Muhr, sons of H. Muhr, who established the business in 1853. They employ 400 workmen. They are also extensive importers of diamonds, and are the owners of the largest black diamond in the world, which is valued at \$25,000.

Over 300,000 cases of leaf tobacco are dealt in in this country every twelvemonth. Two-thirds of this amount

THE HEBREWS IN AMERICA. 1 55

is controlled by the Hebrew merchants on Pearl and Water Streets, New York. Some of the most extensive of these merchants gained their first knowledge of the leaf as workmen in cigar factories, many of the wealthiest having worked their way up from this humble beginning. The leading New York houses in this line are: S. Auerbach & Co., I. Bijur, J. Berliner, Basch & Fischer, E. Bach & Son, S. Barnett, J. J. Bunzl & Son, A. Cohn & Co., Cullmans & Rosenbaum, Cohn & Leopold, W. Dessauer, Davidson Brothers, G. Falk & Brother, E. & G. Friend & Co., Henry Friendman, Friedman, Leonard & Co., L. Goldschmidt & Co., L. Gershel & Bro., Gans Brothers & Rosenthal, I. Hamburger & Co., E. Hoffman & Son, Hirsch, Victorius & Co., H. Koenig & Co., Joseph Lederman, D. Levy & Son, Lichtenstein Brothers, M. Lindheim, N. Lachenbruch & Brother, Landman & Bernheimer, M. Levy & Brother, Joseph Mayer's Sons, Meyer & Mendelsohn, L. Newgass, Pretzfeld & Co., S. Rossin & Son, G. Reismann, E. Rosenwald & Brother, A. S. Rosenbaum & Co., Julius Shack, J. Seligsberg, Gustav Salomon & Brothers, L. Sylvester, Son & Co., C. Spingarn & Co., L. Spear & Co., M. & E. Salomon, Theo. Wolf, Jr., L. & E. Wertheimer and Weil & Co.

Equally surprising has been the growth of the cigar trade, in which the Hebrews have risen higher and higher, until almost the entire business has passed under their control. Some idea of their operations may be had when it is stated that their production, in the city of New York alone, reaches the enormous figure of 600,000,000 cigars per annum. The manufacture of this immense stock involves the employment of 8,000 hands. With few exceptions the mammoth manufactories in this line scattered throughout the

156 THE HEBREWS IN AMERICA.

city of New York, are owned by Hebrew firms whose annual transactions foot up \$15,000,000. The National Cigar Manufacturer's Association, of which Morris S. Wise is counsel, is

composed of sixty-five of the leading manufacturers in this country, of which forty-five are Hebrew firms. In the city of New York the bulk of the cigar trade is controlled by : Louis Ash & Co., Bondy, Lederer & Co., D. J. Boehm & Co., Julius Ellinger & Co., Foster, Hilson & Co., Louis Fromer, Frey, Brothers & Co., David Hirsch, Hyman Brothers & Lowenstein, Hahn, Brussel & Co., Frederick Hofmann, S. Jacoby & Co., Samuel Josephs & Co., Jacoby & Bookman, Kaufman Brothers & Bondy, Kaufman Brothers & Co., L. Kahner & Co., Kerles & Spies, Lichtenstein Brothers & Co., Levy Brothers, A. Lichtenstein, Son & Co., Lewyn & Martin, Landauer & Kaim, M. W. Mendel & Brother, Morris & Batt, Emil Ney & Co., S. Ottenberg & Brothers, P. Pohalski, Prowler, Lehman & Co., Rosenthal Brothers, Sutro & Newmark, M. Silberthau & Co., M. Stachelberg & Co., Seidenberg & Stiefel, Schlosser & Co., Wertheim & Schiffer. Elsewhere the largest concerns are : Baron & Co., of Baltimore ; Rothbruner & Feist, Cincinnati ; Krohn & Feiss, Cincinnati ; Gumpert Brothers, Philadelphia ; Mange, Weiner & Co., Philadelphia ; Louis Graf & Co., Milwaukee ; and S. Hershheim, Brothers & Co., New Orleans, the latter employing one thousand hands.

In the cities of New York and Brooklyn there are 4,000 retail and 300 wholesale butchers, one-half of whom are Hebrews, including several millionaires and many whose wealth is represented by six figures. They employ in this business an army of 6,000 men, and their annual trade is \$25,000,000. The abattoir of Schwarzschild & Sulzberger,

THE HEBREWS IN AMERICA. 1 57

occupies an entire block and they employ 500 men. Joseph Stern's establishment covers half a block.

The manufacture of hats and caps, the importation and manufacture of hides and leather, furs, laces and embroideries, artificial flowers and feathers, is largely controlled by the Hebrews, while the wine and liquor trade is one of the most extensive in which they are engaged. It is estimated that the Hebrew capital represented on the New York Cotton Exchange is not far from \$6,000,000.

According to carefully prepared estimates of the Hebrew wholesale trade in the city of New York, the annual transactions in the leading lines are as follows :

Manufacturers of clothing \$55,000,000

Jobbers of jewelry 30,000,000

Wholesale butchers 25,000,000

Wines, spirits and beer 25,000,000

Jobbers of leaf tobacco 15,000,000

Manufacturers of cigars 15,000,000

Manufacturers of cloaks 15,000,000

Importers of diamonds 12,000,000

Leather and hides 12,000,000

Manufacturers of overshirts 10,000,000

Importers of watches 6,000,000

Artificial flowers and feathers 6,000,000

Importers and jobbers of furs 5,000,000

Manufacturers of undergarments 5,000,000

Lace and embroidery importers 4,000,000

Manufacturers of white shirts 3,000,000

Manufacturers of hats 3,000,000

Manufacturers of caps 2,000,000

\$248,000,000

The holdings of real estate by the Hebrews of New York, is estimated at \$150,000,000. Five-eighths of the transfers in

158 THE HEBREWS IN AMERICA.

real estate, in the city of New York, are for their account. The following are the most prominent holders of real estate in the city: Estate of Max Weil, Siegmund T. Meyer, J. B. Smith, Max Danziger, Simon Sternberger, Jacob Rothschild, Jacob Scholle, Sylvester Brush, estate of Edward King, Lewis Seasongood, Schwarzschild & Sulzberger, Stern Brothers, Ottinger Brothers, Solomon Loeb, Benjamin Lichtenstein, Adolph Kerbs, Edward Oppenheimer, Henry Brash, A. S. Rosenbaum, Frederick Haberman, Newman Cowen, J. Jacob's estate, Isaac Neustadter, J. Reckendorfer's estate, Simon Herman, Isaac Meyer, Isaac Wormser, Simon Wormser, Adolph Bernheimer, Isaac Bernheimer, Simon Bern-

heimer, S. M. alid B. Cohen, Morris Littman, Henry Schubart's estate, Lieberman Brothers and Jacob H. Schiff.

In the city of New York most of the mammoth retail dry goods and fancy goods establishments are owned by Hebrews. That of Benjamin Altman on the west-side, is one of the most extensive. Mr. Altman began business about twenty-one years ago, with his brother Morris, who died in 1876 ; his business has steadily increased and now requires the services of about 1,600 persons. Mr. Altman is not only one of the most enterprising and liberal citizens of New York City, but he has devoted much of his time and money to the encouragement of the fine arts, and is a liberal patron of our American productions. His collection of paintings is valued at \$200,000. Most of these are the work of American artists. His collection of antique and rare Chinese porcelains is also one of the finest in this country, being valued at \$80,000.

On the east side, the firm of Bloomingdale Brothers, conduct one of the most extensive establishments in this coun-

THE HEBREWS IN AMERICA. 1 59

try. The firm is composed of Lyman G. Bloomingdale and Joseph B. Bloomingdale, sons of Benjamin Bloomingdale, who emigrated from Bavaria in 1837. Both gentlemen are natives of New York, the former having been born in 1841, and the latter in 1842. In 1872 they opened a small dry goods establishment with a stock of \$6,000 and two saleswomen to assist them. Having had some experience in the business as clerks for their father and others, they were not slow to profit thereby. They determined at the outset to give good values and polite service. Their progress was steady, and they have succeeded in building up one of the greatest bazaars on the continent. The stock of \$6,000 was steadily increased, and at the present time they carry a line of nearly \$1,000,000, while their annual transactions foot up to \$3,000,000. Their force of employees numbers 1,000. The Bloomingdale establishment is a representative Hebrew house, their employees being largely of that persuasion, while due observance of the principal Hebrew festivals has been adhered to ever since the house was founded. Lyman G. Bloomingdale is a Director of the Young Men's Hebrew Association and of the Montefiore Home, and Vice-President of the Mutual Relief Association. Joseph B. Bloomingdale is Director of the Hebrew Technical Institute.

Messrs. Samuel W. and Julius S. Ehrich constitute the firm of Ehrich Brothers, proprietois of the great Eighth

Avenue dry and fancy goods bazaar. The business was founded in 1856 by Samuel E. Ehrich, their father, who died in 1858. The firm ranks as one of the most progressive in the metropolis. The Messrs. Ehrich M[^]ere the first New York merchants to inaugurate a line of free stages between

160 THE HEBREWS IN AMERICA.

their establishment and various ferries and other prominent points in the city with a view of attracting custom.

The growth of the house of Stern Brothers, in West Twenty-third Street, has been phenomenal. Messrs. Isaac and Louis Stern, who compose the firm, were in early life engaged in the jewelry business at Albany, N. Y. On reaching New York City, just after the close of the Civil War, they secured situations as clerks in a Bowery fancy goods house, and in 1867 established themselves in a similar business on Sixth Avenue, starting with a small stock in a store with one window. Several hundred persons are now given employment in their establishment.

The most extensive pottery and glassware establishment in this country, and probably in the world, is that of L. Straus & Sons, of New York. Lazarus Straus, founder of the firm, came to New York from Georgia at the close of the Civil War with a view of temporarily gaining a respite from the four years' turmoil he had witnessed in the South. He opened a small wholesale crockery establishment in Chambers Street, and, meeting with unexpected success, removed three years later to No. 44 Warren Street, gradually taking in the adjoining premises until four buildings passed under his control. The firm is now composed of L. Straus, his sons Isidor, Nathan and Oscar S. (the latter now United States Minister to Turkey) and L. Kohns. They carry a stock of several million dollars, and have factories and offices at London, Paris, Limoges, Carlsbad, Rudolfstadt, Stein-Schonau and other cities. The number of employees in all parts of the globe engaged in the manufacture, purchase and distribution of their wares is upwards of seven hundred. Few examples of such remark-

THE HEBREWS IN AMERICA. 161

able growth are found in any country. On January 1, 1888, Messrs. Isidor and Nathan Straus associated themselves with the firm of R. H. Macy & Co., the largest retail dry goods and fancy goods bazaar in America, whose establishment occupies a block and gives employment to 2,000 men and women. This alliance, however, in no wise changed their

relationship with the house of L. Straus & Sons, in which they still retain their interest.

The Kursheedt Manufacturing Company, of New York, the largest establishment in this country engaged in the manufacture of laces, embroideries, ruchings, braids, etc., and employing about 800 hands, was founded by Asher Kursheedt, whose sons conduct the business. Mr. Kursheedt is a son of the late Israel B. Kursheedt. He, Asher Kursheedt, was the originator of the Board of Delegates of American Israelites, having suggested the formation of the Board at a meeting of prominent Hebrews, held at his residence to take action in the Mortara abduction case.

Since 1878, Messrs. Joseph Stettheimer and David Bettman, both of New York, have been among the most prominent and enterprising producers of oil in the Pennsylvania fields. Their first venture was a well which produced forty barrels of oil per day. After this they leased and bought lands extensively in various localities, and at the present time, are the owners of over 180 wells in the Bradford region alone. In 1885, they interested themselves in the Washington, Penn., fields. Their first operations in that section were unsuccessful. Instead of striking oil they struck a roaring gas well, which they sold. This well is now heating and lighting the city of Washington, Penn. In drilling for oil in one of their fields, they struck a well which produced 250

162 ' THE HEBREWS IN AMERICA.

barrels per day, and a few weeks later they struck one of the largest wells ever known, its daily production being almost 3,000 barrels. This "gusher," which is still flowing, has produced over 150,000 barrels of oil. The present production of Messrs. Stettheimer and Bettman's various wells is about 20,000 barrels of oil a month.

Frederick Haberman is a member of the Central Stamping Company, of New York, a combination of five of the leading firms in the United States, engaged in the manufacture of tin and house-furnishing goods, and employing 2,000 men. Mr. Haberman was born in Bavaria in 1840. He came to this country in 1854, and for some time worked on the tow-path of the Morris Canal in New Jersey. After acquiring a knowledge of the tin-ware trade, in a New York establishment, he opened a small store of his own. By frugality, integrity and activity, he made steady progress, and his former employers are now his business associates.

Prominent among the great trunk manufacturing firms of this country is that of Edward Simon & Co., of Newark,

N. J., founded by Edward Simon in 1863. William and Samuel Simon and Morris Schwerin became members of the firm later on. In the manufacture of their goods 1,500,- - 000 feet of lumber are required annually, fifty hides of leather are used daily, and 800 workmen are given employment.

Lagowitz & Co., another Newark firm, have been prominent in the trunk and bag trade for over forty years. They give employment to 400 persons, and turn out each week 2,000 trunks and 2,000 bags. The members of the firm are Jacob Lagowitz and Arnold Tanzer.

In the leather trade of the United States, R. G. Salomon,

THE HEBREWS IN AMERICA. 163

of Newark, has within a brief period grown to be a recognized power. He was born at Lunenburg, near Hamburg, Germany, and having mastered the trade of a tanner, came to the United States in 1866. His beginning was a humble one and his success has been attained by remarkable promptness in opening new fields of industry as soon as they appeared inviting and likely to lead good results. Thus, some years since, he began the manufacture of Cordovan leather, the name by which leather made from hides of horses is now known. Like almost every new product, it met with opposition, but through Mr. Salomon the superiority of the stock soon became acknowledged and it is now a staple. He also turned his attention to the tanning of alligator skins, which fifteen years ago were a curiosity and used only for boots. Perceiving the qualities possessed by leather made from the skin of the kangaroo, he began its tannage, and the shoe trade was not slow to recognize its merits. He now tans 350,000 kangaroo skins and 100,000 alligator skins annually. Mr. Salomon was also the first to introduce the manufacture of porpoise leather in this country. His factory is one of the largest of its kind in America, employing 400 workmen. The retail fancy goods establishment of L. S. Plant & Co., in Newark, known as the "Bee Hive," has grown from a very small store with two clerks to be the largest business of the kind in the State of New Jersey. The managing partners are Louis and Moses Plant, E. Plaut and Oscar Michaels. They employ 200 clerks. Leopold S. Plaut, who died in 1885, was the founder of the firm. He was born in 1849, ^^^ ^^^ employed as a boy in the dry goods store of Gerson Fox, of Hartford, Conn. In 1871 he formed a partnership in Newark with Leopold Fox, son of his former

employer, which continued up to 1882, when Mr. Fox retired. Meanwhile, the business had amazingly increased. Mr. Plaut was an incessant worker, not a single detail of the business escaping his attention. His generosity and liberality during his lifetime kept pace with his accumulation of wealth, and numerous charitable institutions, both Hebrew and Christian, were liberally provided for in his will.

Hon. Nathan Barnert, ex-Mayor of Paterson, N. J., has been prominently identified with the silk business and the manufacture of paper screens. He is a native of Prussia, and is now in his forty-seventh year. He located in Paterson in 1858 in the tailoring business. During the Civil War he manufactured clothing for the Army and continued in the business until 1878, when he retired from mercantile life and gave his attention to real estate. He is the owner of valuable property in New York City and Long Branch. The Barnert Mill, at Paterson, with its massive Corliss engine, is one of the finest structures in the United States. In 1883 Mr. Barnert was elected Mayor of the city, and his benevolence and liberality were illustrated by the distribution of his official salary among the various city charities. Mr. Barnert is a man of rare tact and foresight and is justly * regarded as one of Paterson's foremost citizens.

The development of the organ and piano trade and manufacture throughout the United States is due in no small measure to Bernard Shoninger, of New Haven, Conn., who is President and proprietor of the B. Shoninger Organ and Piano Company. Mr. Shoninger came from Bavaria in 1841 when fourteen years of age, with a capital of \$14.50. In 1850 he founded the B. Shoninger Organ Company. The story of his rise to fame and fortune is the old story of

THE HEBREWS IN AMERICA. 165

industry and enterprise combined with manly and honorable traits. It is unnecessary to follow his career step by step from his first entrance into the vortex of business life up to the present time. Suffice it to say that his establishment to-day is one of the largest in New England, covering an area of 300 by 130 feet on Chestnut Street, and 95 by 130 on Chapel Street. It is six stories high and gives employment to 400 people. Mr. Shoninger has kept fully abreast of the times, as is attested by thirty patents owned by him covering improvements in the construction, compass and action of the instruments made by his firm, which now ranks among the leading musical manufactories of the world. Not only as a successful business man is Mr. Shoninger known in New Haven ; he has contributed liberally to the pros-

perity of the city on numerous occasions. He commands the respect of his fellow-citizens of all classes by reason of his honorable and upright career during a residence of thirty-eight years in their midst, and his commercial and social station is surpassed by none in the community.

The largest establishment in the world devoted to the manufacture of corsets and corset-clasps is that of Mayer, Strouse & Co., of New Haven, Conn. It was founded in 1861 by Isaac Strouse. Abraham Strouse, Max Adler and S. I. Mayer now constitute the firm. They employ a force of 1,500 men and women. The capacity of the establishment is 800 dozen corsets a day, and the annual transactions exceed \$1,000,000 per annum. They occupy an entire block in the heart of the city, the building thereon having cost \$150,000.

Hirsch & Brother, of Philadelphia, are proprietors of the largest umbrella manufactory in this country. The business was founded in 1860 by Mason Hirsch. Their em-

166 THE HEBREWS IN AMERICA.

ployees number 500, and their factory occupies six floors, the area of each being 180 by 75 feet. Mason, Henry, A. C. Harry and William Hirsch and Otto J. Lang, constitute the firm.

Nelson Morris, of Chicago, who is engaged in the cattle trade and packing interests, arrived in this city a poor lad. By application, integrity and good management, he has come to be regarded as one of the wealthiest and most enterprising men in the West. He is a director of the First National and Union Stock Yard National Banks, is proprietor of the Fairbanks Beef Canning Company, and supplies fresh beef to the leading cities of the United States and the continent of Europe.

Henry Greenebaum was for nearly a quarter of a century, a prominent banker in Chicago. Since 1882, he has been a representative of a New York life insurance company. He was born on June 18, 1833, at Eppelsheim, in Hesse-Darmstadt, was graduated at the public school when eleven years old, and after further studies emigrated to Chicago in his sixteenth year. His intellectual ability, industrious habits, and unselfish character, made him immensely popular, both at home and abroad, and he has numbered amongst his warmest friends, such men as Stephen A. Douglas, Abraham Lincoln, General Grant, John A. Logan and James A. Garfield. Mr. Greenebaum led the Republican State Ticket of 1872, as Presidential Elector-at-Large, and had previously declined a nomination for Lieutenant-Governor of Illinois,

as well as Mayor of Chicago. He has contributed much to the development of Chicago, in every direction.

The firm of Selz, Schwab & Co., of Chicago, are managers of the boot and shoe manufactory at Joliet, 111. Charles

THE HEBREWS IN AMERICA. 167

Schwab, of this firm, has served as Comptroller of the city of Chicago, in which office he displayed great executive capacity. He is a native of Mulhouse, in Alsace.

The firm of Hart Brothers, control the largest gentlemen's furnishing manufactory in Chicago. Abraham Hart, of this firm, is known as "the Montefiore of Chicago," and is President of the Cleveland Orphan Asylum.

In the State of Georgia, Hebrew firms control the bulk of the trade in the leading cities, and constitute the most useful and respected element in the community. At Savannah we find the shipping and commission house of A. Minis & Son, one of the largest concerns in the city, the members of which are descendants of the first settlers, under Oglethorpe's administration, 150 years ago. The members of the firm of Meinhard Brothers & Co., who embarked in business in 1865, have by industry and integrity established a wholesale business in boots, shoes and clothing, amounting to more than \$1,000,000 annually. Henry Meinhard, Isaac Meinhard, Samuel Meinhard and E. A. Weil, constitute the firm. Mr. Weil has been President of the City Council and is now a director in the Southern Bank of the State of Georgia. The firm of H. Myers & Brothers is the largest in that section engaged in the manufacture of cigars and tobacco, and are the owners of factories in Virginia and Florida. Herman Myers, the head of the firm, is also President of the Savannah National Bank. Leroy Myers, another prominent tobacco merchant, transacts an annual business estimated at half a million dollars. He is also a director of the Southern Bank of the State of Georgia. A like amount of goods is disposed of each year by A. R. Altmayer & Co., who conduct one of the largest retail fancy and dry goods es-

168 THE HEBREWS IN AMERICA.

tablissements in the South. Eckman & Wezburg and Guggenheimer & Son, are the leading wholesale grocers in Savannah. Lippman Brothers control the wholesale trade, and Solomons & Co., the retail drug trade. The wholesale dry goods and notion house of S. Waxelbaum, at Macon, is one of the largest in the Southern States.

The city of Baltimore boasts of numerous Hebrew capitalists and merchants, of whom it may be said that no class are more respected or more distinguished for their liberality. Among these are : Stein Brothers & Frank, Rosenberg & Co., bankers ; Henry Sonneborn & Co., Ambach, Burgunder & Co., Strouse Brothers, H. & E. Hartman & Co., I. & H. Mann, and Hamburger Brothers, wholesale clothiers ; Frank & Adler, Cohen, Adler & Co., and Pretzfelder & Kline, wholesale dealers in boots and shoes ; Robert Austrian & Co. and Mandelbaum & Frank, hats and caps ; Joel Gutman & Co. and Hutzler Brothers, dry goods ; Albert Gottschalk and Albert Ulman, distillers.

The firm of Tim, Wallerstein & Co., of Troy, N. Y., manufacture a larger number of shirts, collars and cuffs, than any other house in the business. They occupy six buildings. The concern is composed of Solomon Tim, Louis Tim, E. Wallerstein, Max Herman, J. O'Sullivan and M. Ober.

The Hebrew merchants of San Francisco are among the wealthiest and most public-spirited in the United States. A large proportion of trade on the Pacific Coast is controlled by Martin Sachs & Co., fancy goods ; Sachs Brothers & Co., dry goods ; Levi Strauss & Co., dry goods ; Louis Sloss and Louis Gerstle, of the Alaska Commercial Company ; M. Heller & Sons, dry goods ; L. Dinkelspiel & Co., dry goods ; Esberg, Bachman & Co., tobacco ; L. & E. Wertheimer &

THE HEBREWS IN AMERICA. 169

Co., tobacco ; M. Ehrman & Co., groceries ; Haas Brothers & Co., groceries ; S. Lachman & Co., wines ; B. Dreyfus & Co., wines ; W. & I. Steinhart & Co., clothing ; Louis Sloss & Co., hides, wools and furs ; Neustadter Brother, men's furnishing goods ; Livingston & Co., cigars ; Lewis & Co., jewelers ; Ignatz Steinhart is manager and Philip Lilienthal cashier of the Anglo-California Bank.

The Hebrew community at Galveston, Texas, is one of the most respected and influential to be found in any city in the Union. Foremost in the business world are Messrs. Leon and Hyman Blum, H. Kempner, M. Lasker, Sampson Heidenheimer and Albert Weiss. The two former constitute the firm of Leon & H. Blum, importers and wholesale dealers in dry goods, who carry a stock valued at \$1,000,000, transact an annual business of \$5,000,000, and employ a staff of 125 persons. The house, which has been established over thirty-five years, is second to none in the State in enterprise and liberality. The Leon & H. Blum Land Company, of which they are the head, is the largest land and live stock

company in Texas, the lands controlled by them in almost every county in Texas being valued at \$1,000,000. H. Kempner, one of the oldest citizens and most prominent merchants and real estate operators in Texas, is President of the Island City Savings Bank, one of the soundest financial institutions in the State. M. Lasker, a brother of the late distinguished German statesman, is President of the M. Lasker Real Estate Company. His investments in lands, cattle and other interests have made him one of the noted men in Texas. He is also a director in numerous banks in the State, including the First National at Galveston. Sampson Heidenheimer, of the wholesale grocery house of

170 THE HEBREWS IN AMERICA.

Heidenheimer & Co., one of the largest establishments of its kind in the State, is prominent in every public movement and prominently identified with all railway and financial enterprises. The progress and development of the State has always enlisted his encouragement and active support. Albert Weiss, another wholesale dry goods merchant, enjoys the respect of all classes of citizens. He is director in many banking and commercial institutions, and also occupies the honorable office of President of the Union Club, the leading social organization in Galveston and numbering among its members the best classes of Hebrew and Christians.

Among the prominent citizens of Cincinnati is Louis Krohn. He was, a few years since, President of the Cincinnati Board of Trade, and has also been a director of the Union National Bank and Vice-President of the Metropolitan Bank. Bernhard Bettman, a leading Cincinnati merchant, has shown much interest in educational affairs and is one of the most prominent members of the School Board. He is one of the Governors and main promoters of the Union Hebrew College of Cincinnati and holds high rank in the Masonic fraternity. M. J. Mack, of Cincinnati, is the representative of one of the largest life insurance companies in the West. He comes from Alten-Kinstadt, Bavaria, and was born in 1831. He also stands high in the Masonic fraternity.

One of the great mercantile firms of the South is that of B. Lowenstein & Brothers, of Memphis, wholesale and retail dry goods merchants. Benedict, Bernard and Elias Lowenstein founded the firm in 1862. The business is now conducted by Bernard, Elias and Abraham Lowenstein and L. D. Marks. When the Lowensteins reached this country

in the Fifties they were without money or friends. Securing a small stock of wares with a few dollars saved from their weekly wages as clerks in a Memphis store, they purchased a "ticking bag" which they filled with goods, and trudging through Shelby County as peddlers accumulated sufficient means to open a little store in Paris, Tenn. They then removed to Memphis. Their career since that time is "one of the most remarkable commercial episodes connected with a single generation of Memphis history." They now employ 350 clerks, their annual transactions are \$4,000,-000 and they have just erected a magnificent seven story building, at a cash outlay of \$750,000. Elias Lowenstein was for many years President of the synagogue, has taken an active part in municipal affairs, and though repeatedly urged to do so has invariably declined to accept a public office.

The immense dry goods firm of Menken & Company, of Memphis, Tenn., which is comprised of J. S. and J. A. Menken, William Horgan and J. S. Andrews, has been for years one of the largest establishments of its kind in the Southwest, occupying five lots on the principal streets of the city and conducting an extensive trade in that section. An incident connected with this firm is well worth recording, and occurred at Cincinnati where they were engaged in business during the Civil War. They were engaged in a large business on the Southern border States, and the war forced them into bankruptcy. Subsequently they compromised their debts at fifty cents on the dollar, but later on when fortune favored them they paid the additional fifty per cent, in full with interest. This unusual act of mercantile honor made such an impression on their creditors that the brothers were

I'JL THE HEBREWS IN AMERICA.

tendered a banquet at Delmonico's in New York City, on which occasion each was presented with a solid silver service. The late Nathan D. Menken, of the present firm of Menken & Co., was, during his residence in Memphis for fifteen years, a most public-spirited, charitable and enterprising citizen, and died a martyr in the cause of humanity amid the horrors of a raging pestilence. The son of Solomon Menken, one of the early Cincinnati settlers, he spent some years at St. Xavier's College in that city, whence he entered the law office of Stanley Matthews, now a Justice of the United States Supreme Court. He soon tired of law, and in 1860 joined his brothers, Jules A. and Jacob S., merchants of Cincinnati. Inspired by patriotic ardor, he organized a body of cavalry in the early days of the Civil War, and was chosen Captain, and was engaged in over thirty battles and skirmishes

in West Virginia. At the second battle of Bull Run his horse was shot under him. As commander of General Pope's body-guard, he won the esteem and admiration of all for his bravery, courtesy and firmness. At the solicitation of his brothers he resigned his commission and joined them in business at Memphis. In 1869 he travelled abroad, and at Paris married Sallie A., daughter of Joseph J. Andrews, a wealthy pioneer citizen of Memphis. At home he was ever ready to lend his influence, his labor and his money to deserving objects. In State and National politics he was mainly interested and did herculean work in bringing about an honest administration in municipal affairs. His devotion to principle, his gentle heart and his love of justice were conspicuous traits. Born and reared a Hebrew, and practicing that faith, his religion was of that broad and deep character which includes all mankind within its folds. At

THE HEBREWS IN AMERICA. 1/3

the first alarm, when the yellow fever scourge of 1878 visited Memphis, when nearly all who had the means – men, women and children – rushed in dismay from the panic-stricken city, Nathan D. Menken remained and joined the little band of the Howard Society, formed for the relief of the poor, the sick and the dying. By day and by night he walked from house to house, paying no heed to letters and telegrams bidding him leave the hot-bed of pestilence, until he, too, fell a victim at the age of forty-two. No citizen of Memphis was esteemed more highly than Nathan D. Menken, and his memory is dearly cherished by all who appreciate moral worth and true manhood.

X74

IN PUBLIC OFFICE.

IN National, State and Municipal affairs, the Hebrews of America have taken a leading part. They have been represented in the United States Senate, in the House of Representatives, in the Consular Service, and have held high official positions in leading States and cities. A place in a President's Cabinet was tendered to a Hebrew, President Grant having offered the Secretaryship of the Treasury to the late Joseph Seligman. The offer was declined by Mr. Seligman for personal reasons.

In the consular service of the government Hebrews have been conspicuous for many years. During the first decade

our Consul-General to Portugal was Solomon B. Nones, a son of Major Nones and brother of Joseph B. Nones. While proceeding to his post he was captured by corsairs on the Mediterranean. All of his shipmates were killed and he alone was spared by giving a Masonic sign. Abraham B. Nones was United States Consul-General to Maracaibo in 1837, and died du-ring his term of office. Samson M. Isaacs, the " patriarch " of the New York Custom House, was for upwards of forty years connected with that institution in an official capacity. He was born at Norwalk, Conn., in 1776, and resided for a while at Newport, whence he came to New York. He witnessed the inauguration of Washington, and served as Private Secretary to General Knox.

Mordecai M. Noah was appointed by President Madison as

THE HEBREWS IN AMERICA. 175

Consul-General at Tunis. He next occupied the office of Surveyor of the Port, and then that of Sheriff of New York. On his accession to the latter office he was taunted with the remark : " Pity Christians have to be hung by a Jew ! " to which he promptly replied: " Pity Christians require hanging at all!" Mr. Noah was subsequently elected Judge of the Court of Sessions. He was a man of high literary attainments and the author of numerous plays, including " Fortress of Sorrento," " Paul and Alexis," " The Siege of Tripoli," and " The Grecian Captive." He edited the " National Advocate," "Enquirer," " Evening Star," "Commercial Advertiser," " Times" and " Messenger." He died in New York in 1851.

Henry M. Phillips was for many years one of the most prominent citizens of Philadelphia, and was honored with numerous public offices. He was a son of Zeligman Phillips, the noted criminal lawyer, and was born at Philadelphia in 1811. Having been educated in private schools he read law and was admitted to the bar in 1832. For some years he followed criminal law with marked success, and afterwards gave his attention to civil law in which he amassed a fortune, finally ranking as one of the best constitutional lawyers in the country. In 1856 he was elected to the Thirty-fifth Congress, and during his term figured conspicuously in the debates, especially during the discussion on the admission of Kansas as a State of the Union. On the expiration of his term he declined to accept any other political office, though frequently urged to become the Democratic candidate for Mayor of Philadelphia. He was prevailed upon, however, to accept numerous high positions in educational, charitable and financial institu-

tions, and was a Commissioner of the Board of City-Trusts, having control of the Stephen Girard Estate and was made President of the Board. He was also chosen President of the Board of Directors of the Academy of Music; President of the Fairmount Park Commission; Director of the Pennsylvania Company of Insurance and Annuities ; Director of the Pennsylvania and other railroad companies, of the Jefferson Medical College, Western Union Telegraph Company and other corporations. He also served as Grand Master of Free Masons of the State of Pennsylvania. Mr. Phillips was for some years interested in the affairs of the Congregation Mickve-Israel, and was a member of the Board of Managers. He died April 28, 1884.

In 1845 Lewis C. Levin was elected Representative in Congress from the First District in Philadelphia. Born in Charleston, S. C, November 10, 1808, he was educated there and at the Columbia (S. C.) College. In early manhood he located at Woodville, Miss., and taught school for several years. While residing in Mississippi, he fought a duel with Alfred Bynum, Jefferson Davis acting as Mr. Levin's second. Rifles were the weapons used, and Mr. Levin was seriously wounded. He then adopted the profession of the law, which he practiced in several States. In 1838 he removed to Philadelphia where he attracted much attention as an impassioned speaker in the cause of temperance. He published and edited a temperance paper entitled "The Temperance Advocate," and established a daily paper, known as " The Sun," its editorial columns being devoted to the principles of Native .Americanism. On May 6, 1844, Mr. Levin was addressing a large audience in Kensington, when the meeting was fired upon and several American citi-

zens killed. This act caused great excitement throughout the city and was followed by riot and bloodshed. Mr. Levin used persistent efforts to check the fury of his friends and partizans, and on several occasions exposed' his life by bold and fearless denunciation. He was indicted for treason to the Commonwealth and was acquitted. The following year his popularity secured him a seat in Congress and he was twice re-elected, occupying the ofifice six years in all. He served his constituents with great credit, and while holding the Chairmanship of the Committee on Naval Affairs, was instrumental in the building of the Dry Dock at Philadelphia. He died March 15, i860. He was a man of genius and remarkable eloquence, and was likewise distinguished

for his kind-heartedness and benevolence.

Henry Michael Hyams was elected Lieutenant-Governor of Louisiana in 1859. ^^ came from Charleston, where he was born in 1809, in company with Judah P. Benjamin. In New Orleans he found employment as a bookkeeper, and in 1832 removed to Donaldsonville, La., where he acted as Cashier of the Canal Bank. After studying law and being admitted to practice he married and removed to Alexandria, La., where he engaged in practice as a member of the law firm of Dunbar & Hyams. Having returned to New Orleans, he was elected to the State Senate and, after the expiration of his term of office, was elected Lieutenant-Governor of the State. From 1858 up to his death in 1875, Governor Hyams was associated in the practice of law with Hon. B. F. Jones.

Judah P. Benjamin attained eminence as a member of the United States Senate, as cabinet officer of the Confederate Government and as a member of the bar. He was born at St. Croix in 1811, and reached Charleston, S. C., about 1816.

178 THE HEBREWS IN AMERICA.

His parents being in straitened circumstances, opened a small retail store in King Street, that city. Not prospering, they removed to Beaufort, S. C., but meeting with no better success there, they returned to Charleston. Judah developed such remarkable talent as a youth as to attract the attention of Moses E. Lopez, a member of the Hebrew-Orphan Society, who, from his own means, bestowed a classical education upon his protegee. Fayetteville and Wilmington, North Carolina, also claim the honor of his residence early in the century. From Charleston young Benjamin was sent to the Columbia (S. C.) College. He finally settled in New Orleans, where his classical scholarship and eloquence soon secured for him a host of friends and a large clientele at the bar. In 1834 he wrote "A Digest of Reported Decisions of the Supreme Court of Louisiana." Six years afterward he became a member of the law firm of Slidell, Benjamin & Conrad. In 1845 ^^ was a member of the State Constitutional Convention; in 1847 ^ United States Commissioner; in 1848, a Presidential Elector for Louisiana, and in 1852 he was elected to the United States Senate, and re-elected in 1859, resigning his seat on the secession of his State. At the bar of the United States Supreme Court no man stood higher, even his opponents conceding his profound knowledge of the law and eloquence. The Provisional Government of the Southern Confederacy found Mr. Benjamin occupying the offices of Attorney-General and Acting-Secretary of War, and in February, 1862, he was appointed Secretary of State of the

Confederacy, which position he filled until the fall of the Confederacy in 1865, when he left Richmond disguised as a farmer. On his way southward he passed two days at

THE HEBREWS IN AMERICA. 179

Charlotte, N. C, as the guest of A. Weill, now a resident of Wilmington, N. C. Reaching the Florida coast he made his way to Nassau, N. P., in an open boat fifteen feet long, proceeded to Havana, and thence sailed for England, where he determined to resume the practice of law. He eventually rose to the very highest rank at the bar. Sir Henry James and Sir Charles Russell declared that Mr. Benjamin was facile princeps the leader of the English bar at the time of his death. During his residence abroad he wrote his celebrated treatise " On Sales," now the standard authority in England and the United States. Mr. Benjamin died in Paris, France, in May, 1884, after a brief illness occasioned by a fall from a street car.

Franklin J. Moses, the late distinguished Chief Justice of South Carolina, was born at Charleston, August 13, 1804, and was the son of Myer Moses, an officer in the war of 1812, and a representative in the Legislature of South Carolina in 1810. After graduating at the South Carolina College in 1823, he studied law with Hon. James L. Pettigrew, and being admitted to the bar, located at Sumter, S. C. In 1841 he was elected to the State Senate over two competitors, and re-elected for thirty years. For twenty-five years he served as chairman of the Judiciary Committee of that body. In 1866, while yet a member of the State Senate, Mr. Moses was elected Circuit Judge, and after the reconstruction period was elected Chief Justice of the Supreme Court of the State. In 1872, he was honored with a re-election and still occupied the office at the time of his death, which occurred at Columbia, March 6, 1877. He was also at the time Professor of Law at the University of South Carolina. In early life Mr. Moses married Miss McClellan, a Metho-

180 THE HEBREWS IN AMERICA.

dist lady with peculiarly beautiful traits of character. Several daughters were the fruit of the union, the youngest child being an only son who became the Republican Governor of South Carolina - Franklin J. Moses, Jr.

Emanuel B. Hart, of New York, was born in that city in 1811. His aspiration for office was early rewarded by his election to Congress from 1851 to 1853, after which he was made Surveyor of the Port of New York, and subsequently

appointed an Excise Commissioner. David L. Yulee, of Florida was United States Senator from Florida for many years prior to the Civil War. His wife was a daughter of Governor Wickliffe, of Kentucky.

By appointment of President Pierce, Isaac Phillips was made General Appraiser of the Port of New York, which position he occupied for fifteen years. He also filled the Grand Master's chair of New York Free Masons from 1849 to 1854. He was for ten years a Public School Commissioner and Trustee, and has been for thirty years one of the most active and influential members of the Chamber of Commerce of New York. William Lovenstein has been for nineteen years a member of the Virginia Legislature. He served five terms in the Assembly, and is now a member of the State Senate. He also holds high rank in the Orders of Free Masons, Royal Arcanum and E'nai-Bcrith. He was born near Richmond in 1840.

Raphael J. Moses, a distinguished lawyer and statesman of Georgia, was born in Charleston, S. C, in 1811, and is the only child of Israel Moses, of Philadelphia,. He opened a dry goods store in Charleston in 1832, and in 1837, having acquired a little knowledge of law, removed to Apalachicola, Fla., and was admitted to practice. He soon won a high repu-

THE HEBREWS IN AMERICA. 181

tation at the bar and took an active part in politics. In 1849 he removed to Columbus, Ga., with his family, and at once entered into the political contests of the day with Joseph E. Brown, Linton Stephens and Charles J. Jenkins. In 1851 he purchased a large fruit farm (the Eskeline) a few miles from Columbia, where he removed with his family. He was prominent in the Presidential contest of 1860 and when the War began he and three sons, aged respectively twenty-one, nineteen and seventeen, all enlisted. The eldest son served as a private throughout the war; the second Albert, served as a Lieutenant in a North Carolina regiment, and was killed at Seven Pines, and the third, Raphael J. Moses, Jr., was a Lieutenant in the Confederate Navy. Mr. Moses, the father, was appointed on the staff of General Robert Toombs, and General James Longstreet, and in 1864 was made Chief Commissary of Georgia with the rank of Major, in which capacity he received the last official order issued by the Confederate Government, which was to provide 250,000 rations to General Johnston's troops. He also received from the train bearing the Confederate Cabinet in their flight through Georgia, \$40,000 in bullion for transfer to another official. After the War Major Moses resumed the practice of law, and, in 1866, was elected to the Legislature of

Georgia, where he attracted attention as a legislator and orator of uncommon ability. Major Moses has been for years a conspicuous figure at all political assemblages, and with Robert Toombs, Benjamin H. Hill and Howell Cobb, formed one of what was known throughout the South as a "rare and unequalled quartette of popular speakers." The esteem in which he is held by the great men of Georgia attests his right to the place he occupies as the foremost

1 82 THE HEBREWS IN AMERICA.

Hebrew at the Bar and in "the politics of the Southern States.

Samuel Weil, of Atlanta, Ga., represents that city in the Georgia Legislature. He has been prominent in the politics of his section for thirty years and is known as one of the best lawyers in the South. He read law under Joseph E. Brown, now United States Senator from Georgia, and came from Germany in 1847, when twenty-three years old. At the meeting of Grand Lodge, No. 5, L O. B. B., in January, 1888, Mr. Weil was elected First Vice-President.

Dr. Herman Bendell, of Albany, N. Y., was appointed by President Grant, in 1871, Superintendent of Indian Affairs for Arizona. Resigning in 1873, he accepted from the same source the position of Consul to Elsinore, Denmark. He and Dr. Joseph Levi, also of Albany, were for several years members of the Board of Public Instruction in that city as was Henry W. Liprgan, another popular Albanian. M. L. Moses, a native of South Carolina and the leading spirit in all enterprises involving the progress and prosperity of the State, has been Mayor of Montgomery for two terms.

Phillip Schloss has been for some years and still occupies the office of State Senator for Vigo County in the Indiana Legislature. The late Bernhard Schweitzer, of Indianapolis, served both in the Lower and Upper Houses of the Indiana Legislature from Owen County. C. B. Feibleman has been for eight years Justice of the Peace of Marion County, Indiana, and has acted as Mayor of the city.

In New Haven, Conn., Louis Feldman has been Grand Master of Odd Fellows of the State of Connecticut and a representative to the Sovereign Grand Lodge of the World. Paul Weil has been honored with high office in the Masonic

THE HEBREWS IN AMERICA. 1 83

fraternity. Maier Zunder has been for years a member of

the Board of Education, in which capacity he has been conspicuous for his services in building up the magnificent school system in operation in his city. Charles Kleiner has been President of the Board of Councilmen and is now an Alderman. Isaac Rosnosky, of Boston, was elected a member of the City Council for five terms and to the State House of Representatives for one term. He is President of the Congregation Ahab-Shalom. Henry Muck is now a member of the Ohio Senate. M. Bauer is Chairman of the Board of Control of Cincinnati. Victor Abraham is Vice-President of the Mercantile Library of Cincinnati. Mayer Cahn was a member of the Louisiana State Senate in 1878, and a delegate to the Constitutional State Convention about the same time. At Philadelphia, Alexander Reinstine, a native of Germany, has been returned several times to the City Council. He has also been officially connected with various Hebrew institutions. Emanuel Furth, a Philadelphia lawyer, has served two terms in the Pennsylvania House of Representatives.

At Portland, Oregon, B. Goldsmith, a native of Worms, is Chairman of the Democratic State Central Committee, and has been Mayor of the city. The construction of the Oregon City Falls locks, which made navigation possible on the Willamette River, was effected through his instrumentality. Philip Wasserman, of Bavaria, a wholesale tobacco merchant, has also been Mayor of the city and a member of the Public School Board and its President. Col. Louis Fleischner has been State Treasurer. Sol. Hirsch is the leader of the Republican party in Oregon. For some years he was Chairman of the Republican State Central Commit-

184 THE HEBREWS IN AMERICA.

tee. He served one term in the Lower House of the Legislature as the Speaker, and was State Senator for three consecutive terms of four years each, and President of that body. In the contest for United States Senator in 1886 he was the choice of many of his constituents for the office, and lacked but a few votes of election. Edward Hirsch, a brother, residing at Salem City, Oregon, has occupied the office of State Treasurer. Joseph Simon, the leading lawyer in Oregon, is an ex-State Senator and at present Chairman of the Republican State Central Committee.

At Detroit, Mich., Edward Kanter has been a member of the Legislature, and State Treasurer. Adam E. Bloom was a member of the Legislature in 1881, and a School Inspector in 1878.

At Jacksonville, Fla., Morris Dzialinsky served twice as

Mayor of the city. Jacob A. Huff was for many years City Treasurer. Bernhard M. Baer, a leading merchant and Director of the National Bank of the State of Florida, was chosen to the City Council. Philip Walter has been for fourteen years Clerk of the United States Court, and was in 1885 a member of the Constitutional State Convention of Florida.

The following are some of the Hebrews who have held office during the period named : Michel W. Ash, of Pennsylvania, a member of Congress from 1835 to 1837; Adolph Brandt, of Atlanta, Ga., served two terms in the Georgia Legislature ; Edwin Einstein, a member of Congress from the city of New York, in 1876; Moritz Ellinger, Coroner of New York City for a number of years ; S. H. Fishplate, of Wilmington, N. C, Mayor of the City, 1878-79; Morris Friedsam, Internal Revenue Collector of the city of New York ; Solomon I Heydenfelt, Justice of the Supreme Court of California 1851 ;

THE HEBREWS IN AMERICA. 185

Julius Houseman, member of Congress from Michigan, 1880 to 1881 ; Israel Jacobs, member of Congress from Pennsylvania 1791 to 1793 ; Leonard Meyers, member of the Thirty-eighth, Thirty-ninth and Fortieth Congress from Philadelphia; Philip Phillips, member of Congress from Alabama, 1853 ^^ ^55 '» Charles H. Schwab, Comptroller of Chicago, 1886; Edward S. Solomon, appointed Governor of Washington Territory 1870 ; Myer Strouse, member of Congress from Pennsylvania, 1848 to 1852; David Eckstein, Consul to Van Couver's Island and Amsterdam ; Louis Barkhouse, four times elected a member of the Louisville, Ky., School Board, and the first Hebrew chosen to the ofBce ; Gerson N. Hermann, Coroner, New York City. Marcus Otterbourg, of New York, the first American Hebrew to occupy the high office of Envoy Extraordinary and Minister Plenipotentiary, was born at Landau, Rhenish-Bavaria, in 1827. He was educated in Paris and after securing a position as teacher in England, took up his residence in Mannheim, in the Grand Duchy of Baden, where he was very successful as teacher of French and English. Being marked as a Revolutionist, he concluded to come to this country in 1852. Directly after Lincoln's election he was appointed Consul at the City of Mexico, Thomas Corwin being Minister to that country at the time. Mr. Otterbourg's position, in consequence of the then contemplated European intervention and Mr. Corwin's retirement, became an exceedingly delicate- and important one. After the surrender of General Lee, Mr. Otterbourg tendered his resignation as Consul, which was accepted in a very complimentary letter signed by Clarence Seward, Acting-Secretary of State. After returning to the United States Mr. Otterbourg was urged by Secretary William H. Seward to withdraw his resignation.

Thereupon he returned to Mexico and assumed charge of the United States Legation and Consulate until June, 1867, when he was nominated as Envoy Extraordinary and Minister Plenipotentiary. In conformity with an understanding with Mr. Seward, Mr. Otterbourg, as soon as the Republican Government was restored in the City of Mexico, resigned his office. On his return to New York he took an active part in municipal politics. He was admitted to the Bar in 1871. On the election of Mayor Havemeyer, Mr. Otterbourg was appointed a Police Justice, which office he creditably filled for nine years. Since that time he has been engaged in the practice of his profession.

-\\'^'^ Oscar S. Straus, United States Minister to Turkey, was born in Germany in 1851. Emigrating with his parents to this country he settled in Talbotton, Ga., where he resided until 1862, and removed to New York after the close of the Civil War, entering Columbia Grammar School and graduating from Columbia College as an "honor man" in 1871. Two years afterwards he graduated from the law school of Columbia College and began the practice of law as a member of the firm of Stern, Hudson, Straus & Thompson, Counsel to the Board of Trade, and a firm of high repute, especially in corporation law. Mr. Straus retired from the practice of law in 1880 on account of ill-health, and spent some time in Europe, entering the business house of L. Straus & Sons, the well known pottery and glassware firm, upon returning home. Mr. Straus has been for years a close student, being specially interested in American history. One of the results of his researches in this field is a volume on "The Origin of Republican Form of Government in the United States of America." He has appeared as a

THE HEBREWS IN AMERICA. 1 8/

contributor to the "Westminster Review," on "The Development of Religious Liberty in America," and has frequently lectured on historical subjects. During the Presidential Campaign of 1884, Mr. Straus was Secretary of the Executive Committee of the Merchants' and Business Men's organization which supported the Democratic nominee, and was an industrious and influential co-operator in that movement. His nomination for the Turkish Mission was an honor unexpected and unsought, and was the result of a spontaneous effort on the part of the many leading merchants, and received the endorsement of the Board of Commissioners for Foreign Missions. The Rev. Henry Ward Beecher also interested himself in Mr. Straus' appointment, in a letter

to President Cleveland urging his nomination as follows :

It is because he is a Jew that I would urge his appointment as a fit recognition of this remarkable people, who are becoming large contributors to American prosperity, and whose intelligence, morality and large liberality in all public measures for the welfare of society deserve and should receive from the hands of the Government some such recognition. Is it not also a duty to set forth in this quiet but effectual method the genius of American government, which has under its fostering care people of all civilized nations, and which treats them without regard to civil or religious race peculiarities as common citizens ? We send Danes to Denmark, Germans to Germany; we reject no man because he is a Frenchman. Why should we not make a crowning testimony to the genius of our people by sending a Hebrew to Turkey ? The ignorance and superstition of mediaeval Europe may account for the prejudices of that dark age. But how a Christian in our day can turn from a Jew I cannot imagine. Christianity itself suckled at the bosom of Judaism ; our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit. Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.

188 THE HEBREWS IN AMERICA.

Benjamin F. Jonas was born in Williamstown, Ky., July 19, 1834. He resided for some years in Adams County, Ill., where he was educated, and thence removed to New Orleans, where he graduated in the law department of the University of Louisiana. On the breaking out of the Civil War he entered the Confederate Army as a private and rose to the rank of Adjutant. He was elected to the Louisiana Legislature in 1865, was a delegate to the Democratic National Convention of 1868, elected to the State Senate in 1872, and then elected City Attorney of New Orleans. After a second term in the State Legislature he was elected in 1889 United States Senator from Louisiana. Upon the accession of Mr. Cleveland to the Presidency he was made Collector of the Port of New Orleans.

Leopold Morse, of Boston, who is now serving his fifth term as a member of Congress, received a common school education at Wachenheim, Bavaria, his birthplace. He was born August 15, 1831, and arrived in Boston in 1848. He resided for awhile in New Hampshire and later at New Bedford, Mass. In 1854 he entered the employ of Henry Haverman & Co., and in 1864 started in business for his own account. His clothing business is now one of the most extensive in this country.

Isidore Rayner member of Congress from Baltimore, was

born in that city, April 11, 1850, and is the son of W. S. Rayner. He was educated at the University of Virginia, where he graduated with honors. He has for some years been an acknowledged leader at the Baltimore Bar, where his legal talents and eloquence have brought him a large clientage. His first public office was in 1878, when he was elected to the Maryland Legislature, after which he served

THE HEBREWS IN AMERICA. rSg

four years in the State Senate. In the fall of 1887, he was elected a member of the Fiftieth Congress, and on taking his seat immediately attracted attention by his participation in important legislation and the delivery of several eloquent speeches, notably one on the subject of trusts and monopolies. His public utterances in Congress have made a deep impression upon his fellow-members of the House and have also evoked favorable comment from the press throughout the country, his efforts showing scholarship, vigor and a readiness to grapple with the questions of the day.

Joseph Blumenthal was born in Munich, Bavaria, December 1, 1834, and came to this country in 1839. He was educated in the public schools of New York City, and in 1853 removed to California, where he resided five years. Returning to New York in 1858 he engaged in business until 1874. He participated actively in the reform movement in 1870 and 1871, and was a member of the Committee of Seventy. He represented the Fifteenth District of New York City in the Assembly in 1873 and 1874, and was successful in placing the Hebrew Orphan Asylum of New York on the same footing as other institutions, whereby an annual sum is allowed for each inmate. In the fall of 1887 he was elected to the Assembly from the Twenty-Second District of New York City. Mr. Blumenthal is President of the Jewish Theological Seminary Association and is ex-President and present Trustee of the Congregation ^{^/^^^^r/Z/^}-Zyr^{^^}/ and a Director of the Young Men's Hebrew Association. He is a member of all the Hebrew charitable and educational societies and was the first President of the Sanitary Aid Society.

Jacob A. Cantor, Senator from the Tenth District of New York, was born in the city of New York, December 6, 1854.

I go

THE HEBREWS IN AMERICA.

His inclinations led him to enter the office of William Wall Peck for the purpose of studying law, and in 1872 he became a reporter on the "New York World" remaining on the staff of that paper until 1877. While thus employed he entered the Law School of the University of the City of New York, graduating with distinction in 1875. As a lawyer he has shown exceptional ability. He has been a delegate to various Democratic conventions and was chosen a member of the New York Assembly in 1884, and was triumphantly re-elected in 1885-86. During his term in the Legislature he introduced numerous bills, including almost one hundred during his last two terms. Among the more important which passed were those requiring certain sanitary improvements in the construction, alteration and building of tenement houses in the city of New York ; providing that a resident of the city of New York should be included on the Board of State Assessors and the prevention of indiscriminate marriages and divorces by Rabbis without legal authority. Mr. Cantor was the father of numerous bills in the interest of various Hebrew institutions in which he always evinced a warm interest.

Leo C. Dessar, Justice of the Eleventh District Court of the city of New York, was born in Germany in 1847, ^'^ is a son of the late Dr. Julius H. Dessar, who was President of a Hebrew Institute of Cincinnati. After a preliminary education he was sent to Columbia Law School, New York, where he graduated, and at an early age became interested in political affairs. For seventeen years he was a prominent leader in local politics. In 1875 he was elected a member of the Assembly from the Seventeenth District and served on the Judiciary Committee. He was active in securing the

THE HEBREWS IN AMERICA. 191

passage of the Elevated Railroad bills and before the expiration of his term was appointed a member of the famous Committee on Crime. In 1884 Mr. Dessar was elected Civil Justice of the Eleventh District Court, which had but recently been created by act of Legislature. During his term of office not one of his decisions have been reversed by a higher tribunal.

Hon. Simon M. Ehrlich is a native of Boston. He was born January 6, 1852. He received a preliminary education in the public schools of New York, and then entered the New York University where he graduated with honor, subsequently attending the Columbia Law College, associating soon after his graduation with the Hon. Leo C. Dessar, now one of the Civil Justices of New York. Later on he was associated with the well-known criminal lawyer, Charles

W. Brooke. In 1884 Mr. Ehrlich was elected Judge of the City Court by a decisive majority, and during his incumbency has deservedly won the respect and esteem of his brethren at the Bar by the painstaking, courteous and consistent discharge of his judicial duties. Judge Ehrlich is a member of various Hebrew fraternal organizations and charitable institutions and manifests a deep interest in all matters bearing upon the interest and welfare of his co-religionists.

Henry M. Goldfogle, one of the Civil Justices of the city of New York, was born in that city May 23, 1854. He was educated in the public schools and then received private instruction. When fifteen years old he entered the law office of J. J. Rogers and made rapid progress. On reaching his majority he was duly admitted to the Bar, and shortly afterward formed a connection with Henry Fisher, now of San Francisco. In 1884 he associated with Charles L. Cohn.

192 THE HEBREWS IN AMERICA.

Mr. Goldfogle, previous to 1887, had never been a candidate for public office. In the fall of that year he was nominated for the Civil Justiceship of the Sixth Judicial District, and was elected by a plurality of 287 votes out of a total vote of about 25,000. Mr. Goldfogle is a member of most of the Hebrew charitable institutions and fraternal organizations.

Jacob Hess is a native of Germany and was born in 1847. He has resided in New York since 1850 and has been prominent in municipal politics since 1874, when he was elected a member of the New York Assembly, serving one year. The following year he was elected Alderman-at-Large. In 1876 he was appointed by Mayor Wickham an Inspector of Schools, and after serving two years and a half resigned to accept the appointment of Commissioner of Charities and Correction tendered by Mayor Cooper. This office he occupied with credit for six years. At the expiration of his term of office he was appointed a Commissioner of Electrical Subways, and is now President of the Board. Mr. Hess is a member of various Hebrew institutions and societies and has been prominently identified with the National Guard, having for twenty years been private, color-sergeant and Commissary of the 71st Regiment, and is at present a member of the Old Guard.

Joseph Koch, of New York, was born in that city in 1844, and graduated from the Free Academy at the age of eighteen. During the Civil War he served as Lieutenant and Captain, and in 1868 was appointed Law Clerk of the Supreme Court, afterwards Deputy County Clerk. He

received the appointment of Civil Justice of the Fifth District Court of the City of New York in 1869, and the year

THE HEBREWS IN AMERICA. 1 93

following was appointed School Trustee of the Eleventh Ward. After serving for two years as State Senator, he was appointed a Dock Commissioner. Mr. Koch has been President of District Lodge No. i, of the Order of B'nai-Berith, and was chairman of the general convention of the order held at Chicago in 1874.

Samson Lachman was born in New York in 1855. He attended the Public Schools, and graduated at the College of the City of New York in 1874. He was Salutatorian of his class and took ten out of eleven medals in his class on graduating. He is also a graduate of Columbia College Law School, where he secured the prize for an essay on Municipal Law. He was with the firm of Vanderpoel, Green & Cuming a number of years, and then became a member of the firm of Lachman, Morgenthau & Goldsmith. At the election in 1887 he was elected Justice of the Sixth District Court on the Democratic ticket by a large majority over two opposing Candidates. Mr. Lachman has been Chairman of the County Democracy Committee in his District for the past three years, is a member of various clubs and associations, including all the Hebrew Charitable Societies, and has been prominently connected with the Order of B'nai-Berith, and has been the President of the Mount Sinai Lodge and a member of the Grand Lodge of the order.

Ferdinand Levy, of New York, was born in Wisconsin, in 1842, and is the son of Simon Levy, who served in the Civil War as Colonel of a New York regiment. He was educated in his native State and at the age of fifteen came to New York where he has resided ever since. He was one of the first to volunteer on the breaking out of the Civil War, participated in many important engagements during three

194 THE HEBREWS IN AMERICA.

years' service in the field and rose from the ranks to a Captaincy. Since his return to civil life Mr. Levy has been a conspicuous member of the Democratic party. As such he has been a delegate to numerous conventions, and has been a member of the Tammany Hall General Committee. In 1872 he was elected Alderman-at-Large and was an active member of the Board, retiring at the close of his term with the respect and confidence of the citizens irrespective of party. In 1882 Mr. Levy was elected Coroner by a majority

of 20,000 votes, and re-elected in 1885. He is a member of various Hebrew societies and German organizations and is

very popular with the German element. In February, 1885, he was elected Grand Master of the Order Sons of Benjamin. Theodore W. Myers, Comptroller of the city of New York, was born in that city in 1844, and is a son of the late Lawrence Myers, for many years a prominent importer of wines. After completing a course of study in a private school, young Myers was sent abroad to complete his education in the Elysee Bonaparte of Paris, and a private educational school in Frankfort-on-the-Main. He travelled extensively abroad and, returning home was associated for several years with William M. Fliess in the rectifying business. He was then appointed cashier of the banking and brokerage firm of Polhemus & Jackson, and subsequently formed a co-partnership with H. S. Camblos in the same business. He was also special partner in the firm of N. E. De Rivas & Co., and then established the firm of Theodore W. Myers & Co., as now conducted. Mr. Myers was an ardent supporter of Mr. Cleveland in the Presidential Campaign of 1884, previous to which time he had taken no active part in politics. In 1887 he was appointed by Mayor

THE HEBREWS IN AMERICA. 195

Hewitt one of the Park Commissioners of New York City, and was elected by his colleagues as Treasurer of the Board. In the fall of the same year he was elected Comptroller of the city by a majority of 47,000 votes. Mr. Myers is a member of the Congregation Shearith-Israel, of which his father was for many years a Trustee, and is a member of various Hebrew charitable and benevolent associations.

Jacob Shroder, of Cincinnati, was elected Judge of the Court of Common Pleas of the County of Hamilton, Ohio, in 1886.

Alfred Steckler, Justice of the Fourth Judicial District of the city of New York, was educated in the public schools and in his seventeenth year was appointed managing clerk in the office of a prominent law firm. He entered the law department of Columbia College, graduated with honors and soon thereafter undertook the practice of law on his own account. The abuses which had grown up in the administration of the affairs of the Fourth District Court having aroused a storm of indignation, in the fall of 1881 Mr. Steckler, who had not yet attained his twenty-fifth year, determined to enter the canvass as an independent candidate. He was elected by a handsome majority. In November,

1887, Judge Steckler was re-elected to the office by a plurality of over 4,000 votes. He is a member of various Hebrew secret and benevolent associations and his firm are counsel for numerous trade unions and beneficial organizations.

Philip Benjamin was elected an Alderman of New York City in 1887. Samuel D. Rosenthal was elected a member of the New York Legislature from New York City in 1887 and re-elected in 1887.

196

BIOGRAPHICAL.

ABRAHAM B. ARNOLD, M. D., of Baltimore, is a German by birth and has resided in this country since 1832. He began the study of medicine in the office of his relative, Dr. Lehweß, of New York, and matriculated in the University of Pennsylvania. His professional studies were completed in the Washington University of Baltimore. For the past forty years he has been actively engaged in an extensive practice, and has taken a deep interest in the establishing of a Hebrew Hospital and Orphan Society in his city. He was elected to the Professorship of the Practice of Medicine in the Washington University and was appointed to fill the chair of Professor of Clinical Medicine and of diseases of the nervous system on the consolidation of that institution with the College of Physicians and Surgeons. He is the author of a "Manual of Nervous Diseases," and his professional brethren have repeatedly honored him by electing him to fill the chairs of President of the Medical and Chirurgical Faculty of Maryland, the Medical Association of Baltimore and the Medical Academy. In the Ninth International Medical Congress, which was held in Washington in 1887, Dr. Arnold presided in the Section of General Medicine. On the nomination of Abraham Lincoln for the Presidency in 1860, Dr. Arnold arrayed himself with the Republican party and was made a member of the State Executive Committee. His contributions to the medical press are numerous.

THE HEBREWS IN AMERICA. 197

Joseph Aub, M. D., of Cincinnati, son of the philanthropist, Abraham Aub, has attained high rank as an oculist and is authority on diseases of the ear. He was born in Cincinnati in 1846, was educated in the public schools, and is a graduate of the Medical College of Ohio and the Univer-

sity of Erlangen, Bavaria. After a residence in New York as Surgeon in the Ophthalmic and Aural Institute, he entered the Cincinnati Hospital as oculist and lecturer on diseases of the ear. In 1877 he made a transplantation of skin from the arm to the eye-lid for ectropion, the size of the flap being 2 3-8 inches in length by 1-4 in width, the second operation of the kind in this country.

Herman Baar was born at Hanover in 1826. He received a thorough classical and Hebrew education under various eminent tutors, and after graduation at the University of Gottingen was appointed teacher at a school near Brunswick. At the age of thirty Dr. Baar was elected Minister of a congregation at Liverpool, England. While here his sermons attracted wide attention, one, delivered on the death of Prince Albert, drawing from Prince Ernst, of Coburg-Gotha, an autograph letter of thanks. An affection of the throat compelled his resignation, and he opened a school at Brussels. He afterwards accepted a call to a synagogue in Washington, D. C, subsequently removed to New Orleans, where he conducted a Hebrew school, and since 1875 has been the Superintendent of the Hebrew Orphan Asylum of New York over which he so creditably presides.

Simon Baruch, M. D., was born at Schwersenz, Province of Posen, Prussia, July 29, 1840. He graduated at the South Carolina Medical College and Medical College of Virginia, and resided for many years at Camden, S. C.

198 THE HEBREWS IN AMERICA.

In 1874 he was President of the South Carolina Medical Society. In 1880, Dr. Baruch was appointed by Governor Hagood, a member of the State Board of Health of South Carolina, and as Acting-Chairman of the Board he published a report on vaccination, demonstrating the exposed condition of the State, which led to the adoption by the Legislature of measures to introduce general vaccination. In 1881, he removed to New York in order to obtain educational advantages for his sons. He has published numerous monographs, among which are " Malaria as an Etiological Factor in New York City," "The Diagnosis of Malarial Fevers," " The Therapeutic Significance of the Cervical Follicles," and " The Prevention of Puerperal Infection." In 1886, Dr. Baruch was appointed Chief of Staff of the Montefiore Home for Chronic Invalids, and Attending Physician to the New York Juvenile Asylum, and in 1887 he was made Attending Physician at Manhattan Hospital. Dr. Baruch attained additional prominence in the spring of 1888, by his connection with the musical prodigy, Josef Hofmann. It was urged by Dr. Baruch that the continued

appearance of the child in public was an overstrain which threatened serious results, while three of the most eminent New York physicians, acting in the interest of the young musician's manager, did not share in this belief. Dr. Baruch, however, succeeded in withdrawing the boy from the stage. Jefferson Bettman, M. D., of New York, was born in Cincinnati, October 9, 1858, where he graduated from St. Francis Xavier's College at the age of seventeen. He entered the Ohio Medical College in 1876, graduating with high honor three years afterwards. He then took up the special treatment of diseases of the ear and throat and served for two

THE HEBREWS IN AMERICA. 199

years in the New York Ophthalmic and Aural Institute as Clinical Assistant under Dr. Knapp. Two years were spent in the various hospitals devoted to the same specialty in Paris, Vienna, Heidelberg and London. In the latter city he was appointed assistant in the London Throat and Ear Hospital, and later on became chief private assistant to Doctor now Sir Morell Mackenzie. The laws of England regulating the practice of medicine by foreigners being very stringent and Dr. Bettman, possessing no qualification under English law, it was under the title of "Acting Resident Medical Officer" that he could accept the responsibility of those positions. Dr. Mackenzie at this time was actively engaged in writing his treatise which is now the standard on "Diseases of the Nose and Throat," and while acting as his private assistant. Dr. Bettman was also selected to help in the compilation of the great work. In 1883 Dr. Bettman returned to America and associated himself with his brother who had in the meantime located in Chicago as oculist and aurist. Laryngology had not then gained a firm footing in the West and Dr. Bettman may be said to have been the first to devote himself exclusively to that branch in Chicago. In 1885, Dr. Bettman removed to New York City, and immediately received the appointment of Assistant Surgeon to the New York Ophthalmic and Aural Institute. Several of his original articles have been published in English and French journals, and are referred to in leading works on diseases of nose, ear and throat.

Julius Bien, proprietor of one of the most complete and best known lithographic establishments in the world, is a native of Hesse-Cassel, Germany, and has resided in the

200 THE HEBREWS IN AMERICA.

United States since 1849. -His name has been more or less

connected with the most important works of the Government, including the Coast Survey reports and the great map of the United States published by authority of the General Land Office. Since 1870, Mr. Bien has been a shining light in the order of B' nai-Berith and now occupies the office of Chairman of the Executive Committee of the Grand Lodge. Intrusted with a general direction of the affairs of the order, he has exercised much influence in shaping its policy and to his industry, energy and mental acquirements the steady growth and present prosperity of the order is in a large measure due. He has also been active in the affairs of the Hebrew Orphan Asylum, the Hebrew Technical Institute and other institutions.

Isidor Binswanger, a prominent Philadelphia merchant, reached this country from Bavaria in 1841, when twenty-one years old. He has been engaged in the dry goods business in Baltimore and Cumberland, Md., and in 1848 formed a partnership with David Eger in the wholesale notion business at Philadelphia, which was continued until 1862. He was also a member of the firm of Charles Hern & Co. of St. Louis. In 1868 he was elected President of the Richmond Granite Company, of which he has since been the head with the exception of two years. Though unceasingly active in his business, Mr. Binswanger has devoted much of his time and energies to the promotion of educational and charitable institutions, in many of which he has been a Director and President. He has served as Director of the Union National Bank, a member of the Union League, Director of the Wills Hospital, and for twelve years a Director of the Mercantile Club.

THE HEBREWS IN AMERICA. 201

Mark Blumenthal, M.D., of New York, is a native of Bavaria, and was born in 1831. He studied in Philadelphia and New York, and graduated in 1852. He is a member of the New York Academy of Medicine, New York Pathological Society, New York County Medical Society, and has been President of the New York Medical Union. He has also been honored with the Presidency of the New York Articulating School for Deaf Mutes and of the New York Physicians' Mutual Association. His literary contributions are numerous.

Isidor Bush, of St. Louis, was born at Prague, Austria, in 1882. He is the only son of a wealthy cotton merchant, Jacob I. Bush. Young Bush received a careful home education and studied ancient and modern languages, music, painting, mathematics, etc., until 1837, when his father withdrew from the cotton trade and purchased the large Oriental

publishing house and printing establishment of Von Schmidt, in Vienna. When eighteen years old he became publisher and four years later editor of many valuable works. Experience as a publisher and editor in early youth, together with a peculiar gift to recognize and appreciate genius, led him to first introduce Leopold Kompert, the Ghetto poet, Simon Szanto, the journalist, and Leopold Low, the Hungarian historian, to the literary world. During the Revolution of 1848 young Bush was a Liberal, and sought safety by flying to America. Arriving in New York in 1849, with but ten dollars in his pocket and aided and encouraged by co-religionists, he opened a small book and stationery store in Grand Street, and published a German weekly called "Israel's Herald." Lack of means and insufficient knowledge of the language induced his removal to St. Louis where

202 THE HEBREWS IN AMERICA.

he opened a grocery and later on a hardware store. At Carondelet, Mo., he also started a general store. In 1857 Mr. Bush founded the People's Savings Bank, and under his Presidency, which continued for some years, it became one of the most successful savings institutions in the city. In 1868 he was elected representative of St. Louis to the Constitutional Convention, and in 1864 he was again elected a member of the State Convention. In 1866 and 1867 he served as Alderman, and from 1881 to 1884 was a Director of the St. Louis Public Schools. He was an Aide-de-Camp on the staff of General Fremont in 1862, with the rank of Captain, and was subsequently appointed General Agent of the St. Louis & Iron Mountain Railroad, which he held for several years. While occupied with his official duties he prepared and laid the foundation to his present great wine business. He bought a large tract of forest land, specially adapted to grape growing, which is now famed even beyond the limits of this country, as "Bushberg," the largest grape nursery in the United States. Mr. Bush is recognized in the agricultural world both in Europe and America as authority on American grapes and their culture. France acknowledges itself indebted to him for the salvation and reconstruction of its phylloxera-ravaged vineyards. In 1872 Mr. Bush was elected Grand President of District No. 2 of the order B'nai-Berith, and in 1874 one of the Executive Committee of the Constitution Grand Lodge of the United States. He is one of the founders and first trustees of the Jewish Orphan Asylum at Cleveland, Ohio, and the Chairman of the Board of Trustees of the Covenant Widow's Fund. His humanitarian labors are not restricted to his co-religionists. As President of the German Emigrant Aid

Society, which office he held for many years, he was appointed a member of the State Board of Emigration and its Secretary, and was retained in this position by every succeeding Governor of the State since 1865, irrespective of party.

Michael H. Cardozo was born in the City of New York in 1851, and received his elementary education at the Grammar School. In 1865 he entered the College of the City of New York, from which he was graduated in 1870. He then entered the law office of Morris & Billings, and also pursued his studies at the University Law School until his admission to the bar in 1872. He subsequently formed a copartnership with the members of the above firm, Coles Morris and Oliver P. C. Billings, under the firm name of Morris, Billings & Cardozo. The firm has represented a large number of corporations. Mr. Cardozo's attainments in the various branches of the profession attracted the attention of the General Term of the Supreme Court, and in January, 1883, he was chosen one of the committee on examination of applicants for admission to the bar. Mr. Cardozo is a member of the Bar Association and various leading clubs.

Solomon Nunes Carvalho was born at Charleston, S. C. April 27, 1815. He received an educational training at Charleston College, and also at the schools of Isaac Harby and M. M. Cohen, in his native city. When twenty years old he went to Philadelphia and resided for a while in that city and at Baltimore. In early life he developed a taste for the fine arts and for many years followed the profession of portrait painter. For an ideal portrait of "Moses Receiving the Tablets of the Law on Sinai," he was awarded a prize at an exhibition in Charleston. Later on, when he had removed

204 THE HEBREWS IN AMERICA.

to New York, Mr. Carvalho painted a masterly portrait of Thomas Hunter, now President of the Normal College. In 1853 he accompanied John C. Fremont upon his famous expedition, in the capacity of artist and assistant in various scientific investigations. In recent years, Mr. Carvalho has been engaged in scientific researches and has been awarded several patents for super-heating apparatus and steam engineering appliances. He has also devoted much of his time to the preparation of a volume entitled "The Two Creations; a Scientific Hermeneutic and Etymologic Treatise on the Mosaic Cosmogony from the Original Hebrew," a work betraying profound scholarship and one calculated to awaken much interest in the literary and scientific world.

Mr. Carvalho's account of his experience with "The Pathfinder" was published in 1857, under the title, "Incident of Travel and Adventure in the far West with Colonel Fremont's last expedition across the Rocky Mountains ; including a three months residence among the Mormons in Utah, and a perilous trip across the Great American Desert." At the request of John Bigelow, who was in later years United States Minister to France, Mr. Carvalho contributed from his note-book, incidents of the journey which was embodied in Mr. Bigelow's "Life of Fremont."

Emanuel Cohen, of Minneapolis, Minn., was born in Scranton, Penn., in 1855. He pursued his studies at various schools and then entered Williams College, where he graduated with distinction. He is a close student, especially of history and scientific subjects, and has delivered many public addresses. During his residence in Philadelphia he frequently lectured before the Young Men's Hebrew Association. In that city he studied law under ex-Judge F. Carroll Brewster,

THE HEBREWS IN AMERICA. 205

and practiced there for several years until his removal to Minneapolis in 1886. He is now a member of the well-known law firm of Kitchel, Cohen & Shaw, of Minneapolis.

Jacob Da Silva Solis Cohen, M.D., of Philadelphia, was born February 28, 1838. He received a preliminary education at the Philadelphia Central High School and is a graduate of the University of Pennsylvania. During the Civil War he received an appointment as Assistant Surgeon in the army, and afterwards in the navy. After several years experience in various branches of the service, including the army hospital at Philadelphia, he tendered his resignation, resided for a short time in New York, and returned to Philadelphia where he has gained an enviable record, especially in the treatment of diseases of the throat and chest. Dr. Cohen is a member of various medical societies, and in 1875 was honored with the office of President of the Philadelphia Northern Medical Association. His contributions to medical literature includes a "Treatise on Inhalation," "Diseases of the Throat" and "Croup, in its relation to Tracheotomy."

Josiah Cohen was born November 29, 1840, near London, England, where he acquired his education. In 1857 became to America, and in 1860 entered upon the duties of teacher in the school of the Rodef-Shalom Congregation at Pittsburg, Penn., and continued that vocation till 1866. During this time he was prominently identified with the Public School System of Pennsylvania, and flattering commendations of his school appear in the reports of State Superintendent of

Schools. His associates in that profession manifested their esteem of Mr. Cohen by electing him Vice-President of the Teachers' Association of Allegheny County, Penn. During his service as a school teacher, Mr. Cohen also figured promi-

206 THE HEBREWS IN AMERICA.

nently in the Western part of Pennsylvania, as a public teacher where he lectured frequently to public audiences and societies of learning. In 1866 he was admitted to the bar of Allegheny County. Since then he has been recognized as a most eloquent pleader and without a superior in that regard in the legal profession at Pittsburg. Though eminently adapted to the life of a political leader, he has vigorously resisted many flattering inducements to enter the political arena, accepting simply the burden of such labors as would foster the interests of the Republican party, which, by his powerful eloquence and ability as a parliamentarian, he has often promoted and defended. Mr. Cohen has served as Chairman of the Republican County Executive Committee at Pittsburg. He has been a member of the City Councils of Pittsburg and the Central Board of Education of that city, and has figured prominently in their deliberations. He was appointed by the Governor in 1876, as a member of Western Pennsylvania Reform School Board of Managers, in which capacity he served for a term of six years. He was also a Blaine elector, of Pennsylvania, in 1884. Mr. Cohen's eloquence and power as a public speaker has been recognized upon nearly every public occasion of importance which has taken place at Pittsburg and the surrounding section. Notably was this the case at the banquet tendered to General Grant on his visit to Pittsburg when returning from his tour around the world, Mr. Cohen being called upon to respond to the toast, "Our Adopted Citizens." His eloquent reply stirred the souls of his hearers. General Grant himself rising from his place at the table and approaching Mr. Cohen congratulated him upon his masterly effort. Mr. Cohen has been twice President of the conventions of

THE HEBREWS IN AMERICA. 20/

the Union of American Hebrew Congregations at their meetings in Buffalo, N. Y., and at Pittsburg, Penn., upon which occasions he presided with that ability as presiding officer and parliamentarian for which he is so well known. Mr. Cohen has been President of the District Grand Lodge, No. 3, of Independent Order B'nai-Berith, and presided at their meeting in Philadelphia. During the past twenty years he has worked unceasingly for the success and welfare of the Order of E'nai-BeritJi and has never failed to participate in

all its important deliberations. His devotion to the Order was recognized by his election in 1884 as Vice-President of the Order of B'nai-BeritJi in this country.

Nina Morais-Cohen, wife of Emanuel Cohen, of Minneapolis, Minn., and daughter of the Rev. Dr. Sabato Morals, was born in Philadelphia, December 6, 1855. She received a thorough education, which was completed at the Girls' High School of that city. She early displayed a fondness for literature, and devoted many hours to deep reading. She has written largely for the secular and the Hebrew press, and for magazines, including the "North American Review." Two articles from her pen in that publication attracted wide attention. They were "The Limitations of Sex," an argument in favor of woman suffrage, and "Jewish Ostracism in America." She has written many poems, and translated in verse poems from the Italian. She is also the author of a paper entitled "Circumstances as a Factor," for which she was awarded a prize. Her first-named contribution, and others pertaining to school discipline, instruction, etc., are always in demand, and she has likewise gained distinction as an elocutionist.

Alfred De Cordova, one of the youngest and most promi-

208 • THE HEBREWS IN AMERICA.

ment members of the New York Stock Exchange, was born at Kingston, Jamaica, on August 19, 1848. He is a son of Aaron De Cordova, a wealthy merchant, and has resided in New York since boyhood. He was engaged in various mercantile pursuits until 1875, when he became a member of the Board of Brokers of the New York Stock Exchange. When he began he had little or no capital, but with genial manners, hard work, tact, perseverance, and the strictest integrity, he gradually paved the way to his present honorable position. The fact that he has succeeded in gaining the esteem and friendship of some of the wealthiest and oldest members of the Stock Exchange is probably, from a business point of view, one of the main causes of his advancement and success. He is now able to indulge his early tastes, owns several noted horses, and is one of the best amateur drivers on the road; is a disciple of Isaac Walton, owns a beautiful steam yacht, and is a member of the "New York," the "Gents' Driving Park," the "Turf," the "Jerome," and the "Coney Island Jockey" Clubs. He is also a great pigeon fancier, and some time since established regular communication between his Wall Street office and his summer residence in New Jersey by means of carrier pigeons. Mr. De Cordova, is both liberal and generous in giving freely to all charitable institutions, and has been for many years a member of the

Congregation ShearitJi-Israel.

Miriam Del Banco, the poetess, was born at New Orleans, in 1865, and is the daughter of the late Rabbi Max Del Banco. Shortly after the death of her father, which occurred during her infancy, she removed to St. Louis with her mother. In the public schools of that city she already displayed remarkable poetic talent, and was then

THE HEBREWS IN AMERICA. 209

placed with her uncle Louis Meyer, at Cape Girardeau, Mo., where she attended the State Normal School, and received a liberal education. After graduating there with honors she joined her mother, who had meanwhile settled in Chicago, where she finally obtained a position as teacher in the public schools. Among her early literary productions are translations of " Jewish Women " by Dr. Kayserling, which appeared in the " Jewish Advance," and also numerous articles, including poems in various Hebrew journals.

S. Henry Dessau, M.D., of New York, was born at Macon, Ga., July 24, 1847- f^ graduated from Jefferson College, Philadelphia, and was Resident Physician at the Philadelphia Hospital. He was connected for five years with the New York Dispensary, in charge of the Children's Department. For nine years thereafter he acted as District Physician of the same institution, and was for nine years connected with the New York Foundling Asylum. He was also one of the medical staff of the Deborah Nursery. In 1871 Dr. Dessau was appointed one of the Health Inspectors of the city of New York. While engaged in general practice he has made a special study of diseases of children, in which he is considered an authority. He is a member of various medical societies and his contributions include a treatise on " The Value of Small and Frequent Doses of Medicine " which appeared in the " New York Medical Record" of 1877, and an article on " Whooping Cough," published in the " Journal of Obstetrics and Diseases of Children."

A. J. Dittenhoefer was born in South Carolina in March, 1836. His parents moved to the city of New York when he was four years old, and he has resided there continuously since. After first receiving a public school education he en-

210 THE HEBREWS IN AMERICA.

tered Columbia College Grammar School and subsequently the College, whence he graduated. There he was at the head of his class and received, at every examination, a prize

for Latin and Greek, in which he displayed such proficiency that the famous Professor Anthon referred to him as his "Ultima Thule." At the age of twenty-one he was admitted to the Bar, soon made rapid progress, and within one year thereafter he was selected by the Republican party for Justice of the Marine (now City) Court. Some years later he was appointed by Governor Fenton a Judge of that Court, to fill the vacancy caused by the death of Judge Florence McCarthy. After the expiration of his term he declined a renomination. While on the bench he donated the entire salary to the widow of his predecessor, who had been left in destitute circumstances. In 1860 he was elected Presidential Elector of the State of New York, and had the honor of joining with the other electors in casting the vote of the State of New York for Abraham Lincoln, with whom he was on terms of friendship. He was offered by President Lincoln the position of United States Judge for the District of South Carolina, which he declined, being unwilling to give up his large practice in the city of New York. He was appointed by the Republican State Convention a Delegate to the Cincinnati Convention which nominated President Hayes. Though a Southerner by birth. Judge Dittenhoefer joined the Republican party in its infancy, when there seemed to be no possible prospect of its ever gaining power in the State or nation. This course was adopted against the advice and protests of most of his friends and clients, who were all identified with the Democratic party, but, being true to his convictions, he allowed himself to be controlled solely by his

THE HEBREWS IN AMERICA. 211

sense of right. He has never since swerved from his allegiance to the Republican party, serving as Chairman of the General Republican Central Committee for twelve terms, and has wielded considerable influence in the councils of the party. As a lawyer Judge Dittenhoefer has gained a very high reputation, being often engaged in the most important cases. While his services have been required in all branches of the legal profession, he has been conspicuous in theatrical litigations, and is recognized as an authority on the law relating to the drama and the stage. There have been few cases of this character in which he has not appeared upon one side or the other; generally with success. One of the most notable victories gained by him in this line was in the famous "Mikado" litigation, in which he succeeded in behalf of James C. Duff, of the Standard Theatre, in preventing the injunction that had been applied for by Joseph H. Choate on behalf of Messrs. Gilbert & Sullivan. He procured the incorporation of the influential association known as the Actors' Fund, and has ever since aided it by his advice, exacting no compensation therefor. He was also

chiefly instrumental in securing the repeal of the law which for twenty-five years gave to the Society for the Reformation of Juvenile Delinquents the license fees collected from the theatres of the city of New York, and the stigma thus cast upon the dramatic profession as a nursery for young criminals has been removed, and a large portion of these fees have ever since been donated by the city to the Actors' Fund. In recognition of these services he was presented with a testimonial, and with President Cleveland, Dr. Houghton and others, was elected an honorary member. His father, Isaac Dittenhoefer, was one of the founders of

212 THE HEBREWS IN AMERICA.

the order of B' nai-Berith and of the Temple Enianii-El, and the Judge has for years been an influential member of both.

Henry L. Eisner, M.D., was born at Syracuse, N. Y., August 15, 1855. He graduated at the College of Physicians and Surgeons of New York in 1877, continuing his studies at the Allgemeine Krankenhaus in Vienna, Austria. Since 1878 he has been a practicing physician in Syracuse, N. Y. From 1882 to 1884 he was instructor of the Practice of Medicine at the Medical College of Syracuse University, from 1884 to 1886 a lecturer at the same institution, and since 1886 he has been Professor of Clinical Medicine in the same institution. He has been Visiting Physician to St. Joseph's Hospital since 1882. In 1883 Dr. Eisner was elected Secretary of the Onondaga County Medical Society, and the two following years President of the Syracuse Medical Society. He has also been Vice-President of the Onondaga County Medical Society and President of the Boerhaavian Society. His contributions to medical literature are numerous and valuable.

Moses J. Ezekiel, the sculptor, was born in Richmond, Va., in 1844, and graduated from the Virginia Military Institute in 1866. In 1869 he entered the Royal Academy of Arts in Berlin, remaining there two years and then pursuing his studies under Professor Albert Wolf. In 1873 he was awarded the Michaelbeer prize, which entitled him to two years study and residence in Italy without expense. His works, which have been exhibited in all the art centres of Europe, have elicited universal commendation. Among them may be mentioned : " Religious Liberty," now at Fairmount Park, Philadelphia, " Pan and Armor," "The Martyr," " The Sailor Boy," " Grace Darling," " Mercuiy," " Faith "

and "Consolation." An American writer says of his " Religious Liberty ": " He thoroughly understands, venerates and appreciates Michael Angelo's greatness, and he has gone to nature like a confiding, trusting child, with reverence for nature's mighty power of superiority." Of the same work an Italian critic says : " Usually abstract ideas, incarnated in marble or on canvass, are mute. Ezekiel gives them speech. Modern sentiments of a philosophico-religious character utter audible words in his marble. One can see in it the synthesis of civilization, the sublime conception of a religion which draws one people to another in the bond of brotherhood." Ezekiel's bronze bust of Liszt, in the Conservatory of Music at Pesth, is considered, a masterpiece, and is said to have drawn from one of the great pianist's pupils the exclamation, " It is the great master himself!" Ezekiel's studio, which is located in the Baths of Diocletian, is said to be the quaintest and most artistic of all in Rome. The floor is covered with rich antique tiles, 1,500 years old, the walls are fragments of the Bath of Diocletian and eight elephants' heads hold the candles that light the studio.

Aaron Friedenwald, M. D., of Baltimore, is a specialist in diseases of the eye and ear. He was born in Baltimore, in 1836, and is a graduate of the University of Maryland. He is a member of various Medical Societies, and is the author of " Indications for Removing the Eye-ball and Difficulties Attending the Wearing of Artificial Eyes." Dr. Friedenwald is Professor of Diseases of the Eye and Ear in the Baltimore College of Physicians and Surgeons.

Daniel Frohman, the theatrical manager, has for some years given the public first-class theatrical attractions of artistic merit and dramatic importance. He is thirty-six years

214 THE HEBREWS IN AMERICA.

of age, and has been a theatrical manager for thirteen years. He is at present manager of the Lyceum Theatre, New-York. From 1876 to 1878 he was one of J. H. Haverly's managers, and took the control of the Fifth Avenue when Mr. Haverly was its lessee. In 1880 he became the business manager of the Madison Square Theatre, and upon Mr. Steele Mackaye's withdrawal was given the general management. Under Mr. Frohman's management were produced " Hazel Kirke," " The Professor," " Esmeralda," " The Rajah," " Young Mrs. Winthrop," " May Blossom," and other plays, and a dozen companies were kept travelling. After five years* of profitable management Mr. Frohman retired from the house, and in 1885 he assumed the sole management of the Lyceum, where he has been remarkably successful. In 1887 he produced "The Highest Bidder," "The

Great Pink Pearl," and " The Wife." He also developed a bright star in young Sothern.

Morris Goodhart was born in Amsterdam, Holland, in 1838, and came to this country when eight years of age, soon after which he was sent to a public school of New York City. There he pursued his studies until 1849, when, with his parents, he removed to Hartford, Conn., where his studies were resumed. In 1865 he graduated at the Law Department of Yale College, and was the first Hebrew admitted to practice law in the State of Connecticut. He commenced the practice of his profession at New Haven, in which city he held the office of Justice of the Peace, and was appointed to the responsible position of Clerk of the City Court a short time afterwards. In the month of July, 1869, he was admitted a member of the Bar of the State of New York, where he soon became known, meeting with the success due to a

THE HEBREWS IN AMERICA. 21 5

painstaking and able lawyer. Mr. Goodhart takes particular delight in advising and helping his own countrymen, and also members of his faith. He has been for years an active member of most of the fraternal societies in this country. He has been the President of District Grand Lodge No. 1 of the Order of B'nai-Berith, and President of the B'nai-Berith Benevolent Society, and is now Judge of the Court of Appeal of that Order, having been selected to that honorable position by the District Grand Lodge in Germany. He is a prominent member and officer of the Knights of Honor, American Legion of Honor, Royal Arcanum, Odd Fellows, and Free Masons. Mr. Goodhart is also President of the Hebrew Mutual Benefit Society, and a member of the Advisory Board of the Hebrew Sheltering Guardian Society for children. He is also ex-Vice-Chairman of the Committee of the Maimonides Library, L. O. B. B.

William B. Hackenburg, of Philadelphia, has taken a leading part in many prominent Hebrew movements throughout the country. He presided at one of the Councils of the Union of American Hebrew Congregations, and was among the first connected with the Jewish Hospital Association of Philadelphia. He was for a long period its Treasurer, and on the retirement of Abraham A. Wolf as President some five years since, was chosen his successor. He is an indefatigable worker and is regarded as one of the most prominent Hebrew citizens of Philadelphia.

Leah Cohen Harby (known as " Lee C. Harby ") is the daughter of the late Marx E. Cohen, of Charleston, S. C. She married her cousin, J. D. Harby, and removed with him

to his home in Texas. After her marriage she developed a taste for literary pursuits, and is known in her section of the

216 THE HEBREWS IN AMERICA.

country as a writer of verse and fiction. Some years ago she contributed religious articles to the " Jewish South," published in New Orleans, and also took charge of its woman's department. She has frequently written for the " Jewish Messenger " and the " New Orleans Times-Democrat."

Daniel P. Hays, of New York, is a native of Pleasantville, Westchester County, N. Y. He was born March 28, 1854, and was educated in the public schools and College of the city of New York. He entered the law office of ex-Judge Elias J. Beach, and in 1875, having graduated from Columbia College Law School two years before, he formed a partnership with Judge Beach, who died a few months later, whereupon Mr. Hays associated with James S. Carpentier under the firm name of Carpentier & Hays, which was dissolved by the death of Mr. Carpentier in 1886. Mr. Hays is now head of the law firm of Hays, Greenbaum & Shram, and is engaged in general practice in mercantile, corporation and real estate law, in which he has been very successful and has built up a large practice. Mr. Hays was one of the early supporters of the Young Men's Hebrew Association, served for many years as Director, was Vice-President in 1878, and in 1879 ^^^ 1880 was elected President. He was one of the founders of the " American Hebrew," and one of the original Board of Editors. He is Vice-President of the Congregation Temple of Israel, of Harlem, and President of the Mount Morris Club, a large and influential social organization in the upper part of the city. In 1880 Mr. Hays removed to Nyack, Rockland County, where he lived for some years. He was a delegate from that County to the Democratic State Convention in 1884, but has never otherwise taken any active interest in politics.

THE HEBREWS IN AMERICA. 21/

Angelo Heilprin, son of Michael Heilprin, is a native of Hungary, and was born in 1853. In London, Florence, Geneva and Vienna he studied Natural History, and at the age of twenty-seven received the appointment of Professor of Invertebrate Paleontology of the Academy of Natural Science at Philadelphia, and was also made Curator in charge of the Museum of that institution. Five years afterward the Wagner Free Institute of Science, in the same city, selected him as Professor of Geology. His writings are valuable and widely circulated. Among them are " Contri-

butions to the Tertiary Geology and Paleontology of the United States," " Geographical and Geological Distribution of Animals," and " Explorations on the West Coast of Florida and on the Okeechobee Wilderness," etc. His works show an enormous amount of labor and intelligent study, and have placed the author in the front rank of naturalists,

Michael Heilprin was born in Poland, in 1823. He was attached to the literary bureau of the Department of the Interior of Hungary during the Revolution of 1848, and in 1856 reached the United States. He has attained eminence by his contributions to various literary journals and his labors in connection with the "American Cyclopaedia." In 1879-80 he published " The Historical Poetry of the Ancient Hebrews." Under his direction, several Hebrew colonies have been successfully established in various parts of the United States.

Louis Heilprin, son of Michael Heilprin, was born at Mis-koelz, Hungary, in 1851. He is the author of "The Historical Reference Book," published in 1885.

Otto Horwitz was born in the city of New York in 1851. After a four years' course in the College of the city

218 THE HEBREWS IN AMERICA.

of New York he went to Europe, where his studies were continued for two years under the personal supervision of his uncle, Dr. Joseph Horwitz, of Berlin, who holds the office of " Justizrath," and has been for fifteen years a leading member of the City Government of Berlin and member of the Reichstag. He will be remembered in this country by his connection as senior counsel in the famous case of Madame Kalomine and the Duke of Hesse-Darmstadt, son-in-law of Queen Victoria. Upon his return to this country Mr. Horwitz resumed his studies, and in April, 1872, was admitted before the General Term of the Supreme Court of New York, and has continued in active practice ever since. Among important cases in which he has been retained was that known as the Kelly Will Case, in which the Court of Appeals reversed the decisions of the lower courts and sustained Mr. Horwitz's contentions. In one assignment case by a firm with \$2,000,000 liabilities, he represented creditors whose claims aggregated \$100,000, and succeeded in setting aside the assignment, being opposed in the course of the contest by about seventy of the ablest members of the New York Bar. In another assignment case, with \$600,000 liabilities, Mr. Horwitz also succeeded in setting aside the assignment and recovered the whole amount due his clients. His rank at the New York Bar is high and his practice is

extensive.

Herman N. Hyneman, the eminent artist, is a son of the late Isaac Hyneman of Philadelphia, and a native of that city. In 1874, having abandoned mercantile pursuits, he commenced his studies at Paris under the renowned Bonnat. His success was rapid, and at the Paris Salon of 1879, he exhibited his picture " Desdemona," which was afterwards pur-

THE HEBREWS IN AMERICA. 2ig

chased by Mr. Klemm, of Philadelphia. The following year he exhibited " Juliet " at the Paris Salon, and remained abroad eight years. His later pictures which have been extensively reproduced, are " Margarite in Prison," " It Might Have Been," and " The Passing Glance." Mr. Hyneman's " Desdemona," received the approval of all discriminating critics, one of whom has said : " Looking at Shakespeare's heroine as one sees her here, one sees no commentary on the story of which she was the heroine. Although in the main intended as an ideal, Hyneman has represented her after one of those stormy interviews with Othello. The face is very sad, and the expressive attitude, clasped hands and patient resignation, all bring Shakespeare's lovely heroine before one's eyes."

Abram S. Isaacs, son of the late Rabbi, S. M. Isaacs, was born in the city of New York in 1853 and educated at the University of the City of New York where he graduated in 1871, receiving the degree of B.A. After graduation he proceeded to Europe and completed his studies at the University of Breslau and the Jewish Seminary in the same city, where he received the degree of Ph. D. Returning to America he assumed the editorial management of the "Jewish Messenger" with which he has since been identified. In 1886 Dr. Isaacs was appointed Professor of Semitic languages in the University of the city of New York.

Myer S. Isaacs was born in the city of New York, in 1841. He is the eldest son of Rev. S. M. Isaacs, and received from his parents an exceptional home-training. He attended Forests' Collegiate School, and in 1856 entered the New York University where he was awarded all prizes of Freshman and Sophomore years and graduated in 1859. ^^ ^^2

220 THE HEBREWS IN AMERICA.

he graduated from the New York University Law School, and was admitted to the Bar the day he became twenty-one years old. He adopted as his particular department of

practice real estate law, wills and trusts, and his firm of M. S. & I. S. Isaacs are now (1888) among the leaders in that branch. Mr. Isaacs is Vice-President of the Real Estate Exchange, one of the Executive Committee of the University Alumni Association, and of the Republican Club. He has taken an active part in public affairs. While warmly interested in politics, he has held public office only once, when, in 1880, he was appointed by Governor Cornell, Judge of the Marine Court of the city of New York. In 1857 Judge Isaacs became interested in the establishment of the " Jewish Messenger," and was for twenty years associated with his father and brothers as editor. In 1859 ^^ aided in founding the Board of Delegates of American Israelites, and served as Secretary until 1876, when he was elected President, resigning from the Board in 1885, the Society having meanwhile become a Committee of the Union of American Hebrew Congregations. In 1881 Judge Isaacs was elected to the Central Committee of the Alliance Israelite Unive?'-selle. In 1865 he became one of the founders of the Hebrew Free School Association, of which he is now President. In 1873 he took the initiative in organizing the United Hebrew Charities. He also took a leading part in organizing a hospital for chronic sufferers, subsequently crystallized in the Montefiore Home ; in the foundation of the Hebrew Technical Institute (the outcome of the United Hebrew Charities, Orphan Asylum and Hebrew Free School Association) and of the Purim Association, of which he was the first President. He called the meeting of December, 1881,

THE HEBREWS IN AMERICA. 221

to consider the condition of the emigrants fleeing from Russia, and was one of the Executive Committee of the Aid Society and subsequently Treasurer of the Montefiore Agricultural Aid Society which founded and assisted colonies in Kansas, Dakota and New Jersey, and he was Chairman of the Committee in charge of the Cremeiux Memorial of 1880, and took part in the obsequies of Lasker and in the Montefiore Memorial service. Judge Isaacs* activity in Jewish organizations has followed a line which keeps in view the promotion of education, intellectual and moral, and the fashioning of institutions for the Hebrew denomination, akin 'n method and purpose to the most approved and successful institutions among other religious bodies.

Ephraim A. Jacob, of New York, was a member of the class of 1864 of the College of the City of New York, and of the class of 1866 of Columbia College Law School. He has been practicing law since 1867, devoting much of his time tp editorial work of a legal nature. His first work, " Jacob's Fisher's Digest," which with supplements is com-

prised in eleven volumes, ran through many editions and reached a larger circulation than any other digest. For several years past Mr. Jacob has been engaged in editing the reports of the Court of Common Pleas of the City of New York, and has now in course of preparation a work of great magnitude entitled the " Complete Digest," the first volume of which is already in press.

Abraham Jacobi, M.D., of New York, was born in Hartum, near Minden, Westphalia, Germany, May 6, 1830, and educated at the Gymnasium of Minden and Universities of Greifswald, Gottingen and Bonn. He has resided in New York since 1853, and has been President of the New York

222 THE HEBREWS IX AMERICA.

Medical Society and Professor of Diseases of Children in New York University. He holds memberships in leading medical societies in Berlin and Wiirzburg and honorary memberships in societies in many American cities. His contributions to medical literature are voluminous and of the highest importance.

Sigismund D. Jacobson, M.D., of Chicago, is known as a skillful surgeon. He comes from Copenhagen, Denmark, where he was born February 13, 1837. At the age of eighteen, having graduated from college, he entered the University of Copenhagen, where he studied medicine until his graduation in 1862. From 1862 to 1865 he was attached to the staff of the Royal Hospital at Copenhagen, serving meanwhile as a surgeon during the Schleswig-Holstein War of 1864. He was for one year connected with the Royal Lying-in Hospital at Copenhagen, and in 1866 settled at Chicago, where he has resided ever since. In that city he was for eight years surgeon at the Cook County Hospital, Honorary Physician at Rush College, Consulting Surgeon at Michael Reese Hospital, Consulting Surgeon of the German Hospital and Professor of Surgery of the Chicago Polyclinic.

Caroline Cohen Joachimsen, wife of Joseph P. Joachimsen, was born in Charleston, S. C., where she resided until after the war, at which time she removed to Sumter, S. C. She is a daughter of the late Marx E. Cohen, and a granddaughter of Isaac Harby. At an early age she developed literary ability, composing poems before she was able to write. One piece ("The Rainbow ") composed when she was but nine years old, is still preserved in her family. Many of her poems were published in Southern journals during the war. For three years previous to her marriage she was assistant editor

of the " Philadelphia Jewish Record." A short time previous to her marriage, she severed her connection with the " Record," but still continued her literary pursuits, which included articles upon theological subjects and current events, poems and romances. Among her writings are " Just One Family," published in the "Charleston News and Courier," and re-published in book form under the title " Our Women in the War," " A Royal Secret," a romance of ancient Egypt, published serially in the " Hebrew Standard," in which the heroine (the Princess Thermutis, daughter of the Pharaoh Sesostris) figures as the actual mother of Moses, whose life she saved. Her poems include " In the Bed-chamber of Elizabeth," and "After the Death of Mary Stuart," published in " Donahue's Magazine," of Boston. It represents an ideal meeting of the souls of the two queens. Poems from her pen have appeared in a number of leading newspapers.

Philip J. Joachimsen was born in Silesia, November 1817. Arriving in New York in 1831, he studied law in the offices of Clinton & Kane, Samuel Meredith and John L. Lawrence, and, having been admitted to the bar, was in 1840 appointed Assistant Corporation Attorney of the city of New York, and fifteen years later, Assistant United States District Attorney, and under special provision of an Act of Congress, was appointed Substitute United States Attorney. During his term of office he secured the first conviction for smuggling, the first capital conviction for slave-trading, and also the conviction of the Nicaragua filibusterers and the violators of the Neutrality Laws during the Franco-Russian War. By direction of President Franklin Pierce, Attorney-General Caleb Cushing officially conveyed to Mr. Joachimsen the

224 THE HEBREWS IN AMERICA.

thanks of the Government for the ability with which he discharged his duties. Tendering his resignation on account of differences growing out of the Kansas-Nebraska question, Mr. Joachimsen resumed the practice of law, and, in 1870, was elected a Judge of the Marine Court of New York City, remaining on the bench until the expiration of the term in December, 1876, when he returned to active practice. In 1850 Mr. Joachimsen was elected Vice-President of the Hebrew Young Men's Fuel Association. In 1854 he was chosen Vice-President of the Hebrew Benevolent Society, and in 1855 its President. He was elected first President of the Hebrew Orphan Asylum in 1859 and secured its charter the following year. In 1871 he became interested in the progress of the Home for Infirm and Indigent Hebrews, and was made

Honorary Counsel, his wife, Mrs. P. J. Joachimsen, being at the time President. He organized the Hebrew Sheltering Guardian Society for Children, in 1879, ^^^^ ^^^ since remained Chairman of the Advisory Board. Mr. Joachimsen is a member of the Congregation Shcarith-Israel, the I. O. B. B. and the Masonic Order, and has contributed frequently to the " New York Staats Zeitung," " Albany Law Journal," " Jewish Messenger," and other publications.

Abner Kalisch was born in Cleveland, Ohio, September 2^ 1853, ^^^^ 3.t an early age jemoved to Newark, N. J., where he read law and attended lectures at the Columbia College Law School, New York. In 1875 he was admitted to the Bar, and soon after began to practice with considerable success, especially in cases of a criminal nature, in Avhich he was associated with his brother, Samuel Kalisch.

Leonard Kalisch was born in Cleveland, Ohio, April 12, 1849, and received his academic education in the public

THE HEBREWS IN AMERICA. 225

schools of New York City. In 1877 he was graduated L.L.B. from Columbia College Law School, and in the same year was admitted as an Attorney-at-Law. On receiving his license, Mr. Kalisch entered upon the practice of his profession in Newark, N, J., where he has since resided.

Samuel Kalisch was born in Cleveland, Ohio, April 11, 1851, and received a classical education under the tuition of his father the eminent Rabbi, and in the schools of Cleveland and Lawrence, Mass. Subsequently he was graduated from Columbia College Law School and was admitted to the Bar of New Jersey, where his parents had meanwhile settled. His successful and ingenious defense of several criminals charged with murder, in 1876 and 1878, placed him in the front rank of criminal lawyers in that State. In many important civil causes he also received a brilliant reputation. In 1875 Mr. Kalisch was Corporation Attorney for the City of Newark.

Ephraim Keyser, the sculptor, was born in Baltimore in 1850. He studied in the Royal Art Academy of Munich, under Professor Widmann, for four years, and at the Royal Art Academy of Berlin, under Professor Albert Wolff, where he carried off a prize for a life-size figure of " Psyche," which entitled him to a year's study at Rome at the expense of the Government. " The Toying Page," another of his productions, is the property of a Baltimore connoisseur. His crowning work is a statue of DeKalb in the State House at Annapolis, Md.

Edward Lauterbach was born in the City of New York August 12, 1844. He received a common school education, and then entered the New York Academy, where he graduated in 1864. He first studied law with Townsend, Dyett & Morrison, and then practiced with Henry Morrison

226 THE HEBREWS IN AMERICA.

of that firm, and Siegmund Spingarn. On the death of Mr. Spingarn, he associated with Messrs. Wilham Cohen and Louis Adler, under the firm name of Lauterbach & Spingarn, and in the spring of 1887 ^"^^ associated with George Hoadley, ex-Governor of Ohio, and Edgar M. Johnson. During the past two years Mr. Lauterbach has engineered some of the most intricate problems, many of them involving millions of dollars. His familiarity with the law, combined with a high order of diplomacy, renders him at all times a formidable antagonist at the Bar. In earnestness, courtesy, thoroughness and remarkable tact in harmonizing conflicting interests, Mr. Lauterbach has attained high rank. He is Vice-President and Counsel of the Pacific Mail Steamship Company, President and Counsel of the Consolidated Telegraph and Electrical Subway Company, Director and Counsel of the Third Avenue Railway Company, Director of the Richmond and West Point Railway and Warehouse Company, Counsel for the East Tennessee and Virginia Railroad and associate railway companies, and Director and Counsel of the Union and Brooklyn Elevated Railways. Mr. Lauterbach has been for years an active member of most of the New York Hebrew charitable and benevolent associations, and has served as Vice-President of the Society for Ethical Culture, Director of the Home for Aged and Infirm, Benevolent and Orphan Asylum, Technical Institute, Emigrant Aid Society, and many other organizations.

Henry M. Leipziger, of New York, was born in England in 1854, and graduated from the College of the City of New York when eighteen years old. He has given much attention to educational matters, and is now, and has been

THE HEBREWS IN AMERICA. 22;

since its organization, Director of the Hebrew Technical Institute of New York, the remarkable success of which is largely due to his management. Mr. Leipziger taught for seven years in the public schools of New York City, and resigned in 1888, since which time he has devoted special attention to the study of educational problems. He is a man of high attainments, and has delivered lectures on the

philosophy and science of teaching, as well as on religious topics, with marked success, having been for many years connected with the Temple Eniamt-El religious school.

Joseph C. Levi, who is counsel for numerous corporations and estates, is one of the leading real estate, conveyancing and probate lawyers in New York. He was born in Cincinnati, in 1839, in a house owned by Salmon P. Chase, but has resided in New York since he was five years of age. He graduated from the Grammar School of Columbia College, studied law in the office of Joshua M. Van Cott, and was admitted to the Bar in 1860. He is one of the best known and most respected members of the New York Bar.

Alexander Blumenstiel graduated from New York College in 1863, received the degree of Master of Arts in 1866, studied law in Columbia College and commenced practicing the same year. Prior to his admission to the Bar he was engaged as reporter on various daily papers and was for a time Associate Editor of the "Jewish Record," and New York correspondent of the "San Francisco Hebrew." His practice has been confined almost exclusively to bankruptcy cases, and he is the author of "Blumenstiel on Bankruptcy," which was issued about the time of the repeal of the bankrupt law and had a large sale.

Jesse W. Lilienthal, son of the late Rabbi Lilienthal,

228 THE HEBREWS IN AMERICA,

of Cincinnati, is one of the most promising among the younger members of the New York Bar. He graduated at the Cincinnati College, and entered upon a course of law at Harvard College, but just before graduating, and after having been chosen the orator of his class, his health failed him, and he devoted upwards of two years to travel in all parts of the world. Upon his return home. Harvard College took the extraordinary course of conferring on him its degree of Bachelor of Laws, without examination, justifying its act because of the conspicuous record made by Mr. Lilienthal while in attendance at College. Mr. Lilienthal is, in point of service, the senior member of the Committee on the Amendment of the Law of the New York Bar Association. He is also one of the standing contributors to the "Harvard Law Review," one of the leading law journals of the country. He possesses his father's gift of oratory, and is constantly sought after for public addresses. In his practice, which is large and lucrative, he occupies himself more particularly with questions arising under the law of corporations.

Samuel Lilienthal, M. D., was born in Munich, Bavaria, in

18x6, and graduated in the University of that city. He is a brother of the late Rabbi Lilienthal, of Cincinnati. He came to this country when twenty-seven years of age, settling in Lancaster, Penn., whence he removed to Haverstraw, N. Y., and finally took up his abode in the city of New York, where he resided from 1856 to 1887. He is the author of a valuable work on therapeutics, of which three editions have been published ; a work on skin diseases, and has written a treatise on nervous diseases. In the Hahnemann College of the city of New York he was Professor of Nervous Diseases and Demonstrator at Clinics, and occupied a similar office in the

THE HEBREWS IN AMERICA. 229

New York Woman's Medical College. He is now engaged in like duties in San Francisco, where he settled in 1887.

Louis Marshall, of Syracuse, one of the most distinguished lawyers in the Empire State, was born at Syracuse, N. Y., December 14, 1856. He graduated from the High School of that city in June, 1874. He studied law at the Columbia College Law School in New York City, and was admitted to practice at Syracuse in January, 1876, and at once entered the firm of Ruger, Jenney, Brooks & French, the head of which is at the present time (1888) Chief Judge of the Court of Appeals of the State of New York. Mr. Marshall was associated with this eminent jurist until his elevation to the bench, and since that time has been a member of the firm of Jenney, Brooks, Marshall & Ruger, the leading firm in Central New York. Scarcely an important case arises in that section in which Mr. Marshall is not called in as counsel. He gives more attention to the purely legal aspects of the cases in which he is engaged, although he also takes part in jury cases and in the trial of equity cases. During the past five years he has argued more cases at General Term and in the Court of Appeals than any lawyer of his age in the State of New York, and a greater number than any lawyer in Central New York.

Constant Mayer is a native of Besancon, France, and was born in 1831. He studied in l'Ecole des Beaux-Arts in Paris, and also under Leon Cogniet. He has resided in New York since 1857. His specialty is life-size genre pictures. His better known works are " Consolation," " Recognition," "Good Works," "Love's Melancholy," "Maud Miiller," " Street Melodies," " Dream of Love," " Song of a Shirt," " The Oracle of a Field." Among his portraits are those of

Madame de Lizardi, Lady of Honor to the Empress Carlotta ; Gen. Grant and Gen. Sheridan. In 1869 Mr. Mayer was created by the Emperor Napoleon III. a Chevalier of the Legion of Honor.

Marcus R. Mayer, for some years prominent in the theatrical business, introduced Julia Dean Hayne, and piloted Charles Kean, Ellen Tree, Lawrence Barrett, Rose Eytinge, Fanny Davenport, Sarah Bernhardt, Edwin Booth, Christine Nilsson, Mrs. Langtry, Henry Irving, Ellen Terry and Mary Anderson throughout the United States. Mr. Mayer was born at New Orleans in 1843, and was educated at Fordham, (N. Y.) College. He was a member of the California State Senate in 1869, is a practical printer, and has been identified with journalism. He has been in the theatrical business since 1862.

The Rev. Dr. Sabato Morals was born in Leghorn, Tuscany, Italy, April 13, 1823. He studied Hebrew lore and theology under various eminent preceptors, including Abraham Baruch Piperno, chief Rabbi of Leghorn. After teaching in Leghorn he went to London in 1846 as master of Hebrew in the Orphans' School of the Portuguese congregation in Bevis Marks. During a five years' residence in London he became intimate with many leaders of the community, among them Sir Moses Montefiore. In 1851 he sailed for this country, and in March of that year was chosen Minister of the Congregation Mickve-Israel of Philadelphia, which position he still occupies. He at once identified himself with Hebrew affairs, writing for numerous secular and Hebrew publications upon a variety of topics. He early became known as a leader of the orthodox wing of Judaism. He has preached to congregations in various cities and has addressed many

THE HEBREWS IN AMERICA. 23 1

public meetings. Dr. Morais has been a member of most of the leading Hebrew organizations in this country. He espoused the cause of Anti-Slavery, and during the Civil War was elected an honorary member of the Union League of Philadelphia. On June 8, 1887, he received the honorary degree of LL.D. from the University of Pennsylvania, being the first Hebrew thus honored by that institution. He has been somewhat connected with the politics of his native land, and enjoyed the friendship of the patriot, Joseph Mazzini, from whom he received a number of autograph letters. Dr. Morais was Professor of the Bible and Biblical Literature in the Maimonides College, of Philadelphia. In these branches he is regarded as second to none in America, and he speaks with ease five languages and understands in all seven. He was active in founding the Jewish Theological Seminary

in New York. Dr. Morais is President of the Faculty of that institution, and of the Advisory Board of Ministers. His correspondents include the leading men in Hebrew circles throughout the world. Among his numerous works are "ItaHan-Hebrew Literature," "The Ritual Question," "The Falashas," translations of several works by Maimonides and Samuel David Luzzatto, articles and lectures on many great Hebrew scholars, on the Bible, Post-Biblical history, on the Talmud, on the Jewish religion, on Mazzini, Abraham Lincoln, Victor Emanuel, Montefiore, and many others. A lecture on the Book of Esther was delivered by him in London. He has also revised a number of Hebrew works. He has always opposed the permanent publication of his writings, some of which have been electrotyped and stereotyped.

Henry Samuel Morais, son of the Rev. Dr. Sabato Morais,

232 THE HEBREWS IN AMERICA.

is a native of Philadelphia, and was born May 13, 1860. Receiving a regular school education, he graduated from the senior class of a Philadelphia Grammar School, and then read law, which he soon abandoned, in order to follow a literary career. For some years he has contributed articles on various subjects to secular and Hebrew papers, including current matters in Judaism, Jewish literary topics, and general questions, biographical sketches of Hebrew celebrities, on music, the drama, etc. In 1880 he published a book containing biographical sketches of 100 personages, men and women, distinguished in various lines, calling it "Eminent Israelites of the Nineteenth Century." He has also issued a review, entitled "The Daggatouns; a tribe of Jewish origin in the Desert of Sahara," discovered by Rabbi Mordecai Aby Serour, whose pamphlet on the subject written in Hebrew was translated into French by M. Isidore Loeb, of Paris. Mr. Morais has contributed frequently to most of the Jewish papers in this country, and has also written for the "Philadelphia Press" and "Philadelphia Times." He made the first move towards establishing the "Jewish Exponent," of Philadelphia, of which he is now one of the editors, his associates being Messrs. Charles Hoffman and Melvin G. Winstock, young lawyers of well-known ability.

J. S. Moore, the apostle of Free Trade, was born in Germany in 1822. He received a common school education, and came to this country when quite young, settling in Mississippi where he opened a store. In 1849 ^^ went to San Francisco, and was there associated with the firm of Moore, Phillips & Co., merchants in the China trade, in whose interest he established houses at the Cape of Good

Hope and Sydney. Returning to the United States in 1865, he

THE HEBREWS IN AMERICA. 233

formed the acquaintance of Hugh McCullough, Secretary of the Treasury, who found Mr. Moore invaluable in the investigation of economic questions. Mr. Moore was then made Assistant Special Commissioner of the Revenue under David A. Wells, and the same time there appeared in the "New York World," a series of letters in denunciation of the protective policy signed, "Parsee Merchant." Since that time Mr. Moore's contributions on the tariff question have been numerous and find wide circulation both in the United States and Europe.

Godfrey Morse, of Boston, has attained eminence as a lawyer and as the incumbent of numerous important public offices. He was born at Wachenheim, May 19, 1846, and reached Boston when eight years of age. He graduated from the public schools, High School and Latin School, and finally from Harvard College in 1870, receiving the degrees of A.L.B. and A.B. At Harvard he was for two years editor of the college journal, "The Advocate." Having graduated at the Law School in 1872, he was admitted to the Bar, having meanwhile served as a teacher of the Boston Evening High School. In 1882-83 he was elected a member of the Boston Common Council, serving as President of that body for some months during his second term. He was also counsel for the United States in the Court of Commissioners of the Alabama Claims.

Adolph Moses enjoys the respect and confidence of the Bench and Bar of Chicago, where he has been since 1869, a shining light in the legal fraternity. He was born at Speyer, in the Palatinate, on February 25, 1837, and graduated at the Gymnasium, in his native city. When sixteen years old he came to the United States, settling at New

234 THE HEBREWS IN AMERICA.

Orleans, where he attended the Law Institute and graduated. He served in the Confederate Army, rose to the rank of Captain, and was made prisoner, and being paroled, took up his residence at Quincy, Ill., whence, after a few years, he settled in Chicago. He has been a most valuable member of the Board of Directors of the Public Library and enjoys a lucrative legal practice.

Henry Mosler, an artist of world-wide renown, was born at Cincinnati in 1840. After pursuing his studies in Europe

under the best masters, he made rapid progress as a painter, and in 1883 he exhibited at the Paris Salon a picture known as " The Prodigal's Return." It portrayed a son kneeling at the death-bed of his mother, the priest in attendance at religious duties and two lighted candles at the foot of the bed. The work, which was much admired, was purchased by the French Government and placed in the Luxembourg Gallery, whence it was sent to Germany for exhibition. It was afterward returned to the Luxembourg Gallery. Mr. Mosler now resides in Paris, where he is engaged on three pictures depicting Indian life, on an order for W. Warner, of Rochester, New York, for which he is to receive the sum of \$75,000. In order to thoroughly master the characteristics of the Red man for the proper execution of these works, M. Mosler has visited various Indian tribes in America under Government protection.

Nathan Myers, of the well-known law firm of Stern & Myers, of New York, is a native of St. Louis, where he was born August 4, 1848. He was educated in the St. Louis High School, and studied law in the office of Glover Shepley of that city, and was admitted to the Bar in 1868. In St. Louis Mr. Myers established a large practice, which he

THE HEBREWS IN AMERICA. 235

enjoyed up to 1881, when he removed to New York and associated with Simon H. Stern, under the firm name of Stern & Myers.

Benjamin Franklin Peixotto was born in the city of New York, November 13, 1834. He is a son of the late Dr. Daniel L. M. Peixotto, an eminent physician. His parents removed to Ohio in 1836, but returned to New York in 1841, where Benjamin received his earliest education. In his thirteenth year, shortly after his father's death, he settled at Cleveland. Here, though engaged in commercial business, he completed his education in the classics and the modern languages under the tutorship of Prof. Karl Ruger, who fitted him for a collegiate course, but circumstances prevented his realizing this wish. Mr. Peixotto was an early favorite of Stephen A. Douglas, under whom he studied for a short time, and for whom he showed a sincere attachment, which continued uninterrupted until the death of that eminent statesman in 1861. He early engaged in politics, and became an associate with the late Joseph W. Gray in editing the " Cleveland Plaindealer," advocating with great force and ability Mr. Douglas' election to the Presidency. Conspicuous in literary circles, he associated with many distinguished scholars. Three of his associates on the " Plaindealer " who afterward became eminent were Charles F. Brown (Artemas

Ward), William E. McLaren (now Bishop of Illinois), and John B. Bouton (now of the "New York Journal of Commerce"). From youth, affairs pertaining to co-religionists excited Mr. Peixotto's warmest interest. His voice often resounded in societies and in the Hebrew lodges. As a member of the Independent Order of B'nai-Berith (Sons of the Covenant), he did much to elevate the standing of

236 THE HEBREWS IN AMERICA.

American Hebrews, and in the year 1863 he was chosen Grand Saor or Grand Master of the Order in the United States. Under his energetic administration the Order was raised in membership from 4,000 to 12,000, about one-half of its present number. The idea of establishing an Orphan Asylum at Cleveland was first conceived by Mr. Peixotto, and his influence secured the passage of a bill which led to its foundation. Mr. Peixotto went back to his native city in 1866, but sailed for California in 1867, and took up his residence in San Francisco, where he obtained a lucrative practice as a lawyer. This profession, while it demanded considerable of his time, did not check his zealous labors in behalf of his co-religionists. Thus, in June, 1870, when the news of the frightful massacres of Hebrews in Roumania, followed by dire persecutions, was cabled across the Atlantic, Mr. Peixotto, just in the prime of life and in the enjoyment of ease, stood up a champion and offered his services in behalf of the cause of civilization and humanity. He was nominated as Consul-General by President Grant, and unanimously confirmed by the Senate. Arriving at the Court of Prince Charles of Roumania, he succeeded at once in arresting the tide of persecution, and by his diplomatic skill and enlightened conduct created more humane sentiments in behalf of the unfortunate Hebrews. He remained nearly six years at Bucharest, and during the whole of this time but one serious outbreak, the riots of Ismail and Bessarabia, occurred, every other attempt at outrage being throttled by his sleepless vigilance. His despatches to our Government reciting the terrible scenes of Ismail and Cahul led to Secretary Fish's addressing letters to our Ministers at the Courts of St. James, Paris, St. Petersburg, Berlin, Vienna,

THE HEBREWS IN AMERICA. 237

Austria, Italy and Turkey, instructing them to use their diplomatic and moral power to put a stop to these brutal occurrences which had become a scandal to civilization, and to the writing of the famous dispatches of our envoys, Messrs. Bancroft, Schenck, Washburne, Jay, Boker, Marsh, Maynard, etc. Mr. Peixotto's correspondence also evoked the great

meeting at the Mansion House, London, presided over by the Lord Mayor and having amongst its Vice-Presidents, Cardinal Manning, the Earl of Shaftesbury, the Bishop of Gloucester, while some forty members of Parliament participated. The assembly unanimously adopted the resolution offered by Lord Shaftesbury : " That this meeting protests against the outrages committed on the Hebrews of Roumania, as a disgrace to modern civilization, and deeply sympathizes with the unhappy sufferers." Following this the subject of the treatment of the Hebrews in Roumania was made the subject of discussion in the British, French, German, Austrian and Italian parliaments, and instructions were sent by these governments to their respective representatives in Roumania to co-operate with Mr. Peixotto in all measures calculated to put an end to the infamous riots. In addition to his diplomatic offices, Mr. Peixotto effected a vast amount of good for the down-trodden, improving their moral condition by the formation of schools and associations of various natures, notably the Society of " Zion," which he founded in 1872, with objects similar to the Enai-Berith in this country. During his residence in Europe he was actively engaged in correspondence with the leading philanthropists and statesmen, and enjoyed particularly the personal confidence of Adolph Cremieux, Sir Francis Goldsmid, Baron Lionel de Rothschild, Ritter Joseph von Wertheimer and Berthold

238 THE HEBREWS IN AMERICA.

Auerbach. Through his instrumentality in a large measure the celebrated Conference of Brussels, of which he was a member, was called together, presided over by the great French statesman and jurist, Cremieux, and it was to his untiring correspondence and efforts that the Berlin Congress, in 1878, enacted the clause making it a condition of Roumania's becoming a sovereign kingdom that the civil and political rights of the Hebrews of that country should be recognized. Mr. Peixotto returned to the United States in 1876. He was cordially received everywhere. The services he had rendered formed the topic of general conversation. Mr. Peixotto was requested to lecture in different parts of the Union. He addressed large assemblages, and exerted himself to promote the educational scheme started in the West. To further the design of the Union of American Hebrew Congregations, he made appeals wherever he set foot, and soon \$12,000 were subscribed, mainly through his individual efforts toward the establishment of the American Hebrew College at Cincinnati, now a flourishing institution. Mr. Peixotto took part in the Presidential campaign of 1876, and with Carl Schurz, Garfield and Blaine, stumped Ohio, ardently supporting Mr. Hayes. In 1877 he was tendered the appointment of Consul-General, at St. Petersburg, Russia

which he declined. President Hayes subsequently nominated him as Consul at Lyons, and the Senate confirmed the appointment. This position he accepted and held under the successive administrations of Presidents Hayes, Garfield and Arthur. At Lyons, the second city of France, he displayed a degree of fidelity and intelligence rarely found in the consular service. Here Mr. Peixotto attracted wide attention in the diplomatic and commercial world by his reports to the State

THE HEBREWS IN AMERICA. 239

Department, which included investigations into the subjects of capital and labor, production of wine in France, telegraphic service, the fisheries, the coal and iron yield, the silk industries of France and Europe, and the wheat and tobacco crop. The excellence of these reports, both from a commercial and economical standpoint, was conceded by foreign governments as well as our own, and they rank as the most valuable of their kind in the national archives. In December, 1885, he returned to New York and resumed the practice of law. In July, 1886, he founded the "Menorah Monthly," which, in the short space of less than two years, by its high literary character, has risen to the first place among the magazines of the country, and to whose pages he has succeeded in drawing contributions from the most eminent scholars of America and Europe. Since his return to his native city, Mr. Peixotto has also renewed his interest in literary, social and communal work. He is a Trustee of the Hebrew Technical Institute, of the New York Sanitary Aid Society, one of the founders of the Ohio Society, and an active member of several other prominent literary and benevolent organizations. Mr. Peixotto is justly regarded as a representative American Hebrew, his marked intellectual and moral force of character having made him a leader in most matters pertaining to the welfare of his co-religionists, both at home and abroad.

George D. Madura Peixotto, eldest son of B. F. Peixotto, was born February 1, 1859, in Cleveland, Ohio. His earliest youth was passed in America, but subsequently, when his father was appointed by President Grant to the Roumanian Mission, the boy was placed at school in Dresden. It was there he entered the Royal Academy of Fine Arts, from

240 THE HEBREWS IN AMERICA.

whence he graduated in 1877, receiving for his picture of '* St Mary, the Egyptian," the silver medal of the Academy. His teachers at that time were the celebrated Belgian painter Ferdinand Pawels and Professor Leon Pohle of the Weimar

school. Before leaving Dresden Mr. Peixotto painted the portrait of Prof. Julius Hiibner, the Director of the Dresden gallery, where the picture now hangs. In 1878 Mr. Peixotto removed to Paris and began to study under the most celebrated French painters, but preferred not to enter in any particular studio. He inclined to the severe teachings of Carolus Duran, Bonnat and Munckacsy, whose pupil he considered himself, and he frequented the studio of Meissonier. About this time Peixotto painted the picture of "Cleopatra," and also went to England to paint portraits of Cardinal Manning, Sir Moses Montefiore and the Countess d'Avigdor. The picture of Cardinal Manning elicited universal praise from the press and from artists, and was among the many works Mr. Peixotto sent from time to time to the Salon, where it received a place of honor. Whilst in France Mr. Peixotto painted portraits of a number of Americans and Europeans. Among the former were Father Sylvester Malone, of Brooklyn, and Dr. A. P. Putnam, of Concord. The portrait of Professor Yeatman, editor of "Galignani," painted in 1885, was considered one of the best examples of American art at the Salon of 1886. Sir Moses Montefiore's portrait was on exhibition at the artist's studio in 1885, and in 1886 was sent to New York and Washington. Mr. Corcoran purchased this marvelously executed work for the Corcoran Gallery and presented it as his last art gift to the collection. Mr. Peixotto returned to his native city, Cleveland, in 1886, and there painted portraits of Bishop Gilmour

THE HEBREWS IN AMERICA. 241

and several other people of note ; he was then called to St. Louis, Mo., to execute a portrait of Dr. Eliot, the eminent Chancellor of the Washington University. This picture was pronounced the work of a master artist, the hands being no less remarkable for life-like character than the face. This is a feature in all Peixotto's portraits, as also his treatment of drapery, the harsh outlines peculiar to modern masculine costume being painted with unusual freedom and grace. The coloring is pure and clear, painted in a low harmonious key, and the handling is masterly. Mr. Peixotto's latest production, a portrait of Hon. Morrison R. Waite, Chief Justice of the United States, is accorded the highest encomiums by the press as well as by artists. Paul Rajon, the renowned French etcher, is about to make an etching of this portrait. Of the two portraits of Cardinal Manning an eminent British critic says : " One of them, a half length, represents the Cardinal in full pontifical vestments. The crozier is in his left hand, in his right he holds a copy of Thomas A. Kempis' 'Imitation of Christ,' while his archiepiscopal mitre stands on a table beside him. Mr. Peixotto has caught the noble and dignified expression of his Eminence in his

most serious mood, and has produced a picture of rare and marvelous strength both in tone, coloring and character. The portrait is to be presented to St. Thomas' Seminary, at Hammersmith, a magnificent institution, which it is the pride of the Cardinal's life to have established. The second portrait is considered the better, bringing out the majestic and noble features of the great Cardinal in their happiest moral and intellectual expression. It is a powerful painting and deserves to rank among the grand old masters."

Morris Phillips, editor of the "Home Journal," of New

242 . THE HEBREWS IN AMERICA.

York, began life as a lawyer in the firm of Brown, Hall & Vanderpoel. Mr. Phillips began early to write, and the talent he displayed attracted the attention of G. P. Morris. At the age of nineteen young Phillips was acting as sub-editor of the " Home Journal," and had secured the warm attachment of its chief. Aspiring to still higher rank in the profession, he soon after embarked his whole means in the old " Knickerbocker Magazine," which, however, he abandoned after a year's trial, and returned to the " Home Journal," where he resumed his duties as acting editor which he held until the death of Mr. Morris. When N. P. Willis' name first appeared upon the imprint of the " Home Journal," the youthful editor and the old but graceful prose writer and poet soon clashed in their views respecting the proper conduct of the journal, but Mr. Phillips' views prevailed. At the death of Mr. Willis, the remaining half-interest in the paper was purchased by Mr. Phillips, and soon afterwards the proprietorship passed into the hands of that gentleman and Mr. George Perry, who had been engaged for some years upon its columns. The general character of the " Home Journal " was considerably modified when these gentlemen secured control. Mr. Phillips is a shrewd and practical man of business, and by his ability in this, rather than by his talent as a writer, strongly developed as the last is, has arisen to his present position.

Warley Platzek, a prominent member of the Bar, was born in 1854. He was Assessor and Treasurer of Marion, S. C, in 1874 and 1875, studied law in the office of Judge Joachimsen, and attended lectures at the New York University Law School. For five successive years he served on the Examining Committee in the law department of the University, and

THE HEBREWS IN AMERICA. 243

has been engaged in the practice of the law in New York

since 1875. In the order Kcshcr Shel Barselho. has attained great prominence, having been elevated to the office of Grand President, in February, 1883, never before having served in any subordinate capacity. He was a delegate to the Constitutional Supreme Lodge of the Order which convened at Cleveland, Ohio, in March, 1883, and was chosen President of the Convention. Mr. Platzek was elected President of the Young Men's Hebrew Association during the same year, and has been frequently heard from the platform on such themes as " The Press," " Longfellow," " The Origin and Development of the Jewish Orders," "Israel" and " Islam."

Simon W. Rosendale was born at Albany, N. Y., June 23, 1841. At an early age he was sent to the public schools thence to the Albany Academy, where he graduated with honor. When sixteen years of age he entered the office of Courtney & Cassidy, then one of the most prominent legal firms in the State. Remaining with them until the fall of 1859, ^"- Rosendale abandoned his law studies and entered the Barre (Vt.) Academy. On graduating, in 1861, he entered the law office of Solomon F. Higgins and was soon after admitted to the Bar. In 1863 he was appointed Assistant District Attorney of Albany, and in 1868 was elected Recorder of the city by an unprecedented majority, and for four years acquitted himself of his judicial duties with impartiality and ability. He was subsequently appointed legal adviser of the city government, but owing to his growing law practice resigned the office in 1882, and formed a partnership with Mr. Peckham, the surviving partner of the famous firm of Peckham & Tremaine, which continued until 1884, Mr.

244 THE HEBREWS IN AMERICA.

Peckham having meanwhile been elected Justice of the Supreme Court. Mr. Rosendale then united his fortunes with Mr. Albert Hessberg, and the firm is now known as Rosendale & Hessberg. In April, 1884, ^"- Rosendale was appointed Corporation Counsel. Mr. Rosendale is a Director of the National Commercial Bank and Albany Railway-Company, a Trustee of the National Savings Bank, and one of the Governors of the Albany Hospital. He has been also prominently identified for years with Hebrew charitable and fraternal organizations. He was for ten years President of the Court of Appeals of the Order B'nai-Berith, and temporary presiding officer at its septennial general meeting in New York, in 1885. He has been a Trustee of the Congregation Anshe-Emeth for years, is a representative of the Albany Congregation, and a member of the Executive Board of the Union of Hebrew Congregations, and presided at the triennial meeting of the Union held in Chicago in 1882.

He has been President of the Jewish Home Society since its organization.

Julius Rosenthal, a leading member of the Chicago Bar, is a native of Germany, and was born about 1850. He came to the United States when a child, entered the public schools at Chicago, and after studying law and being admitted to the Bar was appointed Public Administrator, which office he occupied for several years. He subsequently became a partner of A. M. Penze, a prominent Chicago lawyer. Mr. Rosenthal ranks high as a lawyer, a citizen and a man of erudition. His law practice, which is lucrative, is specially devoted to real estate, wills and probate matters.

Lewis Rosenthal was born at Baltimore, September 10, 1856. He was educated at Columbia Grammar School, New

THE HEBREWS IN AMERICA. 245

York, and at Dartmouth College, N. H., where he graduated in 1877. He then removed to Paris where he was for four years a member of "The Parisian Staff," being at the same time engaged as tutor to a son of Hon. Thomas F. Noyes, United States Minister to France. In 1882 he published "America and France; the influence of the United States in France in the Eighteenth Century." Subsequently he was a special contributor to various New York daily newspapers. Among his magazine articles are : "Poe in Paris," "Rousseau in Philadelphia," and "Bret Harte in Germany." He also wrote for the "North American Review" an article on "Our Services to the French Republic," and for "The Theatre," a series of sketches on the Dramatic Critics of New York and the European capitals.

Toby Rosenthal was born in Hessen, Germany, and came to this country in his infancy, settling in San Francisco, where he studied in the public schools, and at the same time received instruction from a Spanish painter. At the age of seventeen he was sent to Munich, entering the Royal Academy, where he remained two years. At the end of this time he spent three years as a pupil under Professor Raupp. Resuming his studies at the Royal Academy, he spent seven years more at that institution, where he was further instructed by Piloty. While here he painted "Morning Prayers in the Family of Bach," which is now in the Leipsic Museum. His "Elaine," which was on exhibition at Philadelphia in 1876, is an illustration of Tennyson's lines : "and the dead steered by the dumb went upward with the flood." "Love's Last Offering" and the head of Mrs. Greatorex are among his other works.

Adolph L. Sanger is a native of Baton Rouge La., and

246 THE HEBREWS IN AMERICA.

was born October 8, 1842. At the age of eight years he came to New York, attended a private school and the Free Academy, now College of the City of New York, where he graduated with honors, and next entered Columbia College Law School, graduating in 1864. He had meanwhile studied law with Benedict & Boardman, at that time the recognized leading commercial lawyers in the city. In 1865 he established himself in practice in the office of Myer S. Isaacs, associating with that gentleman soon thereafter, and remaining with him up to the present day. During these thirteen years he has been engaged in general practice and as counsel for numerous corporations, and has been very successful in many important litigations. In politics Mr. Sanger is a Democrat. In 1870 he was appointed by Governor Hoffman one of the Commissioners of the United States Deposit Fund. In 1881 he was an unsuccessful candidate for Judge of the Marine Court. In 1885 Mr. Sanger was elected President of the Board of Aldermen of the city of New York, his plurality being about 25,000 votes. While occupying this honorable office, the first created under a new law providing for the election of its incumbent by a popular vote, it was his duty to receive the officers of the French frigate bringing to this country Bartholdi's "Statue of Liberty." In the same year he delivered an address on the unveiling of the statue of "The Pilgrim" in the New York Central Park, and performed a similar duty in accepting on behalf of the city of New York, the statue of the distinguished merchant, William E. Dodge. Mr. Sanger was a Presidential Elector of the State of New York in 1880 and 1884. In the Order of I. O. B. B. he held the office of President of District No. I for two years, and has been for some years one of the

THE HEBREWS IN AMERICA. 247

Judges of the Court of Appeals of that Order. In 1876, as Chairman of the Centennial Committee of the Order, he delivered an address at the unveiling of Ezekiel's statue of "Religious Liberty," at Philadelphia. Mr. Sanger has shown much persistency in his efforts for the establishment of a Public Library in the city of New York, and a few years since he originated and had introduced in the Legislature a bill incorporating such an institution. Mr. Sanger has been President of the Board of Delegates of American Israelites, and has been for several years Vice-President of the Union of American Hebrew Congregations.

Count L. B. Schwabe, of Boston, was born in Hamburg, Germany, and in 1833 arrived in the United States. He was in former years extensively engaged in the importation and sale of oil paintings, and retired from business during the Civil War, after donating to the Art Museum at Washington, D. C, a large collection of his oil paintings. Since then he has devoted his time almost wholly to charitable work, especially the amelioration of his co-religionists.

De Witt J. Seligman has been Commissioner of Education of the city of New York since 1884, by appointment of Mayor Edson, and re-appointed by Mayor Hewitt in 1887. He was born March 22, 1853. He was associated for some years in business with his father, James Seligman, the banker. After his marriage he attended a three years' course at Columbia College, where he studied law and Political Economy, his ambitious endeavors being rewarded by gaining the degrees of Ph. B. and L.L. B. In 1887 he founded the "Epoch," a prominent New York weekly journal. He is devoting much attention to the subject of manual training

248 THE HEBREWS IN AMERICA.

and is interested in its introduction into the public schools of New York.

Edwin R. A. Seligman, was born in New York, April 25th, 1861, and is a son of the late Joseph Seligman. He was educated at Columbia Grammar School, and entered Columbia College at the age of fourteen, graduating second in his class in 1879. He studied Political Science for three years in Berlin, Heidelberg, Geneva, Rome and Paris, taking the degree of Doctor of Philosophy. Returning to the United States he graduated from Columbia College Law School and School of Political Science in 1884. In 1885 he received the appointment of Professor of Political Science. Mr. Seligman is one of the founders and editors of the "Political Science Quarterly," and is Treasurer of the American Economics Association. He has published works on the "English Guilds," "Christian Socialism," the "Railroad Problem," and "Taxation and Finance," the latter forming one of the nine volumes in the series of Systematic Political Science.

Adolphus S. Solomons was born in New York, and was educated in the University of the State of New York. He began life as a store boy, and in 1859 he went to Washington and formed the partnership of Phillip & Solomons, and conducted for nearly twenty-five years one of the largest book publishing and stationery establishments in the country. Though closely occupied in his business, Mr. Solomons

found time in Washington to organize numerous charitable institutions, appearing frequently at the same time as a contributor to various newspapers under the nom de plume of "Semi-Occasional," the topics generally relating to the interests of Judaism. When the District of Columbia was given a Territorial form of Government, President Grant tendered

THE HEBREWS IN AMERICA. 249

Mr. Solomons the office of Governor which he declined. He subsequently was elected to the Legislature of the District. On the accession of President Garfield to office, he was offered the Collectorship of Georgetown, D. C, which he also declined. President Arthur appointed him a representative at the Congress of the Association of the Red Cross at Geneva in 1884, where he was chosen as one of the five Vice-Presidents, and at the present time he is Vice-President of the Association of the United States. He has been one of the most prominent and active members of various charitable organizations in the National Capital, and was for fifteen years a resident member of the Jewish Board of Delegates. Mr. Solomons is now President of the New York Council of the Alliance Israelite Universelle, and he was also a founder of the Sanitary Aid Society of New York. At the Sir Moses Montefiore centennial birthday celebration in New York, 1884, Mr. Solomons suggested that the great event be permanently recorded by founding a Home for Incurables and was one of the Executive Council to undertake the enterprise.

Simon H. Stern, of the firm of Stern & Myers, who are attorneys for some of the largest corporations in the city of New York, was born in Richmond, Va., October 13, 1847, and has resided in New York since early childhood. He was educated in the public schools of the latter city and in the well-known New York educational establishment of Dr. Quackenboss, studied law in Columbia College Law School, was admitted to the Bar in 1869, and was for twelve years engaged in practice on his own account.

Simon Sterne, the eminent lawyer, political economist and reformer, was born at Philadelphia, July 23, 1839. After a

250 THE HEBREWS IN AMERICA.

course of study in the public schools, and under private tutors, he began the study of law in the office of John H. Markland of Philadelphia, and graduated in the Law Department of the University of Pennsylvania in 1860. In the same year he was admitted to the Bar in the city of New

York. Early in his career Mr. Sterne paid special attention to the study of Political Economy and, in 1852 he was elected lecturer on that science in the Cooper Union. In 1864 he took part in organizing the American Free Trade League. The year following he became editor and proprietor of the "Social Science Review." In 1866 he visited Europe, taking letters of introduction to John Bright, John Stuart Mill and other leading statesmen, with whom his relations were especially happy. In 1866, Mr. Sterne, in connection with David Dudley Field, organized the Personal Representation Society, having for its object the representation of minorities in boards of direction and political representative bodies, and was afterward its President. In 1870 he became a member of the famous "Committee of Seventy," was chosen as its Secretary and drafted its charter. The law making election days legal holidays was suggested by Mr. Sterne. He became a conspicuous member of the Bar Association, and was private counsel to Mayor Havemeyer during his term of office. In 1879 Mr. Sterne was appointed by a Committee of the Legislature, the Chamber of Commerce and the Board of Trade and Transportation, as counsel, to investigate certain charges of abuses incident to railway management, the result of which was the drafting of a bill by Mr. Sterne for the appointment of a Board of Railroad Commissioners. Mr. Sterne was pitted, during the whole of the investigation, against the ablest lawyers that the railway interests could

THE HEBREWS IN AMERICA. 25 1

summon to their aid. In 1876 Mr. Sterne was appointed by Governor Tilden one of the Commission to devise a plan for the government of the cities of the State, giving two years work to the subject without compensation. The Adirondack bill having for its object the reclamation of the Adirondack wilderness for a park reserve for the people of the State, was drafted by Mr. Sterne. Mr. Sterne is a leading member of the Constitution Club, having for its objects opposition to monopoly and to maintain honest and just government, and, with the exception of the unpaid appointment on the Tilden City Government Commission, he has never held an office. In 1863 and 1864 he edited the "New York Commercial Advertiser." One of his principal literary efforts is a political work entitled "Constitutional History and Political Development in the United States;" another is a volume on "Representative Government and Personal Representation." He also wrote the introduction to Mongredien's "Creation of Wealth," and the articles on "Monopolies," "Government of Cities," "Legislation" and "Railways" in Lalor's "Cyclopedia of Political Science." He has frequently lectured on the subject of monopolies and corporations. In 1884 he lectured on

" Slipshod Legislation," which awakened widespread attention. In 1885 he was invited by the Committee of Commerce of the United States House of Representatives to give his views upon the necessity of interstate railway legislation, and the bill, which is now the basis of power of the Interstate Commerce Commission, is the bill prepared and drafted by Mr. Sterne. Mr. Sterne was appointed by President Cleveland to make a report on the relations of Governments of Western Europe to the railways, which report was

252 THE HEBREWS IN AMERICA.

submitted to the President in 1886 after two successive visits to Europe. He is a diligent and painstaking worker in any cause in which he becomes interested, and is indefatigable in laboring for pure government, the welfare of his fellow-citizens, and the commercial advancement of the city of his adoption,

Mayer Sulzberger, of Philadelphia, one of the most successful lawyers of that city, was born in Germany, and came to this country at an early age. Entering the office of Moses A. Dropsie, he studied law and was duly admitted to the Bar. He has now a larger clientage than any other Hebrew lawyer in Philadelphia. Mr. Sulzberger was for one year after the death of Isaac Lesser the editor of the "Occident," and for many years prior to his death was a valuable assistant to the founder of that well-known periodical. He has contributed largely to the Hebrew and secular press, and his services as lecturer have always been in demand. Mr. Sulzberger possesses a magnificent and^ rare private library, and has been connected with a number of Hebrew organizations, being now President of the Young Men's Hebrew Association of Philadelphia.

Martin E. Waldstein, a prominent manufacturing chemist and a leading contributor to scientific journals, was born in the city of New York, October 18, 1854. He was educated in private institutions in this country and in Europe. He subsequently studied in the School of Mines of Columbia College, New York, and then returned to Europe where, after a two years' course at Heidelberg University, he received the degree of Ph. D. He is a brother of Charles Waldstein, the renowned archaeologist.

Solomon Cohen Weill, was born in Charlotte, N. C., May

THE HEBREWS IN AMERICA. 253

18, 1864. He received a preliminary education at Wilming-

ton, N. C, whence he removed to Cincinnati, in order to study for the Ministry in the Hebrew Union College. After receiving the Degree of Bachelor of Hebrew Literature, he abandoned the idea of entering the Ministry, and entered Hughes' High College in the same city where he graduated, receiving the highest average ever attained by any scholar in that institution. He then entered the University of North Carolina, at Chapel Hill, receiving while there a gold medal for proficiency in Greek, and graduating with the highest honors in June, 1885. Whilst preparing himself for the study of law he was invited by the faculty of the University to fill the chair of Professor of Greek. He accepted and occupied the post for over one year to the great satisfaction of the Faculty and Board of Trustees. He was then admitted to the practice of law, by the Supreme Court of the State in February, 1886, and is now a shining light of his profession, being associated at Wilmington with Hon. Charles M. Stedman, Lieutenant-Governor of the State. Mr. Weill was elected by the General Assembly of North Carolina, as a Trustee of the State University for a term of six years ending November, 1894.

Simon Wolf, of Washington, D. C, was born at Hinzweiler, Rhein Pfalz, Bavaria, October 28, 1836, and was employed as clerk and cashier in the store of his uncles, Abraham and Elias Wolf, at Uhrichsille, Tuscarawas County, Ohio, succeeding them in the business in 1855. ^^ 1859 he sold out and commenced reading law in the office of Joseph C. Hance, at New Philadelphia, Ohio. He next took a course of lectures in the Law School at Cleveland, graduating in the winter of 1860-61, and being admitted to the

254 THE HEBREWS IN AMERICA.

Bar in Mount Vernon, Ohio. Mr. Wolf practiced in New Philadelphia until June 1862. He had been an Alternate Delegate to the Charleston-Baltimore Convention, but when the war broke out ceased to be a Democrat, and has ever since been a strict Republican. He volunteered his services in the Army, but was rejected because of imperfect sight. In June, 1862, he went to Washington. His first visit was to the great War Secretary, Edwin M. Stanton, to whom he had a letter of introduction. Mr. Wolf made known his desires to enter the Department when the Secretary observed : " If you are a man, stay out ; if you are not, I have no use for you." Mr. Wolf then joined forces with Captain A. Hart, who had resigned from the Army, and the law firm of Wolf & Hart continued until May, 1869. Mr. Wolf soon took a prominent part in all social and political matters, widened his circle of friends and became a recognized leader. He was appointed a Trustee of the Public

Schools, organized the Washington Literary and Dramatic Association, was for nine years President of the Washington Schutzen Verein, and then made Honorary President and for the tenth time elected President; was for years President of the Schillerbund, a Literary Society of high order; was Chairman of the Yellow Fever Fund, and raised, single handed, \$10,000 for relief of the Chicago fire sufferers. For his services as Honorary President of the German-American Fair, in 1870, in aid of the German wounded soldiers, he was thanked by an autographic letter from the Emperor William. Mr. Wolf is now Chairman of the Committee on Charities of the Committee of One Hundred, Chairman of the Republican National League, and is a member of the Executive Committee of Twenty-One of the Exposition to be held in

THE HEBREWS IN AMERICA, 255

Washington, 1889-92. He is an Honorary member of the Washington Saengerbund and Light Infantry, and there is scarcely a church, synagogue or charity in which, or for which, he has not spoken in Washington, and always with credit. He has also lectured in all the leading cities of the Union, and always to crowded houses. He is a bold and fearless speaker, terse and epigrammatic, eloquent and fervid. In 1869 Mr. Wolf was appointed by President Grant Recorder of Deeds for the District of Columbia, He held the office until May, 1878, when he resumed the practice of law, and in July, 1881, President Garfield appointed him Consul-General to Egypt. This was the last commission President Garfield signed. In May, 1862, Mr. Wolf retired from the office, having in the interim rendered valuable and important service, and has since that time been engaged in his profession. Mr. Wolf has been on terms of closest friendship with the leading men of the day, of both parties, including Lincoln, Stanton, Grant and Garfield. In 1867 Mr. Wolf became a member of the Order B'tiai-Berith, of which order he has ever since been one of its prominent members, and was chosen President of the Conventions held in Chicago in 1874 and Philadelphia in 1879. ^^ has also served as Judge of the Court of Appeals of the order, and has lectured in the leading lodges of the order all over the country. He was twice President of his own District, No. 5, and has been the leader of every District Convention. The Orphan Asylum at Baltimore and that now being built at Atlanta, are both the result of his efforts. In 1879 Mr. Wolf was elected President of the Executive Committee for the United States of the Order Keshet Shiel Barzel, in which capacity he secured \$10,000 for the endowment of the Montefiore Home,

at Cleveland, Ohio. He is also a prominent Mason and has at every occasion, for twenty-five years, spoken at annual meetings and banquets. Mr. Wolf was President of the Union of American Israelites in 1876, and is now a member of the Executive Committee of the Council. He never loses an opportunity to vindicate the people of his race, of whom he is proud. His characteristics may be thus summed up : - in politics, a Republican ; in nationality, an American ; in progressive religion and humane philanthropy, a Hebrew.

Frederick Wolffe, the well-known promoter of railway enterprises, is a native of Switzerland, and was born in 1832. He has been a resident of this country since 1855. While residing at Mobile, Ala., during the Civil War, he was appointed General Agent of the Confederate States for the purchase of supplies, and served as Captain of a company of volunteers. After the war he engaged in the cotton and commission business at Mobile. In 1877 he purchased the Alabama & Chattanooga Railroad for the Erlanger Syndicate, and as financial agent for the Syndicate, bought the Alabama & Chattanooga Railroad and several other railroads, and built, leased and re-organized and purchased, numerous other important lines. He has been engaged in the banking business at Montgomery, Meridian, Miss., and New York, and compromised and exchanged with the State of Alabama, several millions of Alabama State bonds, held at London and Frankfurt. In 1886, Mr. Wolffe purchased the entire loan of \$3,400,000 Georgia State bonds, at four and a half per cent, a lower rate than the State had ever before paid, and placed the same successfully.

Joseph Zeisler, M. D., of Chicago, was born at Bielitz, Austria, October 7, 1858. He studied at the University of

THE HEBREWS IN AMERICA. 257

Vienna, where he graduated with high honors in 1882, and while there served in the General Hospital. Having thoroughly familiarized himself with the various branches of his profession, he determined to devote his special attention to the study of dermatology, and after serving for one year as a volunteer in the army and attaining the rank of First Lieutenant Surgeon, he sailed for America, arriving at Chicago in 1884, where he successfully established himself in practice.

Professorships are held by Hebrews as follows : Cyrus Adler, at Johns Hopkins University, Baltimore; A. A. Ancona, University of California; Joseph B. Grabfield, Boston School of Technology ; Richard H. Gottheil, Columbia College, New

York ; Henry Fleishner, Yale College ; S. Wolf, College of the City of New York ; Abram S. Isaacs, University of the City of New York.

Dr. Louis Elsberg, a graduate of Jefferson College, Philadelphia, and at one time Resident Physician of Mount Sinai Hospital, New York, was the first to introduce the laryngoscope and achieve distinction as a specialist in throat diseases. He also ranked high as a biologist, being in constant correspondence with such men as Haeckel, Herschel, Darwin and Huxley, who recognized his skill in that department.

Adolph Sutro, of California, conceived the idea of opening up the great Comstock lode by means of a tunnel, which now bears his name. Another of his remarkable achievements was the erection, near Virginia City in 1852, of amalgamating works, which cost but \$30,000 and yielded a profit of \$10,000 a month. Charles Waldstein, son of a New York optician, is the greatest living authority on Greek art and archseology.

258 THE HEBREWS IN AMERICA.

He holds the position of Director of the FitzwiUiam Museum of the University of Cambridge, England. Leopold Eidlitz, of New York, is one of the ablest architects in the United States. Dankman Adler, of Chicago, enjoys an enviable reputation in the same profession. Alfred R. Wolff, of New York, a mechanical engineer and author of the standard work on windmills, is a recognized authority in his specialty of steam engineering. Mendes Cohen, of Baltimore, has for many years ranked as one of the most skilful civil engineers in this country. He has been connected in a professional capacity with the Baltimore and Ohio Railroad, and is now one of the Directors of the American Society of Civil Engineers, in which, by his participation in the discussion of important papers, he has frequently given evidence of his scientific and scholarly attainments. Clemens Herschel, of the Holyoke Water and Power Company, is a recognized authority on hydraulic engineering. Miss Sallie Strasburg, of Cincinnati, one of the best dentists in the West, is a graduate of a leading dental college, and has been awarded medals for essays on dental surgery and practical dentistry, out of a large class of competitors. Miss Josephine Walter, a graduate of the Woman's College of the city of New York, occupied for some time the position of Resident Physician at Mount Sinai Hospital, New York, in charge of the children's department.

Prominent among the musicians is Rafael Jossefy, an Hungarian. He has resided in the United States since

1879. ^^ ^ pupil of Tausig and Lizst, and is unrivalled as a pianist. Wilhelm Gericke, of Boston, conductor of the Boston Symphony concerts, is a native of Austria. Of such concerts he is one of the most successful conductors in

THE HEBREWS IN AMERICA. 259

America. He is a man of excellent judgment in musical matters and a close student. Leopold Lichtenberg, of Boston, ranks as one of the greatest solo violin virtuosos. He has met with much success, and is a thorough artist. He is a pupil of Wieniawski, and a New Yorker by birth. Michael Banner is about twenty-one years of age, a Californian by birth, and a first prize violin graduate of the Paris Conservatory of Music. In 1887 he met with great success in Berlin. Max Bendix, a native of Philadelphia, is first violinist and concert master of the Theodore Thomas Orchestra and a musician of remarkable qualities. S. E. Jacobsohn, of Chicago, is known as one of the most prominent violin teachers in America. Fannie Bloomfield, of Chicago, has resided in this country since childhood. She is regarded as one of the most talented pianists in the United States, and is a pupil of Leschetitzky of Vienna. She has played with marked success in all the leading cities. Louis Blumenberg, a native of Baltimore, is the leading solo violincellist in this country, and the 'cellist of the Mendelssohn Quintette Club of Boston, next to the Philharmonic of New York, the oldest musical organization in the United States. Carl Wolfsohn, of Chicago, a German by birth, has resided in that city for the past twenty years. He ranks high as a pianist, and is Conductor of the Beethoven Society of that city. He has done much for legitimate music in the West. Jacob Rosewald, formerly of Baltimore, and now of San Francisco, is Conductor of the Oratorio Society in that city. He is an accomplished violinist, and is the husband of Julia Rosewald, the soprano, who is a daughter of the celebrated Cantor Eichberg, of the Stuttgart Synagogue. Joseph Mosenthal, the well-known Organist and conductor

260 THE HEBREWS IN AMERICA.

of the Mendelssohn Glee Club of New York, ranks high as a musician. Frederick Brandeis, of New York, is an organist of note and equally well known on account of his meritorious work as a composer.

Miss Emma Lazarus, one of the leading woman writers of the age, was born in 1849, ^^^ despite the fact that death came to her just as she had reached her prime, she had gained a place and made a mark in literature far above the

achievements of many eminent lives well rounded by age. She was the daughter of Moses Lazarus, a well-known merchant of New York, where she was born in 1849, ^{^^^} <^i^d November 19, 1887. ^^ the age of seventeen she published a volume of poems, " Admetus," which created great interest in the circle of her family's friends and acquaintance, and led to flattering notice from persons eminent in fashionable society. In 1874 she produced " Alide," a prose romance founded on episodes in the early life of Goethe. Some translations from Heine that followed were even more successful in making her known. In 1882 was begun the publication of the work to which she had for some time addressed herself, upon the position, history, religion and wrongs of her people. The first book was called " Songs of the Semite," and opened with a five-act tragedy called " The Dance to Death," dealing with the stories of Jewish persecution in the Fifteenth Century. Essays that were published in the " Century" on "Russian Christianity vs. Modern Judaism " and " The Jewish Problem " were in the same direction. Her last important work was published in the " Century" in May, 1887. It was a series of poems in prose entitled, "By the Waters of Babylon." The attention it excited and the admiration accorded to it were general here and across the

THE HEBREWS IN AMERICA. 26 1

Atlantic. Said a writer at the time of her death : " Such was her modesty of mind and desire to do her work without putting forward unduly her own personality, that one has a certain delicacy in attempting to describe a most exceptional and valuable figure in American letters. It was the refined, dignified, sympathetic and sanely enthusiastic character of the woman – the personal charm and force of her lofty nature – that made her literature what it was, and what, alas ! it would have been. There was no art to which she did not respond with subtle appreciation. Music, painting, poetry, the drama – she felt keenly, intelligently, and generously the special charm of each. For moral ideas, she had the keenness of her race. And she had, too, that ' genius for friendship ' which so few fully understand. That such a nature should have formed close ties of intellectual sympathy with men of the character of Emerson in America and Browning in England, is not a matter of surprise."

Rafael J. De Cordova, for over thirty years prominent on the lecture platform in the United States, is a native of Kingston, Jamaica, and was born in December, 1824. His early life was devoted to mercantile pursuits, and he was for many years connected with Aymar & Co., one of the largest shipping houses in the city of New York, for whom he became

managing clerk a few years after reaching this country in 1850. In 1857 Mr. De Cordova was invited to deliver an address before a social organization at Yonkers, N. Y. He chose as his subject, " Money," and such was his success, that he determined to become a professional lecturer. He has travelled extensively through Europe and America, and this has given him abundant means of finding subjects in various

262 THE HEBREWS IN AMERICA.

parts of the world, for humorous description of character for which he has become famous. His repertoire is an extensive one. Among his subjects are : " Our New Clergyman," " Our First Baby," " That Dog Next Door," " The Dyspeptic Club of East Pietown," "An Omnibus Ride down Broadway," " Mrs. Fizzlebury's New Girl," etc. Mr. De Cordova's lectures are pregnant with mirth and humor, and his literary style ranks high. He is also the originator of a valuable code of signals for use by steamships and sailing vessels during fog or at night, or for prompt and immediate communication in clear weather during the day without the delay attendant on the changing of signal flags.

The greatest book and news emporium in this country, is that established by the late August Brentano, a native of Austria, who embarked in the business with ten dollars borrowed money with which he started as a paper carrier. His establishment in Union Square, New York, has been for years the rendezvous of the litterateurs of the metropolis. E. H. Chapin, Dr. Hall, Gov. Andrew, of Massachusetts ; Sir Edward Thornton, Lord Dufferin and Wilkie Collins, have been a few of the patrons, the latter describing it as " an elysium for literary people." Three nephews of the founder, August, Arthur and Simon Brentano, now conduct the business.

Benjamin E. Woolf, of Boston, dramatized " East Lynne," and " Mighty Dollar," and has written a score of farces and after-pieces, including a comic opera, entitled " Pounce and Company." Michael Angelo Woolf, an artist, is connected with several leading publications and a contributor to the National Academy.

The Aronson brothers, Rudolph, the leader and composer, and Edward, the business manager, first came into promi-

THE HEBREWS IN AMERICA. 263

nence as theatrical proprietors in New York City in 1880, when the Metropolitan Music Hall was dedicated. This building has since been known as " The Casino." The enter-

prising Aronsons made a new and more successful start in building their present theatre, first called "The New Casano." From that moment these energetic gentlemen have been among the most successful and respected purveyors of light opera in America, and their carefully selected productions, their beautiful staging of them, and the remarkable excellence of their companies, in voices and in comedians, have become known all over the world.

Daniel E. Bandmann, the actor, made his first appearance in the part of a girl, at a performance given by the Turn Verein, New York, in 1855, when seventeen years old. He acquitted himself with such credit that the manager of the Stadt Theatre contracted with him for a nine months' engagement in various characters. In 1863, having acquired a knowledge of the English language, he appeared at Niblo's Garden in "Shylock," supported by John McCullough and a powerful company. Subsequently he appeared in "Narcisse," in the principal American cities and also in London for 300 consecutive nights. While in the latter city he was visited by Henry Irving, who wished to be assigned a part in the play at a salary of £y a week. Mr. Bandmann has four times circumnavigated the world, the results of his observations being embodied in a volume entitled, "An Actor's Tour, or Seventy Thousand Miles with Shakespeare." He has recently acquired an extensive cattle ranch in Montana.

Washington Harby, a Charlestonian, and a brother of Isaac Harby, was the author of a number of plays. Among

264 THE HEBREWS IN AMERICA.

the latter, "Nick of the Woods," a drama of the Western plains, was the most popular.

H. B. Sommer, a Philadelphia merchant, has attained distinction as the author of "Our Show," "Memoirs of Prince de Monego" and "Help Wanted." He has also contributed to some of the leading papers of the country and has appeared with success as a lecturer and as director of musical and dramatic performances. Mr. Sommer has been President of the Irving Literary Association and Young Men's Hebrew Association of Philadelphia.

Maurice Grau is prominent as a theatrical manager. He is a native of Austria, and is thirty-six years old. He first introduced Salvini to an American audience in 1874. He also brought to this country Mmes. Aimee, Theo and Judic.

Dr. Ernest Krackowizer was for many years a prominent

physician in Brooklyn and New York. He took a conspicuous part in organizing the German Dispensary Society and the Bellevue Hospital Medical College, and^ was for some time attached to the Mount Sinai Hospital. His contributions to medical literature were valuable. He died at Sing Sing, N. Y., in 1875, aged fifty-three years.

Rose Eytinge was born in Philadelphia in 1835. In 1852 she took part in a performance given by an amateur company at Brooklyn. Shortly afterwards she joined a dramatic company and appeared with success in various cities, and in 1862 played at the Olympic Theatre, New York. She then became a member of Edwin Booth's company, and in 1868-69 accepted an engagement with Wallack's company, appearing as " Nancy Sykes," •" Lady Gay Spanker " and " Beatrice." She afterwards essayed the role of "Rose Michel." Miss Eytinge has been thrice married. Her first husband

THE HEBREWS IN AMERICA. 265

was David Barnes, a journalist of Albany, from whom she was divorced. She then married George H. Butler. Her third husband was Cyril Searle.

J. Newton Gotthold is one of the best known " leading men " in the theatrical world of America, He has " starred " in heavy roles with success, and his services are frequently in demand to add strength to the cast of a new play, or to support a star in difficult roles, which require unusual force and stage experience. Mr. Gotthold's method is severe and a little labored, something after the manner of the old school ; and this is of great use to him in the characters which he is sometimes called upon to assume. In addition to his efficiency in several romantic parts, and in the " legitimate," he has made several distinct successes as the polite villain of several modern plays, his firm and varied art adapting him to such characters as well as those of a more sympathetic kind. Mr. Gotthold is a Virginian by birth.

In journalism considerable progress is being made by the Hebrews who are conspicuously identified with the leading journals of the day. The " True American," published at Trenton, N. J., by members of the well-known Naar family, by whom it has been conducted for thirty-five years, is one of the leading newspapers of the country. David Naar, the first member of the family identified with its publication, was born in St. Thomas, W. I., November 6, 1800. He was educated at Manhattanville, New York, and entered mercantile business with his father and brothers, being located on Front Street, New York, where they were burned out by the great fire of 1835. He then established himself on a farm near

Elizabeth, N. J., where he attracted attention by his skill as an orator and thinker. In 1844, ^^ was elected a member of

266 THE HEBREWS IN AMERICA.

the New Jersey Constitutional Convention and aided in the adoption of those features which guaranteed religious liberty to all people within the State. The same year he attracted the attention of James Buchanan and after the election of President Polk, was appointed United States Consul to St. Thomas. In 1848 he resigned his office and returned home, when he was elected Mayor of Elizabeth. In 1851, he was Clerk of the House of Assembly, and two years afterwards removed to Trenton to take charge of the "True American." By his ability and energy he strengthened the paper and it soon became recognized as the official mouthpiece of the party and an organ of much influence throughout the State. Mr. Naar was elected State Treasurer in 1864, and retired from the control of the "True American" in 1866. He died in 1880.

For fifty years "Der Morgenstern," a German newspaper of considerable influence, was published by Moritz Loeb, at Doylestown, Penn. Mr. Loeb, who died in December, 1887, at the age of seventy-five, was a brother of Dr. Henri Loeb, formerly Chief Rabbi of Belgium, and was on terms of intimacy with Henry Clay and other prominent Americans. President Lincoln tendered him the Consulship at Stuttgart, which he declined.

Emanuel N. Carvalho was a member of the editorial staff of the "Turf, Field and Farm" for eighteen years. He was born in Charleston, S. C., in 1818, and lived in the West Indies and Baltimore before coming to New York in 1857. ^^ early showed a genius for dramatic writing, and was the author of several plays and lectures. He was attached to the "New York Herald" for a while, and he was the first dramatic critic of the "Turf, Field and

THE HEBREWS IN AMERICA. 267

Farm," For fourteen years he gave his attention to turf matters, and, in addition to writing sketches, reports and editorials, he did much in the way of study book compiling. He died in 1883.

The first German newspaper in New Orleans was established in the year 1841, by the late Joseph Cohn, a native of Hamburg, Germany, and was called "Der Deutsche Courier." It was published under this name until 1846, when it was

changed to the " Deutsche Zeitung."

Joseph and Albert Pulitzer's success in journalism is one of the marvels of the day. The reconstruction of the " New York World " by the former and the founding of the " New York Journal " by the latter has, to a certain extent, revolutionized the methods formerly employed in American journalism. The Messrs. Pulitzer, however, are not to be classed as among the chosen people, their father being a Hebrew and their mother a Christian lady of Vienna. Joseph Pulitzer married a grand-niece of Jefferson Davis. This reference to the distinguished journalists has been deemed proper in order to correct a popular misapprehension. At San Francisco Charles and Michael DeYoung founded the " Chronicle," now, and for years, the leading newspaper on the Pacific Coast. Montague Marks edits the " Mirror," Morris Phillips the " Home Journal," and DeWitt J. Seligman the " Epoch," of New York. The " Jewelers' Weekly," of New York, an ably-conducted and influential publication, controlled by Messrs. Ullman & Rothschild, is a bright and handsome sheet with a large circulation, which has been secured by familiarity with the wants of the trade and liberal expenditures for securing news. It is widely quoted by the daily press. The " Musical Courier " of New York, owned and edited

268 THE HEBREWS IN AMERICA.

by Marc A. Blumenburg and Otto Floersheim, was founded in 1880 and has done great service for the cultivation of a taste for opera and classical music and the best features of the higher grade of musical entertainments. It has also aided in establishing Wagnerian music on a firmer and more extensive basis, and has been persistent in exposing as in-artistic what is termed the mutilated form of Italian opera in this country with the star system at its head. Every important feature of the music trade in America is covered by the " Musical Courier," which is also the recognized organ among the manufacturers.

Samuel Harby, a son of Isaac Harby, when a boy, left Charleston and settled in New Orleans, where he indulged in his natural bent for literature and became connected with several prominent newspapers, finally becoming editor and part owner of the " New Orleans Bee," which remained a leading and prosperous journal up to the time of his death.

Messrs, Max and Benjamin Hayman, of Indianapolis, Ind., are publishers and proprietors of the " Weekly Herald," in that city. Both are self-made men, Benjamin Hayman having been reared in the Cleveland Hebrew Orphan Asylum.

Moritz Ellinger was the founder and editor of the " Jewish Times " of New York, which was for ten years the leading exponent of Reform Judaism in America. He instituted the first lodge of the order B' nai-Berith on German soil, and by his speeches in England, France and Germany assisted in effecting the union of German, English and French Hebrews in co-operation for the relief of Russian co-religionists. Mr. Ellinger is Corresponding Secretary of the Medico-Legal Society and a Fellow of the Academy of Sciences of New York.

THE HEBREWS IN AMERICA. 269

The " Menorah," the only Jewish Monthly Magazine, and which is published in New York, was founded in July, 1886, by Benjamin F. Peixotto, by whom it is still edited. Though ostensibly the organ of the E nai-Berith, the largest Jewish philanthropic body in the world, it is, in reality, a representative journal of the best thought and broadest and most humane principles of Jews and Judaism. It has succeeded in bringing on the same platform writers of the most diverse views, scholars and publicists, poets and philosophers, whose writings command the highest consideration for learning and genius. Among its contributors it numbers such eminent scholars and scientists as Dr. Morals, Dr. B. Felsenthal, Dr. K. Kohler, Dr. H. P. Mendes, Dr. Sonneschein, Dr. Emil G. Hirsch, Dr. Philipppson, Dr. A. P. Putnam, Dr. A. Kingsley Glover ; Professors Gottheil, Jastrow and Mitchell ; Julius Bien, Isidor Bush, Alfred Morgan, R. J. De Cordova, Miriam Del Banco, etc. The " Menorah " is a magazine instructive and of absorbing interest, not only to Hebrews, but to all who desire to study the brilliant phases of Hebrew literature, science and art. The magazine is typographically perfect, beautifully printed on heavy toned paper.

The " Hebrew Journal " was first published in New York in 1885, by Joseph Davis, the present editor and publisher, and John J. Davis, since deceased. Mr. Davis is the oldest publisher of a Hebrew newspaper in the city of New York, he having been the publisher of the " Jewish Messenger," from the time of its establishment in 1857, 'JP to the year 1885, when he disposed of his interest and commenced the publication of the " Journal." While Mr. Davis belongs to the orthodox wing of Judaism, his paper avoids doctrinal arguments and invites discussion on all proper topics from

2/0 THE HEBREWS IN AMERICA.

any standpoint. Society matters are the principal features of the "Journal."

The " American Israelite," one of the most influential and widely circulated Hebrew periodicals in the United States, was founded in 1854, at Cincinnati, by Rabbi Isaac M. Wise, who has edited it continuously since that date. Its original object was to advocate those reforms which its editor deemed necessary to bring the synagogue into harmony with American institutions, but it gradually became the medium for the dissemination of the news of special interest to the Hebrews scattered in all parts of the country, as well as the vehicle of conveying information, as to their doings, to each other. The " American Israelite " did its share in building up all of the Hebrew-American charities, but its most prominent work was the part taken in founding the Union of American Hebrew Congregations. In recognition of this, when that body established its theological seminary, the Hebrew Union College at Cincinnati, Dr. Wise was unanimously chosen President, and has been annually re-elected to the office. The " Deborah," a companion paper to the " American Israelite," was founded in 1855 by Dr. Wise, who still edits it. It is a Hebrew family paper, and is published in the German language.

The " American Hebrew " was founded at New York in 1879 by the American Hebrew Publishing Company, and is conducted by a Board of Editors, which includes many of the leading Jewish writers of the country. While the "American Hebrew " is one of the leading conservative organs of Judaism in America, its columns have been at all times open to the most liberal writers. The late Emma Lazarus was for some years a regular contributor to its columns, and her

THE HEBREWS IN AMERICA. 2/1

tragedy, "The Dance to Death," made its first appearance therein. The organization of the Hebrew Technical Institute was mainly due to the efforts of the "American Hebrew," which had for years agitated the subject of manual training, in which it was aided by Miss Lazarus in numerous articles. General literary matters are a feature in this journal which has won the admiration of the public and its contemporaries by its neatness and ability.

The " Jewish Exponent," of Philadelphia, is a first-class and representative Hebrew weekly, published at Philadelphia by Messrs. Henry S. Morals, Melvin G. Winstock and Charles Hoffman, editors, and Nathan Billstein, business manager. It is published by the Jewish Exponent Publishing Company, a stock company with upwards of fifty stockholders. The first issue was on April 15, 1887. The editorial policy of the " Exponent " has been non-

committal, though its leanings are plainly shown to be in favor of the preservation of Orthodoxy as against the tendencies of Reform, so far as the latter may imperil the ancient landmarks of Judaism. The "Exponent," from the very first issue, has displayed remarkable ability and conservatism, and its columns have been graced by accomplished writers. Its successful development, in view of the misfortune surrounding the publication of previous ventures in Philadelphia, and the influence it has exerted during the short period of its existence, has been quite remarkable.

The "Jewish Tidings," was founded in 1887, by Samuel M. Brickner and Louis Wiley, its present editors, and published at Rochester, N. Y. The "Tidings" has done much to advance Hebrew interests in its section, and has endeav-

2^2 THE HEBREWS IN AMERICA.

ored to contribute to the amelioration of the social and intellectual condition of the race in all portions of the United States. It has advocated reform, progress and justice, and has sought the cultivation of a friendly feeling between Hebrew and Christian, the advancement of educational interests among the Hebrews, the encouragement of literary talent and the promotion of charitable objects. Its columns bear testimony of candor, enterprise and ability. Its circulation throughout New York State and Pennsylvania gives evidence of a prosperous future.

The "Hebrew Standard," of New York, was established in 1882 by J. P. Solomon, who is yet its chief editor. It is orthodox in its sentiment, and a faithful exponent of conservative Judaism. It is the official organ of most of the Jewish Benevolent Orders, to which much of its space is devoted, at the same time paying great attention to the current events in Jewish society and family life. Its editorial articles are well written and bear the stamp of scholarship and mature thought.

The "Jewish Messenger" of New York, founded by the late Rev. S. M. Isaacs, in 1857, ^''^^ ^o^ many years the organ of orthodox Judaism in this country. Myer S. and Isaac S. Isaacs, sons of the founder, were for a long period associate editors. Dr. Abram I. Isaacs is now sole editor.

"The Hebrew," of San Francisco, was founded in 1863, and is still published by Philo Jacoby, its original founder.

"The Hebrew Observer," is the oldest Hebrew paper

on the Pacific Coast, and has been published by William Saalburg for the past twenty-five years. It is an ultra-orthodox journal.

THE HEBREWS IN AMERICA. 273

The " Jewish Progress," is a conservative reform weekly, published at San Francisco, and has a number of able writers.

The "Jewish Spectator," of Memphis, is edited by Rev. Dr. Samfield. It is of the moderate reform school.

The " Jewish Times," of San Francisco, is a reform weekly, of which Emanuel Katz is manager, and Rev. Jacob Voorsanger, is editor. It is a brilliant, sparkling sheet, newsy and outspoken.

" The Voice," of St. Louis, of which Rev. M. Spitz is editor, is a new weekly and successor of the defunct "Jewish Free Press." It is strongly orthodox.

" The Occident," of Chicago, is an ultra-reform weekly published by Julius Silversmith.

Among the publications devoted to Hebrew interests in former years, " The Occident," published by Isaac Leeser, at Philadelphia, was the most influential. In its first issue, which appeared in 1843, Mr. Leeser wrote : "We have now fairly commenced ; our frail bark is launched upon the waves; we have ardor and buoyancy of disposition; little difficulties do not startle us; we request, therefore, all those who may have doubted our ability or willingness to undertake the work, and who withheld their support on that account to come forward now and give us their encouragement. Public favor is the healthful breeze which is to waft our little vessel along on its tempestuous voyage ; and the aid from above is the anchor upon which we rely to keep it from being wrecked upon a rocky shore." " The Occident" was published uninterruptedly up to the death of its founder, in 1868, after which it was conducted by Mayer Sulzberger of Philadelphia for one

274 THE HEBREWS IN AMERICA.

year. Its publication was then discontinued. As the vehicle for the dissemination of the best Jewish thought, and the record of all interesting movements in the various communities, "The Occident " found its way into almost every Hebrew household, and' was for many years the

recognized organ of American Judaism. Its pages bear witness to Mr. Leeson's intelligence, unceasing industry and enthusiastic efforts in championing the interest of his co-religionists.

Robert Lyon, an Englishman, who was born in 1810 and arrived in New York in 1844, began three years later the publication of the "Asmonean" and the "New York Mercantile Journal."

IN THE PULPIT.

THE first systematic effort for obtaining reliable statistics pertaining to the Hebrew population and the synagogues in the United States, was undertaken in the year 1876 under the auspices of the Board of Delegates of American Israelites and the Union of American Hebrew Congregations. The result showed 273 congregations with a total membership of 12,546, whose real estate holdings were estimated at \$4,788,700. Property belonging to the public institutions under Hebrew control was then valued at \$8,860,000, and scholars receiving religious instruction, 82,886, under 652 teachers. The total Hebrew population, ascertained by this canvas, was 250,000. At the period named not a single Hebrew congregation existed in the following States and Territories: New Hampshire, Delaware, Nebraska, Montana Territory, Utah, New Mexico, Arizona, Dakota, Washington Territory and Wyoming. Up to 1830 the congregations in the United States did not exceed twelve. In 1850 the number had increased to fifty-six. At the present time the number is not far from 400. Magnificent synagogues are found in all of the leading cities. In the city of New York the more costly synagogues number about thirty. Less elaborate places of worship are scattered over Manhattan Island to the number of 150. The American congregations are under the control of no synod or central organization. About 150 of the larger congregations in the United States are members

2/6 THE HEBREWS IN AMERICA.

of the association known as the Union of American Hebrew Congregations, established in Cincinnati, in 1873, by representatives of thirty-four congregations, the primary object of which was to establish a Hebrew Theological Institute, to preserve Judaism intact; to bequeath it in its purity and sublimity to posterity, to Israel, united and fraternized; to establish, sustain and govern a seat of learning for Jewish religion and literature; to provide for and advance the standard of Sabbath-schools for the instruction of the young in Israel's religion and history, and the Hebrew language; to

aid and encourage young congregations by such material and spiritual support as may be at the command of the Union, and to provide, sustain and manage such other institutions which the common welfare and progress of Judaism shall require – without, however, interfering in any manner whatsoever with the affairs and management of any congregation. The duty of the Union is to keep a watchful eye on occurrences at home and abroad, concerning the civil and religious rights of Israelites, and to call attention of the proper authorities to the fact, should any violation of such rights occur, and to keep up communication with similar central Israelite bodies throughout the globe, through the Board of Delegates of Civil and Religious Rights, elected by the Council of the Union. The Hebrew Union College was formally opened in Cincinnati, October 3, 1875. The college was made entirely free, no fees of any kind were to be paid by students, no test except scholastic qualification, no test of sex, race, creed or age was stipulated ; it was left entirely free to all. Any student or graduate of the High School, having the adequate knowledge of Hebrew, could enter the Preparatory Department, and any student or graduate of the university or aca-

THE HEBREWS IN AMERICA. 277

demical course could enter the Collegiate Department and graduate from the college with such degree, or degrees, which it confers. Henry Adler, of Cincinnati, contributed the munificent amount of \$10,000 to the Sinking Fund of the College. The following gentlemen compose the Faculty of the College: Rev. Dr. Isaac M. Wise, President and Professor of Philosophy ; Rev. Dr. Moses Mielziner, Professor of Talmud, etc.; Rev. Dr. Henry Zirndorf, Professor of History, etc.; Rev. Sigmund Mannheimer, Preceptor of Hebrew, etc.; Rev. David Davidson, Preceptor of Biblical Literature ; Rev. Dr. Goldstein, Preceptor of Liturgy and Music ; Ephraim Feldman, Assistant Preceptor of Talmud, etc. Bernhard Bettman is President of the Board of Governors, Julius Freiberg, Vice-President and Jacob Ezekiel, Secretary. Rev. Dr. Isaac M. Wise, was elected President of the College, which started with seventeen students, of whom twelve were American born. In 1878 the Preparatory School of the Temple j5';«<3:/z?/-f"/, New York, was adopted as one of the schools of the Hebrew Union College, the present building of which was dedicated April 24, 1881. The graduates of the Hebrew Union College to-day, and who compose the first Rabbis receiving their degree in this country are as follows : Israel Aaron, Henry Berkowitz, Edward N. Calisch, Samuel Freuder, Louis Grossman, Max Heller, Moses Perez Jacobson, Joseph Krauskopf, David Phillipson, Joseph Silverman, Tobias Schanfarber, Joseph Stolz and Isaac Rubenstein.

The Jewish Ministers' Association of America was organized in the city of New York on January 19, 1885, by the following gentlemen of New York and vicinity :
From Albany, N. Y., Rev. Dr. M. Schlesinger; Baltimore, Rabbi D. Phillipson ; Boston, Rev. R. Lasker ; Brook-

278 THE HEBREWS IN AMERICA.

lyn, Rev. E. M. Chapman, and Rev. Dr. L. Wintner ; Rev. W. Sparger; Elmira, N. Y., Rev. A. Radin ; Newark, N. J., Rev. J. Leucht; New York, Rev. Messrs. G. Gottheil, M. H. Harris, H. S. Jacobs, K. Kohler, F. de Sola Mendes, H. Pereira Mendes, M. Maissner, A. Wise, J. W. Sophar ; New Haven, Conn., Rev. L. Kleeberg ; Philadelphia, Rev. Drs. M. Jastrow, S. Morals ; Rochester, N. Y., Rev. Dr. M. Landsberg ; Syracuse, N. Y., Rev. Dr. A. Guttman. At the first meeting Rev. Dr. G. Gottheil was elected President ; Rev. Dr. M. Jastrow and Rev. H. S. Jacobs, Vice-Presidents ; Rev. Dr. F. de Sola Mendes, Corresponding Secretary, and Rabbi D. Phillipson, Recording Secretary. The objects of the Association are " to promote brotherly feeling and harmony among its members, to be mutually helpful by friendly counsels without fettering individual opinions, and to strive by friendly union and co-operation to advance and promote unity in Judaism without interference in the congregational autonomy." The Association now numbers sixty. The latest work of the Association is an attempt to stir up devotion in Jewish homes by the publication of a Jewish prayer-book, a manual of household devotion in English for old and young, sold at a popular price. The book has been written by Rev. Dr. F. de Sola Mendes, with the co-operation of Rev. Dr. Gottheil, of the Temple Emami-El.

Rev. Dr. Samuel Adler was born at Worms-on-the- Rhine, in 1810. His studies were pursued at Worms, Frankfort, Giessen and Bonn, and he early distinguished himself in various branches, being appointed, at the age of twenty-six, Rabbi of a congregation and Inspector of Jewish schools in his native city. He soon became well known throughout

THE HEBREWS IN AMERICA. 279

Germany as a bold and able champion of Jewish progress. In 1842 he was placed in charge of the Rabbinical District of Alzei, and, in 1844 was a member of the Synod of Rabbis. After declining an offer as Rabbi at Limberg, in Galicia, he was called to New York, in 1856, as successor to Dr. Merzbacher, of the Temple Emami-El, where he remained for nineteen years, and displayed profound learning, earnestness and eloquence, and exercised considerable influence in all meas-

ures pertaining to reform Judaism. During his ministry he revised the ritual and nurtured and developed the Sunday-school of the Temple, retiring from active duty in 1875, when the congregation voted him a handsome life pension in recognition of his long and faithful services.

Rev. E. N. Carvalho was born at London, England, November 13, 1771. He was the second son of S. N. Carvalho, an artisan of the same city. Owing to his father's limited means he received only a common school education, but by indefatigable industry and ambition rapidly acquired knowledge, becoming in a few years a classical scholar. At the age of eighteen he had mastered his father's profession, which was that of a coral, jet and amber worker, and was enabled to superintend the business. After his marriage, at the age of twenty, he established himself at Liverpool, but, desirous of living near his parents, he returned to London, where, in a few years, he was solicited by his friends to offer himself as a candidate for Minister of the Hebrew Congregation at Bridgetown in the Island of Barbadoes. Being duly elected, he embarked for that place in 1799. Prior to his departure, however, he had identified himself with a Democratic party favoring the American principles of government, which action almost led to serious trouble. Dur-

280 THE HEBREWS IN AMERICA.

ing Mr. Carvalho's first four years' residence at Barbadoes he made himself acquainted with several Oriental languages. Owing to ill health he was compelled to leave the congregation, with whom he had established a feeling of mutual regard and affection, and arrived in New York in 1806, where he taught the Spanish, Hebrew and Chaldean languages. He then accepted a call to Charleston, S. C, and became Minister of the Congregation Beth-Elohim, remaining there for several years. He was afterward elected Minister of the Congregation Mickve-hrael of Philadelphia. In that city he prepared the Key to the Hebrew Grammar, which was not yet published at the time of his death, March, 28, 1817.

Rev. Dr. David Einhorn was born in Bavaria in 1819. After pursuing his studies at the Universities of Erlangen, Wiirtzburg and Munich he was connected with synagogues at Birkenfeld, Mecklenburg-Schwerin and Pesth. While occupying the pulpit at Pesth, in 1848, the Emperor of Austria caused the closing of the synagogue on the plea that the advanced and liberal opinions of the members were the offshoot of the prevailing revolutionary spirit. This hastened Dr. Einhorn's departure for America. He reached Baltimore in 1855, where he presided over the Congregation Har

Sinai for seven years. Becoming soon interested in the political questions of the day, he expressed his sympathy with the Abolition party, and in consequence became unpopular with many of his flock. While in Baltimore he published a monthly magazine called "Sinai," devoted to the principles of Reform Judaism and the abolition of slavery. His outspoken opinions on the latter question caused him to seek safety by flight to Philadelphia, whence, after a brief

THE HEBREWS IN AMERICA. 28 1

stay, he was called to New York in 1866 as Rabbi of the Congregation Adas-Jesurun, which subsequently united with the Congregation Anshe-Chesed under the name Beth-EL. Dr. Einhorn occupied the pulpit of this congregation until his retirement in July, 1879. ^^ died four months afterward.

Rev. Dr. B. Felsenthal, of Chicago, was born at Munchweiler, in Rhenish-Bavaria, 1822, and received an educational training at the University of Munich. At the age of thirty-two he came to the United States, and assumed the pastorate of the Congregation Sinai, at Chicago, soon after its organization, remaining there three years. He then became Minister of the Congregation Zion, where he officiated for twenty-four years, a pension being voted on his retirement from active service. Dr. Felsenthal is noted for his profound scholarship, especially in Hebrew and German literature, and for his genial and manly traits, all of which have endeared him to a wide circle not only in the home of his adoption, but throughout the country. His literary works include "a Practical Grammar of the Hebrew Language," "Juedisches Schulwesen in Amerika," "Zwei Proselytenfrage im Judenthum," and a Hebrew reader.

Rev. Dr. E. G. Hirsch, of Chicago, was born at Luxembourg, in 1851, and he is a son of Rabbi Samuel Hirsch, of Philadelphia. He has resided in the United States since early childhood. After a preparatory training under his father, he was sent to Berlin, where he received an University education, and graduated as Rabbi. His first appointment as Minister was at Louisville, whence he was called to the Sinai Temple at Chicago, where he now receives a salary of \$12,000, the largest amount paid any Rabbi in the world. Dr. Hirsch is

282 THE HEBREWS IN AMERICA.

a Reformer of the most radical class, and is distinguished for his profound scholarship and eloquence. Among his published sermons and addresses are : " Longfellow ; a Mem-

orial Discourse," " How shall we Bury our Dead?" "Med-
iaeval Civihzation," "Reformed Judaism," "Sir Moses Mon-
tefiore," "Jesus of History and Jesus of Romance."

Rev. Dr. Gustav Gottheil, of the Temple Emanu-El, at New York, was born at Posen, in 1827, where he pursued his theological studies, and later on was sent to the University of Berlin, where he received further instruction under Zunz, Heimschneider and Holdheim, the eminent leader of Reform Judaism in Germany. After serving as Assistant Minister of the Reform Congregation at Berlin, he was called in 1860 to the pulpit of the synagogue of British Jews in Manchester, England, where he remained many years. In 1873 Dr. Gottheil was elected successor of the Rev. J. K. Gutheim, at the Temple Emanu-El, New York. On the retirement of Dr. Samuel Adler, as pastor emeritus of the Temple, Dr. Gottheil was re-elected for a term of five years, and has since occupied the pulpit of that synagogue, displaying during his incumbency much interest in the progress of its Sunday-school, taking a prominent part in all Hebrew movements of the day, and finding time at frequent intervals to contribute articles displaying great literary ability.

Rev. Dr. Adolphus Huebsch, Ph. D., was born at St. Nicholas, Hungary, September 18, 1830. He was a descendant of the famous Jaffa family, whose geneology can be traced back into the Fifteenth Century, He received his first education in the house of his parents, Joachim and Julia Huebsch, and, in 1840, was sent to the College at Budapesth, where he graduated in 1845. Soon after a position as

THE HEBREWS IN AMERICA. 283

teacher was offered him which he accepted and retained until the political events of the year 1848 inflamed his patriotism, when he left his position and became a volunteer in Kossuth's regiment, where he rose to the rank of major. After the disastrous battle at Vilagos he escorted Kossuth's mother and sister over the border, and then resumed his theological studies at Prague, where he received the degree of Ph. D., in 1861. In that city he became the Rabbi of a leading congregation. In 1866 he was called to the pulpit of the Akawa^A-Cke^ed Congregation, at New York City, then a poor synagogue. He soon drew about him many wealthy Hebrews, who, after he had preached for them six years, built the present Temple on Lexington Avenue, at a cost of \$295,000. The congregation is classed among the moderate reform Hebrews. Dr. Huebsch was an eminent scholar and the author of several works, among which are a translation of a portion of the Syriac version of the old Testament into Hebrew, with a commentary; the " Gems of the Orient,"

a compilation and translation of Arabic and Syriac proverbs into English ; a prayer-book, a hymn-book, and the ritual in use at the above mentioned Temple. As an orator. Dr. Huebsch had few equals among the Hebrew clergy ; his lectures were always eloquent and scholarly, and he frequently electrified his auditors. In 1871 he was elected President of the Rabbinical Conference in Cincinnati. Among the Hebrew clergy, as well as those of other creeds, Dr. Huebsch was much beloved. He had acquired an excellent reputation as a lecturer upon theology and other subjects as well. His discourses have received the highest commendation from clergymen without distinction of creed. He also took part in organizing the Young Men's Hebrew Asso-

284 THE HEBREWS IN AMERICA.

ciation. Eighteen years of unceasing devotion to the cause of American Judaism had stamped his name in, indehble characters upon its history, and when the melancholy news of his sudden death was announced on October 10, 1884, a gloom of sadness hung like a funeral pall over many Hebrew homes where his name was known, for his profound scholarship and geniality. His home life was a very happy one. His widow has published a memorial volume of her late husband, entitled " Memoirs of Rev. Dr. Adolphus Huebsch," which has found wide circulation.

Rev. Samuel M. Isaac (deceased) was the son of a Dutch banker, and was born in 1804. He settled in London when ten years of age and reaching New York in 1839, took charge of the Congregation B'nai-Jeshurun, then worshiping in Elm Street. A schism in the congregation led to the formation of a new organization known as Shaaray- Tefila, of which he became Minister, retaining the position up to the time of his death, in 1870. He established the " Jewish Messenger" in 1857, ""^ which he vigorously opposed the Reform movement, was active in all philanthropic work and frequently appeared as a public speaker.

Rev. George Jacobs, for many years a popular and much beloved minister of Richmond, Va., and Philadelphia, was a native of Kingston, Jamaica, and was born in 1834. When twenty years old he settled in Richmond, where he was for some years engaged as a merchant and married a daughter of Jacob A. Levy, for many years President of the Congregation Beth-Shalome. Abandoning mercantile life he devoted much time to theological and Rabbinical studies and soon showed capacity as a Reader and Preacher. He occupied the pulpit of the Synagogue Beth-Shalome, at Richmond, for

several years, and in 1869 accepted a call from the Congregation Beth-El-Emeth, at Philadelphia, which he occupied up to the time of his death, in 1886. Mr. Jacobs was the author of several Sunday-school books and was prominent in various benevolent organizations.

Among the numerous occupants of the Hebrew pulpit in America who claim the West Indies as their birth-place none is better known than the Rev. Henry S. Jacobs, of the Synagogue B'nai-Jeshurun, of New York. Mr. Jacobs is a native of Kingston, Jamaica, and he was born in the year 1827. His Hebrew studies were pursued in his native city, first under the Rev. M. N. Nathan, and afterwards under Dr. Stern and Morenu Stenklar. In 1853 he came to the United States, and was elected Minister of the Portuguese Congregation Beth-Shalome, remaining there several years, and then removing to Charleston, S. C. He subsequently occupied the pulpit of synagogues at New Orleans, Augusta and Columbia, S. C. At New Orleans he remained for several years with the Congregation Dispersed of Judah, enjoying the acquaintances of all classes, and winning many friends especially among the prominent members of the Masonic Fraternity, in which he was a conspicuous officer. He occupied during his residence in New Orleans, the Chairmanship of the Committee on Foreign Correspondence of the Grand Lodge of the State. His energy and intelligence contributed much to the prosperity of the Hebrew Sunday-school of his congregation, a department in which he has always shown much aptitude since boyhood. On leaving New Orleans Mr. Jacobs was for a time connected with the Synagogue Shearith-Israel, of New York, whence in 1876 he was called to his present position.

286 THE HEBREWS IN AMERICA.

The name of Rev. Dr. Marcus M. Jastrow, now of Philadelphia, was well known long before he reached this country in 1866. Born at Ragasen, Posen, in 1829, he graduated at the Gymnasium of Posen at the age of twenty-three. Two years later he graduated as Ph.D. at Halle, and in 1857, after teaching at a religious school at Berlin, was appointed assistant preacher at Warsaw, where he remained five years. While at the height of his popularity he offended the authorities by the free expressions of his political opinions, favoring the Revolutionary party. This resulted in his arrest and imprisonment for three months in the citadel of Warsaw, where his health was seriously impaired. A decree of exile soon thereafter caused his return to Prussia, and he received a call to the Ministry of the congregation

at Mannheim, which he accepted for a short time only, soon returning to Warsaw on learning that the decree had been revoked. A renewal of Revolutionary proceedings again led to his removal from Warsaw, and he took up his abode at Worms, Hesse-Darmstadt, where he served as Rabbi for three years. While h^re he was ' invited to come to the United States, and on reaching Philadelphia, in 1866, was elected Minister of the Congregation Rodef-Shalome. As an orator he has few superiors, as a classical scholar he ranks high, and as an author he is well known in both hemispheres, his best known works being a dictionary of the Talmud, a volume of Polish sermons entitled ^^ Die Lage der Juden in Polen'' and '^Varzania Polskie und Vier Jahrhunderte aus der Geschichte der Jiiden!'

Rev. Dr. Isidor Kalisch was born at Krotoschin, Prussia, November 15, 18 16, and studied at the Universities of Berlin, Breslau and Prague. The war feeling throughout

THE HEBREWS IN AMERICA. 287

Prussia in 1842 aroused his ardor and enthusiasm and evoked from him a patriotic poem, entitled " ScJilacht Gesang der Deiitschen^' which he dedicated to the Prince of Prussia, who, -in an autograph letter, acknowledged its acceptance. The song became one of the most popular in Germany. Leaving Germany during the revolutionary fever he made his way to London and after a stay of seven months sailed for New York, reaching that city in 1849. '^^^ following year he received a call from the Congregation Tifireth- Israel of Cleveland, Ohio, to officiate as their minister, which he accepted, and later on he received a call from the Congregation Ahabath-Achini, of Cincinnati. Here he remained one year, when he resigned to become Minister of the Congregation E'nai-Jesurun of Milwaukee, Wis. After three years religious work in Milwaukee, Dr. Kalisch removed to Indianapolis, Ind., as Rabbi of the congregation in that city. Two years later he accepted a call as Rabbi of the Congregation Beth-El at Detroit, Mich., where he resided for three years, during which time he published his German poems entitled " Toene des Morgen-Landes " (Sounds of the Orient) which were warmly received and highly commented upon. From Detroit he removed to Leavenworth, Kansas. While here he contributed interesting articles to the Jewish press, and also undertook the translation of Lessing's '■'■Nathan der Wetse" from the German into English prose. In 1868 Dr. Kahsch established an educational institute in New York, which, after a years' trial, was abandoned for lack of encouragement. In 1855 Dr. Kalisch succeeded in deciphering a Phoenician inscription found near Sidon, which was sent to him by Professor Gibbs of Yale College. The

Syro-Egyptian Society of London accepted his translation as

288 THE HEBREWS IN AMERICA.

authoritative. In 1870 he received a call from the Congregation B' nai- Abraham of Newark, N. J., with whom he remained for two years, and then removed to Nashville, Tenn., to accept the position of Rabbi of the Congregation Ohavey-Scholoin. In 1875 he returned to Newark and devoted himself mainly to the lecture field and literary work. The mere titles alone of his various essays, monographs, translations, disquisitions and controversies would occupy several pages. His close application to literary labors undermined his health, resulting in a stroke of apoplexy, from which he never recovered. He died on the nth of November, 1886.

Rev. Dr. Kaufman Kohler was born in Fuerth, Bavaria, in 1843. He was educated at Hassfurt, Mayence, Altona, Frankfort-on-the-Main, and finally at the University of Munich and at Berlin. In 1869, Dr. Kohler was elected Minister of the Congregation Beth-El, at Detroit, Mich. In 1871 he accepted a call from Congregation Sinai, of Chicago. In that city he inaugurated a series of Sunday lectures in addition to the regular Saturday service. In 1879, on the retirement of his father-in-law. Rev. Dr. David Einhorn, he became his successor as Minister of Temple Beth-El New York, where he still occupies the pulpit. Dr. Kohler is a prolific writer and his contributions are always sure of a cordial reception. In 1868 he published a thesis entitled " Der Segen " (Jacob's Blessing), a contribution to Bible criticism, which secured for him the degree of Ph.D., and created a sensation at the time because of its radical tone. Among Dr. Kohler's numerous published lectures are : " The Wandering Jew," " The Song of Songs," " Backwards or Forwards," which contains an exposition of reformed Judaism as opposed to orthodoxy ; and several Sabbath-school text-

THE HEBREWS IN AMERICA. 289

books. From 1884 to 1885 he was editor-in-chief of the " Sabbath Visitor," and in 1886 he published the "Jewish Reformer." He has been for many years a contributor to the Jewish press. Dr. Kohler was the projector of the Pittsburgh Convention of Reformed Jewish Ministers, which adopted a platform or declaration of principles for Reformed Judaism. Beginning in October, 1887, he inaugurated a series of Sunday lectures in his synagogue which were widely published in the secular press and have proven decidedly successful.

Rev. Dr. Alexander Kohut was born in the Hungarian village of Febegyhiza in 1837. His parents were poor, and the village having no well-regulated schools, he was compelled to accept the hospitality of an uncle living at Kres-Keme'h. Here, at the age of eight, he learned the alphabet, and by hard study and perseverance completed a course in the gymnasium. Young Kohut then presented himself at the Breslau Theological Seminary, and under the tutorship of Professors Gratz and Frankel, made rapid progress in Oriental languages. His career in Breslau was a checkered one. Pride, on the part of the young student, compelled him to refuse the " free board " offered to worthy students, and poverty and hunger stared him in the face. At this climax he was favored by fortune by receiving 100 gulden, as payment for a sermon delivered by him before a small country congregation on the New Year. In 1867 he was graduated from the Breslau Seminary. During his stay at Breslau, he officiated at times at Sarnovitz, and, after being graduated, he was called to the pulpit of Stuhlweissenberg where he remained for eight years. While here he was elected Director of Schools. From Stuhlweissenberg he went to Groswardein,

290 THE HEBREWS IN AMERICA.

where he remained three years. In 1884, after much deliberation, and owing to the death of Dr. Adolph Huebsch, it was decided by the Congregation Ahawath-Chesed, of New York, one of the largest and most influential congregations in America, to call Dr. Kohut to the vacancy. After much hesitation, and with a feeling of regret at leaving his native land where he was so well known, but filled with disgust at the display of anti-Semitism, and feeling that much awaited him in this country, he accepted the call, arriving in New York May 3, 1885. Before leaving Hungary, Dr. Kohut, through Premier Minister Tisza, was called to the Hungarian Parliament, an honor never before conferred on an Israelite. Dr. Kohut's high reputation as the author of " Aruch Completum," and other works had already secured for him a host of admirers in the New World, and he was cordially welcome on reaching this country. During his two years' residence in America Dr. Kohut has become identified with many American institutions, the Jewish Theological Seminary having received his special attention. His lectures in German on Saturdays are listened to by an audience of about 1,800. His principal work, and the one by which he is best known in the scientific world, is the " Aruch Completum," a Talmudic dictionary which has required twenty-two years of labor, and which he expects to complete in a year or two. This work is a Hebrew Talmudical encyclopedia based on the Talmudical Midrashical dictionary of the renowned R. Nathan ben Jechiel of the Eleventh Century, and the volumes thus far

completed have been highly eulogized by M. Renan, Profs. Tranz, Delitzset and Mueller, Cardinal Magnaes, Bishop Ferdinand Dulansky, Dr. Zunz, Dr. Stern, Salomon Buber, the Prussian Minister of Education, the chief Rabbis of

THE HEBREWS IN AMERICA. 29 1

France, England and Germany, and many others. Among Dr. Kohut's other works are: "Angelologie and Demonologie, and their relation to the Parsismus " (1863), which has been used by Dr. Spiegel, the greatest Persian scholar of this century as a basis for his research ; " Criticism on the Translation of the Persian Bible by Josef Travis " (1878), " History of Judaism from Ezra to 1880" (Hungarian 1881), " Kohut on Ethics" (1885 English), treatises on Jewish Science in various perodicals, and Talmudic Studies (English 1886).

Rev. Dr. Joseph Krauskopf, of the Congregation Keneseth-Israel of Philadelphia, was born in Prussia, emigrated when quite young, and was educated in Massachusetts and Cincinnati, graduating with degrees from the University of Cincinnati and from the Hebrew Union College at Cincinnati. In 1883 he was chosen to the pulpit of the Congregation E'nai-Jehudah of Kansas City, Missouri, where he remained until invited to Philadelphia. His age is twenty-nine. Dr. Krauskopf's works on " The Jews and Moors in Spain " and " Evolution and Judaism," have been widely read and favorably commented on by competent critics. He is also the author of " Koth Tanchumim," a Ritual for Funerals, etc.

Rabbi H. Berkowitz, of the Congregation Shaari-Shomayim, of Mobile, Ala,, was called to the pulpit of that synagogue in 1883. He was a student at the Hebrew Union College of Cincinnati, whence he graduated in the first class of American rsfbbis educated in this country.

Rev. Isaac Leeser was born at Neuenkirchen in Westphalia, Prussia, in 1806. After a preliminary education at Miinster, he sailed for America in 1824, and settled at Richmond, Va., where he found employment in the store of his

292 THE HEBREWS IN AMERICA.

uncle Zalma Rehine. His spare moments were devoted to literary pursuits, and in the synagogue he assisted in imparting religious instruction to the Sabbath-school, While in Richmond he appeared for the first time as the champion of his co-religionists, in the columns of a newspaper of that city, in reply to certain aspersions on the people of his race which

had been published in the " London Quarterly Review." After five years' residence in Richmond young Leeser was called to the pulpit of the Synagogue Mickve-Israel, of Philadelphia, where he inaugurated a system of English discourses in the synagogue, the first being delivered on June 2, 1830. - Literary labors continued to engage his attention, and during the same year he published a translation of Johlson's " Instruction in the Mosaic Religion." Three years later appeared his defense of the Jews in a volume entitled " The Jews and the Mosaic Law.'" About this time his labors were interrupted by sickness from the small-pox, and his brother, Jacob, who had been summoned to his bedside, fell a victim to the disease. On being restored to health his literary work was resumed with unabated vigor, and there followed in rapid succession a series of sermons, a spelling-book, contributions to the " Philadelphia Gazette " in defence of the Hebrews, entitled " The Claims of the Jews to an Equahty of Rights," a catechism and a volume of discourses, and besides he edited Miss Aguilar's " Spirit of Judaism." In 1843 he began the publication of "The Occident," and in 1845 he published the " Pentateuch " in Hebrew and English. Then followed an edition of the " Daily Prayers," an English translation of Schwarz's " Geography of Palestine," an edition of the Hebrew Bible (the joint production with Dr. Jaquette, a Christian clergyman of Philadelphia)

THE HEBREWS IN AMERICA. 293

and finally a Bible in the English language. He retired from the pulpit of the CongregSition Mukve-Israe/ in 1850, but again resumed his ministerial labors in 1857, when he was called to the Synagogue Beth-El, where he continued till his death in 1868. During this period he published " Dias' Letters," a controversial work in favor of Judaism, Mrs. Hester Rothschild's " Meditations and Prayers " and Miss Aguilar's " Jewish Faith and Spirit of Judaism." He also republished " The Inquisition and Judaism." Two years before his death he undertook the publication of all the discourses he had written, covering ten volumes of 400 pages each. Numerous other works were in course of preparation at the time of his death. Mr. Leeser's literary works, which were sufficiently voluminous to absorb the entire time and attention of most men, did not interfere with his activity in other directions. In all public charitable and educational movements he was the leading spirit and rendered valuable service in every project looking to the advancement of Judaism. Few enterprises were undertaken without his counsel, and all commendable projects received his hearty support. The organization of a Hebrew College, Jewish Hospital, Foster Home, Union of Charities, Board of Delegates of American Israelites, Education Society, American Publication Society,

and many other organizations was in a large measure due to his influence. Mr. Leiser's death occurred on February 1, 1868. Mayer Sulzberger, Mr. Leiser's successor as editor of the "Occident" and one of his executors, says: "There have been greater Talmudists, there may have been more eloquent orators and more graceful writers; but among them all there has been no greater genius, no better Jew and no purer man than Isaac Leiser."

294 THE HEBREWS IN AMERICA.

Rev. Dr. Max Lilienthal was born in Munich, Bavaria, in 1815. He graduated from the famous University of that city, taking the degree of Doctor of Philosophy, with a rank so high that the greatest inducements were held out to him to abjure his faith and enter the service of the State. He indignantly rejected the temptation, and left his native country for all time, accepting employment in Russia, under Emperor Nicholas, as Superintendent of the Hebrew schools of the Empire, where his services were recognized as so valuable, that the Emperor, on one occasion, presented him with a diamond ring from his own hand. After seven years' employment, the Doctor, finding that it was proposed to use his influence with the Hebrew people to convert them to the Greek Church, hastily departed from Russia, and in 1844, emigrated to America, settling in New York City, where he was chosen Rabbi of three of the leading congregations. His advanced views, however, embroiled him with the more orthodox of his parishioners, and, in 1850, he withdrew temporarily from ministerial duties and established a very successful educational institute that was universally recognized as the most popular of its kind in the whole country. Again becoming restless to champion from the pulpit the cause of Judaism, he accordingly, in 1855, accepted a call to Cincinnati, from the Congregation B'nai-Israel, with whom he remained for twenty-seven years, until his death, in 1882. Dr. Lilienthal occupied prominent positions in all the various charitable and educational commissions of the municipality, but declined again and again the offer of very high political honors. He was President of the Medical College, and was the first Rabbi to make a constant practice of preaching from Christian pulpits, in one instance, even

THE HEBREWS IN AMERICA. 295

assuming entire charge of a Congregationalist parish during the enforced absence of its pastor. Doctor Lilienthal was a distinguished linguist. He did an immense amount of work in all departments of letters. He established and edited the quarterly "Hebrew Review," and the weekly

" Sabbath School Visitor," and contributed regularly to the "Asmonean," the "Occident," the "Israelite" and the " Deborah "; published several volumes of addresses and sermons, wrote numerous dramas, published a volume of poems and a history of his travels in Russia, and wrote a book of Object Lessons, which is still extensively used in the public schools. Dr. Lilienthal was the founder and head of the American Rabbinical Association, and was one of the Professors of the Hebrew Union College ; his heart was aroused in every good cause, and his hands busy in furthering it. Judaism had no more fervent champion, American institutions no more devout admirer and supporter, and his death, which occurred in 1882, was mourned as a memorable catastrophe by every member of the wide community in which he moved.

The late Rev. Jacques J. Lyons was a native of Surinam, W. L., and settled in Richmond, Va., where he officiated as Minister of the Congregation Beth-Shalome for several years. On removing to New York, he was called to the pulpit of the Synagogue Shearith-Israel, and at the end of two years was elected to the position for life, his term extending over a period of thirty-eight years in all. Mr. Lyons was one of the founders of Mount Sinai Hospital, and was for many years active in all Hebrew movements. At the time of his death, which many attributed to his arduous labors in combatting the spread of the Reform movement which threat-

296 THE HEBREWS IN AMERICA.

ened a split in his congregation, he was engaged in the preparation of a History of the Hebrews of this country.

Rev. Isaac P. Mendes, of Savannah, Ga., was born at Kingston, Jamaica, W. I., January 13, 1853. In early childhood he manifested an inclination for the Ministry, and was sent to England to his uncle Rev. A. P. Mendes (recently of Newport), where he was educated, first at Northwick College, and then by his uncle and other learned Rabbis. He first officiated in 1870 in Bevis Marks, and afterwards received permission from the Board of Trustees to accept an invitation to preach in the branch synagogue during the absence of the regular Minister. In December, 1873, he was appointed Minister and Lecturer of the Congregation Beth-Shalome, at Richmond, Va. A few years later he was called to Savannah.

Rev. Dr. Frederick de Sola Mendes was born in 1850 at Montego Bay, Jamaica, W. I., where his father, Rev. Abraham Pereira Mendes, was Minister of the Jewish congregation. Removing to London in 1858, he received instruction at Northwick College, an institution of which his father was founder

and principal, and also at the School of University College, Gower Street. He matriculated at the London University in 1867, and graduated Bachelor of Arts, with honors in French, mental philosophy and physiology in 1869. In January, 1870, he was admitted at the University of Breslau, Prussia, and the Jewish Theological Seminary of that city, receiving the Trustees' scholarship at the latter institution the following year. In 1872 he graduated as Doctor of Philosophy at the University of Jena. Returning to London in the fall of the same year, he was appointed Preacher at the great St. Helen's synagogue there. In October, 1873, a committee from New York, appointed by the Congregation

THE HEBREWS IN AMERICA. 297

Shaaray-Tefilla, to select a Preacher as assistant to the aged pastor, Rev. Samuel M. Isaacs, induced Dr. Mendes to proceed thither. In January, 1874, he was elected Assistant Minister, being at the same time tendered the Preachership in the Congregation Shearith-Israel in the same city. In 1877 he was elected Minister of the Congregation Shaaray-Tefilla, Rev. S. M. Isaacs retiring from all duty. Dr. Mendes' tastes are scientific, rather than archaeological, and he varies the routine of pastoral and educational work with research in electricity, chemistry and photography. Possessing a great love for nature, he has for some years owned and worked a farm of 130 acres in northern New Jersey, near Morristown, and utilizes it as a delightful summer residence. His practical experience there is turned to account in caring for the "Alliance" colony of Russian Jews, near Vineland, N. J., in which he takes interest, and serves as Secretary of the Board of Trustees of the colony who have it in charge for the London Mansion House Committee. He is likewise Secretary of the Jewish Ministers' Association of which he is a founder. From 1879 to 1885, he was a chief editor of the "American Hebrew," a weekly journal founded by him and his personal friends. Having brought it to an acknowledged position in the community. Dr. Mendes resigned its editorial control into hands less occupied with public affairs. He is the author of several successful school-books: the "Child's First Bible," now in its fourteenth thousand; "Outlines of Jewish History," (1886); "Synagogue and School," (1887); also of "A Hebrew's Reply to the Missionaries" (1876) "Jewish Family Papers," translated from the German of Herzberg (1874), "Life of Manasseh ben Israel," translated from Kayserling (1874); "a Talmudical Hand-lexicon" (first part only

298 THE HEBREWS IN AMERICA.

printed) besides numerous contributions to the current

Jewish and Christian religious press. Dr. Mendes is editor and chief contributor to the " Jewish Home Prayer-book," now being issued by the Jewish Ministers' Association.

Rev. Dr. Henry Pereira Mendes, of the ancient Spanish and Portuguese Congregation Shearith-Israel, of New York, was born in England. He was educated at the University College, London, and gained a " first-class" in the year 1870. Prior to this, in his school education, he carried off for several consecutive years, the first prizes in Hebrew and Scriptural subjects. His first distinction was in 1863, when he won the " Windle " prize of his class for Scripture, beating his competitors who obtained marks for New Testament, which he did not. Determining to follow the ministry as a profession, in due time his studies were turned in that direction ; he studied for the sacred calling under private tuition, and in the fall of 1873, officiated for the first time in the old Bevis Marks synagogue. Early in 1874, Haham Artom, the ecclesiastical chief or Chief Rabbi of the Spanish and Portuguese Jews of England, placed before him the choice of a position, either in St. Thomas, W. I., where there was a vacancy, or in Manchester, Eng., where a new congregation was just formed. He chose the latter, and in May of that year he assisted in the consecration of the synagogue with Dr. Artom and Rev. D. Piza. He officiated on the following Sabbath and on the Pentecost Holy days that followed almost immediately, and on the next day was formally elected Minister. He at once organized a choir, started classes for Hebrew and other instruction and formed a young men's society. In 1877 he was invited by the Trustees of the Congregation Shearith-Israel, to this country. Pending the fall congregational

THE HEBREWS IN AMERICA. 299

meeting', he was appointed Preacher. But in July of that year, the Rev. J. J. Lyons being incapacitated as Reader by sickness, Dr. Mendes, by request, assumed the duties of Reader. Mr. Lyons died in the following month, and in October Dr. Mendes was elected at the congregational meeting as Preacher and First Reader, an unsought for and unexpected combination, which was heightened by subsequent congregational action, marking their satisfaction very substantially. In the winter of that year Dr. Mendes commenced classes for ladies, for the study of Hebrew language and Jewish history. These classes have been continued every year, others being added for young men, boys and children, together with special courses of Lectures on Literature or History. In 1884 Dr. Mendes graduated as Doctor of Medicine in the University of the City of New York, finding time to devote his attention to the necessary studies, notwithstanding his engrossing ministerial duties. In communal

matters he has always taken an active part. In 1880, he aided in promoting the foundation of the Training School for Nurses, an institution identified in its initiation with the name of an esteemed lady member of his congregation. In 1884 he moved the Trustees of his synagogue to invite the united action of the Jewish community of this city to erect an appropriate mark of the esteem in which Sir Moses Montefiore was held. The result was the establishment of the Montefiore Home for Chronic Invalids. In 1886 he was one of the prime movers in the establishment of the Jewish Seminary in this city of which he acted as Secretary for some time, and has since continued to act as Secretary of the Advisory Board. He is also Secretary of the New York Ministers' Association and of the New York branch of the

300 THE HEBREWS IN AMERICA.

Alliance Universelle the head-quarters of which are in Paris (France). In literary work Dr. Mendes is known as the author of sketches of " Post-Biblical History," " Grandpa Salma's Stories," "Aunt Rivca's Stories," published in the "American Hebrew "; " Crustaceous Papers," and "Ay-de-mi '" series ("Jewish Messenger"); " The Position of Jewish Woman in Bible and Rabbinic Times "; " The Sphere of Congregational Work "; " Why am I a Jew " (" North American Review "); " The Lifting of the Veil " (" Menorah Monthly ") and " Jewish Lyrics for Sunday-schools."

Rev. Mayer Messing, of the congregation of Indianapolis, Ind., arrived in that city in 1867, when twenty-four years of age, and has ever since occupied the pulpit of that synagogue. He was born in Germany, and had officiated at Gross Glogan, Mecklenburg, before reaching this country. He could speak in English when he reached Indianapolis, but his English is now almost classical in its purity. Soon after his arrival, the congregation, which had always shown orthodox tendencies, took a decided step forward, and it now ranks among the progressive reform congregations. Dr. Messing has always encouraged the progressive spirit of his congregation rather than appearing in the role of a leader. He is active in works of charity and mercy and is a great favorite in social circles. He has been for twenty years the Secretary of the Hebrew Ladies' Relief Society, is a fine Hebrew scholar, and possesses a valuable library. He is the principal and best known Rabbi in Indiana, and his good offices are always in demand not only in his own city but within a radius of seventy-five miles.

Rev. Dr. Morris J. Raphall was born at Stockholm, Sweden, in 1798, and died in the city of New York, June 23,

1868. He received an education at Copenhagen and studied four years at the University of Giessen. Removing to England in 1834, he published "The Hebrew Review, or Magazine of Rabbinical Literature," the first Jewish periodical ever published in Great Britain. In 1840, he acted as Secretary to the Chief Rabbi of England, and in 1841, was appointed Rabbi and Preacher of a congregation at Birmingham. On his departure from that city for New York, in 1849, the Mayor and other leading citizens united in an address thanking him for his efforts in behalf of public education. In New York, Dr. Raphall was appointed to the pulpit of the Congregation B'nai Jesurun. His works, which showed much ability, include "Devotional Exercises for the Daughters of Israel," "Post-Biblical History of the Jews," "The Path to Immortality" and the "Bible View of Slavery."

Rev. Dr. Solomon H. Sonneschein is a native of Turoz St. Martin, in Hungary. His early education was under the care of his father, who was Chief Rabbi of the district and a well-known Talmudical teacher. For centuries past his family have numbered some of the most distinguished divines in Poland, Moravia and Hungary, including Nathan Sporo (1585-1633) and Marcus Benet (1758-1829). Dr. Sonneschein graduated from the Seminary of the late Moravian Chief Rabbi, Abraham Platzek, in 1863. The following year he was elected Rabbi at Varasdin (Croatia). In 1866, he accepted a call as Rabbi and Preacher at Prague, as successor of the late Dr. A. Huebsch. While there he edited a Homiletic monthly. In 1868, Dr. Sonneschein came to New York as Rabbi and Preacher for a leading congregation, whose conservative tendencies, however, soon induced him to find a more congenial field for his radical religious views,

and he accepted a call to the pulpit of the Temple Gates of Truth, at St. Louis. Here he labored for seventeen years the congregation meanwhile increasing to such an extent as to become too bulky and unwieldy. Dr. Sonneschein's prominent participation in the Pittsburg Conference, in 1885, and his outspoken championship of the doctrines and principles enunciated by the Conference, were severely criticized by many of his congregation, and for the purpose of restoring tranquility he resigned his charge in April, 1886. The strife between his enemies and his adherents, which followed, was long and bitter and resulted in a split of the congregation and the formation, on October 11, 1886, of a new congregation upon the most advanced reform principles, with Dr.

Sonneschein as Rabbi and Preacher, the present membership of which is over 200. Dr. Sonneschein's journalistic career extends over a period of twenty-four years. He has been editor of "Die Wahrheit" and "Jewish Tribune," of St. Louis, "Die Deborah," of Cincinnati, and the "Homoletische Monatschrift," of Prague. He has also contributed to the "Menorah," "Die Deborah," "American Israelite" and other publications. Dr. Sonneschein has been twice elected one of the three Vice-Presidents of the National Conference of Charities and Correction, and has been constant in his endeavors to conciliate the church and the synagogue.

After an active career of almost half a century in the pulpit, the Rev. Dr. Samuel Hirsch, one of the leaders of the extreme Radical Reform wing of Judaism, retired from active service in 1887, after occupying for twenty-two years the pulpit of Congregation Keneseth-Israel of Philadelphia. Dr. Hirsch was born at Thalfinger, Rhenish-Prussia, June 8, 1815. After a Rabbinical training at Metz he studied at

THE HEBREWS IN AMERICA. 303

the Universities of Berlin, Leipsic and Bonn, receiving at the second-named institution the degree of Doctor of Philosophy. His first ministerial office was at Dessau in 1838, and so creditably did he fulfill his duties that five years later he received the appointment of Chief Rabbi of Luxembourg, in which capacity he served twenty-three years. His reputation having reached the New World, the Congregation Keneseth-Israel, of Philadelphia, solicited his services as successor to Rev. Dr. David Einhorn, and in 1866 he was made Rabbi of that congregation. During his long career in the ministry Dr. Hirsch, both in Europe and America, has been active by pen and voice in inculcating the most advanced views of the Reform party, going so far as to advocate the abolition of certain ceremonial features which are regarded by the Orthodox wing as the very corner-stones of Judaism. Dr. Hirsch is the author of numerous works in German, including a catechism and a series of articles entitled, "Religious Philosophy of the Jews" and "What is Judaism?"

Rev. Dr. Benjamin Szold, who was called to the pulpit of the Synagogue Oheb-Shalome, of Baltimore, in 1859, since been elected for life, was born at Nemishkurt, Hungary, in 1830. He studied at Breslau University from 1854 until 1859, when he was called to Baltimore. His religious views are described as conservative, such innovations as he has introduced being due to the claims of the age and the country of his adoption. With the aid of the Rev. Drs. M. Jastrow, of Philadelphia, and H. Hochheimer, of Baltimore, Dr. Szold

arranged a ritual for the public worship in the synagogue, which is now used by over thirty congregations. He is the author of a commemorative biography, an address published,

304 THE HEBREWS IN AMERICA.

on the hundredth anniversary of the death of Moses Mendelssohn, and also of various text-books for Sabbath-schools. Two years since he published the result of ten years' investigation upon the Book of Job, in the form of a Hebrew commentary, which was very favorably received by competent critics. He made use of this, esteemed the most difficult of Biblical books, to prove the efficiency of his method of treating the Hebrew language by which he has been enabled to explain poetically and rationally every line of Job, and (in MS.) of the Psalms and prophetic writings without having recourse to a single emendation. Dr. Szold is held in affection by his congregation, and is highly esteemed by the community at large.

Dr. Leopold Wintner, who belongs to the progressive school in American Judaism, has been, since 1878, the Rabbi of the Congregation Beth-Elohim, at Brooklyn, the largest and most prominent in that city. He was born at Kortvelyes, a village in Hungary, about fifty-two years ago. He received Biblical and Talmudical instruction from his father, Rabbi Pinhas, who was a Talmudical scholar of renown, and, when thirteen years old, he could read well and understand the Biblical writings in the original Hebrew, and parts of the Talmud with its commentaries. His rabbinical training he received in different Talmudical-theological schools of Pressburg, Alt-Ofen, and other places in his native country, and received rabbinical testimonials and diplomas from celebrated rabbinical authorities. He studied at the University of Vienna, Austria, and graduated as Ph. D., from the University of Tübingen, Germany. In 1863, he came to America, was teacher for a number of years in educational institutions in Mobile and Louisville, and then received a call

THE HEBREWS IN AMERICA. 305

from the congregation of Jackson, Miss., as minister and as teacher of the school. Subsequently he occupied positions as Rabbi in St. Paul and Detroit (1871-1876), and visited Europe in 1876, where he remained for two years, taking special courses in the University of Jena, Germany. He returned to the United States in 1878, and has since occupied his present position.

Rev. Dr. Aaron Wise was born in Hungary on May 2,

1845. His father was Dr. Joseph Wise, chief Rabbi of Erlau, Hungary. He pursued his rabbinical studies at various seminaries and received his rabbinical degrees at the Royal Jewish Seminary of Eisenstat. He studied philosophy at Leipzig and Berlin where he received the degree of Ph. D. After returning to his native land. Dr. Wise was appointed Chief Director of the public schools of Erlau. Some years later he was editor of various periodicals. Soon after his arrival in this country, in 1873, Dr. Wise was invited to occupy the pulpit of the Synagogue Beth-El, of Brooklyn. At the dedication of the Clinton Street Synagogue, on April 15, 1875, he was invited to officiate and produced such a favorable impression that he was soon afterwards elected as Rabbi of that congregation. Dr. Wise is a member of the Deutsche Morgenlaendische Gelehrten-Gesellschaft of Leipzig and Halle, and of the Board of Ministers' Association of New York. Together with the celebrated Orientalist, Dr. Bernard Fisher, Dr. Wise revised "Buxtorf's Lexicon of Leipzig." He edited the "Jewish Herald" and wrote the religious school book Beth-Ahron, now used in his congregation. Dr. Wise is one of the founders and at present a member of the Advisory Board of the Jewish Theological Seminary. He has now in course of preparation a work in

306 THE HEBREWS IN AMERICA.

the English language entitled "Palm Leaves, or Women in the Bible." Dr. Wise is very popular with the Hungarian colony in New York, and is favorably known for his charitable work, especially among the emigrants, both Christians and Hebrews being the recipients of his bounty.

Isaac M. Wise, of Cincinnati, was born in 1819. He arrived at New York in 1846, and the same year took charge of the Congregation Beth-El, at Albany, N. Y. In 1850 he was appointed to the pulpit of the Congregation Anshe-Emeth, remaining with them four years and establishing during his stay there the first Hebrew-English day-school and various literary and benevolent societies and introducing choir, organ and family pews. In the meanwhile he received a call from the Reform Congregation of Charleston, S. C., which he declined, and in 1854 was appointed Minister of the Congregation E'nai-Jesirim, at Cincinnati. Dr. Wise carried the Reform idea to that city, and preached and lectured in all the larger cities of the country. In Cincinnati he has been connected with many societies, lodges and scholastic institutions, and from 1872 to 1882, was examiner in the public schools. He was also a member of the University Board and took a prominent part in founding the Union of American Hebrew Congregations and Hebrew Union College of which he is now President, and Professor of Theology and Philoso-

phy. In 1854, Dr. Wise published a " History of the Israelitish Nation," and established the "American Israelite," and the year following "Die Deborah." In 1856 appeared his " Minhag America," to which was added one year later, " Hymns, Psalms and Prayers in English and German." Another work, " Essence of Judaism," was published in 1857 and rewritten in 1872, under the title of " Judaism its Doc-

THE HEBREWS IN AMERICA. 307

trines and Duties." Then followed " Christianity," " The Origin of Christianity," " Jesus Himself," " The Martyrdom of Jesus," and " Lectures on the Origin of Christianity." In 1876 appeared " The Cosmic God," a fundamental philosophy, and four years later " History of the Hebrews' Second Commonwealth." His last publication in book form was "Judaism and Christianity, their Agreements and Disagreements," which appeared in 1883, and he is now engaged on a work entitled, " The Theology of Judaism." Dr. Wise is the author of numerous novels and poems in English and German, and has delivered a large number of lectures, sermons and addresses in many portions of the country. In reviewing his career, he thus tersely estimates his public services : " I have written much, worked much and been more lauded and more abused than any other man of my age."

Rev. James K. Gutheim was born in Prussia in 18 17, and at the age of twenty-eight reached this country, and was chosen minister of the Congregation E'nai-Jesurun of Cincinnati, where he continued in office for three years, and utilized his spare moments in studying law and teaching. From Cincinnati he went to New Orleans, where he served in the pulpit of three congregations. He officiated for a brief period at Montgomery, Ala., and from 1866 to 1868 was assistant Rabbi of the Temple Emanu-El at New York. After vacating this position he returned to New Orleans, where he remained until his death in 1886. Dr. Gutheim's philanthropy, integrity and amiability had endeared him not only to the Hebrew population but to all classes of citizens, and his death was the occasion of such manifestations of profound sorrow as are seldom witnessed. State and municipal authorities uniting, with persons of all rank and creeds, in tes-

308 THE HEBREWS IN AMERICA.

tifying their appreciation of the loss sustained by his removal, while the State Senate adjourned as a mark of respect on the day of his funeral. Dr. Gutheim was the author of numerous essays and addresses. He translated into English the fourth volume of Graetz's " History of the Jews," and contributed

to the " Sabbath Visitor," a metric translation of psalms. He showed deep interest in all charitable and educational affairs, and was at one time President of the New Orleans Board of Education.

INSTITUTIONS AND ASSOCIATIONS.

THE efforts made to elevate the moral, intellectual and physical condition of the American Hebrews is attested by the generosity with which charitable and philanthropic institutions have been founded, by the race, in all portions of the United States. With the increase in population and wealth, Orphan Asylums, Hospitals, Homes for the Aged and Infirm, Free Schools and similar institutions have sprung up in all parts of the country. The extent and unsectarian character of the Hebrew charities is illustrated by their work in connection with the Hospital Saturday and Sunday Association of New York. Though the patrons of this association are permitted to designate their gifts in the general collection in accordance with their denominational associations or preferences, the Hebrews persistently abstain from availing themselves of this privilege. Leo N. Levi, of Galveston, Texas, estimates that the Hebrews of the United States expend annually \$1,300,000 in strictly Hebrew charities and half as much again in general charities, making a grand total outlay of nearly \$2,000,000 per annum. Proportionate expenditures for charitable purposes by the people at large would foot up \$400,000,000 per annum.

Jacob S. Solis, of Mount Pleasant, Westchester County, N. Y., first conceived the idea of establishing in this country an asylum for the reception and education of the Jewish youth

310

THE HEBREWS IN AMERICA.

of both sexes, to be located near the Hudson River in Westchester County. With that object in view he prepared and issued a circular in 1829, soliciting members and contributions. His sudden demise on December 29th of that year put a stop to the fruition of his hopes for the establishment of an asylum. Mr. Solis was born in the city of London, England, on August 4, 1780, and at an early age came to this country. Having occasion to proceed to New Orleans on business, and finding, on inquiry, that there was no

Hebrew place of worship in that city, he sought out his co-religionists and suggested the propriety and necessity of combining and building a synagogue. A meeting was held and it was resolved that funds should be collected for building an appropriate place of worship. Mr. Solis took charge as chairman of the building committee, a proper site was purchased, and the structure was commenced and completed. The Congregation Shaaray-Chesed (Gates of Mercy), was incorporated March 25, 1828, by Morris Jacobs, Aaron Daniels, Isaac Philips, Souza, Senr., Plotz, J. S. Solis and Bernard Lejeune, and others. The best energies of the life of Mr. Solis were occupied in practical usefulness for the amelioration of the condition of the poor and in contributing to the elevation of the Jewish character.

The opening of the first Hebrew Orphan Asylum in the United States was not accomplished until thirty years after Mr. Solis had first agitated the subject, when the institution was brought into existence under the following circumstances : The Hebrew Benevolent Society of New York was organized on April 8, 1822, with a fund amounting to about \$300, the unexpended balance of a collection which had been obtained for the benefit of a Hebrew, a former soldier in the Revolution-

THE HEBREWS IN AMERICA. 311

ary War, who had been brought to the New York City Hospital in a critical condition in the year 1820. He was a stranger in the city. John I. Hart and Joseph Davies undertook to solicit subscriptions for the unfortunate man who died soon after. With the \$300 remaining on hand, the following gentlemen determined to organize the society : Daniel Jackson, Charles D. Hart, Joseph Jackson, Joseph Davies, John H. Hart, Abraham Collins, Rowland Davies, Simon Meyers, Abraham Mitchell, Charles I. Hart, Joseph Samuel. Mr. Jackson was elected President and Mr. Hart, Secretary. The society was incorporated in 1832, and in 1859 a consolidation was effected with the German Hebrew Benevolent Society. Measures were at once instituted to establish an Orphan Asylum, the funds of both associations at this time being \$25,000. In 1860 an asylum was opened in Lamartine Place, on West Twenty-ninth Street, and in 1862 a building was erected at Third Avenue and Seventy-seventh Street, at a cost of \$45,000, the ground being leased to the society by the city for a term of ninety-nine years. In 1883 the present magnificent and commodious structure overlooking the Hudson was erected at a cost of \$750,000. The Asylum covers two blocks on Tenth Avenue, from 136th to 138th Street. The building is unsurpassed in its sanitary arrangements, solidity and comfort. Specially noteworthy are the dormitories and dining-rooms, and little chapel with colored

glass windows and lamps, fashioned after those in use in places of worship during the Middle Ages. Over 2,000 members contribute to the support of the institution with its 500 inmates. The annual expenses for the last fiscal year were \$85,000, and receipts \$138,000. The assets of the society are, \$170,000 exclusive of the grounds and building.

312 THE HEBREWS IN AMERICA.

and the society has outstanding bonds to the amount of \$334,000 on the ground and building, at three per cent. The entire expense of clothing the orphan children is defrayed by the Ladies' Sewing Society, an independent organization attached to the Asylum and numbering 1,200 members. Jesse Seligman has been for fifteen years President of the Hebrew Benevolent and Orphan Asylum Society, and contributed liberally to its support. Myer Stern, his predecessor, has been for many years the Secretary.

The Mount Sinai Hospital, New York, was incorporated in 1852 by Sampson Simson, Samuel M. Isaacs, John I. Hart, Benjamin Nathan, John M. Davies, Henry Hendricks, Theodore I. Seixas, Isaac Phillips and John D. Phillips. Sampson Simson was chosen first President, John I. Hart, Vice-President; Benjamin Nathan, Secretary, and Henry Hendricks, Treasurer. Previous to 1871 the corporation was known as the Jews' Hospital. The first hospital building was located in West Twenty-eighth Street upon a lot donated by the late Sampson Simson, and the Trustees also received from Judah Touro a bequest of \$20,000. The locality of the first hospital was admirably adapted to its uses, but yielding to the changes which occur in all our large cities, succumbed to the demands of trade and the necessities of an increasing population. The Twenty-eighth Street building proving inadequate to meet the demands, the city authorities, with characteristic liberality, granted a lease for ninety-nine years of twelve lots situated on the east side of Lexington Avenue, bounded by Sixty-sixth and Sixty-seventh Streets, upon which the present building was erected at a cost of \$300,000. While the hospital was originated by Hebrews and supported by people of that persuasion,

THE HEBREWS IN AMERICA. 313

yet the benefits of the institution are freely extended to all of every religion or nationality. The total number of patients treated since the opening of the hospital is 31,000. According to the last annual report over ninety-one per cent, of patients were treated gratuitously. The hospital is supported by 3,564 patrons and members. The bonds and

mortgages held by the Hospital for the permanent fund aggregate \$201,000. Among the numerous legacies and bequests to this institution since its organization are the following: Miss Sarah Burr, \$30,000 ; Michael Reese, \$25,000; Judah Touro, \$20,000 ; Benjamin Nathan, Joseph Fatman, Simeon Abrahams, D. S. Abrahams and Julius Hallgarten, \$10,000 each. The present officers and directors are: Hyman Blum, President ; Isaac Wallach, Vice-President ; Samuel M. Schafer, Treasurer ; De Witt J. Seligman, Honorary Secretary ; Henry Gitterman, Solomon Sommerich, Isaac Blumenthal, Louis Stix, Mayer Lehman, L. M. Hornthai, Louis Gans, Simon Rothschild, Solomon Loeb, S. L. Fatman, William Vogel, Elias Asiel, Adolph Herrmann, Anthony Wallach, Henry Goldman, Joseph L. Scherer, Assistant Secretary ; Theodore Hadel, Superintendent.

The Montefiore Home for Chronic Invalids in the city of New York, was founded by representatives of different lodges and congregations who in the spring of 1884, held a meeting for the purpose of agreeing upon some method for perpetuating the centennial anniversary of the birth of the distinguished philanthropist whose name it bears. At this meeting it was determined to build a home for the relief of such Hebrews who by reason of the nature of their disease are unable to procure medical treatment in the hospitals. On March 29, 1884, a benefit performance of " Iolanthe," at

314 THE HEBREWS IN AMERICA.

the Academy of Music netted \$1,400. With this nucleus steps were then taken to raise an additional sum, Messrs. Jacob H. Schiff and Jesse Seligman being elected as trustees of the fund. At a meeting of the patrons held on June 2, 1884, Messrs. Jacob H. Schiff, Henry S. Allen, Adolphus S. Solomons, Isaac Eppinger, Myer S. Isaacs, Marcus Berliner, Louis Gans, Adolph L. Sanger, Judah H. Solomon, Isaac N. Seligman, Henry Strasburger and Siegmund N. Lehman, were elected a temporary Board of Directors. Subsequently Henry S. Allen, was elected President, Louis Gans, First Vice-President ; Adolphus S. Solomons, Second Vice-President ; Jacob H. Schiff, Treasurer; and Adolph L. Sanger, Secretary. Soon afterwards Mr. Schiff tendered his resignation as Treasurer and Trustee, accompanying his letter of resignation by a donation of \$2,500. On October 26, 1884, the Home at Eighty-fourth Street and Avenue A was formally dedicated. At the first annual meeting held immediately after the ceremonies the following Officers and Board of Trustees was chosen : Henry S. Allen, President ; Louis Gans, First Vice-President ; Adolphus S. Solomons, Second Vice-President; Louis S. Wolf, Treasurer; Frank Russak, Secretary; Levi Bamberger, Marcus Berliner, Samuel H. Eckman, Isaac

Eppinger, Myer S. Isaacs, Siegmund N. Lehman, Julius J. Lyons, M. Mendel, Adolph L. Sanger, Henry Solomon, Judah H. Solomon, Isaac Stern, Louis Strasburger, Isidor Straus, Joseph Waxelbaum. The membership at this time was 350, and the accommodation of the building was confined to thirty persons. In the spring of 1887, a fair was held for the purpose of securing funds with which to erect a more commodious home, by which means \$158,090.11 was secured, with which sum a building to accommodate 100

THE HEBREWS IN AMERICA. 315

patients is now being erected on the Boulevard between 138th and 139th Streets. The present Officers and Directors are : President, Jacob H. Schiff ; Vice-Presidents, Louis Gans and Adolphus S. Solomons ; Treasurer, Isidor Straus ; Secretary, Julius J. Lyons; Directors, Henry S. Allen, Jacob H. Lowenstine, Isaac Eppinger, Adolph L. Sanger, Judah H. Solomon, Louis Strasburger, Siegmund M. Lehman, Lewis S. Wolff, Joseph Waxelbaum, Levi Bamberger, Samuel H. Eckman, M. W. Mendel, Henry Solomon, Lyman G. Bloomingdale, Siegmund Neustadt, Marcus Kohner.

The Hebrew Sheltering Guardian Society, of New York, was founded by Mrs. Priscilla J. Joachimsen, wife of the Hon. Philip J. Joachimsen, on September 6, 1879. Since its organization about 1,150 destitute children have been fed, clothed, lodged and educated. It has an average of about 550 children constantly under its care. The asylum is located on Washington Heights and occupies ten full city lots. The building, formerly the " Union Home and School for Children of Our Volunteers," is a solid brick structure, four stories in height and varying in width, averaging eighty-five feet front and no feet deep. The branch of this Institution, for girls, is located on the corner of Avenue A and Eighty-seventh Street. Hon. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, in speaking of this Institution has said that it is " a credit alike to those concerned in its management, and to the great religious denomination whose children it so faithfully and effectually cares for." As soon as the ages of the boys permit, employment in trades and honorable occupations by which they can earn their support is found for them. The girls are taught all

316 THE HEBREWS IN AMERICA.

branches of needlework, cooking and housekeeping. Specimens of their work will challenge comparison with the accomplishments taught in private institutions or industrial

schools. The amount expended annually for the maintenance and support of its inmates is about \$65,000.

The Home for Aged and Infirm at Yonkers, N. Y., was projected about five years after the organization of the Order of Enai-Berith by members of that order, who formed the B' nai-Berith Benevolent Society. Nine acres of ground were then purchased in Yonkers, on an elegant site overlooking the Hudson, at a cost of about \$35,000, and steps were taken for the erection of a building, which was completed at a cost of \$125,000. The sum of \$15,000 was also expended for furniture and other fixtures. Joseph Fox was Chairman of the Building Committee, and amongst the first Board of Governors were Joseph Loth, Dr. S. Waterman, M. S. Hyman, David Wile, H. S. Herrman, S. Latz, M. Minzesheimer, Julius Bien and S. Hamburger. Joseph Fox was the first President of the Board and remained in office four years. He was succeeded by Dr. S. Waterman. Moses S. Hyman, the youngest member of the Board, was elected President in 1888. The number of inmates at the present time (1888) are fifty-six. Only members of the Order, their wives or widows, are admitted. These must have attained the age of sixty years, or be suffering from infirmity. The entire support of the institution, the cost of which is about \$15,000 annually, is derived from the annual dues of the members, no donations being accepted. Kitchen utensils, linen and all household articles are provided by a Ladies' Auxiliary Society, composed of about 1,200 members, of which Mrs. M. Heyman is President. The society is composed only of

THE HEBREWS IN AMERICA. • 317

the mothers, wives, sisters and daughters of members of the order.

The Hebrew Technical Institute of New York City, was founded in 1884, its object being the fitting of the Hebrew youth for industrial callings, many of the Hebrew emigrants at that time being unable to earn an honorable livelihood. Liberal contributions were made by the Hebrew Orphan Asylum Society, the United Hebrew Charities and Hebrew Free School Association, as well as by private individuals. Two floors were fixed up in a building in Crosby Street with appliances for instruction in wood-working, mechanical drawing, modelling in clay and the English branches. The school took at once a favorable hold upon the public, and the number of scholars rapidly increased. At the close of the year 1886 the first class of twenty, of the average age of fifteen, were ready to enter active life, and were given employment in various lines of work. At an exhibition of industrial work, held in April, 1886, at which a large number of

schools was represented, the pupils of this institute were awarded fourteen prizes, being the largest number awarded any school, and the stimulus thus aroused led to a public meeting, which was held in the Temple Emanu-El, by which general interest was awakened and a membership society was started. By means of liberal subscriptions the buildings Nos. 34 and 36 Stuyvesant Street were purchased at a cost of \$45,000, and \$10,000 additional was expended for alterations, the premises being occupied March 1, 1887. The course of instruction includes metal-working, wood-working, wood-carving, modelling in clay, free hand drawing, mechanical drawing, physics and the English branches. The school is a technical school and gives in-

318

• THE HEBREWS IN AMERICA.

struction in the principles which underlie the leading trades. Pupils are taught the use of tools and are not confined to any particular branch until they acquire this general knowledge. The number of pupils at date (February, 1888) is ninety, and the number of teachers, seven. The management of the school is vested in a Board of Directors, composed of the most prominent Hebrews of the city. J. H. Hoffman has been the President since its organization. The expenses are defrayed by 132 patrons and 350 members.

The formation of the Aguilar Free Library, of New York City, was suggested in 1886 by a number of gentlemen prominently connected with the Young Men's Hebrew Association and Hebrew Free School Association who wished to organize a free circulating library in order to enable the good work, formerly accomplished by the Young Men's Hebrew Association among the Russian emigrants, to be vigorously pushed. The former owned a library of upwards of 8,000 volumes, and the latter 3,000 volumes. The plan was suggested to Jacob K. Schiff, Esq., the founder of the Hebrew Free School Library, who became so satisfied with the feasibility of the proposed plan, that he agreed to contribute \$10,000 towards the new library if the plan were carried into effect. The Aguilar Free Library Society was then fully incorporated under the laws of the State of New York, with Samuel Greenbaum, President ; V. Henry Rothschild, Vice-President ; Nathan Herrmann, Treasurer ; and Louis B. Schram, Secretary. Before the close of the year 1887, the circulation of the library had reached fully 90,000 for the year then closing, and the sum of \$23,000 had been raised by private subscription toward the real estate fund. In November, 1887, the society purchased No. 206 East Broadway for the sum of \$27,500,

with a clear equity of \$20,000 in the real estate. The library has three branches, one in the rooms of the Young Men's Hebrew Association, corner Fifty-eighth Street and Lexington Avenue, one at No. 206 East Broadway, where the Hebrew Free School has also a branch, and one at No. 625 Fifth Street. The library is absolutely non-sectarian. The erection of a large building in the neighborhood of East Broadway, at a cost of about \$125,000, is at present contemplated.

The first practical step towards the organization of the Maimonides Library Association was taken in October, 1850, when a ball was given by the members of various New York lodges of the order B'nai-Berith, for the benefit of the projected institution. During the succeeding twelve months the various lodges took active measures for furthering the project and on October 22, 1851, the Library was opened. The Association was maintained as an independent organization although membership was limited to such members of the order who contributed annual subscriptions. In 1879 the Association was merged with the District Grand Lodge, No. I, as an integral part of the district, each member being taxed a small amount for its maintenance, and entitled to a reader's card for the home use of books. At that time there were 5,200 volumes in the library and 580 readers. The volumes now number 30,000 and the annual circulation is nearly 50,000 volumes. Ever since the first organization of the Intellectual Advancement Committee, William A. Gans has been an active member of it and the leading spirit in developing the welfare of the Library. In 1883, Max Cohen was appointed Librarian, and he still continues in charge. He is an active member of the New York

320 THE HEBREWS IN AMERICA.

Library Club, whose discussions are usually enlivened by his participation. He frequently lectures on subjects relating to Hebrew or general literature, and is the leading editorial writer for the "American Hebrew."

The Hebrew Free School Association of New York was founded in June, 1864, and originated with gentlemen who found that on the east side of the city Christian missionaries were seeking to convert Hebrew children. Accordingly Rev. S. M. Isaacs, Hezekiah Kohn, Barnet L. Solomon, Moses S. Cohen, Nathan Sonnenberg, David Davies, Simon Rossman, Solomon Hyman and others, organized the Hebrew Free School Association, and the modest beginning of an important movement took shape in the building purchased on Avenue C, near Fourth Street. Barnet L. Solo-

mon was the first President of the Society, followed by Moses S. Cohen and Abraham Oettinger. M. S. Isaacs, the present President, has held the position seven years. In 1879 the pupils numbered 1,129, and the first industrial school for girls was established with fifty pupils in sewing. In 1881, the first of the present administration, two industrial classes and the kindergarten were opened and also a class for teaching the Russian emigrants the English language. The school-house, No. 624 Fifth Street, was purchased and adapted to its new purpose. The Society cordially cooperated with the Young Men's Hebrew Association in the new sphere of activity among the emigrants, and is now recognized as a factor in Jewish communal work. Already the work of the Society suggested the creation of an industrial school for boys, and when the Hebrew Technical Institute was founded, the contribution and the delegates of the Hebrew Free School Association were of signal service.

THE HEBREWS IN AMERICA. 321

The pupils now (1888) number 2,700. There are thirty-one teachers, of whom twelve were formerly pupils. The Society has \$70,000 of assets, two good school buildings, Nos. 206 East Broadway, 195 Division Street and 624 Fifth Street, and its management is successful in all respects. The branches of instruction are the Bible, religion, Hebrew, reading, spelling and grammar, translation of the Pentateuch, Psalms and prayers. The kindergarten is directed by a Ladies' Committee, and is admirably conducted. The Industrial Schools for girls (opened by a committee of ladies) train nearly 400 in plain and fancy sewing, needlework and the beginnings of dress-making. A normal class for Hebrew and religious teachers has been recently established. Six Rabbis act as an Advisory Board. Serving as directors and on the committees are ladies and gentlemen well known in the community. Besides the East Broadway and Fifth Street schools, there are daily classes in School No. 3, located in East Fifty-second Street.

The Hebrew Mutual Benefit Society, of New York, was chartered in 1846. It has accumulated a capital of nearly \$40,000 and gives to a member free burial and all funeral expenses for himself and family; weekly benefits in case of sickness and free medical attendance, and an annuity to the widows of its deceased members, as also support during the first week of mourning. It has about 300 members, and it numbers amongst them some of the best Hebrews in the city. The late Aaron Van Praag held the office of President for over twenty-five years. It has what is called an indigent fund, which was started many years ago, the first

contribution to it being \$5,000, bequeathed by Judah Touro.

322 THE HEBREWS IN AMERICA.

Since its organization the Society has paid out in benefits to its members over a quarter of a million dollars. Its members adhere strictly to the funeral rites of the orthodox Hebrews. It has its own burial ground at Washington Cemetery, in Kings County.

The Jewish Theological Seminary, of New York, was established in 1887. The officers are: Joseph Blumenthal, of New York, President ; Dr. A. Friedenwald, of Baltimore, Vice-President ; Newman Cowen, of New York, Treasurer ; Joseph E. Newburger, of New York, Secretary ; Trustee?, Dr. S. Solis Cohen and S. M. Hyneman, of Philadelphia, Tucker David, J. M. Emanuel, Isaac Fles, Sender Jermałowski, Nathan Levin, J. Edgar Philips, D. M. Piza, and Isidor Rosenthal, of New York. The Advisory Board of Ministers consists of Rev. S. Morals, of Philadelphia, President ; Rev. Drs. A. Kohut, H. S. Jacobs, F. de Sola Mendes, A. Wise, H. P. Mendes and B. Drachman, of New York, M. Jastrow, of Philadelphia, A. P. Mendes, of Newport, R. I., and H. W. Schneeberger, of Baltimore. Dr. S. Morals is President of the Faculty, and Dr. B. Drachman, Preceptor of the Preparatory Class. The object of the Association is declared to be the endowment and maintenance in the city of New York of an institution of Jewish learning, where youths desirous of becoming teachers in Israel may be fully and thoroughly educated under such auspices as will inspire a love for the language and literature of their race, and a spirit of fidelity and devotion to the laws of their religion : that the mission of the Jew as a teacher of highest morality, and an exemplar of brotherly love to all the children of the One Universal Father, may by their influence be furthered and perpetuated. There are at pres-

THE HEBREWS IN AMERICA. 323

ent twelve pupils in attendance in the preparatory class, and six in the junior class.

Among other New York charitable institutions and associations are the following: United Hebrew Charities; Institution for the Improved Instruction of Deaf Mutes; Hebrew Benevolent Fuel Association ; Sanitary Aid Association ; Ladies' Deborah Nursery and Child's Protectory ; Ladies' Lying-in Relief Society ; Bikur Cholim Society ; Home for Aged and Infirm ; Young Ladies' Charitable Aid Society ; Louis Downtown School ; Young Men's Hebrew Associa-

tion. The Purim Association was organized in 1861 by the following gentlemen : Myer S. Isaacs, Adolph L. Sanger, Moses H. Moses, Herman Stettheimer, Bernard Lemann, Lionel Davies, Louis G. Schiffer, A. Henry Schutz and Sol. Weil. The association, though one of the smallest in the city, is one of the most influential. Its annual Charity Balls, for the benefit of the Hebrew institutions, yields about \$20,000.

The Jewish Widows and Orphans Home of New Orleans was organized in 1855 with M. M. Simpson as President. The membership of the Home Association is 600. The Hebrew Orphan Asylum, of Baltimore, cares for seventy inmates. The membership is about 600. The Home for Aged and Indigent Israelites, at Albany, N. Y., the Michael Reese Hospital, at Chicago, Montefiore Home and Aid Society, at Boston, and Orphan Asylum and Hospitals, at Atlanta, Ga. and Newark, N. J., and other cities, bear witness to the philanthropic work in progress in all directions.

The Hebrew Education Society of Philadelphia was chartered April 7, 1849, ^0^ th^ purpose of opening schools where might be taught the elementary branches of education.

324 THE HEBREWS IN AMERICA.

together with the sciences and modern and ancient languages, always in combination with instruction in Hebrew language, literature and religion, also to establish a superior seminary of learning, the faculty to be empowered to furnish to graduates and others the usual degree of Bachelor of Arts, Master of Arts and Doctor of Law and Divinity as the same is exercised by other colleges established in Pennsylvania. The first meeting, looking to the organization, was held on March 7, 1847, ^^^ ^he organization was effected on July 16, 1848, Solomon Solis being elected President ; Simon Elfelt, Vice-President ; Abraham Hart, Treasurer ; Z. A. Davis, Secretary, and Simon M. Klasser, Assistant Secretary. Maimonides College was opened October, 1867, the faculty being composed of Rev. Isaac Leiser, Provost ; Rev. Dr. Sabato Morals, Rev. Dr. Jastrow and Rev. Dr. Bettelheim and remained in existence until about January i, 1874. The school of the Education Society, giving instruction in Hebrew and secular branches, was opened in the hall of the Phcenix Hose Company on Zane Street on Monday, April 7, 1851. The first teachers employed were Mr. Michael M. Allen and Miss Evaline Bomeisler. The Society removed to its present building October 3, 1854. The instruction in Hebrew and secular branches was continued until 1878, when instruction was confined to Hebrew alone. Schools were opened in various sections of the city. In September,

1883, an Industrial School was started in Lark Street, where cigar making and carpentering were taught, and in 1886 a second Industrial School was opened in the Society's hall on Seventh Street. The Society is the custodian of the Leaser Library, the greater portion of which was bequeathed to Maimonides College by the late Rev. Isaac Leaser. The

THE HEBREWS IN AMERICA. 325

officers of the Society are : Isaac Roskam, President ; Isidore Coons, Vice-President ; Levi Mayer, Treasurer ; David Sulzberger, Secretary. Board of Officers: Simon B. Fleisher, Louis E. Levy, Aaron Lichten, Philip Lewin, Joseph Pels, Louis Eschner, Jacob Muhr, George Wiener, E. L. Rothschild, Mark Schwartz, Isaac Sailer, Simon Fleisher.

Solomon Solis, one of the founders and first President of the Education Society, was born at Wilmington, Del., on March 13, 1819. He passed the greater part of his life in the city of Philadelphia. Truly pious, without ostentation, he was distinguished for his philanthropy and greatly esteemed in all the relations of son, husband, father and brother. He was a valued and sincere friend, whom to know was to love and revere. His contributions to the religious press were always anticipated with pleasure by the public, and their well chosen and high literary character thoroughly appreciated. An essay on " Education " developed the efforts of a ripe scholar, and his selection as a friend and adviser by the Rev. Isaac Leaser not only reflected good judgment, but was fully appreciated on both sides. Mr. Solis was deservedly complimented as the best qualified of the large membership to occupy the important and most responsible position of President, which he occupied at the time of his death on June 22, 1854.

To Miss Rebecca Gratz, of Philadelphia, belongs the honor of founding the first Hebrew Sunday-school in the United States in 1838. It was at first conducted under the auspices of the Female Hebrew Benevolent Society. Miss Gratz served as Superintendent until 1864. Her successor was Miss Louisa B. Hart. The Sunday-school started with fifty pupils. In 1888 the number exceeded 1,000.

326 THE HEBREWS IN AMERICA.

The Jewish Foster Home and Orphan Asylum of Philadelphia, was also projected by that noble daughter of Israel, Miss Rebecca Gratz, and was called into existence on Sunday, February 4, 1855, at a public meeting held at the synagogue of the Congregation Mickve-Israel, when the fol-

lowing Board of Managers were elected. Mrs. Anna Allen, Mrs. William Florance, Mrs. D. Samuels, Miss Louisa Gratz, Miss. E. Bomeisler, Miss Rebecca Gratz, Mrs. Abraham Hart, Mrs. I. L. Florance, Miss Emily Phillips, Mrs. E. J. Eytinge, Miss Rachel Pisoa, Mrs. I. L. Moss, Mrs. Leon Berg, Mrs. G. D. Rosengarten, Mrs. Henry Cohen, Mrs. A. Finzi, Mrs. B. Leiber, Mrs. Henry Newhouse, Mrs. L. Frankel, Mrs. Sol. Gans, Mrs. L. Binswanger, Mrs. S. M. Ash, Mrs. H. Simpson, Mrs. S. Morais, Mrs. B. Blum, Mrs. Joseph Rosenbaum, Mrs. L. J. Leberman and Mrs. Louisa B. Hart. Mrs. Anna Allen was elected President, Mrs. D. Samuel, Vice-President, Mrs. Louisa Gratz, Treasurer, and Mrs. E. Bomeisler, Secretary. The society was duly incorporated May 1, 1855. A home for the reception of children was opened the same month at No. 799 North Eleventh Street, and afterwards in North Seventh and North Fifteenth Streets. Mrs. Allen held the office as President, until her resignation in 1867. In June, 1881, the removal of the Home took place to Mill Street, Germantown, the dedication of the new building taking place the same month. The number of children in the Home at the present time is sixty-two. Rev. S. M. Fleishman and his wife are the Superintendent and Matron. After attaining their thirteenth year the children are either indentured or otherwise placed to learn a trade or follow other useful pursuits. The present officers of the Home are : Isidor Binswanger, President ; Mason Hirsch,

THE HEBREWS IN AMERICA. 327

Vice-President; Philip Lewin, Treasurer and Benjamin F. Teller, Secretary. The institution is a credit to the Hebrews of Philadelphia, and nothing is spared which can add to the comfort and advancement of the inmates.

The history of the Jewish Hospital of Philadelphia presents a striking evidence of the alacrity with which the Hebrews of that city are prepared to alleviate the sufferings of their co-religionists. The late Abraham Sulzberger, at a meeting of Grand Lodge, District No. 3, of the order of E nai-Berith, held in August, 1864, suggested the necessity for founding a hospital in Philadelphia, and offered a resolution " to take immediate steps to procure the co-operation of all Jewish societies and individuals" to that end. The order proving not numerically strong enough to complete the work, a public meeting of the Hebrews of the city was held on February 19, 1865, at which the Jewish Hospital Association was organized, with Alfred T. Jones as first President. The Hospital was opened on Haverford Road and Fisher Avenue, the opening taking place August 6, 1866, and the dedication in May, 1867. The accommodations proving inadequate, the erection of a new hospital building was commenced

on Olney Road, near Old York Road, where a commodious and handsome structure was erected, the dedication taking place September 14, 1873. Attached to the Hospital is the Mathilde Adler Loeb Dispensary, the building having been presented to the Hospital Association in 1878 by the late Abraham Adler and by Hannah Adler, parents of the lady to whose memory it is dedicated, in conjunction with August B. Loeb, her husband. Provision has been for its proper maintenance by the donors. The Hospital and Dispensary are open " for the relief of the sick and wounded, without

328 THE HEBREWS IN AMERICA.

regard to creed, color or nationality," a declaration that is literally fulfilled, it being a well-known fact that the Hospital has frequently opened its doors to non-Hebrews who were refused treatment by other institutions. Three hundred and eighty-three patients were treated in the Hospital during the year 1887, and over 1,100 in the dispensary. During the same year there were thirty inmates of the home. The expenses of the institution during the last fiscal year were \$88,256.60 and the cost of maintenance over \$15,000. The Hospital and Home are model institutions, carefully and ably managed, and with the projected additions will make this already admirable charity as complete and well equipped as any in Philadelphia. The officers of the Hospital Association are : Wm. B. Hackenburg, President ; Abraham Goldsmith, Vice-President ; August B. Loeb, Treasurer ; Simon A. Stern, Recording Secretary and Simon Pfaelzer, Corresponding Secretary, who with twelve Directors constitute the Board of Officers.

The Young Men's Hebrew Association of Philadelphia, was called into existence to meet the recognized demands for a society which should, apart from congregational influence " promote a higher culture among the Jewish young men and unite them in a liberal organization which shall tend to their moral, intellectual and social improvement." The association was permanently organized. May 12, 1875. It has founded a well selected library of over 1,600 volumes, and has in its reading-rooms the best collection of Jewish journals to be found in any one place in America. The association maintains annually a lecture course for the benefit of its members, and the social feature of its declared purposes is carried out by the formal and informal entertainments given

THE HEBREWS IN AMERICA. 329

under its auspices. The associate organization is made up of those members of the association who are under twenty-

one years of age, and at its meetings debates and literary exercises are carried on by the members. The association has now in all its branches about 600 members. Mayer Sulzberger is the present President of the association.

The Sir Moses Montefiore Home for Aged and Infirm Israelites, at Cleveland, Ohio, had its inception about eighteen years ago when District Grand Lodge No. 2 of the Order Keshar Shel Barzel enacted a law taxing each of its members fifty cents per annum. In 1881 a building was purchased for \$25,000, and in February, 1882, the Aged and Infirm Israelites' Home of District No. 4, as it was then called, was duly dedicated. In the year 1884, at a meeting of the Supreme Lodge of the Order Keshar Shel Barzel, it was resolved that the Home be endowed by the Order with a donation of \$10,000, provided District Grand Lodge No. 4 assent to changing the name of the institution to that of "The Sir Moses Montefiore Home for Aged and Infirm Israelites," and provided further, that District Grand Lodges Nos. 1 and 3 have the right to admit a limited number of its members or widows of members under certain conditions. This proposition was accepted. The institution has been signally successful in the dispensation of charity as well as in financial management. The inmates consist of thirty-five persons, whose ages range from sixty-five to ninety years.

The Jewish Orphan Asylum at Cleveland, Ohio, was founded under the auspices of the Order Enai-Berith. In the year 1863 District Grand Lodge No. 2 of the Order resolved that a fund should be secured with which to initiate some project of usefulness outside the Order to be deter-

330 THE HEBREWS IN AMERICA.

ined later on, for which purpose the members in the jurisdiction should pay an annual contribution of one dollar. This suggestion was approved by the subordinate lodges in the jurisdiction, and in 1867 the sum of \$10,000 had been secured. At the annual meeting of the Grand Lodge held at Milwaukee in that year, the establishing of an Orphan Asylum was decided upon, and Cleveland was selected as the most desirable city. On July 14, 1868, the inauguration of the Asylum building took place by the Grand Lodge officers. The membership of the Lodges in the district at this time numbered 2,500. The Orphan Asylum is now managed by twelve Trustees from the Grand Lodge districts in connection with thirty Directors annually chosen from the various lodges, societies and yearly subscribers. The number of orphans at the Asylum on July 1, 1887, was 310.

The Jewish Orphan Asylum at Rochester, New York,

owes its existence to the Rev. Dr. M. Landsberg, of Rochester, and the late Rev. Dr. S. Falk, of Buffalo, who were the leaders in the organization of the Jewish Orphan Asylum Association of Western New York, by whom the institution is maintained. In November, 1877, an Orphan Asylum Society was started at Rochester, and later on similar organizations were effected at Syracuse and Buffalo, the object being the accumulation of a fund for the erection of an Orphan Asylum. The movement in these cities received the hearty support and encouragement of the majority of co-religionists in that section, and on February 23, 1879, ^ convention was held at Rochester, of delegates from the three cities who organized the Asylum Association with Moses Hays as first President. In the month of November following it was resolved to accept orphans under the charge

THE HEBREWS IN AMERICA. 331

of the Association, and in February, 1880, the first three children were adopted and placed in the care of a private family. In the year 1884, a suitable building was purchased and twenty-one orphans are now cared for therein. The expenses are defrayed by the Association with a membership of 500. The sinking fund of the Association consists of about \$60,000 derived from donations from the three cities.

The Pacific Hebrew Orphan Asylum and Home Society of San Francisco, was founded in 1871, when a number of gentlemen held a preliminary meeting with a view of organizing a society to care for such orphan children as might become a charge on the public and private benevolent institutions. The Society was incorporated on July 25th, of that year with twenty-six members and the following Board of Trustees : A. Block, P. Berwin, I. F. Bloch, Joseph Brandenstein, E. Cohen, Alfred P. Elfelt, H. Greenberg, C. Meyer, M. Morgenthau, L. Sachs, WilHam Steinhardt, S. Sweet, E. Wertheimer, Isaac Wormser and S. W. Levy. S. W. Levy has been President of the Society since 1873. The Society has a capital of over \$200,000 bearing interest, grounds and buildings thereon valued at \$100,000, and cares for 100 children. It contributes \$300 per month to the Eureka Benevolent Association for the benefit of the aged people who are incapable of earning a livelihood.

Of the numerous influential Hebrew orders special mention must be made of the B'nai-Berith, Keshet Shel Barzel, Sons of Benjamin and Free Sons of Israel.

The Order of B'nai-Berith, the foremost, and in fact the parent of the Jewish fraternal organizations in America, was founded in 1843, ^^^ Henry Jones is considered its chief

founder. Its chief aim was and is the union of Israelites for

332 THE HEBREWS IN AMERICA.

the purpose of furthering education and elevating the morals and aspirations of the race. It combines therewith material benefits which are made possible by the union of great numbers, and it was the first society of its kind which introduced the payment of a fixed sum of money to the families of deceased members. From the parent lodge have sprung nearly 400 lodges, of which twenty are situated in Germany, to which the order was extended in the year 1880. It is governed by an Executive Committee composed of one member from each of its eight District Grand Lodges, and at its head are placed a President and Secretary, who wield the supreme executive power during the recesses between the regular sessions. Julius Bien has for the last eighteen years been placed, by the unanimous vote of the brotherhood, again and again in the distinguished position of Chief Executive officer, and he is ably seconded and supported by the Secretary, M. Thalmessinger. To their efforts is due the extension of the order to Europe and to Cairo, Egypt, where a lodge has been established as an entering wedge to the Orient. In the beginning the introduction to lodges was accompanied by an elaborate ceremonial, which has been abolished. The ritual in use is a simple statement, couched in lofty, poetic language, of the aims which the brotherhood pursues, and its proceedings are regulated by a well-digested constitution, which has ever since served to all kindred organizations. Its annual expenditures for endowments, sick benefits and assistance to the needy, reach nearly a million dollars, and it counts amongst its members some of the most representative Israelites of the country. The total membership of the order is about 25,000.

The Keshet Shel Barzelilron Band) was founded in 1868,

THE HEBREWS IN AMERICA. 333

by J. S. Blackman, a teacher of Hebrew, who at present resides in California. Its field of operations was principally confined to the Polish element and among the lower working classes, and up to the year 1871, numbered about eight lodges in New York City, and four in California with a membership of not over 1,000. After the election of J. P. Solomon, of New York, as Grand President, the membership rose to 103 lodges and 5,800 members. As constituted at present the Keshet Shel Barzel consists of a Supreme Lodge, of which Hon. Simon Wolf, of Washington, is the Grand President and Alfred T. Jones, of Philadelphia, Grand

Secretary, and five District Grand Lodges, with a membership of 12,000. During its existence the order has paid to widows and orphans, alone, \$700,000.

The Order Sons of Benjamin was instituted May 1, 1878, the founder being William Heller, a New York merchant. The present membership, which extends throughout all sections of the country, is 10,000 males, and 4,000 females, with 123 lodges. The Order provides an endowment of \$1,000 on the death of each male member, and \$500 on the death of each female. The Order owns a burial plot and has paid out since its organization the sum of \$450,000 to heirs of deceased members. Mr. Heller, the founder was for eight years Grand Master of the Order.

The Independent Order Free Sons of Israel with a membership of 13,000, is located in every State in the Union and was organized in the city of New York, in 1848. The United States Supreme Lodge is the highest authority of the order. Under the endowment system of the order, the sum of \$1,000 is paid to the heirs of deceased members. During the forty years of its existence, the Order has paid out to such benefi-

334 THE HEBREWS IN AMERICA.

Claries the sum of \$1,391,000 and has, in addition, contributed for charitable purposes, including sick benefits and relief to indigent members, the sum of \$1,160,000. At this time (1888) the Order is composed of in lodges and boasts of a reserve fund of \$173,000. Of the 13,000 members of the order, 9,000 are members of lodges located in District No. 1, whose headquarters are at New York City. Of the in lodges in the order eighty-three work in the English language and twenty-eight in German. There are besides eleven ladies' lodges.

ADDENDA.

HISTORICAL.

THE oldest Hebrew Congregation in Brooklyn is the Temple Beth-Elohim, in the " Eastern District," which was organized about 1854 with fifteen members, who worshipped in a small room in a building on the north side. The initiation fee was \$3.00 and the monthly dues fifty cents. Mr. Barnard was the first Hazan. Having increased in membership, the congregation bought a building at the corner of Eighth and South First Streets, which was reconstructed and occupied as a synagogue until 1876, when it

was sold. The present Temple on Keap Street, near Broadway, which is one of the finest religious edifices in the City of Churches, was dedicated in 1876, and is the largest synagogue in the city. The ministers in former years were : J. Eisemans, Revs. Gotthold and Rubin, Rev. Dr. Grossman, Rev. Dr. I. Schwab. Rev. Dr. L. Wintner is the present Rabbi.

NORWALK, CONN.

Toward the close of the Seventeenth Century Ralph Isaacs settled at Norwalk, Conn. In 1725 he married Mary Rumsey. At this time he was a Christian, but tradition

336 THE HEBREWS IN AMERICA.

says he was in early life a Hebrew. He is believed to have been connected with the Church of England, and was made the first Warden of St. Paul's Episcopal Church in 1736. His descendants, with scarcely an exception, have been active members of that Society. The sixth generation from Ralph Isaacs are still living upon the grounds he purchased for his son Benjamin at Norwalk.

SAN FRANCISCO.

The following were among the first arrivals of Hebrews at San Francisco from 1849 to 1852 : Jacob Scholle, William Scholle, Michael Reese, Isaac Friedlander, Louis Schloss, Louis Gerstle, Isidor Wormser, Simon Wormser, Henry Newhouser, M. Bauerfreud, Siegmund T. Meyer, Louis Cohen, B. Jacobs, L. Jacobs, Simon W. Glazier, Isaac Glazier, A. Hollub, Michael Castle, Frederick Castle, Henry Neustadter, Louis Sachs, Martin Sachs, Martin Heller, Moses Heller, Henry Seligman, Jesse Seligman, Abraham Seligman, Rudolph Wyman, William Steinhardt, Augustus S. Tobias, Alfred I. Tobias, Henry Greenburger, Leopold, Greenburger, David Bachman, Leopold Bachman, Albert Priest, Nathan Bachman, Henry Cohn, Herman Greenebaum, Jacob Greenebaum, Philip Schloss, Frederick Schloss, Simon Lazar, Ely Lazar, Alex. Lazar, Ulrich Simon, Alex. Wiel, H. Tichner, Jacob Meyer, M. Morgenthau, David Stern, Levi Straus, William Meyer, J. Triest, M. Livingston, M. Hydenfelt, Benjamin Triest, L. Goldstein, Joseph Heller, Leopold Cohn, Moses Rosenbaum, Joseph Brandenstein, Samuel Marks, Charles Pohlman, C. Mayer, Louis Klein, L. Elkus, Jonas Adler, B. Dinkelspiel, E. Oppenheim, John Alexander, Charles Schmidt, Max Morgenthal, Louis Rein-

stein, Nathan Rhine, A. Fleishaker, Sigmund Herman, Samuel Meyer, Jonas Meyer, David Kohn, Marcus Kohn, Abraham Block, Simon Fuerth, Jacob Hecht, Samuel W. Rosenstock, Simon Hecht, Joseph Hoffman, Samuel Hoffman, Haas Brothers, Adelsdorfer Brothers, Moses Weil, David Weil, L. White, H. Selig, Joseph Godchaux, L. Rich, Joseph Aaron, J. Uhlfelder, L. Kronthal, Hellman Brothers, L. Lyon, B. Davidson, Julius May, L. Stein, Simons Brothers, N. Koshland, Nathan Asiel.

PHILADELPHIA.

Members of the Congregation Mickve-hrael, of Philadelphia, in 1782 : Isaiah Bush, Abraham Barrias, Abraham Von Etting, Mayer Solomon, Mayer M. Cohen, Solomon Cohen, Isaac Da Costa, Samuel Da Costa, Mayer Darkliam, Samuel De Lucena, Bernard Gratz, Michael Gratz, Moses Gomez, Daniel Gomez, Philip Moses, Samuel Hays, Jacob Hart, Manuel Josephson, Barnubel S. Judah, Isaac Judah, Israel Jacobs, Abraham Levy, Hagima Levy, Isaac H. Levy, Solomon Levy, Ezekiel Levy, Jacob Levy, Henry Marks, Isaac Moses, Solomon Marache, Moses H. Myers, Abraham Henriquez, Joseph Solomon, Haym Solomon, Isaac Da Costa, Jr., Isaac Madeira, Joseph Madeira, Solomon Marks, Eleazar Sey, Isaac Moses, Sr., Zodak Dornistad, Simon Nathan, Lyon Nathan, Moses Nathan, Moses Judah, Joseph Abandanon, Andrew Levy, Jonas Phillips, Coshman Pollock, Gershom M. Seixas, Benjamin Seixas, Mordecai Sheftal, Sheftal Sheftal, Benjamin Nones, Naphtali Phillips, Levy Solomons, Isaac Abrahams, Myer Hart and son, Judah Aaron, Solomon Aaron, Isaac Cardoza, Manuel Myers, David Bush, Reuben Etting, Solomon Etting, Moses Jacobs, Moses

338 THE HEBREWS IN AMERICA.

Nathan, Jacob Cohen, Solomon M. Myers, Ephraim Hart, Henry Noah, Levy Phillips, Abraham Seixas, Samuel Alexander, Barendt Spitzer, Moses B. Franks, Joseph Simons, Michael Marks, Jacob Mordecai, Mordecai M. Mordecai, Jacob Myers, Asher Myers, Moses A. Myers, Abraham Saspertes, Judah Myers, Joseph A. Myers, Mordecai Levy, Michael Hart, Naim Van Ishac, Naphtali Hart, Lazarus Barnet, 'Joseph Henry, Colonoms Van Shelemoh, Samuel Israel, Joseph Carpelies, Moses Homberg, Marcus Elkin, Samuel Lazarus, Philip Russell.

• NEW ORLEANS.

Officers and Members of the Congregation Shaaray-Chesed, of New Orleans in 1828: Morris Jacobs, President; Aaron

Daniels, Vice-President ; A. Plotz, Junior Warden ; A. Green, Junior Warden ; A. Philips, Junior Warden ; Isaac Philips, Treasurer ; A. Audler, Secretary ; Jacob S. Solis, Bernard Lejeune, Jacob Myers, L. S. Levy, David Lewis, Moses J. Hart, Ralph Jacobs, A. P. Levy, Myers J. Ellis, J. La Salle, Solomon Hunt, L. H. Jones, Joseph Solomon, E. Stern, Abs. Goldsmith, Nathan Hart, A. H. De Jong, A. S. Emmony, Samuel Jacobs, Marx Myers, Levy Prince, Solomon Ferth, Lewis Kokernot, Marton P. Levy, Charles Myers, Aaron Kirkham, Abr. Block, Doct. Z. Florance.

BALTIMORE.

In 1856 Mrs. S. N. Carvalho, then residing in the city of Baltimore, consulted with several of her personal friends, who consented to join her in an effort to establish a Sunday-school where all children of Hebrew parents should receive instruction in the principles of conservative Judaism. Mrs.

THE HEBREWS IN AMERICA. 339

Carvalho had been in former years a teacher in the Sunday-school of Miss Rebecca Gratz at Philadelphia. A meeting was held at the residence of Mrs. Carvalho, where an association was formed, a constitution and by-laws adopted and officers elected. Committees were appointed to provide the necessary funds for the purchase of books, and a large hall was leased as a school-room. The following were the officers for the first year : Mrs. S. N. Carvalho, President ; Mrs. Josephine Etting, First Vice-President ; Mrs. Gutman, Second Vice-President ; Directresses, Mrs. Israel I. Cohen, Mrs. Catharine Cohen, Mrs. Stern, Mrs. Margaret Cohen, Miss Julia Carvalho, Treasurer ; Miss Rachel Cohen, Secretary ; Edward Cohen, Corresponding Secretary. A large volunteer corps of capable teachers presented themselves on the day of opening. The pupils numbered about fifty girls and boys. Within three months the number had increased to several hundred.

IN THE ARMY AND NAVY.

Albert, the second son of Major Raphael Moses, of Georgia, changed his surname to Luria to preserve the family name, which had been transmitted from the time when his ancestors left Spain on account of the Inquisition, and when nineteen years old was appointed Lieutenant in a North Carolina regiment. He was killed at Seven Pines in June, 1862, while rallying his company, having seized the colors falling from the hands of the dying color-bearer. An incident of this officer's bravery is worth recording. At the engagement at Sewell's Point, near Norfolk, in May, 1861, an

eight-inch shell, with fuse still burning, fell into the com-

340 THE HEBREWS IN AMERICA.

pany's gun-pit, and young Albert, without a moment's hesitation, seized it in his arms and put it in a tub of water, quenched the fuse and saved his own and comrades' lives. The company, in recognition of his heroism, had the shell engraved with a history of the incident and sent it to his parents. It now stands upon a pillar over his grave at the "Esquiline," near Columbus, Ga., as a fitting monument.

The Confederate soldiers' plot in the Hebrew Cemetery at Richmond, Va., is surrounded by an iron fence representing stacks of muskets, swords, military caps and implements of war, the whole forming a design at once unique and substantial. Within the enclosure and close by rest the remains of the following soldiers, who fell in battle at Richmond and Petersburg and surrounding country: Captain M. Marcus, 15th Georgia; A. Robinson, 15th Georgia; S. Oury, 16th Mississippi; M. Bachrach, Lynchburg, Va.; Corporal G. Eisman, 12th Mississippi; E. B. Miller; H. Jacobs, South Carolina; S. Weiss, Georgia; Isaac Seldner, 6th Virginia Infantry; Lieutenant L. S. Lipman, 5th Louisiana; Lieutenant W. M. Wolf, Hagood's South Carolina Brigade; A. Heyman, Georgia; Julius Zark, 7th Louisiana; A. Lehman, South Carolina; M. Aaron, North Carolina; Jacob A. Cohen, 10th Louisiana; Henry Cohen, South Carolina; I. Frank, Georgia; S. Bachrach, Lynchburg, Va.; Jonathan Sheur, Louisiana; Samuel Bear, Georgia; I. Cohen, Hampton's South Carolina Legion; T. Foltz, 16th Mississippi; Henry Gersberg, Salem, Va.; M. Levy, Mississippi; I. Rosenberg, Georgia; Henry Adler, 46th Virginia; E. J. Sampson, 4th Texas; J. Wolf, North Carolina; J. Hessberg, Caroline

THE HEBREWS IN AMERICA. 341

County, Va.; Isaac J. Levy, Richmond Light Infantry Blues. Marx Myers, Richmond Grays; Gustavus Kann, 16th Mississippi; Henry Smith, killed in battle near Fayette C. H., Va.

BIOGRAPHICAL.

Felix Adler, one of the most eloquent orators in America, and the founder of the New York Society for Ethical Culture, is the son of Rabbi Samuel Adler, pastor emeritus of the Temple Emanu-El. He graduated from Columbia College in 1870, and was then sent to Europe with a view of prepar-

ing for the ministry. For this purpose he entered Berhn and Heidelberg Universities, where he obtained the degree of Ph. D. After his return to the United States he received the appointment of Professor of Hebrew and Oriental Literature at Cornell University, and upon his retirement from the position in 1876, he established the Society for Ethical Culture. In 1877 he published a series of discourses delivered before this Society under the name of " Creed and Deed." He has manifested interest in the welfare of the workingmen, tenement house reform and the kindergarten system. He is also an advocate of cremation and is an officer of some of the associations having in view the introduction of that method of disposing of the dead.

Leon Hyneman, a distinguished Free Mason, was the publisher of " Ancient York and London Grand Lodges," " Hyneman's Review," " The Masonic Library," " World's Masonic Register," and the weekly " Masonic Mirror and Keystone." He died at New York City in 1880, aged seventy-four years. His sister, Rebecca, was a well-known contributor to periodical literature.

342 THE HEBREWS IN AMERICA.

Isaac Frank, of New York, was one of the founders of the railroad ticket-brokerage business, which has grown to very-large proportions throughout the United States. He is the son of Marcus Frank, who settled at Syracuse, N. Y., and in 1870 moved to Tififin, Ohio, where in 1874 the son inaugurated his present business. Mr. Frank has branch offices in all the large cities of the Union, and is assisted in his work by his brothers, Jacob and Moses, and other relatives.

ASSOCIATIONS AND INSTITUTIONS.

The Board of Delegates of American Israelites, organized in 1859, "^^^s for nineteen years an influential organization, and had for its object co-operation in directing government aid to the rescue of oppressed co-religionists from danger and persecution, and the elevation of the social condition of Hebrews in countries where the laws discriminated against them. The Board was organized soon after the abduction of Edgar Mortaro, by the Papal authorities. Co-operation with the Alliance Israelite Universelle, and correspondence with various Jewish organizations in Europe was maintained during the nineteen years existence of the Board, whereby the rights of Hebrews abroad were secured by means of liberal contributions at home, and suffering and destitution in various countries was alleviated. The persecution of Hebrews in the Danubian Principalities from 1866 to 1878, received

the earnest attention of the Board. The State Department at Washington was asked in 1867 to institute inquiries regarding the cruel and inhuman laws and practices directed against the Hebrews of Servia, and in 1870 the Board suggested to the Department the appointment at Bucharest of a

THE HEBREWS IN AMERICA. 343

"capable consul imbued with American sympathies, and willing to co-operate with the European Consuls in measures for the relief of the unhappy Israelites," in that country. In accordance with this suggestion Hon. Benjamin F. Peixotto, was designated by President Grant as Consul at Bucharest. His presence proved the means of checking the excesses in that country. The representation of Jewish organizations at Berlin for the purpose of submitting a statement of the Jewish question to the Congress of the Great Powers in 1878 was suggested by the Board of Delegates. The care of poor emigrants from Russia and Roumania, and the regulation of the movement whereby objectionable persons should be excluded was the subject of discussion by the Board, and resulted in the adoption of wholesome regulations. At home the usefulness of the Board has been attested on numerous occasions. In 1861, the Board of Delegates addressed a memorial to Congress, protesting against the act passed by that body providing that chaplains appointed in the Volunteer Service must be " a regular ordained minister of some Christian denomination," on the grounds of its unconstitutionality. The result was the passage of an amendatory act substituting the word " Religious " for " Christian." In 1862, the Board secured a revocation of General Grant's order expelling " Jews as a class " from within the Department of Tennessee. In 1864, the Board memorialized the United States Senate in protest of the action of the Presbyterian Conference at Pittsburg, Penn., praying for an amendment to the Constitution of the United States recognizing Christianity as the religion of the land. In North Carolina, in 1866, a proposition to embody in the new Constitution a provision denying the right to hold office to any person

344 THE HEBREWS IN AMERICA.

who should question the " divine authority of the Old and New Testament," called forth a vigorous protest from the Board which resulted in the rejection of the objectionable clause. A similar fate was shared by the bill offered in Congress the same year requiring citizens qualifying as members of the Constitutional Convention to be sworn on the " Holy Evangelists." The formation of the Union of American Hebrew Congregations in 1878, was followed by the dissolution

of the Board of Delegates whose functions have since been delegated to a standing committee of the Union designated as "The Board of Delegates on Civil and Religious Rights." The first officers of the Board were : Henry I. Hart, of New York, President ; Rev. Isaac Leiser, of Philadelphia, Vice-President ; Gerson N. Hermann, of New York, Treasurer; Myer S. Isaacs, of New York, Secretary.

With the large arrival of Russian refugees commencing a few years since, there arose a demand for a new public place of amusement in the city of New York. Accordingly, in 1884, a Russian-Hebrew Opera Company, with Moses Silberman as manager and Joseph Lateiner as composer, opened an establishment in Turner Halle on East Fourth Street. In the course of a few months they removed to Nos. 113 and 113[^] Bowery, where they secured a ten years' lease. Here they have been presenting for the past three years a number of musical plays by exclusively Hebrew-Russian artists of repute from Odessa, St. Petersburg, Moscow and Roumania. The stars comprising a portion of the troupe are Messrs. Abraham Schengold, M. Spiva-Kovski, Mo Heine, Mrs. Moses Silberman and Mrs. S. Borodkin. The most successful plays thus far produced are " Orpheus,"

THE HEBREWS IN AMERICA. 345

which constituted the initiatory performance on May 23, 1884, " David Ben Jesse," " Bar Cochba," and " Joseph and His Brothers." In this establishment the Hebrew-German dialect is employed. The entire cast, as well as various staffs of employees, artistic, business and mechanical, are of the Hebrew persuasion. The " Oriental," by which name this theatre is known, has accommodation for 1,000 patrons. The price of admission ranges from 25 cents to \$1.00.

Pagre

22d line,

ERRATA.

read

24,

for Hyam,

Haym.

27,

24th "

" Ludwig,

Leo.

124,

nth "

" Levy,

Levi.

171,

1 2th "

" \$750,000,

\$250,000

201,

1 2th "

" 1882,

1822.

255,

13th "

" 1822,

1882.

258,

26th "

" Jossefy,

Joseffy.

284, nth

Isaac,

Isaacs.

Any other typographical errors as to dates will be corrected in second edition if sent to author.

INDEX.

Abraham, Victor, 183.
Abraham, Joseph, 101-102.
Actors and Dramatists, 262-265.
Adler, Dankman, 258.
Adler, Felix, 341.
Adler, Max, 165
Adler, Samuel, 278.
Albany, N. Y., 116.
Allen, Mrs. Anna, 77.
Altman, Benj., 158.
Aronson, the Brothers, 262.
Arnold, Abraham B., 196.
Associations. 309.
Aub, Joseph, 197.
Augusta, Ga., 113.

B

Berkowitz, H., 291.
Bien, Julius, 199.
Binswanger, Isidore, 200.
Bloom, Adam E., 184.
Bloom, Nathan, 145.
Bloomingdale Bros., 158.
Blum, Leon & Hyman, 169,
Blumenberg, Leopold, 131,
Blumenburg, M. A.. 268.
Blumenthal, Jos., 159.
Blumenthal, Mark, 201.
Blumenstiel, Alex., 227.
B'nai-Berith, Order of, 331.
Board of Delegates, 342.
Brentano, August, 262.
Brooklyn, First Synagogue, 335.
Buffalo, N. Y., 119.
Bush, Col. Solomon, 126.
Bush, Isidor, 201.

Baar, Herman, 197.
 Baer, Bernhard M., 184.
 Baltimore,

 " Early Settlers, 93.

 " First Sunday-school, 338.

 " Later Settlers, 100.

 " Merchants, 168.
 Bamberger, Bloom & Co., 145.
 Banco, Miriam, Del, 208.
 Bandman, Dan'l E., 263.
 Barnert, Nathan, 164.
 Barnett, Jonas, 135.
 Baruch, Simon, 197.
 Bauer, M., 183.
 Bendall, Dr. Herman, 182.
 Benjamin, Judah P., 177-178.
 Bettman, David, 161,
 Bettman, Jefferson, 198.
 Bettman, Bernhard, 170.

 Cahn, Mayer, 183.
 Cantor, Jacob A., 189.
 Cardoza, Michael H., 203.
 Carvalho, E. N., 266-279.
 Carvalho, David Nunes, 96.
 Carvalho, Solomon N., 203.
 Carvalho, Mrs. S. N., 338.
 Chicago, 105.
 Charleston, 53.

 " Ministers, 57.

 Cincinnati, 100.

 " Synagogue, 102.

 Cleveland, 104.

 " Institutions, 329,

 Cohen, David M., 133.
 Cohen, Edward, 149.
 Cohen, Emanuel, 204.

INDEX.

Cohen, Israel J., 94–

Cohen, Jacob Da S. S., 205.

Cohen, Jacob I., 85,

Cohn, Joseph, 267.

Cohen, Josiah, 205.

Cohen, Marx E., 60.

Cohen, Dr. Marx E., 137.

Cohen, Mendes, 258.

Cohen, Mordecai, 61.

Cohen, Nina Morais, 207.

Cohen, the family of, Balto., 94–96.

College Professors, 257.

Confederate Army, Officers in, 138.

Floersheim, O., 268.

Fox, Joseph, 149.

Frank, Isaac, 342.

Franks, Rebecca, 71.

Franks, David, 71–72.

Franks, family, 73.

Free Sons of Israel, Order of, 333.

Friedenwald, Aaron, 213,

Friedlander, Isaac, 146.

Frohman, Dan'l, 213.

Furth, Emanuel, 183.

D

De Cordova, Alfred, 207.

De Cordova, Rafael J., 261.

Davis, Joseph, 269.

De LaMotte, Capt. Jacob, 126.

De Leon, Capt. Jacob, 126.

Dessar, LeoC., 190.

Dessau, S. Henry, 209.

Detroit, Mich. 123.

Dittenhoefer, A. J., 209,

Dzialinsky, Morris, 184.

Galveston, Tex., 123.

" " merchants, 159-169.

Goldfogle, Henry M., 191.

Goldsmith, B., 183.

Goodhart, Morris, 214.

GotthieJ, Gustav, 282.

Gotthold, J. Newton. 265.

Gratz, Michael, and family, 75.

Gratz, Rebecca, 76-325.

Grau, Maurice, 264.

Greenebaum, Henry, 166.

Gutheim, James K., 307-308*

E

Easton, Pa., 82.

Ehrich, J. S., 159,

Ehrich, S. W., 159.

Ehrlich, Simon M., 191.

Eidlitz, Leopold, 258.

Einhorn, David, 280.

ElHnger, Moritz, 268.

Elsberg, Louis, 257.

Eisner, Henry L., 212.

Emanuel, Louis M., 129.

Etting, Reuben, 93.

Etting, Solomon, 93.

Eytinge, Rose, 264.

Ezekiel, David, 130.

Ezekiel, Moses J. 212.

Federal Army, Officers in, 130.
Feibleman, C. B., 182.
Feldman, Louis, 182.
Felsenthal, B., 281.
Fleischner, Col. Louis, 183.

H

Haberman, Frederick, 162.
Hackenburg, Wm. B., 215.
Hallgarten, Lazarus, and sons, 143
Harby, Isaac, 58.
Harby, Leah Cohen, 215.
Harby, Levi Myers, 136.
Harby, Samuel, 268.
Harby, Washington, 263.
Hart, Abraham, of Phil'da., 77.
Hart, Abraham, of Chicago, 167.
Hart, Bernard, 140.
Hart, Emanuel, B., 180.
Hart, Jacob, 93.
Hart, Miss Louisa B., 78.
Hart, Meyer, 82.
Hart Brothers, 167.
Hebrew Union College, 276.
Horwitz, Otto, 217.
Hayman, M. & B., 268.
Hays, Dan'l P., 216.
Hays, Jacob, 28-29.
Hays, the family, 29-33.
Heidelbach, Phillip, 143.
Heilprin, Angelo, 217.

INDEX.

349

Heilprin, Louis, 217.
Heilprin, Michael, 217.
Hendriclcs, Uriah and descendants, 16.
Henriques, Alexander, 141.
Herschel, Clemens, 258.

Hess, Jacob, 192.

Hirsch, Samuel, 302–303.

Hirsch, Edward, 184.

Hirsch, E. G. 281.

Hirsch, Solomon, 183,

Hirsh, Mason, 165.

Huebsch, Adolphus, 282,

Huff, Jacob A., 184.

Hunt, Emanuel, 88.

Hyams, Henry M., 177.

Hyneman, Herman, N., 218,

Hyneman, Leon, 341.

Kalisch, Leonard, 224.

KaHsch, Samuel, 225.

Kanter, Edward, 184.

Keller, David, 153.

Kempner, I., 169.

Kesher Shel Barzel, Order of, 332.

Keyser, Ephraim, 225.

Kleiner, Chas., 183.

Knefler, Frederick, 131.

Koch, Joseph, 192.

Kohler, Kaufman, 288.

Kohut, Alex., 289.

Krackowizer, Ernest, 264.

Krauskopf, Joseph, 291.

Krohn, Louis, 170.

Kursheedt, Asher, 161.

Kursheedt, Gershom, 92.

Kursheedt M'f'g Co., 161.

Indianapolis, no.

Institutions, 309.

Isaacs, Abram S., 219.

Isaacs, Myer S. 219.

Isaacs, Samson M., 174.

Isaacs, Samuel M., 284.

Isaacs, Ralph, 335.

Isaacks, Moses, 77.

Israels, Israel, 73.

Jacob, Ephraim A., 221.

Jacobi, Abraham, 221,

Jacobs, George, 284.

Jacobs, Henry S. , 285.

Jacobson, Sigisimund D., 222.

Jastrow, Marcus M., 286.

Jew Bill, the, 97.

Jewellers, 153.

Jewish Ministers' Association, 277.

Joachimsen, Caroline C, 222.

Joachimsen, Phillip J., 223.

Jonas, Benj. F., 188.

Jossefy,. Raphael, 258.

Journalists, 265–274.

Kalisch, Abner, 224.
Kalisch, Isidor, 286.

Lachman, Samson, 193.
Lagowitz, & Co., 162,
Lancaster, Pa., 78-82.

" Merchants last century, 80.

' ' Synagogue and Cemetery, 82

Lasker, M., 169.
Lauterbach, Edward, 225.
Lazarus, Emma, 260.
Lazarus, E. S., 25.
Lazard Freres, 145.
Lehman, Emanuel, 147.
Lehman, Mayer, 147.
Leon, Elias, 130.
Leeser, Isaac, 291.
Leipziger, Henry, M., 226.
Levin, Louis, C, 176-177.
Levy, Louis P., 137.
Levy, Jefferson M., 134.
Levy, Capt. J. P., 135.
Levy, Uriah P., 134.
Levi, Jos. C, 227.
Levy, Ferdinand, 193.
Levy, Hayman, 14-15.
Lilienthal, Jesse W., 227.
Lilienthal, Max., 294.
Lilienthal, Samuel, 228.
Loeb, Moritz, 266.
Loeb, Solomon, 148.
Lopez, Aaron, 35,
Lovenstein, Wm , 180.
Lowenstein, B. and brother, 170-171.
Luria (Moses), Albert, 339.
Lyons, Jacques J., 295.

350

INDEX.

M

Mack, M. J., 170.
Marshall, Louis, 229.
Marx, Henry C-, 25.

Mayer, Constant, 229.
 Mayer, Marcus R., 250.
 Mayer, S. I., 165.
 Mayer, Strouse & Co., 165.
 Memphis, Tenn., 122.
 Mendes, F. de Sola, 296.
 Mendes, Henry P., 298.
 Mendes, Isaac P., 296.
 Menken, N. D., 172.
 Menken & Co., 171.
 Messing, Mayer, 300.
 Michelson, Albert A., 132.
 Minis, the family of, 49.
 Mitchell, Abraham, 127.
 Mobile, III.
 Moise, Penima, 59.
 Moore, J. S., 232.
 Morals, Henry S., 231.
 Morais, Sabato, 230.
 Morange, Benj. and family, 26.
 Morange, Henry M., 26.
 Mordecai, Major A., 129-133.
 Morris, Nelson, 166.
 Morse, Godfrey, 233.
 Morse, Leopold, 188.
 Moses, Adolph, 233.
 Moses, Franklin J., 179-180.
 Moses, Joshua, 128.
 Moses, Israel, 128.
 Moses, Isaac, 70, 71-128.
 Moses, Joseph, 129.
 Moses, M. L., 182.
 Moses, Myer, 127.
 Moses, Raphael J., 180.
 Mosler, Henry, 234.
 Muck, Henry, 183.
 Muhr, H. and sons, 154.
 Musicians, 258-260.
 Myers, Mordecai, 127.
 Myers, Nathan, 234.
 Myers, S. F., 153.
 Myers, Theo. W., 194,

 Nones, Solomon B., 174.
 Nones, family of, 135.
 Newark, N. J., 122.

 " merchants, 163.
 New Haven, Conn., 121.
 Newman, Leopold C., 129.
 New Orleans, 89.

Institutions, 323.

Congrega'n, 1828, 338.
33-34-

Newport
New York,

Aguilar Free Library, 318.
Bankers, 139-140.
Butchers, 156-157.
Capital leading lines, 157.
Cemetery, 43.
Cigar manufacturers, 156.
Clothing Trade, 151.
Early Settlers, 3.
First Congregation, i8.
Hebrew Free School, 320.
Hebrew Theatre, 344.
Home for Aged, 316.
Institutions, 323.
Jewish Theol. Sem., 322.
Jewelry merchants, 153.
Maimonides Library ,319.
Merchants, last century, 17.
Montefiore Home, 313-314.
Mt. Sinai Hospital, 312.
Mutual Benefit Society, 321.
Orphan Asylum, 310-312.
Real Estate Holders, 157.
Sheltering G'rd'n Sc, 315.
Stock Ex., members, 140.
Technical Institute, 317.
Temple Emanu-El, 27.
Tobacco merchants, 154.
Various trades, 152.

0

Office holders, 184-185.
Oppenheimer, Seligman, 153.
Otterbourg, Marcus, 185.

N

Naar, David, 265.
Noah, Mordecai, M., 26-174.
Nones, Abraham B., 174.
Nones, Major Benj., 126.
Nones, Joseph B., 135.

Peixotto, Benj. F., 235-269.
Peixotto, Dr. D. L. M., 22.
Peixotto, Geo. D. M., 239.
Philadelphia.

■• Congrega'n in 1782, 337.

INDEX.

351

Philadelphia, Early Settlers, 62.

" Former Merchants, 75.

" Institutions, 323-329,

Phillips, Emanuel J., 135.
Phillips, Henry M., 175.
Phillips, Isaac, 180.
Phillips, Morris, 241.
Phillips, the family, 75.
Pike, Samuel N., 146.
Pittsburg, 109
Plant, L. S. &Co., 163.
Platzek, Warley, 242.
Portland, Oregon, 115,
Press, the Hebrew, 269-274.
Proskauer, Adolph, 138.
Pulitzer, Joseph and Albert, 267.

R.

Ranger, Morris, 147.
Raphall, Morris J., 300-301.
Rayner, Isidore, 188.
Reinstine, Alex, 183.
Richmond, Va., 83-86.

Former citizens, 87-88.

'* Ministers at, 84.

" Theatre Fire, 86.

Rochester, N. Y., 117.

" " Institutions, 330.

Riviera, Jacob R., 36.

Rosendale, S. W., 243.

Rosenthal, Julius, 244.

Rosenthal, Lewis, 244.

Rosenthal, Toby, 245.

Rosnosky, Isaac, 183.

S.

Schloss, Philip, 182.

Scholle Bros., 145.

Schwab Chas., 167.

Schwabe, L. B., 247.

Schweitzer, Bernhard, 182.

Seasongood, Lewis, 143-145.

Seixas, Rev. G. M., 16-19,

Seligman Brothers, 141.

Seligman. DeWitt J., 247.

Seligman, Edwin R. A., 248.

Seligman, Joseph, 174.

Selz, Schwab & Co., 166.

Sheftall, the family, 49-50,

Shoninger, Bernard, 164.

Shroder, Jacob, 195.

Simon, Edward & Co., 162.

Simon, Joseph, 184.

Simon, Joseph and family, 78-82.

Soils, Jacob S., 309.

Soils, Solomon, 325.

Sons of Benjamin, Order of, 333.

Sonneschein, Solomon H., 301-302.

Soldiers' Cemetery, 340.

Solomons, A. S., 248.

Sommer, H. B., 264.

Steckler, Alfred, 195.

Sterne, Simon, 249.

Stern Brothers, 160.

Stern, Simon H., 249.

Stettheimer, Joseph, 161.

Strasburg, Sallie, 258.

Strasburger, Louis, 154.

Straus, L., & Sons, 160.

Straus, Oscar S., 186-187.

Strouse, Abr., 165.

Sulzberger, Mayer, 252.

Sutro, Adolph, 257.

Szold, Benjamin, 303.

St. Louis, 106, 108.

Salomon, Ezekiel, 92.

Salomon, Haym M., 24.

Salomon, Haym, 66-70.

Salomon. R. G., 162-3.

San Francisco, 114.

" " Early Settlers, 336.

*' " Merchants, 168,

" " Institutions, 331.

Sanger, Adolph L., 245.

Savannah, 45.

" Synagogue, 48, 50, 51-52.

" Merchants, 167.

Scheftel, Adolph, 148.

Schiff, Jacob H., 148.

Thalmessinger, M., 150.

Tim, Wallerstein & Co., 168.

Touro, Rev. Isaac, and family, 39.

Touro, Judah, 90-92.

W.

Waldstein, Charles, 257.

Waldstein, Martin E., 252.

Walter, Philip, 184.

Walter, Miss Josephine, 258.

352

INDEX.

Washington, D. C, 124.

Wasserman, Philip, 183.

Weil, Joseph, 146.

Weil, Max, 146.

Weil, Paul, 182.

Weil, Samuel, 182,

Weill, Solomon C, 252.

West Point graduates, 133.

Wilmington, N. C, 113.

Wintner, Leopold, 304.
Wolf, Simon, 253,
Wolff, Alfred R., 258.
Woolf, M. A. 262.
Wolffe, Frederick, 256.
Woolf, Benj. E., 262.

Wise, Aaron, 305.

Wise, Isaac M., 270, 306–307.

Wormser Brothers, 143.

Yulee, David L., 180.

Zeisler, Joseph, 256.
Zunder, Maier, 183.

^ °

^ °^

'^ e ts » ""^

G^ ^

<d' Q^

^ . -^ 0 . X ■* .^^ <^^ ^ 0 , V

: ""^0^

^^^°_

9p/–)

–s ,^^^ –^ .

$$\bullet \theta^{\wedge} \quad s^{\wedge}$$

$$Q^{\wedge} \quad =$$

$$0 \quad " <^{\wedge\wedge} " ,^{\wedge\wedge}$$

$$- <^{\wedge}$$

$$V \quad ^{\wedge}$$

$$'C' .$$

$$\#$$

$$\wedge\wedge\wedge \quad ^{\wedge}$$



French



English 



Full text of " Jewish America "

[See other formats](#)

Pierre-Antoine Cousteau

JEWISH AMERICA

Editions of

lepilon@gawab.coni

BEGIN PGP PUBLIC KEY BLOCK

Version: GnuPG v1, 4, 6 (MingW32)

```
mQGi BEWz4ckRBACp2dj vCj RTI p9zSuHCoEFNCEJ POGbtl xOZ+Cb6gmull na9GmZl
2rwcMp71si 05D5YwTRlrxUHYFu/wYv2DI t HAc02u2rcKeTXmCCzVDdj i o+AvrwXx
ZLqL cLMmUl Or RW2kUhm8DmvAwUuME0puQr KZwnR4+8f X/ Qc UGJ aKt 7ATFwCgx4Lv
VHsVnZEPEQ07mtLI bFhvJ IsD/Ai 5F/kpGi Of p/SvrWryD05S0oAypUj xu+eML/8f
o5t DgDI ByTmwTqUDqL I nj Lr sc 7VKWF7HnxSnUI c GEy pSc ZPgzeCC0 7m5gs XNKqi B
abPVs0yR9CYc0Fk9Yt SWkj 7M8t4wgxsj f rSqCK4CI OhmBGzKpl nt +J ZFxBzHI f CZ
rcrtiHBACUXSTFyvli Ga 2dN7ePWRWuL3+zty MPhAF EkJ N13ai 9YM/ UeU/ dQK9s hi ix
018ceAhUA2DFtAt9Xhnf gYVvJ m7sw0UzzcZCWA9gZVqG8dRnq0euUERj Q7RHS0EJ
yE47qat ShkALetNULOAwCsxNVi QraxLSLrti 2vDNVEj Tl f hdZrQI RWRpdGI vbnMg
ZHUgcGI sb24gPGxL cGI sb25AZ2F3YWI uY2 9t PohgBBMRAGAgBQJ Fs +HJ Ahs DBgsJ
CACDAgQVAggDBBYCAwECHgECF4AACgkQETGAI f di L3EHPwCf a/ bGc o59i qcTI q0A
J VWhri 6 0GKwAn3oyMI XZ8+mLY3C/ Ti F AbAI B5vu5uQMNBEWz 4eAQDADLQX+Rs z bM
mnEM009z5PJ L9k4Wf 8uql wVdLT74F3pf 4E8AGfTLvai oj Q0J Xe+bj GpeQKl0MHAX
99r2i T7VWbgl+Sz7vYgCw0WoGG/t nLeuGQd2yf zmnq9ZpYg99j I YkqNNCLJ 5ZYVz
61KP9NUf obj j Oj pNpl RyRtYBSeBDej mFRQ0m+hnFI Al lZYDN59t Zf 8xGBd7VRvne
PLUCj i aj lwQSQ3wwFRYe3qkl p4QuA9oZr2sS9EXFV5j EDLqoeXdvaykr67ttdsRw
5nH15WpPnrydPrMt LuzByGplbmhaxf RuJ f DI poZZAkckKpLHUdRyANttYGxMXzA9
PSI TqMUL I h7cyBwkLggNxNv7roi Vj 2yZQotqwyU20W8zWsl EQYepewzU7bH4Wbf N
f
sSdqpWhSFbpvhVm/orClvhSyYxJ Wl 45j bj Bsn70qJ Nj mWn2aHI C7mj sAAwUMAI LS
3/UyhFwl NFj If u88CWf U/gCbnVI quAaj h2FdwYz nWm+Rd8mTj uoLYVI m3aoz qXJ B
x8RSFgYluEzglbJ h476X9/zZSvSlFS/ 5+ci
i I cHi f SOI i 30s5vHSWj NHPn/ I dxFVq/ +91 LFC0f AVECDI ri 6CJ FF6Q/uW7wzelar
FARd0Ucmv8NAz71Syl 72Bs0UUZbpV0mxNvh0pqB3bL+f 01 2Y4Bs 8q6r 0FPi rt HdL
Hlg+5 69mbTDCxDLZzl xkZJ j sql 13Pf y4SRKhRohmWh3rBh3aj wqFMw0BgVZi 81Po
/ 2WBZvOp45WAEpY0i 7 80J J Xj yCA0i RBgKG/l wj IxPSs0n0ymCLGqi LqOpFnzDPvp
lbTwF8i R9I jf 4aRG/7ef AUhn+w7AYkUzxahpqabqLB/ 2DwmB53gDe7l I /Me/xUi 5
UYgNdI hYuzkUMHpegci GLaSeB/ Ve0CV + Lg6maHyCsFpwj I dNN + l OkF0s6ns8 8YhJ
BBgRAGAJ BOJ Fs +HgAhs MAaOJ EBExGJ X3Yi 9xPb8An0043r ql ZpeCWpr j uhi z I 7aj
8 8CRAJ 9 3qzzx4+Zt Pv9VME0DhSz2Gcqlg= =
```

=jgg3

END PGP PUBLISH C KEY BLOCK

Notice to the reader

This edition is subject to
possible updates (typos, mistakes)
spelling, text formatting, etc.);
Don't hesitate to download as you go.
corrections to the latest re-edition.

Cover freely inspired by a drawing by Mariali:
<http://w41k.org/?id=MARIALI&m=Home>

Pierre-Antoine Cousteau

JEWISH AMERICA

1

Xílon Editions

May 2007

Original edition: Les Éditions de France

PARIS

THE FRENCH EDITIONS

20, Avenue Rapp, VIP

1942

TO MY COMRADES IN COMBAT

OF

"I Am Everywhere"

CHAPTER ONE

THE AMERICAN MIRAGE

Jewish Americans are famously stupid,
Appallingly stupid, look at Roosevelt, Otto Khan,
Morgenthau, Filène, Barush, Rosenthal... Look at these
idiots...

Louis-Ferdinand Céline
(The School for Corpses.)

There's an American mirage. It's a very old mirage, a phenomenon
of visual aberration that dies hard. For two hundred years, for
For different and often contradictory reasons, America fascinates people of the old
world.

It was first and foremost the homeland of the "noble" savage philosophers who spread
torrents of tears and practiced natural morality under the ecstatic gaze of
Pangloss from the Encyclopedia.

Then came the "sacred ground of liberty." When, thanks to the soldiers of the king of
In France, the insurgents had forced the English to carry out their traditional
As they re-embarked, our "great ancestors" let out great cries of joy.
for the first time, men emancipated from monarchical superstitions
they undertook to govern themselves, by the people, for the people...

At the same time, it justified the political daydreams of the through its institutions
For European eccentrics, America offered to all the unfortunate, to all the bankrupt,
to the bad boys who have escaped the gallows and to the fanatics in search of virtue
Biblical, wonderful prospects of revenge or escape. This was the land
unlimited possibilities, cleared criminal records, a gold rush, and
the uncle with the inheritance.

Then came the paradise of technology and machines, of perfection.
industrial, high wages, assembly line work and cars for all.

Even today, it is towards America that all those who

European upheavals have plunged into disarray all those who have not understood the profound meaning of our revolution and who, lacking imagination, cling pathetically to worn-out myths, to old recipes, to the ludicrous hope of impossible miracles: America will give us back our bread, the Peace, freedom, and Pernod for Arthur. We believe in Roosevelt, the infallible one, the All-powerful, like children believe in Santa Claus. With the same faith, but without The same excuses.

10 JEWISH AMERICA

Because if America once symbolized the new order, if it was during For a long time a refuge and an example, if its institutions and its prosperity have Identified with the notion of progress, all of this has ceased to be true.

America today is nothing more than a reactionary nation where outdated values, the Taylorism of 1848 industrial prisons and the The empty rhetoric of the 1848 generation, reminiscent of democratic platforms. She is like prodigies who astonished their family before they even knew how to write, and whose Development abruptly stops at puberty. In the middle of the 20th century, with its giant houses, its aerodynamic locomotives and its millions of engines, America is as archaic as a Jeffersonian speech. It has allowed itself Overtaken by events. Like the old Austrian monarchy, like The Türkiye of the sultans, it ceased to march to the rhythm of the century, it is perpetually one idea or one army behind: a brilliant facade riddled with enormous cracks that no longer even conceal the outdated bric-a-brac of dead illusions.

Undoubtedly, the high standard of living enjoyed by a segment of the American population is prolonging the mirage. But what merit is there in reaching a certain level of prosperity when all you have to do is bend down to pick up oil, gold, iron, Coal? In a country where natural resources are abundant, it is It is inevitable that the least gifted individuals will reap at least a few crumbs.

American prosperity is not a consequence of political principles Americans, nor American genius. This prosperity was built, it must be said, Despite the Americans. The men were free to act as they pleased, without a plan. director, without social obligations, without state constraints, they exploited the the country's resources absolutely at random and the famous Yankee efficiency translated above all as a gigantic waste. The pioneers deforested wrongly and across; they have destroyed the forests most essential to the regulation of the flow of the major rivers which now overflow in the spring with a Catastrophic violence. The farmers are using methods that would have made the People of our Middle Ages. When a plot of land is exhausted, we will sow a little more far away, without considering crop rotation or restoring the soil's fertility. The country vast... As for the cattle, they raise themselves on the immense plains of the Far West.

The same anarchy exists in industry, where the plutocrats of the trusts practice a learned Malthusianism. It's not about manufacturing what the Americans have as needed, but what can be sold profitably. If necessary, production is reduced.

In the mining sector, oil wells are being put on hold.

No rational organization of the internal conquest, no effort to to distribute common wealth equitably. On land that could ensure normal resources for five hundred million human beings, one hundred and twenty-five Millions of men and women live in perpetual insecurity, and eleven or twelve million unemployed, plus their families, had nothing to live on from 1929 until the war, the meager allowances of a private government of imagination and audacity.

The extraordinary thing is not that many Yankee workers enjoy a Their relative comfort stems from the fact that their standard of living is only slightly workers in impoverished nations, it is because they do not know opulence

JEWISH AMERICA 11

five times larger, and than in the land of overproduction, of men, by the millions, be reduced to destitution.

From a material and social point of view, the failure is complete. Nothing to correct, not tempers the abominable law of the jungle of economic liberalism. From the point of view politics, even nothingness: rigid, sclerotic institutions, totally unsuitable for to provide sound solutions to the problems of the modern world, which have run dry American idealism corrupted the people and drove the youth towards an exclusive cult. gangsterism and finance, which condemn America to impotence, which They condemn it to the worst catastrophes.

Now that America has entered the war, there is no longer any doubt possible. This war, however, was not a surprise to the people of Washington. They had wanted it with tenacious fanaticism. In two years, they had They had plenty of time to prepare. But the first cannon shots... plunged into complete disarray and revealing to the world the extent of their debility American. In a few weeks, the Yankees were swept from the Pacific. deprived of all their bases, dispossessed of the trading posts and fortresses of which they had marked out the Far East. Their allies were crushed without being able to even to make a gesture of assistance. Their terrible fleet, of combat, has vanished. Their ships were attacked and destroyed by German submarines at proximity to their territorial waters. The English and Russians implore in vain a material that Americans are unable to manufacture for themselves in Sufficient quantity. In the words of Mr. Abel Bonnard, Roosevelt is reduced to... promising himself the planes he had been promising to everyone else for the past two years antifascists of the earth.

And if that is the case, if this nation, which had the material possibility of becoming the most powerful in the world and to serve as an example to the universe, gives, in all the areas, the demonstration of a resounding failure, is because it is a Democracy. And to make matters worse, a Jewish democracy.

Thus everything is explained, everything becomes clear. One cannot understand anything at America, if one does not perpetually keep in mind this explanation which is

the common thread of the American tragedy.

American failures are democratic failures.

The American abomination is the Jewish abomination.

Nothing else, nothing more, but nothing less.

Such a destiny, moreover, did not have the character of fate. Certainly, the United States was founded by rambling philosophers, but the country could have been to free itself, as it developed, from the burden of the "immortals" principles." He was prevented from doing so. In the history of the United States, the war of Secession has a decisive importance, far more important than the Declaration of Rights. It was at this time that the regime was confirmed. Democratic, it was the victory of the Northerners that condemned America to become mired and definitively stuck in the democratic rut, which prevented him from seeking other solutions or even being tempted to imagine them.

Then, when democracy was firmly established, the Jews only had to appear so that the country would surrender to them. And they accomplished this most easily in the world to plunder America, to defile it, to pervert it. Just as the presence of Blum at the head of the French government is the logical consequence

12 JEWISH AMERICA

of '89 and '48, likewise the easy conquest of America by the Jews. This cannot be explained without the Civil War. Lincoln did not only liberate the Negroes. He prepared the camps for the Jewish invader. He put his country in its weakened state, it was offered up, defenseless, to covetousness, to the unbridled passions of the chosen people.

CHAPTER II

THE CRUSHING OF CIVILIZED MEN

Yet another truly prodigious flop, this famous barrier of American breeds... But, wait a minute! I'm going to tell you my turn. To tell a little about the future: one day, the Jews will throw the blacks, their brothers, their shock troops on the last white "executives," they will reduce them, all drunkards, to Slavery. Harlem will be the "white" neighborhood. The Black people They'll go and see, they'll make the white people dance for

them, the "white ball".

Louis-Ferdinand Céline
(Trifles for a massacre.)

Long before the Boston colonials revolted against the king from England (over a sordid matter of a tea tax that the lawyers (idealized after the fact), two perfectly distinct forms of civilization were drawing on the new continent.

The North was hardworking, democratic, egalitarian, puritanical, and preachy. It was directly inspired by those "Pilgrim Fathers" whom the Mayflower had brought. formerly from Holland, after their fanatical proselytism had made them Undesirable first in Scotland, then in the easygoing Netherlands. These pioneers They were rugged men: they had cleared the land by quoting the Bible. truly despised the goods of this world. Their sons, on the other hand, were not long in co They didn't develop a taste for wealth. They began frantically earning dollars, but without thereby abandoning the virtuous vocabulary of their ancestors, nor the outward signs of austerity. And the new immigrants, poor wretches. more or less outlaws in their countries of origin, found it convenient, to to regain a judicial virginity, to double down on the rigor of the first occupants.

The Yankees viewed them with extreme distrust, if not outright hostility towards everything that came from Europe; men and things, ideas and Customs. They considered everything that embellished life to be frivolous and contemptible everything that made her likeable or simply bearable: the most innocent as well as libertine entertainments, art in all its forms, theatre and literature on the same level as the joys of the table or of the alcove. And above all, they did not tolerate the slightest hierarchy – except that of money – the slightest superiority of talent or intellect. Their

14 JEWISH AMERICA

Grandfathers had emigrated out of resentment against "Babylonian" customs. From the old world, their fathers had fought with weapons in hand against the "despot" from London. They considered themselves, on their virgin land, a chosen people. receiving directly from the Almighty the revelation of wisdom and the material reward for their virtue. Under these conditions, why bother Traditions? Traditions were hateful. They could only be a A useless or harmful burden, Satan's legacy. Only personal merit mattered. And this merit could inevitably only be measured in dollars. It is in the It was in New England that this now widespread habit originated. the forty-eight states to judge an individual only on the basis of their success material and to give success a moral significance. If a man wins Money is because God is with him, and if God is with him, it's because He's fair.

Through their recruitment and their philosophical training, the Northerners were at both predisposed to carefully maintain democratic prejudices and to

to have only the worship of the dollar.

The South was very different. Life there was pleasant and easy, adorned with all the aristocratic graces of the 18th century. Certainly, money was not despised there, but This was not, south of the Dixie Line, the only title of nobility. Southerners were very proud to have as ancestors "respectable" emigrants who had not been neither unwelcome missionaries nor adventurers hunted by the courts of Europe.

Socially, a poor planter whose family had put down roots and whose son knew that he was behaving like a gentleman and was in a much more enviable position. than a happy speculator.

On the other hand, the people of the South maintained close contact with their homelands. of their origins. They preserved their customs and traditions. The girls copied their dresses on those of the ladies of the French court and the boys went off to Oxford or Paris to complete their studies and, above all, acquire that veneer of politeness which is the prerogative of refined civilizations.

In the South, owning a library was no laughing matter. Leisure activities were not considered a mortal sin. From plantation to plantation, one multiplied the opportunities to meet, friends or relatives were invited, would then keep them for entire days, sometimes weeks, going to great lengths to to imagine for them pleasant entertainments in the style of the Trianon of Marie Antoinette.

Furthermore, people in the South only half-heartedly accepted democracy. because it was fashionable, because at the time, especially in America, it would have been. It's inconceivable to attack the "immortal principles" head-on. But deep down... They were, of their own accord, won over to the ideas of authority. This was clearly seen in war. While Lincoln was getting lost in parliamentary intrigues in Washington, while he was wasting his time in subcommittee chatter and changing generals in chief as if in his shirt to satisfy influential voters, the Southerners accepted immediately, without discussion, the principle of dictatorship and allowed the President Davis was completely free to conduct the affairs of the Confederation.

JEWISH AMERICA 15

Finally, there were elements of a racist doctrine in the Southern states. Let's be clear: today, all Americans are racist as soon as they It's about yellow or black, but that's a defensive reflex, an attitude individual that philosophers and legislators disavow and that citizens They hardly dare admit it. Practically speaking, you don't marry a Black woman and you don't sit at the same table as a Black person. Officially, the most distressing pickled delicacies of our 18th century have become, thanks to the victory of Northerners, the spirit of American laws: all men are equal, all 'All men are equal'. We can see all the advantages that the Jews can derive from such a state of mind to infiltrate among people whose instinctive racism is limited to the skin color and which nevertheless remain, theoretically,

doctrinaires of anti-racism^.

It was only in the Southern states, before the debacle of 1864, that people took a position marked by an absence of hypocrisy, of which no trace remains today. The South, racist in practice, was not ashamed to be so openly, frankly. As soon as Once the Confederation had been formed, the vice-president of the new state hastened to proclaim:

The dominant idea of Jefferson and most prominent statesmen at the moment in the drafting of the old constitution was that slavery Africans is a violation of the law by nature. Our new government is built on a completely opposite idea; its foundations are laid, its stone Angular rests on the great truth that the Negro is not equal to man white; that slavery, subordination to the superior race, is his condition natural and normal. Our new government is the first in history of the world that is based on this great physical, philosophical and Morality. The architecture of our society is made of the material deemed necessary. by nature; and from experience we know that it is better not only for the superior race, but also for the inferior race, so be it.

There is no doubt that if they had won the war, people who professed The great modern theory of racial inequality would have been able to boldly assert itself. to defend against a peril far more formidable than the Negro peril: the Jewish invasion.

They were given neither the time nor the means. One of the two Americas was to Too much. Since the beginning of the 19th century, the gap between North and South had wid The incompatibility of temperament was too obvious for the exchanges to break down sooner Bittersweet remarks don't escalate into open conflict. Things However, they could have remained as they were for a long time longer, because that was in of the two adversaries to continue to be part of the same economic unit, if, Towards the middle of the century, this dispute over trends had not been aggravated by a a dispute over money. From then on, the Yankees forgot that the constitution had been writ The founders of the Republic intended to preserve the independence of the States and leave them free, within the federal framework, to govern themselves as they see fit. Being stronger, they did not hesitate to interpret the constitution in their own way, to to impose by force both their economic dictatorship and their philosophy of existence. When we are told, at school, that slavery was the cause and the stake

1 In principle, of course. In practice, the laws governing immigration favour Nordics to the detriment of Mediterraneans and Slavs considered to belong to inferior races. But this is a form of discrimination that the anti-racist Roosevelt did not boast about.

16 JEWISH AMERICA

They're shamelessly mocking us for the Civil War. The war of Secession was a tariff war. Nothing more. The North was The South was protectionist, the South free-trade oriented. The North had rapidly industr He needed strong protection for his manufactured goods. The South, in the

On the contrary, since he lived off his cotton exports, he found it more advantageous to keep his machines and fabrics sold in the European countries where he marketed his harvest. Forced to submit to the law of numbers, the South repeatedly threatened to withdrawing from the Union. That would have been a catastrophe for Yankee businessmen: they would have lost both immense commercial opportunities and access to the sea by the Mississippi – the old man river – whose control is essential to the Prosperity of the Midwest. Each time a more or less satisfactory compromise allowed the conflict to be temporarily postponed. Year after year, however, the quarrel was becoming more acute, the secession more threatening. And it was quite obvious that the Northerners would never accept a divorce, that they would go as far as war, if necessary, to maintain the Union and retain their customers. Only, one A war over tariffs isn't something you can easily admit to. It's much more shining with the proclamation that one is fighting for human fraternity, for rights, the justice, liberty, democracy and the liberation of slaves. The emancipation of slaves was the Yankees' alibi.

In doing so, the plutocrats of the North were not lacking in audacity. For they themselves engaged in the slave trade; they had given to slavery, in the subtle and ferocious form it has retained to this day in the liberal countries.

In the North, indeed, just as in the South, there was an urgent need for labor force. But the descendants of the first settlers who had cleared the countries had turned away from the work, becoming industrialists or bankers. manuals, and, on the other hand, the use of black slaves had proven disappointing. Transplanted blacks were too expensive to maintain, their productivity was meager, They could not easily withstand the harsh climate, so they were freed. But, to fill this gap, they had started importing from Europe in large quantities. compact, "free" workers.

A new breed of recruiting sergeants were scouring the dunes of Ireland or from the Balkans, rounded up the poor wretches by the hundreds of thousands and the shipped to America, in the steerage of ocean liners, equipped with a meager provisions and extravagant promises. Upon their arrival, these outcasts, who, for the Most of them didn't speak English and were completely unable to defend themselves. they had to endure exactly all the conditions imposed by their employers: twelve or fourteen hours of work per day for a salary that barely allowed them to not to die of hunger. The fate of these unfortunate white people was worse than that of the official slaves, because in case of illness the master was in no way obliged to provide for their subsistence and there was naturally no question of paying them for their Old age, the smallest pension.

It is striking to note that none of the tribunes who thundered with such fervor Vehement opposition to the barbarity of slavery in the Southern states does not seem to have worried about the fate of the immigrants who were being unloaded every week, in droves boats, on the docks of New York or Boston. Better still, these same tribunes have were often the most zealous in proclaiming that the right to strike (after all it was

the only recourse for these unfortunate people) would have been an abominable violation of sacred to the business world.

Comparatively, the actual slaves on the cotton plantations were much better treated. Over time, around the 1960s, slavery had Humanized, it had become patriarchal.

Southerners obviously did not treat their slaves as their equals – they were all too aware of their superiority – but with a a familiar condescension, not without sympathy. For the most part, Moreover, they had been raised by one of those buxom, ebony grannies and tyrannical, who assumed in each household the importance of the old man's wet nurses Spanish repertoire. They knew the Black people, they knew how to speak to them, their To inspire trust. Very few abused their power. Hatred Race hatred, in any case, was a completely unknown sentiment. This hatred did not take root birth that later, after emancipation, after, that the "idealists" of Washington had unleashed the civil war.

And then slavery gradually disappeared. No one imagined obviously to make the freedmen the political equals of white men, but profound reforms were underway which aimed to improve the lot of blacks without compromising social balance.

If the liberation of slaves had been the sole ambition of the Northerners, it is It's certain that the war of 1960 wouldn't have happened. Nevertheless, that's the pretext which the pious Pharisees of the North invoked.

The conflict lasted four long years. It was the fiercest, the most deadly during the wars of the 19th century. The Southerners resisted to the very end. fiercely fighting one against four, defending with magnificent heroism every a square inch of their territory. At President Davis's call, the entire country had erected. Whereas, in the North, conscription only reached a percentage relatively small part of the population, in the South, all men of age Families bearing arms enlisted in the ranks of the Confederate army. entire groups donned the uniform, as has been seen since in the Catholic Navarre, where old men and teenagers rushed headlong into battle for to save Spain from Bolshevism, leaving behind large deserted villages.

There was nothing sordid about this resistance. These were not their privileges. The "feudal" values that the Southerners were defending were their homes, their honor, the freedoms, their philosophy of life. Ah! The quarrel of Slavery, so forgotten that the Union congress did not recall the Negro question only after two years of war. Even then, he didn't vote for the law that made everyone a slave free men and citizens only for reasons of propaganda and strategy, in order to satisfy the "universal conscience" and to attempt to provoke insurrections in the Southern states. But this second The objective was not achieved. The Black soldiers who took part in this war were significantly more numerous in the southern ranks than in the ranks northerners.

Finally, overwhelmed by their numbers, reviled by the entire world that had allowed itself to take to heart the fable of generous northern idealism, deprived of weapons and ammuniti

Reduced to the most appalling famine by the blockade, the Confederates capitulated. And then the Northerners began to exploit their victory savagely. Not only the

18 JEWISH AMERICA

Southerners were deprived of their political rights, not only were they their property was confiscated (under the pretext that they could no longer pay taxes) and Yankee settlers were installed in their place, but even then, they were forced to do the bayonets, local and "freely" elected governments composed only illiterate blacks manipulated by rapacious adventurers, the carpet baggers. It is unprecedented for a defeated nation to have been physically annihilated with such method and refinement. Once upon a time, conquerors passed by their victims by the sword. One might find this method more humane than the methods of Yankee "reconstruction".

The Southern states never recovered from this debacle, and above all, never America has not regained its balance nor the means to justify expectations. which had given rise to its first stirrings. Civilized America traditionalist, humane, authoritarian, hierarchical, the one who held power over the The seeds of fascism were assassinated. The other America triumphed, that of the aggressive puritans, ironmasters, and democratic gibberish. Wonderful dung offered to the Jewish invasion. From all the ghettos of Europe and From the East, the raptors with hooked toes would rush to the feeding frenzy.

It was around 1890 that the Jews launched their expeditions to the New World. The first waves of assault. In less than half a century the conquest was complete. All of America was in their hands.

CHAPTER III

THE PROMISED LAND

Louis XIV was a very minor figure in terms of victories. next to Felix M. Warburg of New York.

Louis-Ferdinand Céline
(Trifles for a massacre.)

While sorting through old papers after my return from captivity, I found a Damning document: the yearbook of the American high school DeWitt Clinton High School school, where I spent nine months of my childhood in 1921. I had forgotten this interlude. Or rather, I only retained a rather vague memory of it as a holiday transatlantic crossings, baseball games on the bare grass of the squares, wanderings with young thugs in knickerbockers who had the look of

"Angels of Hell," and also the haunting memory of those atrocious evenings when I tried to translating from Latin to English and from English to Latin, knowing almost nothing about one, and the other language.

The De Witt Clinton high school yearbook came back to life in me, twenty years later. the image of my little friends. Because they were photographed extensively, my little friends. There's the group of top students, the group of players of saxophone, the philatelists' group, the "good stories" club, the swimming champions, police officers, football players, nature lovers, Lawyers, amateur reporters, the radio club... All these photos are Excellent, ruthlessly clear. All except one, the preparation one. military, which features – naturally! – only Aryans, are photos of ghetto. They sum up America. They are America.

I confess, to my great embarrassment: in 1921, I absolutely did not have it Understood, I hadn't suspected the drama unfolding before my eyes, nor the lessons that I could have learned from it, far more valuable than the knowledge of some passages from Midsummer Night's Dream or Cicero's ovations. My classmates were called Samuel Asofsl, Alfred Baum, Nathan Beckenstein, Berkovitz, Bernstein, Jacob Cohen, Nathan Cohen, Morris Cohen, Eisenstein, Eliasberg, etc., etc. The orchestra was conducted by Rapaport, the troupe of theatre by Bercovici, the rugby team by Lévy, baseball by Samuels, the Football was handled by Boulotchnick, tennis by Neuberger. Rosenthal was in charge of the library and Rosenbaum of the Economics Club. Aaron Oesterreicher had the in charge of the refectory and Oppenheim of the internal police. I'm not making this up, I terminal for copying my old phone book...

20 JEWISH AMERICA

Professors named Salomon or Goldbloom told us seriously, that America is populated by Anglo-Saxons and that "our ancestors" had taught the world about freedom, after having rebelled against the king in 1776 from England and cleared an empire. It was no less outlandish than the classic History lesson for the little black children of Senegal: "Our ancestors, the Gauls..." But This humor escaped me. I didn't realize that my classmates were Jewish, that the school was Jewish, that New York was a Jewish metropolis, that the entire country was under Jewish control. Everything that instinctively shocked me everything against which my Aryan adolescent reflexes rebelled, I did not I didn't understand, I couldn't understand that it wasn't Americanism. but Judaism triumphant. My excuse is that I was fourteen years old and that No one had ever bothered to open my eyes to Jewish reality...

Who, for that matter, could have informed me? It was the time when dozens French migrant writers periodically discovered America with loud cries of ecstasy. They were discovering everything in America: elevators! dizzying, refrigerators, chewing gum, gangsters, sex appeal, bars automatic slaughterhouses, five and ten cents, the Taylor system and petting parts. Everything except the essentials, except the Jews. Some were pushing their consciences professional, even noting in passing that there was in New York a "A large Israelite community." But they said this in a slightly detached tone.

and discreet, as if it were a finding of secondary importance, with as much composure as when noting the charm of Californian young ladies and the allure of speakeasies.

However, they never forgot to talk at length about Black people, about The Negro invasion, the Negro peril! As if this peril existed! The Negroes even if they were two, three, four times more numerous than that, it would not present any danger to the Aryan community, since, on this point, all Americans are aware of the need to protect the white race. It matters little that Thirty out of forty-eight states prohibit mixed marriages by written law: It is in forty-eight out of forty-eight states that "prejudices" are opposed to these marriages with an intransigence, a vigor, an efficiency like never before No police regulation can reach them. Furthermore, Black people have no economic power, no political influence; they control no major bank, no trust, they don't publish any major newspapers, and if they They only break into the theater or radio as jazz singers. What? Whatever people say, the "Negro question" doesn't exist. It resolved itself without... laws through the subordination of blacks to whites, through the construction of a an invisible barrier that prevents black people from accessing areas in all areas of white influence.

The Jewish problem, so cleverly glossed over by French writers, is otherwise formidable. The most serious of the specialists on America, Mr. André Siegfried, devotes exactly three pages of his remarkable work on the Jews United States. He notes that, of all foreigners, Jews are the ones who give the impression of adapting most easily, of Americanizing with the most zeal, with too much zeal even, but that one should not trust it and that "ultimately these pseudo-assimilated individuals from the early days remain in a state of ferment heterogeneous; they are distinguishable, not mixed at the bottom of the crucible." This is

JEWISH AMERICA 2 1

problem. Mr. André Siegfried doesn't go any further, and neither do any of the discoverers. Contemporaries of the New World did not attempt to give a Jewish explanation of America. It was safer. If these literary Christopher Columbuses had revealed the true Jewish face of America, and assuming they had found a What a publisher daring enough to print their prose, what reprisals, what Boycott! Because, in democratic countries, the Jewish conspiracy enjoys this astonishing privilege: it can be displayed openly, shown off insolently without no one has the right to say a word about it. This was once called freedom of the press.

And yet, the fact is glaringly obvious. I returned to the United States in 1929 and in 1935, with a little more maturity of mind than in 1921, and I then discovered without difficulty what they took so much care to hide from us.

Naturally, the conquest is only apparent in the big cities. There are 1,800,000 Jews in New York, 300,000 in Chicago, 247,000 in Philadelphia, more than 50,000 in Baltimore, Boston, Cleveland, Detroit, Los Angeles, and St. Louis.

In New York, one in three doctors and one in two lawyers are Jewish. (Jewish, the) Jewish theater, Jewish cinema, Jewish women in the press and the two major television networks broadcasting: Columbia Broadcasting System and National Broadcasting Corporation. Jewish banks and politics...

New York, we are told, is not America. How clever! Is it Paris, by any chance, could it be France? Just like an occupying army does not need to settle in every village, in every house to hold a country and that it is enough for him to control the major centers and points strategically, likewise the Jews are the masters of a nation when they have seized the capital, when they domesticated political power, when they hold the reins of major economic enterprises and that they have the Monopoly on the means of expression. Numbers don't change the fact. Out of 125 Millions of inhabitants, there are barely 4,500,000 Jews in the United States. But in Africa too, Black people far outnumber White people. However, they are the masters, and nothing is done without their permission. In America, Aryans of British, Scandinavian, German, or French descent are the Negroes from the Jewish community.

Less discreet than the modest French travelers of the interwar period, The American writer Werner Sombart agreed on this in a book full of tenderness for the Jews. We read on page 51 of Jews in economic life:

To some extent we can say that your United States owes to Jewish influence, what they are, what their Americanism is, because what we let us call it Americanism; it is simply the Jewish spirit that has found its expression. definitive... And because of the enormous influence that America has consistently exerted since his discovery of the economic life of Europe and general culture of Europe, the role played by Jews in the construction of an American world has become of paramount importance for the revolution taken as a whole of our history.

Thus, Werner Sombart does not simply note the conquest of America, he envisions world conquest with the United States as a springboard, he adds to the famous prophecy of Benjamin Franklin, which must be recalled here because we have never. He posed the problem with such foresight. Yet Benjamin Franklin was not

22 JEWISH AMERICA

Not an agent of Germany, nor a Hitler-Japanese fascist. Appointed Grand Master in 1749 Master of the Pennsylvania Lodge by Thomas Oxnard, Grand Master of the New In England, Franklin was the ornament of American Freemasonry, the child beloved by our encyclopedists, the idol of the great ancestors of '89. This did not prevent him from pronouncing, in 1787, during the discussion of the constitution of the United States, the following is the speech:

In all the countries where Jews have settled in large numbers, they have lowered His moral character was degraded, his integrity was degraded... They ridiculed religion Christian, they established a state within a state.

If you don't exclude them, in two hundred years, your descendants will be working to the fields to provide them with sustenance while they are in their banks are rubbing their hands together.

I'm warning you, gentlemen, that if you don't exclude the Jews, your children They will curse you in your graves.

The Jews, gentlemen, are Asians; they will never be otherwise. Their ideas do not conform to the American ideal, and they never will. even if they live among us for ten generations.

A leopard cannot change its spots. Jews are Asians. They are a threat to the country that admits them and they should be excluded by the Constitution.

Two hundred years have not passed, but everything happened very precisely as Benjamin Franklin said.

Oh! Of course, there aren't only Jews in the United States. Just to see some Aryans, you have to leave New York, go deep into the countryside, discover these small towns in the Midwest called Vincennes, Paris, London, Bismarck, La Grange or Des Moines, where the descendants of the pioneers of that era live heroic, the sons of these rugged men who rode off on horseback towards the West mysterious, taking women and children in covered carts, who have conquered the country with rifles, clearing it by the sweat of their brow.

These people are the true Americans. They have retained, despite the triumph of the mechanical civilization and the ravages of cinema and radio, a little bit of kindness brutal, a little indiscreet, the simplicity and courage of the nomads of the "Caravan to the West" and "The Fantastic Ride"

When I was touring the United States with three young Yankees in 1929, I We learned to know and love these Americans, these forgotten Americans. We find Among them, a wonderful hospitality, the hospitality of the prairie. Time is not not far away, where all you had to do was walk into a ranch and politely ask for a horse so that it would be given to you immediately, without explanation. But anyone who was surp Anyone caught stealing a horse was hanged on the spot.

In 1929, the foreigner, the real foreigner who arrived from Europe (in the Middle West (people from New York are also called outsiders) was immediately became the object of warm curiosity. He absolutely had to tell his story. story. And people listened, mouths agape, though somewhat incredulous. requesting outlandish details and marveling:

– No! Really, there are beans in France!... Really?... Just a little more of contraband whisl^...

JEWISH AMERICA 23

We forgot how ridiculous they were. We were won over. We thought: "How they are

"Brave!"

We camped every night and, one Monday in Kansas, the warrant that we received weekly mail from New York, but it didn't arrive. We had nothing left to... We needed something to eat, but we were too proud to ask for charity. One day, two days passed in this way. On the third day, a farmer appeared:

– Boys, I've been watching you since Sunday. I never see you eat. You stay there, lying at the edge of my field. What's going on?

We confessed the truth to him. He became angry:

– Couldn't you have told me that sooner? Come on, shoo! Come to the farm.

And he offered us a fantastic meal, which I still remember fondly. extraordinary precision. The farmer spoke simply of things of the land, a much like Péguy's artisans speak of their craft, with common sense, with love. He also told us how difficult his task was, how complicated it was by the fierce interference of the sprawling trusts that levied their tithes on the tractor, on fertilizers, on the harvest, and which had wonderfully perfected the technique of extortion by devising a credit system that was finishing stripping the farmer of his possessions. Franklin had foreseen it: "Your dream will work in the fields... and "they" will be in their banks, busy... rub your hands together.

In the fields and in the factories. There are no more Jewish workers in the large industrial enterprises that there are no Jews on the farms of the Midwest. Henry Ford said it in December 1938, during an interview that has somewhat outraged by the "universal conscience" of New York journalists:

He observed that it was pointless to send me Jewish refugees who had come from Detroit. from Germany. Experience proves they never stay. They accept from work for a few weeks, time to turn around a bit and get used to it. They have a few connections, and then they move on. The "jobs" we could offer them Finding things at home would only be stepping stones, a springboard to rise to management positions...

We kind of suspected it. Jews don't go to America to clear land or to build. They go there to take advantage of Aryan labor. Their invasion is Moreover, it is very recent, and this is a fact that cannot be overemphasized. 18th century and for almost the entire 19th century, a time when colonization involved real dangers and strenuous physical exertion; there was no There were practically no Jews in America. Yet nothing prevented them from coming. No laws restricted immigration. Anyone could disembark, rent his arms or sink in, rifle slung over his shoulder and axe in hand, through the solitudes inhabited only by wild beasts and Indians. At that time, the Jews were neither more nor less unhappy than in the 20th century, in the ghettos of Europe. But they preferred these ghettos to the risks of conquest.

It is only when the "age of the frontier" – as the historian calls it – American Adams – was over, that is to say from 1890 onwards, that they rushed to the A feeding frenzy, in deep masses, driven by a devouring frenzy. They arrived from

Everywhere, from Germany, Poland, Russia, the Balkans. We hesitate, so much
This comparison is commonplace, to write that they arrived "like a swarm of
"Locusts." But how else to express it? The Jewish invasion of

24 JEWISH AMERICA

The United States is such a locust invasion! To the Aryan pioneers, the
thankless and daunting efforts, and to the parasites the harvest, the beautiful harvest of
A land of prodigious richness. To them, the gold and the oil; to them, the wheat and the
the banks and the Capitol.

The Jewish conquest of the United States reached a kind of perfection.
In less than half a century, the Aryan conquistadors were repelled and dispossessed.
reduced almost everywhere to secondary jobs, to menial tasks. And the
New gentlemen have taken up residence, occupying strategic points one by one.
successively dislodging the former occupants from the bastions they believed
Having secured custody for eternity. A job well done, a beautiful cleaning.

Already, on the eve of the other war, that is to say barely twenty-five years after the
At the beginning of the conquest, Jews occupied such positions in America as
important things, to the point that nothing could be undertaken without their consent.
Mr. André Tardieu, who was High Commissioner of France to the United States from April
The events of 1917 to November 1918 are recounted, not without some naiveté, in *The Munic
how he received the revelation. His mission had been received correctly, but
nothing more, and he was met with a kind of smiling indifference that complicated things.
particularly his work. To tell the truth, the "Americans" weren't making fun of him.
homesickness for France, for Lafayette, for the great memories of a historical brotherhood
barely capable of enlivening the end of banquets, at the time of speeches.

However, the British mission, which was operating in parallel, obtained
exactly everything she asked for, and Mr. André Tardieu suddenly realized that
Its leader, Viscount Reading, was born Rufus Isaac. This Hebrew aristocrat did not
He didn't waste his time courting the Aryans. He went straight to the point, he laid siege
Judge Brandeis, who was a confidant of the paralyzed Wilson, and his officers, who were Je
For the most part, they only prospected within Jewish circles. Mr. André Tardieu understo
that this was the key to the problem, that if he wanted to avoid failure, he needed to
abandon the old refrains about Lafayette and win over the true masters of the country.
He therefore added two rabbis to the chaplains of his information service.
photogenic, which he never missed an opportunity to showcase, and he
He, too, surrounded himself with lavishly decorated Jewish officers who told who
wanted to hear about their wartime "exploits" and galvanized them as best they could.
their brothers of the race from New York. Then Mr. Tardieu had Pichon, our
Foreign Minister, a telegram which he himself had drafted and which
contained France's adherence to the Balfour Declaration concerning the creation of a
Israelite homeland in Palestine.

As soon as he received his telegram, Mr. Tardieu brought it to Judge Brandeis who, he said
"Wept with joy." From then on, the cause was won. And Mr. Tardieu concluded:

Our relations with the US government, US finance and the

The American press, which we desperately needed, was greatly appreciated. facilities.

It could not be explained more clearly that already in 1917, the Aryans did not counted for little more in the United States. But since then, the situation has only worse to worsen. The Jewish octopus has pushed its tentacles everywhere, extended its domination.

The ultimate irony is that this gigantic expropriation was carried out without... The real Americans realized what was happening to them. First, the

JEWISH AMERICA 25

The first Jewish immigrants were rather sympathetic to them. They were so humble, So smiling, so adept at inspiring compassion! They were, moreover, the people Biblical, the children of Jehovah and the Puritans of the North were far too steeped in the Old Testament, so as not to feel a communion of spirit with people who cited the same metaphysical inspiration, who were well-versed in the same philosophical disciplines, familiar with the same Palestinian narratives. To some extent, a Puritan is closer of a Jew rather than a Catholic. And how could the Americans have... Suspicious? Their vigilance was paralyzed by the political ideology of the founders of the Constitution they had bequeathed to them, and whose disastrous outcome of the war of Secession had definitively consolidated the puerile dogmatism: a man is worth Another, all men are brothers; it only takes one generation to make one Russian or Spanish, 100% American.

And that was true, indeed, for the Russians, for the Spanish, for all the others representatives of the great European family. After one or two generations, the immigrants had melted into the American melting pot, they had forgotten their Originally, they thought and reacted like Americans.

The old-school Yankees had seen so many newcomers to assimilate almost instantly, which is why they were unsuspecting when Crémieux, Frankfurter, Warshawski, and Ben Soussian disembarked in turn. Crémieux... said French, Frankfurter German, Warshawski Polish and Ben Soussian Syrian. Many other French, many other Germans, many other Poles, many others The Syrians had mingled effortlessly with the Americans. They were welcomed. But These newcomers were neither French, nor German, nor Polish, nor Syrian. They were Jewish. They were the most uncompromising racists in the world, the most aware of their racial and national solidarity, the only elements of the American community that were absolutely unassimilable. They came from from all corners of Europe, Africa, and Asia. But as soon as they disembarked, they formed a bloc, and whatever their geographical origin, they clustered together. point to the Americans, but to the other, older Jews in this promised land.

The Americans, who disapproved of the formation of national groups, like Irish or Germanic associations, because these groups, in prolonging loyalty to the motherland delayed the assimilation of the immigrant. found it perfectly legitimate that the "Frenchman" Crémieux, r "German"

Frankfurter, the "Polish" Warshawski and the "Syrian" Ben Soussian
They group together upon arrival and agree on a common course of action.
Completely ignorant of Jewish realities, oblivious to Franklin's cry of alarm,
The old Americans gazed with a good smile at the coalition of
"French," "German," "Polish," and "Syrian," and they said
proudly: "You see, it's the fusion of races..."

It is extraordinary that today, now that the colonization of
The United States by the Jews is practically complete; the Americans have not
They still understood that they had been conquered and subjugated by a foreign people. He
It is extraordinary that they are unaware, to an unimaginable degree, of the basic element
Jewish question. Their candor surpasses, if that's possible, that of the French of the pas
war. That's because they haven't, like us—although they have suffered as much as
we, the debasement of immortal principles – a tradition of anti-Semitism

26 JEWISH AMERICA

which goes from Saint Louis to Drumont and Céline. It's also because, when
Americans began to open their eyes, but it was too late. The Jews who
had infiltrated the place, had already conquered the airwaves, of the
Printed paper and advertising. Impossible to pronounce the word "Jew," of
to denounce the Jewish peril without being immediately silenced, broken, annihilated.

Certainly, there is opposition. Clubs, salons, universities are
closed to Jews. A small but determined group of Americans sensed the danger.
We will talk about these rebels later. Let's say right away that their action
it arouses no echo, that it is limited to isolated manifestations without vigor or
wingspan.

The people of America are unaware of their own servitude. They who are
so sensitive, so uncompromising when the topic of race comes up,
he who so dreads being overwhelmed by a black wave coming from the States of
In the south, he apathetically contemplates the infiltration of trusts and the government
Jewish imperialists. He suffers, he accepts without reacting. And above all, he doesn't ur
He absolutely does not believe that the Jewish problem is a racial problem. He still imag
that this is a religious matter and he is rightly indignant that anyone could revive
medieval prejudices used to criticize free citizens for their beliefs
metaphysics.

As the brilliant Céline wrote in *Bagatelles pour un massacre*: "The
American women, the Yankees, whose cries and commotions we hear,
universal howls (lynching, petitions, trials, etc.) erupt as soon as a Black person...
(Publicly) they caress, how they marry Jews! And at breakneck speed!
And as long as it can!

The tragedy lies there. If Americans could be informed of the racial aspect of
The problem is, they would probably understand faster and more easily than we do, and
would they react with unexpected vigor? Because a long cohabitation with
The blacks familiarized them with blood problems and demonstrated to them the
the need to defend the purity of the white race by all means.

However, when it comes to Jews, the question doesn't even arise. The most uncompromising Yankee, the one who would smash the windows if a mixed-race person entered the same restaurant that he placidly accepts that his daughter is defiled by a any Lévy and that some frizzy-haired, thick-lipped Orientals take his money, him impose their philosophy and decide on peace and war for him.

Before the Jew, the American is as disarmed as the island bird that fascinates the Snake. So the Jew takes advantage. He straightens his back. He's sprawled out in the armchair. The boss, cigar in mouth, feet on the table. He is the master, the only master.

CHAPTER IV

THE NEW YORK GHETTO

Oh New York! Kahall Souk!

The most clamorous, the most insulting Shylockerie, the more trivial, more obscenely materialistic, more You boor of the world! At your service! Irrevocably! swept away by the grandeur of the sacrifice! We are filled with all the joys at the thought that soon thanks to the profits on our battles, on our twenty million corpses you Go and rediscover your joy of living, your prosperity delirious, your most dazzling swoons of pride, Supreme bliss! The jubilant Kabbalistic Apotheosis!

Louis-Ferdinand Céline
(The School for Corpses.)

The New York ghetto? There is no ghetto in New York. New York is a ghetto.

Every time I try to gather my memories, to resurrect the images During my stays in New York, it was Jews who appeared in aggressive close-ups. and haunting. I see again confused, blurred crowds, teeming in a classic setting of towering obelisks, the morning rush to work, the rush nocturnal pleasures, the clamor of narrow streets where a throng stagnates cars slower than pedestrians, fierce fights around subway doors on a bed of enormous newspapers, abandoned to the whims of the wind, the city lights screaming eroticism, the spared patches of chlorotic grass by reinforced concrete, crowded with unemployed, the rush of football gladiators in leather armor, the dirty pink bricks of 14th Street, and the gleaming marble of 42nd Street the perfumed strollers of Riverside and the sordid bad boys of the East River, the vice, the labor, and the love of this frenetic, disconcerting, and brutal metropolis where one feels more desperately alone in the midst of seven million termites than

in the most solitary of the Thebaid.

And on top of all that, superimposed, are Jews and Jewish women.

They are not alone, of course. There are quite a few Irish people in New York, a million. Italians, many Spaniards, three hundred thousand blacks and even a few Anglo-Saxons. But if we are willing to admit that, in our old countries, as soon as Jews reach a percentage of one in twenty; one has the impression of being overwhelmed, in New York where there are 1.8 million of them, or one Jew for

28 JEWISH AMERICA

Four inhabitants, they are all we see anymore, they are not just present Everywhere, they are the city itself. The traveler, who is content to discover America in New York, and who sees nothing else, must return with the conviction that the handsome athletes of the Olympic Games and the long-legged girls from the movies Californians are a pretty crude propaganda thing, without equivalent in the daily reality.

The standard New York "Yankee" is a small, thick-lipped man with ears His legs are detached, his muscles flabby, his shoulders drooping. He dresses like Clark Gable tries out the small, barely noticeable mustache of the Romeos. from Hollywood, but it only succeeds in becoming even more disturbing. It aims to acquiring the allurements of the West, he only manages to adopt the genre gangster. The men of New York seem to have been gathered there to be featured in a gigantic crime film. Seeing them, one misses their look-alikes. the chocolates from the synagogues of Krakow which, at least, are natural.

As for the women, they are dreadful. Neither Myrna Loy, nor even Mae West. fat, withered women at twenty-five, their flesh swollen from sweets, their skin oily and dressed in garishly colored fabrics with a gaudy bad taste.

Is it because of these people that New York, this "kind of failed fair" disgusting, and that we would stubbornly insist on making succeed anyway," as he wrote Céline, in Journey to the End of the Night, gives such a desolate impression of Dirt? There's no doubt about it. We went to a lot of trouble for ourselves. explain that New York cannot be clean, that its avenues are cut like slender cannons within the compact block of skyscrapers maintain perpetual drafts that relentlessly stir up dust and filth.

That's a far too convenient explanation. In Los Angeles, too, there are Skyscrapers and breezes, and the city is clean. If only it were just a matter of Dust carried by the vortices... No, the dirt of New York is It's congenital, it's racial. It displays itself shamelessly as soon as you move away a little – very few – marble caravanserais where the residences of the aristocracy, as soon as one moves away from the insolently opulent temples erected by In praise of cinema.

So, the filth surpasses in horror anything one could have seen on the old one The "zone" of the Paris fortifications. It's the squalor of the ghetto, a horrible jumble

oriental with a backdrop of rusted beams and fire escapes (fire escape) flags of rags that are finishing drying under new sediments of dust.

I know of nothing as hideous as the communist restaurant on the street. In front of the door, ragged black men sell the Daily Worker and the New York Times. Masses; mismatched and orthodox books are also being sold off at bargain prices, the works by Lenin, Underfire by Henri Barbusse and collections of "revelations" on Nazi terror. All of this is printed in English: it is for external use. To Inside the restaurant, the long-haired intellectuals are devouring a goulash. proletarian in a nightmarish setting of unspeakable filth, under Those who are major anti-fascist activists only read Yiddish newspapers. Those people have There's no need to even feign assimilation. Communism is for them. the assertion of their nationalism.

JEWISH AMERICA 29

I don't know to what extent I dislike this ragged Judaism to sordid but more degrading manifestations of luxury Judaism.

It was Jews who invented the perverse technique of burlesque shows. the systematic exploitation of an eroticism that is exacerbated with diabolical refinements without ever allowing him to be satisfied.

They were the ones who invented taxi girls, this form of white slavery more degrading than prostitution.

They were the ones who multiplied these gigantic theaters across New York. A spectacle whose monstrosity is a disgrace to our times. In Paris, the Rex of Mr. Jacques Haïk, with his ceiling painted in ultramarine blue and speckled of stars, with its plaster nymphs, its minarets, its Gothic balconies and its Pergolas offers us a rather good example of what Israel can achieve when it has free rein. The Jews of New York are neither less nor more barbaric than Mr. Jacques Haïk, but as they are much more powerful than their fellow citizens of the Paris ghetto, their bad taste is on full display and imposes itself more insolence.

It's a profusion of Corinthian colonnades and gargoyles, of ornaments outrageously gilded structures and garishly colored paneling, the accumulation obsessed with everything that shouldn't be done, everything that should be avoided.

The traveler who has visited the Paramount in New York, or the Roxy, or the Hippodrome, hastens to conclude that the Americans only conceive of monstrosities. Which is very unfair. I certainly do not claim that the Americans, on the whole, have very good taste. (They have, however , created in New England and the Southern states have a "colonial style" that is not lacking (no charm). But the most visible, most distressing lapses in taste that This is noticeable in New York and elsewhere (I'm thinking of the medieval castles of the (of Hollywood) are first and foremost a manifestation of triumphant Jewish aesthetics. True Americans—in this as in many other things—endure the

The consequences of their ignorance of the Jewish question. They allowed themselves to be and they are held responsible for the attacks carried out by their conquerors.

We also say in our country, to condemn the vile Paris-Soir of the distinguished Beghin and Prouvost, industrialists, introduced their customs into our press. American. American women? Come on... There are no American newspapers in New York. There are only Jewish newspapers. And those that aren't completely Jewish. were indeed forced to follow the trend, to copy the formula that succeeds so wonderfully, to sacrifice everything to scandal, to sensationalism, to perfect the flashy presentations, to elevate contempt for the reader to the level of an art.

When we saw the tide of tabloids, we almost ended up finding that our Paris-Soir had some class... One of them—I've unfortunately forgotten his name—went out one evening with this Huge headline: Valentino is dead. We knew the famous actor was very sick. Everyone rushed to buy the special editions. And it was only after having bought the newspaper, which was printed in tiny letters, € the rumor announced "Public, thankfully denied." Rudolph Valentino was not dead at all. but the tabloid editor had found this excellent typographic method for to sell off his paper.

30 JEWISH AMERICA

The entire technique of Jewish journalism is contained in this anecdote, and it is not It's surprising that to obtain a good copy of the New York methods, the stakes Messrs. Beghin and Prouvost placed the horrible little ones at the head of their Paris-Soir The Jews Lazareff and Weiskopf (known as Gombault). These stateless people felt completely following their ease. The right men in the right place.

In the old days – I mean before 1933 – New York newspapers produced Sensational, featuring bedroom stories, photogenic divorces, and thighs. of stars. Since Hitler came to power, a new element has emerged the activity of the rewrite men in New York newsrooms. Because Hitler had become – we'll talk about it again – public enemy number one, the man to be taken down, the outcome The demands for heads were made all the more vehemently because American Jews were They were quite convinced that they personally risked nothing in the adventure. And one I think that the people who didn't hesitate to kill Valentino in anticipation, They weren't going to back down from further manipulations. I had in my hands a magazine showing a "torture room" in a concentration camp German. Well, the photo was taken in such a way that it was quite confusing. But terrifying. You had to be warned to know that the torture chamber was all simply a shower room... Unless hydrotherapy is considered by the sons of Israel – at least by those who disembark from Bukovina or Russia white – like actual torture.

At the same time, they are accumulating horrific details about the "barbarity" racist, the Jewish newspapers of New York adopted once and for all – as those of Paris before the war – that mocking, contemptuous little tone that we we know it well, having found it so many times in our articles

Léon Blum: Hitler is a big bad wolf, but that's not serious, that's not
It's not solid, it can't support itself, it's on the verge of collapsing...

The great female star of the New York press, "Miss" Dorothy
Thompson, wife of Sinclair Lewis, the American Geneviève Tabouis, was writing from the out
1931, after having approached Hitler:

This ridiculous little man, you'd only have to say "hoo!" in front of him to...
Deflate. He will never be a dictator!

And since then, all the New York newspapers have very punctually repeated
Every day, with the same blissful ignorance, the same nonsense. Underestimation and
systematic denigration of fascist revolutions, poisoning of the mind
public by the vilest methods, constant incitement to war. Such is the
Jewish press of New York.

The citadels of Jewish power stand at the very tip of Manhattan
in a burst of cement, steel, and stucco. This is where Broadway takes its
source. This is where the epileptics of Wall Street gesticulate. All the business of
The country is crammed vertically onto the meager surface area of a tiny canton. Who
has not worked in one of these buildings, does not know what can happen
refinements of Taylorism. When I was, in 1929, an employee of a firm
financial-Jewish, of course—Credit Alliance Corporation, I was leaving
Every evening, my desk, brain blank, legs weak, nerves on edge, twenty
times more exhausted than I had ever been during my captivity, unloading
coal for ten long hours each day in a Thuringian commando unit.

JEWISH AMERICA 31

It's because a kind of religious frenzy reigns in these temples of business.
which infects even the most apathetic. Earning money is truly a calling.
a sacred thing to which one should give oneself body and soul. It is the only
moral criterion, the only way to determine social precedence.

How many times have I been introduced to people I'd just spoken to?
"Just a few moments," they abruptly asked me, "How much do you..."
"How much do you earn?" They were quite excusable. They wanted me
to situate. For in New York there are no foolish professions, or dishonest professions,
no more than there are honorable or refined professions. There are only people who
"make" a lot of money – and who are automatically entitled to consideration
admiring of their compatriots – and of people who are stagnating. The latter are not
not interesting. And if they vegetate, moreover, by being intellectuals or
artists, then their case becomes frankly laughable.

However little sympathy I may have for the Anglo-Saxons, I refuse to consider
that this way of judging men is of British origin. In London, a
A penniless lord is better regarded than an upstart adventurer, and in the south of
United States, the old planter families who have risen to a level of
Superior civilizations refuse to compromise with Yankee businessmen.

I also don't believe that business obsession is an Anglo-Saxon vice. City merchants have a sense of leisure; they make it a rule to respect – if Ridiculous as it may sometimes seem – weekend rituals. They don't think, as is the rule in New York, to sacrifice everything, absolutely everything, to business. Not, certainly, to accumulate money, for nothing is more foreign to Americans have a concept of saving, but only for the pleasure of earning money. dollars, as many dollars as possible, very quickly and by any means.

And this, this falsification of human values under the banner of money, this This mad rush for the gold of others is so specifically Jewish that it is inconceivable. none of the discoverers of America whose accounts cluttered our press pre-war people didn't have the basic honesty to say so. They were gazing at one amused, the sarabands of the overly curly-haired gentlemen around Wall's golden calf Street and they noted: "How greedy these Americans are."

The Americans? No. The Jews.

Let's now look at other Jews. Less honorably known Jews, but who are still putting up a decent fight. Let's go to the Prefecture of Police.

I was admitted in 1935 to visit this institution—I was the special envoy of Je Suis Partout, which, incidentally, did not wait for Mr. Mandel's downfall to call a Jew a Jew—and it was quite an instructive walk. There was There, a mind-blowing display of the means of repression available to the police. New Yorker. But this modernism ultimately only served to better demonstrate the impotence of the law. And the police officers themselves did not hesitate to say so.

I was shown all sorts of sophisticated weapons, they were described to me the organization of the alert services, I was given a long walk through a vast room where radio operators, wearing headphones, remotely direct the armored car patrols crisscrossing the city. I then arrived in the anthropometry offices. It was simply wonderful: all the Criminals, petty and major, all public enemies were on display, facing forward.

32 JEWISH AMERICA

and in profile, lined up in impeccable binders, arranged by specialty. Here the picîq)ockets, there are the racketeers, a little further on the pimps, then the confidante Men, the vulgar assassins and the gunmen. And right in the middle, in a wardrobe isolated – because you mustn't mix apples and oranges – the "enemies" "Publics," the big stars of crime, labeled in order of malevolence Public enemy number 1, public enemy number 2, public enemy number 3, etc.

The policeman who was acting as my guide, a large, red-haired Irishman, completely filled the importance of his mission, did not want to exhaust the interest of this at once visit. He knew how to modulate his effects. He imposed upon me, before reaching the wardrobe celebrities, a review of the small fry, a gradual initiation, in a way. I saw all the specimens of the underworld paraded by, categorized by type: gangsters dressed in a smartly tailored style, they were sneaky little thugs, bestial-faced strangle

women who weren't very pretty – much less pretty than the female bandits in the movies – who, unlike the men, all wore radiant smiles. Was it
It would be my fault if none of these outcasts were named Smith or Brown, if all the
The pimps had a Mediterranean origin, and all the swindlers had a Mediterranean origin.
Jewish?

But this magazine had no other purpose than to pique my curiosity, and when the
The policeman thought he understood that my initiation was sufficient; he trained me with
grand theatrical gesture, with a sort of devotion, towards the stars.

"There you have it," he told me proudly, "New York City's public enemy number one!"
Fleggenheimer, aka Dutch Schultz, the king of slot machines.

I saw – always from the front and in profile – an ugly fellow with slanted eyes, at
squashed nose, enormous lips.

"Yes, he's a Jew," the policeman told me, who was, like most of the
Irish from New York, somewhat anti-Semitic. You wouldn't want to, would you?
Not that he didn't become Jewish... he's one of the wealthiest people in the city: you
Don't imagine the money you can make with slot machines. Provided,
of course, to have a monopoly on it, to impose its machines in all the
public establishments and to drive out competitors, with revolver shots if
The need is there. Dutch Schultz has millions and millions of dollars. He has a
His house on Long Island is a veritable palace. He's someone...

– But he's not in prison? You have his file, his photo, his address...
The policeman burst into a hearty Irish laugh:

– There's no point in tiring ourselves out trying to stop Dutch Schultz. We've done it as
We will bring him before a court, and he will be acquitted each time. The last time,
We had managed to get him charged with tax fraud... Note that this
Gaillard has quite a few human lives on his conscience, but this is even more
It's difficult to prove; nobody wants to testify against the leader of a well-run gang.
organized... Whereas, for tax fraud, there was no doubt possible,
Dutch Schultz falsified his accounts and didn't pay his taxes. Whatever
What average taxpayer would have been convicted? Not Dutch Schultz. After twenty-eight
After hours of deliberation, the jury in Malone, New York, acquitted him and
Public enemy number one left the courthouse in triumph, carried on the shoulders of his
Friends. It's useful to have good relationships... As for us, there's nothing we can do at
We can only wait for Dutch Schultz to get taken down by...
killers from a rival gang.

JEWISH AMERICA 33

And, indeed, a few weeks later, the gangster's body was found
riddled with bullets, in the back room of a cafe where he was counting his takings.

New York had lost its Jewish public enemy number one. It retained its other
Jews, his Jewish bankers, his state governor, the Jew Lehman, his Jewish mayor,
Mr. La Guardia.

It makes sense that New York has Mr. La Guardia at the head of its municipality. As shocking as it was to see Mr. Blum at the head of an "old Gallo-Roman country", like ours, it is just as normal for the Jews of New York to become administered by one of their own.

Mr. La Guardia, whom his friends poetically nicknamed "the little flower" "The Little Redflower" is a man of small stature, short-legged, with a large, plucked toad's head, reminiscent of Béla Kun's. This other Jew. I saw him in 1935 at City Hall. He was receiving Mrs. Lebrun, who had just to arrive in Normandy, for which it was the first voyage.

Dripping with sweat, gesticulating with elephantine grace, the "little flower" "Red" evoked the indissoluble fraternity of the great democracies. And behind it, a large cohort of Hebrews – the entire municipality – surrounded by Gigantic Irish policemen smiled at the cameras with hideous grins. carpet sellers. Poor Mrs. Lebrun, cornered against the microphone, overwhelmed by the clamor of big, sonorous words, he stammered, with the accent of a sixth-grade student, two sentences carefully learned by heart: i

– Zis is very charming, Mr. Mayor. I zank y ou very much, sir. mayor.

A brass band attacked the Marseillaise and all the officials of the New York ghetto They corrected the position. Apotheosis of Franco-Jewish friendship.

At that time, the naive still imagined that France was loved for herself, for her magnificent past and ancestral virtues. We saw, in 1940, That was the reality. No more democracy, no more love. The France that the The New York tribe was Blum's France, the last continental bastion of the Jewish community, the "soldier of Right" who was incited by kind words to sacrifice himself for the Cause, the supreme hope of the émigrés eager to return to Berlin in our vans, eager to use our corpses as a stepping stone to recover their fiefs beyond the Rhine.

Could anyone have doubted it? Long before the first cannon shot was fired, New York had already been at war with fascism and Hitlerism for a long time. War limited to rhetorical exercises or demonstrations such as the attack on the ocean liner Bremen on July 27, 1935 by Jewish rioters scandalously acquitted afterwards by the Jewish judge Brodsk¹ and congratulated for having in the Hudson the ship's "pirate flag". No shots were fired. cannon, but it was already war. The Guardia, which the Jew Lecache called in The Right to Live –precisely in the same issue as Jean Cocteau adhered to the anti-racist crusade – "Anti-Nazi No. 1", sponsored all the meetings, all the demonstrations where the horror of the new order was expressed European.

"Bring me Hitler," he proclaimed to the crowds in Madison Square. garden", and I will hang him on the spot.

Obviously, there was no question of La Guardia going himself. to seize the Führer. To each their role: the Stuka bombs to the French and the Americans intoxicated by radio invective. In March 1937, before the delegates from the American Jewish Congress meeting in New York, La Guardia proposed that at the next international exhibition, a torture chamber should be built where an effigy of Hitler, "the fanatic in a brown shirt," would appear. And as the The Washington government offered a half-hearted, vague apology to the Reich. La Guardia returned before the American Jewish Congress to proclaim with a A graceful chin movement that nothing could silence. Then the The delegates enthusiastically adopted the following motion: We take the commitment to intensify the boycott of German products in order to protect (!!!) the German people from the destruction with which Hitlerism threatens them.

Just as the English "protect" the French by assassinating them, the good New York Jews were eager to "protect" the Germans by having them slaughtered. by French soldiers.

But, in 1938, the French seemed to have shirked their "mission". They had pushed their insubordination to the point of colluding with the Germans. Also Should we have listened to the chorus of imprecations from the braggarts of the ghetto? New York.

"France has disgraced herself!" exclaimed Mr. La Guardia, to the cheers of his supporters. belligerent (but cautious) administrators.

And Chief Rabbi Stephen Samuel Wise, that other half of Jehovah – at In the Middle Ages, the Pope and the Emperor were the two halves of God; today, in New York, the two-headed Holy Roman Empire of Israel, has its mayor and its rabbi – Wise so she veiled her face in horror.

I did not approach Stephen Samuel Wise, who is too powerful a lord. to waste his time with puny European journalists, but I know the importance of this character and the influence he exerts on the community New York-based and on the general politics of the United States.

It was to him, moreover, that the traitor de Gaulle recently turned to in order to to assure him that after the English "victory" (!!!), the Jews would be reinstated, in France, in their command posts. However, like de Gaulle, vile as he So, it's likely that such a compromising situation wasn't undertaken lightly. statement, as it seems certain he made it under the pressure of blackmail imperative – "Speak out publicly for the Jews or we'll cut off your..." "Provisions!" – this is how one can measure the power of the chief rabbi.

Oddly enough, Stephen Samuel Wise looks much less Jewish than some of his compatriots of more mixed blood (La Guardia, for example, has Italian ancestors). With her thin lips, her deep-set eyes, and His pallid complexion makes him look more like a Methodist pastor constipated by abuse of hypocrisy.

But appearances can be deceiving. Stephen Samuel Wise is

wonderfully Jewish and not at all hypocritical. He is even admirably franchise. He was the one who wrote, on June 13, 1938, in the New York Herald Tribune, These lines explain the entirety of American policy:

I am not an American citizen of the Jewish faith. I am a Jew. I am a American. I was an American during the sixties.

JEWISH AMERICA 35

of my life, but I was a Jew for four thousand years. Hitler was right about One point: he calls the Jewish people a race. And we are a race.

A race that seized all the levers of power, that broke all resistances.

CHAPTER V

ROOSEVELT OR ROSENFELD?

Roosevelt, the fat ventriloquist preparing the next... is merely the showy tool of the great Jews.

Louis-Ferdinand Céline
(Trifles for a massacre.)

Was Mr. Roosevelt Jewish? Ingenious biographers have claimed so. Their The argument is certainly not very convincing, but it should not be overlooked. No hypothesis.

A pastor, the Reverend G.-B. Winrod, published on October 15, 1936, in the The Revealer newspaper, from Wichita, a family tree established by the institute Carnegie, which tends to demonstrate the president's Hebrew origin. A Jewish writer, P. Slomovitz took up and developed this argument in the Detroit Jewish Chronicle. This author goes further than the Carnegie Institute, which does not situate Roosevelt only from 1582. P. Slomovitz, however, goes back to 1520, a date to which the Rossocampo (red field) would have been driven out of Spain and would they came to settle in Holland where they supposedly took the name Rosenvelt or Rosenfeld (pink field). Their descendants would later be called Rosefeld, Rosevelt, and finally Roosevelt.

In 1649, the first Roosevelt settled in America where he married a A young girl named Heyltje Kunst, who was said to be Jewish. Later, Although this family practiced the Reformed religion, almost all of its members They received biblical names. The men were called Abraham, Moses, Abel,

Isaac, Enoch, Ephraim, Samuel, Ezekiel, Eliezer, Simon, Nathan. The women They were named Abigail, Hannah, Rebecca, Deborah, Rachel, Ruth.

Mr. Franklin Roosevelt raised no protest against the revelations of the Reverend G.-B. Winrod and MP Slomovitz. Interviewed by the New York Times, he simply replied:

It's possible that my ancestors were Jewish in the past. All I know, The Roosevelt family is descended from the Claes Martenszen van family. Roosevelt.

He also told the Neue Freie Presse of Vienna:

My ancestors came from Holland to America about 300 years ago. If they Whether they were Jewish, Catholic or Protestant, that's a question that doesn't worry me. It is enough for me that they were good citizens who feared God.

38 JEWISH AMERICA

The genealogical research we just discussed seems quite fragile. And, even if they demonstrated that Mr. Roosevelt descended from a distant Jewish ancestor, marriages contracted since 1649 with Aryans would have reduced to a tiny percentage of the president's Hebrew heritage. As for surnames Biblical details found on the family tree prove absolutely nothing. This is a consequence of the Reformation, which brought back into favor first names derived from the Old Testament, a custom that is still in use today in the Puritan families.

What is serious is that Mr. Roosevelt thinks and acts as if he were 100% Jewish. What is serious is that he serves the cause of Judaism with such passion and tenacity, as if he were a child of the twelve tribes. Better even. For if his name were Disraeli, Trotsky or Blum, his intentions would automatically be suspect, his action would likely be much less effective.

The Jews have no interest in personally governing the nations they have conquered and enslaved. Every time they show themselves a little too much, they provoke terrible reactions from which the entire people of Israel suffer. The ideal is to govern through an intermediary, to have a docile straw man firmly in hand tested, a synthetic Jew. Mr. Roosevelt is that man. He is the servant The model, the elusive president. If he didn't exist, he would have to be invented.

I saw Mr. Roosevelt for the first time in July 1935, in circumstances I'm not likely to forget. Washington was home to 25,000 Freemasons and the president had specifically interrupted his vacation to return and greet his little comrades from the Royal Secret.

A prodigious affair. On the train (which was taking me to the capital, at each At the station, men had boarded, and one wondered if they were... carpet merchants or businessmen on the loose who sprang from some nightclub at night, decked out in party favors by enterprising girls. All of them, in

In fact, they wore a fez, with great naturalness and gravity. The others
The travelers, clearly jaded, paid no attention to their
attire.

In Washington, the platforms of Union Station were red with fezzes. And red too.
the wide avenues of the capital. Large banners welcomed the
Congress attendees: Welcome, nobles! Welcome, nobles!

I was told that it was the "Ancient Arab Order of Nobles of the Altar"
"Mystique," which groups together the highest dignitaries of American Freemasonry,
those who had reached the 32nd degree. All these venerable members had gathered to elect
their "Imperial Potentate." It was quite a charade. Because many
"Nobles" did not simply wear the fez. Some were dressed in
Zouaves, from head to toe. They were nothing but scarlet jackets and salmon-colored breeches
duly puffed-out and brightly colored belts.

And in the evening, it was even more comical. Formed into columns of twelve,
grouped by "temples" (one temple per state), the Nobles of the Mystical Altar
they marched down Pennsylvania Avenue to the strains of Sousa's march. At their head,
the outgoing "Imperial Potentate," a tall, clean-shaven gentleman, draped in a
wearing an immaculate burnous, he chewed on a cigar, as pleased with himself as
had he saved the nation, as farcical as Laurel and Hardy in The Companions
The party was on. All along the procession, kids were throwing firecrackers and the crowd

JEWISH AMERICA 39

roared with enthusiasm. What was this crowd cheering?
Tumultuous? The "Nobles" were not, after all, victorious soldiers.
They were ordinary citizens who had taken the trouble to disguise themselves and walk
In step. The mystery of popular emotions...

The parade's destination was the White House. There, on a platform strung with
Stars and flags, Mr. Roosevelt, dressed in a cream suit and also wearing a hat
Wearing a scarlet fez, he smiled broadly at the "Nobles of the Mystic Altar." Head
Right. Sousa marches again. Another storm of cheers.

Then, this carnival parade truly took on its full meaning. Indeed, the
Appearances were against the "Nobles." One could think that these serious
Businessmen, who came from all forty-eight states of the Union, had mostly traveled
to escape for a few days the vigilance of their strict wives – and,
In fact, they quite happily enjoyed their freedom as soon as night fell.
temporary. We wanted to smile at their disguises, at the childishness of their
Oriental symbolism, not to take them seriously. And besides, aren't we
always tempted, whenever Masonic events are involved, to focus only on the
ridiculous and to neglect the profound action of the sect? The little leather aprons
pigs, party favors, truncated columns, and skeletons
so effectively deflect the suspicions of the uninitiated. Likewise, the Zouave jackets and
fez des «Nobles ».

But, at the foot of the platform where Mr. Roosevelt was radiant, there was no way to

Don't be mistaken. It wasn't just clowns or revelers who were parading. They were the shock troops, the assault sections of American democracy. Because every country has the assault units it deserves.

The high-ranking Freemasons saluted their Führer, F. Roosevelt. From the top of this White House, thirty-two degrees are watching you...

Mr. Roosevelt was initiated, on November 28, 1911, into the "Holland Lodge No. 8" of the New York City. On February 28, 1929, he was conferred the 32nd degree of the Scottish Rite in Albany (capital of New York State). Mr. Roosevelt is a member of the societies secrets of the "Eagles", the "Eland", Phi-Beta-Kappa, the Royal Order of The Elk. He received the title of "Great Cedar of Lebanon". He is master of the Great Lodge of Georgia. His three sons are also initiated.

In short, one could hardly be more of a Freemason than Mr. Roosevelt. Now, if it is inaccurate to claim that Freemasonry is a matter specifically Jewish, there is no doubt that the interests of Jewry and of the Freemasonry has always coincided very closely, that these two great forces of the The modern world has constantly collaborated, striving towards the same goals, with the even ideal to the point of sometimes becoming indistinguishable, and that a Freemason is a priori the ideal instrument of Jewish imperialism.

Mr. Roosevelt's Masonic ranks may not be enough to explain They completely subjugated the president to Jewish wishes. These facts at least show that Mr. Roosevelt was more predisposed than most to comply. to these wishes, to consider as legitimate and worthy of sympathy the aspirations policies of the Jewish people, their philosophy of life, their ethics and their aesthetics

All of Mr. Roosevelt's biographers keep repeating that the president is above quite the aristocrat, an old-blooded American whose family had known

40 JEWISH AMERICA

opulence for several generations, and in this respect, he is distinguished from politician self-made men enriched by backroom deals and swimming in bribes.

At first glance, Mr. Roosevelt does indeed offer more guarantees of honesty than most of his competitors or associates. This man, fulfilled from his the birth of all the world's goods, seems to have not embarked on politics that out of idealism, to impose on his compatriots a program of fraternity and of social justice. Wealthy, he denounces trusts and the evils of capitalism, the abominable tyranny of big business. It is on these promises that he is elected to New York State Legislature, and then he became governor of that state and that he was finally elected President of the Republic.

For the common people as well as for his eulogists, Roosevelt is a a kind of aristocrat of the night of August 4th, a feudal lord who renounces feudalism, the The champion is all the less suspected of a generous cause because it is repeatedly stated There was nothing to be gained by attacking the capitalist system from which his family had prosperity.

But, in retracing his career, one discreetly omits to mention the ten years that the enemy of big business has devoted to big business. It is said how Mr. Roosevelt became, in 1917, Under Secretary of the Navy President Wilson, and then how he abandoned politics in the aftermath of the war, following his attack of infantile paralysis, and then, in 1928, in signaling his accession to the government of the State of New York. From 1918 to 1928, Nothing, a void. What became of Mr. Roosevelt? What did he do?

He did business.

Far be it from us to hold it against Mr. Roosevelt. We can disregard the accusations that have been made against United European Investors Ltd, including Mr. Roosevelt was the director and is accused of making reckless loans to the Deutsche Bank and Norddeutsche Bank and the systematic plundering of its shareholders. Let's assume these accusations are made by adversaries. Politics: In business, you never really know where it begins and where it ends. Honesty. We know too little about the operations of the UEI to to pass judgment on Mr. Roosevelt's management.

But what is much more interesting is the composition of the council of the Company of which Mr. Roosevelt became a director after the bankruptcies of V United European Investors Ltd. This company, the Consolidated Automatic Merchandising Corporation is a purely Jewish business whose leaders are the Jews Steinam, S. Nowak, A.-J. Sack, J.-J. Schermack, A. Granat, S.-C. Steinhardt, F.-I. Lisman. At the council, the aristocrat, the "old American", Roosevelt is the only Aryan.

It doesn't seem that he suffered from this close proximity. It even seems that she was largely beneficial to him, that it was—so to speak—the springboard which enabled him to rise to the position of governor of the state of 1928. New York. Mr. Roosevelt may have thundered against the financiers and thus captured the votes of the anti-capitalists, the Hebrew bankers of Wall Street knew that they had nothing to fear from the administrator of the very Jewish Consolidated Automatic Merchandising Corporation. They even knew they had everything at to gain from having such an "enemy" "against them".

JEWISH AMERICA 41

Roosevelt, Israel's protégé, largely justified all the hopes that had been placed in him. placed within him. From his accession to the White House, the date in the United States, of the Jewish era. Previously, the Jews had, no doubt, conquered quite a bit of citadels. But they did not yet exercise power in a "totalitarian" way. political. That is the power that Mr. Roosevelt granted them.

The president's great skill, as we saw earlier, had been to to portray as enemies of financiers. The people of Wall Street were hated too cordially and just as legitimately as the two hundred were in France families. And it is a fact that immediately after being installed in the White House on Ma (the election had taken place in November 1932), Mr. Roosevelt hastened to take a

a number of spectacular measures that could create an illusion. At the same time at the time he promised numerous advantages to the proletariat – every time he These are promises; Mr. Roosevelt's generosity is becoming prodigality – he He suspended all banking operations and initiated legal proceedings. against a number of rather conspicuous sharks.

Against Morgan Bank, for example.

Why Morgan Bank?

It is not our intention, we believe, to defend this company which has elevated piracy to the level of an institution, which has made a specialty of to rob the average American with inimitable skill and who practices the Corruption in the halls of Congress with astonishing audacity. The investigation ordered by Mr. Roosevelt revealed some very instructive, albeit rather commonplace: in a democracy, venality is the common law. It has revealed, in particular the names of the ministers, senators, and members of parliament who had "received" the money. He kind of suspected it. In France, with Panama and Stavisky, we've seen plenty of that. others.

But Morgan's bank wasn't the only one. There was—and still is—other banks that used the same methods. And it is still quite troubling that the indignation of honest Americans was, so to speak channeled, directed in a single direction, as if one wanted to divert the popular fury for broader objectives. Americans, wounded by the terrible The 1929 debacle, did the financiers hate them? Mr. Roosevelt threw them in pastures the administrators of Morgan Bank, the only major bank with little near Aryan in the United States. Thanks to which the others were able to fade into obscurity to continue their lucrative operations safely.

In short, this is roughly the kind of operation that was carried out in our country by The Judeo-Marxists against the Wendel family. Down with these merchants of Those guns! On those wretches, on those mangy people from whom all our evil comes! What has allowed to pass completely unnoticed, in the reddest pages, the activities of the Rothschilds, Louis-Louis Dreyfus, Bader, and the Lazard bank, from the Worms bank. Did anyone ever see, in the heyday of the Popular Front, a A procession of demonstrators marched between the Bastille and the Nation demanding the seizure of the Rothschild? No. Just the de Wendel fortune...

42 JEWISH AMERICA

Because there is capitalism and capitalism. Mr. Roosevelt has temporarily pulverized the Morgan bank, but he installed the Jew in the finance department of his government. Henry Morgenthau Jr., of the Seligman bank, the Jew's trusted man Lewisohn, the copper king, and the Warburgs of the Kuhn, Loeb & Co. bank. The said Morgenthau, in turn, hastened to deliver the desirable positions to the tribe: he Casa, his son, to begin with, at the head of the Treasury and the fund of exchange rate stabilization, his friend Jacob Viner as an expert at the Treasury, David Stern (owner of the New York Post) and Goldenweiser at the Federal Reserve Board, etc., etc.

One type of finance was brought down. Another type of finance triumphed. The most Jewish of them all. This is what Mr. Roosevelt's anti-capitalism boils down to.

As in all other countries of the world, one of the first consequences of the Jewish takeover in the United States was a sudden and rapid development of communism. How could anyone be surprised? Communism isn't it a Jewish doctrine and the USSR a Jewish creation? And what's more, a creation of American Jews.

It has been recounted a hundred times how the Jew Trotsky and all his Jewish accomplices of the first Council of People's Commissars was lavishly subsidized by the Jewish bankers Jacob and Mortimer Schiff, Guggenheim, Max Breitung, Kuhn, Loeb and Co., Félix Warburg, Otto Kahn, S. W. H. Hanauer, etc. No need to let's revisit this old story. However, let's remember the admissions of the Jewish newspaper American Hebrew who wrote on September 1, 1920:

This success (that of Bolshevism in Russia) which will remain in history as the main consequence of the world war was largely the result of Jewish thought, Jewish discontent, the Jewish effort to rebuild.

What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historical qualities of the Jewish soul and heart tend to do so in other countries.

Will America, like Tsarist Russia, crush the Jew under the unfounded accusation of being a destroyer and will thus place him in the position of an irreconcilable enemy?

Or will America favor Jewish genius as it favors other genius? particular to all other races?

This is the question that the American people will have to answer.

By electing Mr. Roosevelt, by keeping him in power, the American people have answered. And immediately we could see that the conquest of money by the Jewish plutocrats did not exist without the conquest of the masses by Jewish agitators. This same dualism persists, its most perfect expression being today the alliance between Wall Street and the Kremlin.

Until Mr. Roosevelt's election, communism was practically non-existent in the United States. The party founded on September 1, 1919, had been declared illegal in January 1920. By December 1921, he had disguised himself under the name of

Since then, Mr. Roosevelt has reconciled with Morgan Bank. It is thanks to them, in particular in 1940 he succeeded in having the warmonger Willkie (his accomplice) nominated as the Republican and to rig the elections like never before. Willkie, the man of the trusts and Roosevelt, the man of the Jews, pretended to fight each other. In reality, they had previously agreed on the essentials, namely the need to launch the country into war.

Workers party and it had thus languished until 1928, when it was authorized to to call itself again the "Communist Party of the United States". But in 1932, it did not had less than 10,000 members, a ridiculous figure in a country of 125 million of inhabitants.

As soon as Mr. Roosevelt entered the White House, his first concern was to recognize the Soviet government. The Jew Litvinov comes in person to Washington to re-establish relations with the Jewish brain trust diplomatic relations and concluding trade agreements. A family affair, in sort of.

From then on, communism took on a respectable appearance and the number of Party membership grew from 10,000 to 50,000 in 1936 and to 100,000 in 1939. The figure may still seem quite small, but we know that the communists have always reluctant to enlist large masses of supporters, they prefer to have in hand experienced militants who make up the shock troops and especially the leaders of the revolution. And moreover, they have become masters in the art to infiltrate affiliated associations. In the United States, they thus control 640 organizations known as "common front" organizations, the most important of which are The American Civil Liberties Union (led by the Jewish Frankfurter, of whom we (We'll talk about it again), the American League for Peace and Democracy (which is the second Yankee from the Amsterdam-Pleyel association founded by Romain-Rolland and Barbusse), the League for Industrial Democracy, American Student Union, etc.

According to a report by Mr. Steele presented in 1938 before a commission According to a congressional investigation, approximately 6,500,000 people are active in the organizations controlled by the Communist Party. We are far from that, as we can see, of the 100,000 officially registered members.

He's an Aryan, Earl Browder – like Thorez in France or Thaelmann in Germany – who is the nominal leader of the PC. This precaution is indispensable. But in the United States, as elsewhere, it is Jews who actually hold positions of power. The party leadership: Financial Secretary William Weiner (Chairman of the Committee) (Jewish against Fascism and Anti-Semitism), Gilbert Greenberg, head of the Youth Communists and delegates to the 7th Comintern Congress, Isaac Amter, Sol Nitzberg Lloyd Lehmann (agricultural technician), David Dubinski (who is watching John Lewis at the head of the C.I.O), etc.

Just as in 1936 the French communists suddenly began to extending a hand to Catholic brothers and glorifying military servitude, the American communists adopted, in the same year, the slogans most resolutely patriotic: Communism, they proclaim, is Americanism of the 20th century. Since that time, they have been frankly belligerent, fiercely supporters of the great anti-fascist crusade. Revenge of the Jews, defense of The USSR, it's all one thing, it's all the same.

Therefore, Mr. Roosevelt never missed an opportunity to demonstrate his sympathy towards communists, either by entrusting them with high administrative positions,

either by giving personal support to their organizations. Just before the war, the president was addressing the American Youth Congress, an openly domesticated by the American Communist Party, of which Mrs. Roosevelt is a "protective member" whose main speakers were Earl Browder and La Guardia, the following message:

44 JEWISH AMERICA

The Congress proves that you are gathered to examine your mutual problems. and those of the country as a whole, to accept your responsibilities as citizens... I am happy to send you my best wishes for the success of your congress which studies these problems without fear and seeks to solve them With courage and determination. Very sincerely yours...

Naturally, since the beginning of hostilities, since the USA allied Their initials, like those of the USSR, further reinforced the influence of the communists increased. They have become fully official figures. They can prepare at their leisure, under the protection of the laws and the smiles of Mr. Roosevelt, the road which will ensure the definitive triumph of "Jewish idealism" in America.

People who deny Roosevelt's subservience to Judaism insist a lot on the fact that only one minister (Morgenthau) is Jewish and that Congress does not count no more than ten Jews, which can be considered a fairly small percentage reasonable."* But once again we must distinguish between appearances and The reality. Ministers are merely executors, and the real power is exercised by that famous "brain trust" which has generated so much ink and which is hardly ever mentioned anymore, although its power remains intact. However, this "brains" is a strictly Jewish affair. Now that the professor Raymond Moley and General Johnson were eliminated; only those who remain are the old Hebrew guard of intimate advisors. They, and they alone, who They dictate Roosevelt's speeches and decisions. They are the masters of America.

Let's take a closer look at these gentlemen.

The oldest one – a repeat offender of sorts, since he had already fattened himself up during the other war – is Bernard Baruch, as reported in the Jewish Examiner on October 20th 1933 affectionately calls him: "The unofficial president." No need to elaborate further. His past activities: Baruch is the very type of the unscrupulous plutocrat, of the adventurer to whom economic liberalism allows the most profitable raids.

Before 1914, he had already amassed a colossal fortune by speculating in Wall Street dealings in tobacco, copper, and rubber. As soon as the war broke out, he entered the "War Industries Committee"; he becomes a kind of economic dictator.

No arms dealer can obtain credit without his consent. That's He also decides on the quantities of equipment that the allies will receive and how will the distribution be done? The profits he makes in this way, with the blood of Others are beyond imagination. He even admitted as much before a commission. of a parliamentary inquiry that questioned him – very timidly, moreover, as always – regarding his actions:

"I probably had more power than any other man," he said.

during the last war.

When the peace conference opened, Bernard Baruch appeared in Paris in the in Wilson's wake. He brings with him 117 collaborators, all Jewish, who help him to to consolidate, in the corridors of the conference, its prodigious profits.

Corden Hull, the Foreign Secretary, is married to a Jewish woman. While not Jewish by birth There is no doubt that under the influence of his wife he acquired the habit of thinking more dangerous.

We, of course, find this percentage excessive.

JEWISH AMERICA 45

This war profiteer, this man who amassed his extravagant fortune on The mass graves of Europe is, moreover, a cynic. He is quoted as saying that... Chicago Tribune reproduced:

– Patriotism is a load of nonsense.

Patriotism may be "a load of nonsense," but when it comes to Jewish patriotism, men of Baruch's caliber no longer hesitate. They are, ready to sacrifice the entire world for the salvation of their race.

This is the "unofficial president," the man Roosevelt sees almost every day. days and without whose advice no important decision can be made. stated in Washington, during my last trip, that the recognition of Soviets by the USA which was, as we know, the first act of foreign policy of the President Roosevelt was Baruch's personal creation. And most naturally of the world, the man of the arms dealers of 1914–1918, the friend of the Bolsheviks, The critic of Aryan patriotism has become one of the most prominent figures ardent members of the hawkish faction in Washington.

Another star of the "brain trust" is Felix Frankfurter, the man who according to General Johnson (Saturday Evening Post, October 26, 1935) more of influence than any other person in the United States. Frankfurter, who was born in Vienna in 1882, and whose naturalization is recent, owes his notoriety to The Mooney affair. Mooney, a communist activist accused of throwing a bomb on an official procession, in 1916, and having killed ten people, had the ingenious idea to hire as his lawyer an obscure little Jew, Felix Frankfurter. This initiative He was spared the death penalty because, like all his coreligionists, Frankfurter was then had a perfect ear for stirring up the "universal conscience".

In Frankfurter's nimble hands, the Mooney affair became a kind of case American Dreyfus (is he guilty or not?) and the shrewd lawyer was immediately launched, thrust into the forefront of the news. This cat-and-mouse was of hardworking, a chair at Harvard. Then, when Mr. Roosevelt became president of In the United States, he was the one tasked with giving the New Deal a legal structure. He immediately took advantage of this to place a number of his brothers of the same race:

Feiss as Secretary of State, Benjamin Cohen and Nathan Margold as advisors financial officers of the Ministry of the Interior, David-T. Lilienthal to the VAT Director and Charles Wyzanski as technical advisor to the Ministry of Labour.

Felix Frankfurter never hid the fact that he was a Marxist. At the time when... Jewish international organizations attacked patriotism in each country and where Socialists and communists in our country refused to vote for defense funding Nationally, Frankfurter was campaigning in the United States against the American Legion, whose "chauvinism" he condemned. He demanded that we lose the custom of saluting the American flag, that the teaching of the anthem cease American in schools. Member of all major extremist associations He openly praised the revolution and encouraged more particularly the Black people of the Southern states to rise up against the whites. So much His zeal was finally rewarded in a spectacular fashion. In January 1939, Mr. Roosevelt appointed the Jewish immigrant Felix Frankfurter as a life judge on the court supreme of the United States. In the meantime, it is true, Frankfurter had ceased, as all his brothers of the race to tarnish the national defense. He had become ardently belligerent. The destruction of Hitlerism demanded this about-face. The most

46 JEWISH AMERICA

Wasn't it easy to enlist the Aryans in the great crusade of Jewish racism? No need to prick their patriotism? Long live patriotism, then! And so what if there is beyond the breakage...

When the New Deal was being drawn up, Felix Frankfurter's main objective was to... He collaborated with another Supreme Court justice: Louis Dembitz Brandeis. So that it is quite difficult to discern which of the two men can legitimately claiming paternity of President Roosevelt's "new order" The New York Times wrote (January 28, 1934): "The profound thought behind the New Deal is the A profound thought from Judge Brandeis. This little historical detail, moreover, has little of importance. It suffices for us to know that Judge Brandeis exercises influence over the Roosevelt's influence was constantly growing, and he was also a Jew. of the "conscious and organized" type.

In his book Zionism, he wrote (page 113): "Let us recognize that we We Jews constitute a distinct nationality, of which every Jew is a part. necessarily a party regardless of their country, position, or opinions.

Judge Brandeis is not content with this profession of faith. His solidarity is active. He has many protégés and counts among his "clients" prominent figures. He, it is said, orchestrated the election of the Jew Lehmann. to the position of Governor of the State of New York, replacing Roosevelt. This is he who allegedly appointed the Jew Samuel Rosenmann to the Supreme Court Roosevelt called him his "right-hand man." His concern also extended to the lawyer. Samuel Untermyer, Roosevelt's personal advisor, head of the organization of boycott of "racist" goods, including those with communist sympathies of public knowledge, and to the New York congressman, Samuel Dickstein, who reported by saying on the radio on March 18, 1934: "We Americans, we we must change our laws so that German Jews can come here all of

following. "

We could go on and on listing names. Ever since Roosevelt came to power, the Jews have so firmly established themselves in all the administrations, in all the ministries that give the impression of a gigantic feeding frenzy. Even when the minister The person in charge is not Jewish, but his immediate subordinates are. This is the case at work where, behind the screen of the Aryan Frances Perkins, we see Leo stirring Wolman, chairman of the strike committee, Sidney Hillman, councillor, W.-M. Leiserson (born in Russia), secretary of the labor office, Isidor Lubin, delegate to The League of Nations, Frances Jurkowitz, Assistant Secretary for Labour. Rose Schenederma (born in Russia), advisor, etc., etc.

In Commerce, Foreign Affairs, and the Interior, it's the same thing, the same frenetic colonization. One only needs to refer to the year 1936, to to recall what, in our country, under Léon Blum, was like the rush of Jews onto the square (All seats, right now!) to imagine the atmosphere of Washington. The The only difference is that it is an Aryan who is nominally at the head of the government. But nobody is fooled, and Roosevelt never misses a an opportunity to flaunt, to shout out, one's militant philosemitism. Likewise, Mrs. Roosevelt readily appeared in public with Black people who would not be received under Using the humblest of old American families as a pretext, the president puts a point of honor to be photographed as often as possible in company of Jews and to show them spectacular tenderness.

JEWISH AMERICA 47

At the last Thanksgiving before the war, in particular, it was a little Jewish boy, Robert Rosenbaum, a horrible, curly-haired kid with a frog-like face, whom Roosevelt had to his left when he solemnly cut under the magnesium flashes The traditional turkey. We know the importance of this holiday which is celebrated at USA, the last Thursday of November to give thanks to God for blessings granted during the year. A religious festival, of Puritan inspiration, whose This custom dates back to the pioneer era and has retained a similar character. Family-oriented, like an English Christmas. At Thanksgiving Day dinner, the real Americans only admit their close relatives. Nevertheless, in 1938, Mr. Roosevelt did not hesitate to seat at his table, under the pretext of receiving a "Little sick man" at the White House, a foreigner whom it seems impossible to us that he was chosen by chance. Young Rosenbaum had been invited because he was Jewish, and only because he was Jewish. A symbolic gesture that was received in the Newspapers around the world gave it enormous publicity, and it was understood by everyone. antifascists as a challenge to the "evil" Hitlerians.

If one were tempted to forget that Roosevelt was the man of the Jews, the executioner servile to their will, the instrument of their vengeance, their supreme hope, the The Jews themselves would be sure to remind us of this.

As early as October 20, 1933, Rabbi Louis-D. Gross wrote in the Brooklyn Jewish Examine :

The Roosevelt administration gave Jews more opportunities

more important than any other government in the history of the United States.

The following year, on March 12, 1934, another rabbi, S.-H. Goldenson, added to this in the Jewish Daily Bulletin:

Jews must support President Roosevelt because his ideals are the same than those of the ancient Hebrew prophets.

Then, in 1935, the Jewish professor H.-J. Laski declared:

If the experiment for which Mr. Roosevelt takes responsibility were to fail, as as a consequence of the support that a large number of prominent Jews gave to This experience would unleash a wave of anti-Semitism in the United States such as that Anglo-Saxon civilization had never known anything like it.

On March 6, 1939, Roosevelt received the Congressional Gold Medal "for services" exceptional contributions made to the cause of the Israelites in the United States.

And in May 1939, the congress of B'nai B'rith, the all-powerful association Jewish Masonic, unanimously adopts a motion demanding that, in defiance of all American traditions Roosevelt be re-elected president for the third times.

Things were going rather badly. The famous Roosevelt experiment, of which the Professor Laski had so accurately predicted that in case of failure it would trigger a an unprecedented wave of anti-Semitism; on the eve of the war, it was no longer possible to conceal its bankruptcy. The weak legal proceedings brought against Morgan Bank had allowed the absolute power of the trusts to persist. The New Deal had not reduced the unemployment was minimal. Eleven million unemployed continued to living off state subsidies without any benefit to the community. The conflicts social issues were multiplying daily and taking on an increasingly distinctive character. violent. All of America was familiar with the pre-revolutionary climate of Spain in 1935 and France in 1936.

48 JEWISH AMERICA

For having surrendered itself to the Jewish alchemists, America was paying a heavy price for an aberration. And if she understood—for despite everything, she could decide to to understand — his awakening would be terrible.

This is what the Jewish minds who think for Mr. Roosevelt wanted to avoid. They had one last chance, an old, rather worn-out trick, but one that was appealing. Plutocrats are always driven to bankruptcy: war.

The war that makes us forget at once all the failures of democracy.

The war that quenches the thirst for revenge of the Jewish warmongers.

The war that imposes a sacred union around the banners of Israel.

The Jewish war...

CHAPTER VI

THE UNBOWED

If you were to risk a few words against the great invasion
you... all of you, newspapers, we
would strangle you so completely that you would forget it in eight days
The very name you sported!... right down to the color of
Your pages! Not a single ad! Not a single theater! In five
In minutes it would be decided, passed on, washed away... Not a single credit left.
no more permits, no more paperwork, and soon no more...
News, not a single phone call, nothing...

Louis-Ferdinand Céline
(Trifles for a massacre.)

America's great misfortune is that it has not given birth to
High-quality anti-Semites. Nothing like Drumont or Céline, on the other hand.
on the ocean side. No thinker, no polemicist who bothered to
to clear the undergrowth of democracy and to provide his country with a true doctrine
nationalist, of a reasoned anti-Semitism that can be endorsed by
men of goodwill.

It is somewhat distressing to note that the "great ancestor" of anti-Semitism
Mr. Henry Ford is an American. Mr. Ford is a happy businessman who has earned a
billion dollars by exploiting a simple idea: mass-produced cars
and made affordable for all budgets, but it is doubtful that its name will leave
His writings leave no trace in the history of contemporary philosophy.
are barely above the average for primary school students and
Moreover, his anti-Semitism was only a passing crisis, a kind of outburst of
rage that the Jews were quick to appease by employing drastic measures.

Before launching his assault on the Jewish strongholds, Henry Ford had already
demonstrated, at least in one instance, that when he believed he was serving the cause of
As a public good, he did not hesitate to put himself on the line.

In 1916, he had chartered a steamship at his own expense to go to Europe at the head
from a pacifist delegation, to beg the belligerents to cease fighting.
War seemed to him a monstrous folly. He, who was driven by passion
to build, he could not conceive the reasons that drove men to
to destroy each other with such savage ferocity. What a dreadful waste of lives and
of riches!... So, naively, Ford had imagined that it would be enough for him to appear.

and to speak reasonably to the combatants: "Come now, you're crazy, "Go home..." so that the massacres would stop immediately.

Naturally, this expedition ended in a rather pitiful failure.

The belligerents refused to receive him, and in America itself, most of the Newspapers ridiculed the pilgrim. But Ford had given proof of his goodwill.

The crusade against the Jews was not to be any more successful. It was May 20th. In 1920, Ford's weekly newspaper, the Dearborn Independent, published an article entitled: "The International Jew, a Global Problem," which resonated throughout America like a thunderbolt.

Hey! What? They dared to touch the Jews! They dared to broach this taboo subject, to defy The all-powerful gods of Wall Street and the White House! People are They watched, petrified with horror. What was going to happen? Surely the sky was going to collapse...

This first article was, however, quite ordinary, or rather, it seemed so to us. who are familiar with the Jewish problem and who have seen point fulfilled point by point, the predictions (true or false, it doesn't matter) of the protocols of the of Zion. The anonymous author explained that there was a Jewish conspiracy to ensure world domination, which the Jews already controlled in Russia thanks to Bolsheviks and Western Europe thanks to international financiers, as well as to In the United States, the Jews had already conquered New York and made it the most depraved in the world, they were in the process of taking over the entire country entire.

The philippic in the Dearborn Independent was followed by this mention: Henry Ford takes responsibility for all articles published in 'Independent', this The newspaper being his personal property. The Jewish question, as everyone knows, is a ma The situation in the United States, particularly in the business world, has worsened. And because Jewish influence would have been powerful enough to annihilate it...

How could Henry Ford, this man so uncultured, so uncurious about matters of the mind, confined within its factories and voluntarily deprived of all contact with Could New York have so clearly grasped the power of the Jews? had had the revelation on the famous "peace ship" that was taking him to Europe, in 1916, and he recounted it in a page of memoirs that Gringoire has opportunely recalled on February 13, 1942:

On the ship were two prominent Jews. We hadn't made two miles out at sea they began to speak to me about the power of the Jewish race, to tell me how they controlled the world through gold and that the Jews alone and no one but the Jews could stop the war.

I resisted believing them and told them. Then they went into detail to Tell me by what means the Jews orchestrated the war... money... materials first... so much so that they persuaded me.

They claimed and believed that the Jews had started the war, that they would continue it for as long as they saw fit and as long as she did not it would not stop until the Jews decided to stop it.

So, having perceived the danger, Henry Ford decided to join the fight. with all his immense financial resources, and his intellectual resources which were, alas, much more limited. But he acted spontaneously, in

JEWISH AMERICA 51

a man of goodwill, solely for the purpose of opening the eyes of his compatriots, to do them a favor.

The article in the Dearborn Independent was the first in a long series. At first, the Jews thought it wiser not to respond. They circled around the Ford's journal: a vast conspiracy of silence, people's favorite method of Israel whenever they are unable to carry out direct reprisals against their enemies. However, the sale of the Dearborn Independent continued to grow and the revelations of its editors became increasingly precise, of increasingly alarming.

Then some Jews lost patience, and one of them, Isaac Laudmann, editor The head of V American Hebrew challenged Ford to "prove" that a conspiracy existed. Jewish. VAmerican Hebrew offered to pay the detectives. It was a crude trap. because it is quite obvious that it is impossible to record the secret meetings of leaders of the Jewish community or to photograph them "conspiring." But Ford who, like all simple people, had a weakness for detective novels, fell cheerfully fell for it and sent his own detectives on the trail of the conspiracy. So, what was bound to happen, happened. The Dearborn Independent was flooded false documents fabricated by corrupt police officers in the pay of the Jews. And They took advantage of this to triumph loudly every time Ford... He was left to be mystified. The rough businessman from Detroit was no match for this a battle against the subtle and unscrupulous Talmudists of New York.

However, all this commotion alarmed the Jews. This was their primary interest. The reason we talk about them as little as possible is only under the cover of ignorance. that they can consolidate their power, and total silence is better than the most brilliant press campaign in favor of the chosen race. Because defending them, It is to draw their attention to them, and they can only truly act effectively if when it is admitted once and for all that there is no Jewish question.

Ford was overwhelmed with stamped papers. Hundreds of Jews were suing him. trials or demanded the insertion of clarifications or denials. He did so. He rejoiced: "We have provoked," wrote his diary, "a great uproar." of idle chatter about the Jewish question in this country.

It had to end: one fine day, on a mysterious order, all the Jews – which was not so serious – and all the Jewish Aryans, controlled, domesticated, enslaved by the Jews – which was far more worrying – began to

Boycott Ford automobiles. Not a penny more for the enemy of the Jews.

Ford was a billion-dollar rich, but it was a fortune entirely invested in its factories, a fortune that supported hundreds of thousands of people, an extremely vulnerable fortune. That the sale stopped and the The debacle would be vertical.

So Ford capitulated. In January 1922, the Bearborn Independent published a note embarrassed, she explained that the newspaper had to abandon its attacks, but that it invited all Goyim not to lose sight of the Jewish question.

The Jews had silenced the richest businessman in the United States.

52 JEWISH AMERICA

Ford's failure is very similar to the Ku Klux Klan's collapse in the aftermath from the other war. We know that this secret society originated in Georgia during the so-called "reconstruction" period that followed the 1865 debacle of Southern armies. The KKK, whose ritual and carnivalesque aspect seem to us laughable, as laughable as the masquerades of our Freemasons, was, however, at the era, imperatively necessary. And necessary in its very form, with its hoods, shrouds, and flaming crosses. One could even say that it is the The KKK, which saved, along with the physical person of the whites, all of this which could still be saved from southern civilization. This is because, under the protection from the Union bayonets, the Blacks brutally emancipated by Lincolns had been given all the rights, they were encouraged to use them, to abuse them, to take all the revenge, to satisfy all their instincts. Troops of Black raiders burned the farms, massacred the planters, raped the white women. And if a Southern gentleman were to make a defensive gesture, he was automatically condemned by the Yankee courts-martial. As a matter of principle, the The white man was always wrong, the black man was always right.

Unable to obtain justice, yet determined not to let themselves exterminated by their former slaves, the defeated southerners then imagined the Ku Klux Klan. It wasn't a bad idea. The association had to be secret. To evade the northern police, she also needed to have a a terrifying aspect designed to stifle any inclination to resist among the Black population. Black people were so superstitious that the bed sheets worn by the Klan members' attempts to resemble ghosts had a greater effect on these beings. primitive than the most bloody punishment. At very little cost, by executing only the minimum number of blacks, by simply terrifying them, the people of the Ku Klux The Klan managed fairly quickly to restore some order to the anarchy of the "Reconstruction" and above all, putting everyone back in their place.

Then, when the Northern occupation troops withdrew and the States of The South began to govern itself again, and the KKK gradually lost its its reason for being, and it faded away gently. In the aftermath of the 1914-1918 war, it was to experience a brief revival. But this time it was no longer a question of to bring overly enterprising blacks to heel. The Klan's goals were broader. The new KKK, inspired by the South like the first, aimed to

To rid the United States of foreign influences, of everything that tarnished the American ideal. He professed a jealous nationalism, he claimed to put back in honor, amidst the disorder of all kinds resulting from the war, the taste work, family, austerity, patriotism. He denounced the evils of capitalism, he repudiated Marxism. The Klan, in short, contained the seeds of a true American national socialism. Unfortunately, the men who those who had taken the lead did not have the necessary stature to make it popular such a noble ideal and such sound principles. They stubbornly clung to preserving the a farcical and outdated ritual of "reconstruction". However, if the era of shirts of The color was beginning, the ghosts' was closed. In 1920, with their shrouds, the Klan members no longer frightened anyone, and people didn't hesitate to... to make fun of them.

Yet, despite the inadequacy of its leaders and the ridiculousness of its The Klan's methods were making quite surprising progress, especially in small towns.

JEWISH AMERICA 53

of the West, among the middle classes, because of the temptation of fascism – this evil of century, as Robert Brasillach so aptly and sympathetically put it – was large and only the Klan responded to this religious need for national renewal and purity. The number of people is estimated at around four million. members and sympathizers of the Klan, in 1920.

However, the new Klan was anti-Semitic. It couldn't help but be. The danger was no longer the same as in 1865 with the slave revolt. The hooded figures of "flaming cross" which, moreover, fueled rather naive prejudices against the Catholics, "subjects of a foreign sovereign" had understood very well that the true enemies of Americanism were the Jews. Unfortunately, They were no match for such adversaries. Their doctrine was confused, their methods outdated, and when the Jews had decided to put an end to The Klan's liquidation was accomplished in a few months. For this, the Jews who supported All Masonic-affiliated associations resorted to their weapon favorite: slander. Since the Jews controlled the main newspapers, it was their It was easy to dishonor the leaders of the new Klan. Attacked in their integrity, in Their honor, their morality, prevented them from making their defense heard. And Furthermore, the entire institution was ridiculed – which wasn't very difficult. entire, by emphasizing its childish ritual, by assimilating its practices to the most odiously "obscurantist" traditions of the Inquisition.

The post-war Klan had experienced rapid growth. It almost disappeared Just as quickly. Thus vanished the promises of an American fascism.

For a while, it was believed that Father Coughlin, the radio priest, was going to to unite all the opponents of Judaism. This likeable clergyman had carved out an exceptional place for himself in American political life. Every week he He harangued millions of listeners across all radio frequencies. And what he What he said was not unreasonable at all. He condemned capitalism and Marxism. With the fervor of a true fascist, he invoked the encyclical of Leo XIII to justify the building of a new state where social justice would reign and, without

By openly attacking democracy, he implied that he would find strong solace in it. well of his disappearance.

In the beginning, when Roosevelt could still only be judged on his promises, the Father Coughlin had eloquently supported the Democratic candidate. But, As early as 1934, the radio priest realized that the President was betraying the cause of that he was handing the country over to the Jews, that he was leading America into war. He White House and he took the helm of the "National League for Justice" "social." In 1935, Father Coughlin denounced it for the first time on air. the actions of the "international bankers," the Baruchs, the Loeb's, the Warburgs, the Rothschild. The word "Jew" was not uttered, but no one misunderstood, and the New York rabbis immediately rose up to accuse Coughlin of promoting "racial hatred." Classic tactic. As soon as you set foot on a Jewish criminal, whether it be Dreyfus, Stavisl, or Blum, all Jews they shout in unison that they are being unjustly attacked, they immediately stand in solid the least defensible of them.

Then, Father Coughlin became increasingly specific in his accusations; he He began to call things by their proper names more and more. He saw the war coming and With great foresight, he discerned the causes. With boundless energy

54 JEWISH AMERICA

with increasing urgency, he implored his compatriots not to let themselves slide towards t disaster.

I fear an army of ten million unemployed people in our country more than an army "Ten million enemies beyond the waves," he proclaimed on January 8, 1939. fear no more the consequences of the misery of twenty million people living below the American standard of living than the combined forces of dictators from Europe... Like Wilson, Roosevelt is leading us to war, with the same methods, for the same reasons...

And on January 29, 1939, Father Coughlin gave full meaning to the frenzy of warmongers:

Let the Jews take a stand against communism! Let them dare to do so! It's the only way they have to prove their sincerity! But they don't attack it. than to the Nazis and fascists, under the pretext that these are "foreign" doctrines and that they themselves are too "American" to accept them. They are careful, by against, to touch upon Bolshevism which is still – if words still have a meaning—a foreign doctrine!... Better yet, they do everything to ensure that soldiers Americans may one day be called upon to die alongside the Bolsheviks in the Jewish crusade against totalitarian countries...

Why didn't Father Coughlin, who saw things so clearly, have a better Successful? First, his Catholicism alienated most Protestants who maintain in the United States the old anti-papist prejudice of the early Puritans. And then the man had his flaws. There were in this overflowing character the best intentions in the world, a certain something that prevented it from being taken t

Seriously: too much theatrical posturing, too many carnival-like antics, not enough consistency in his doctrine.

Moreover, the Jews did not give him time to fully develop the experiment. far away. As soon as he began to denounce the influence of Israel and to thunder that the wanted war, one after the other, as if by magic, the Broadcasting stations took away his microphones. Driven off the airwaves, the father Coughlin was unarmed. He was given the coup de grâce at the very start of hostilities. by charging him with high treason, accusing him of being in the pay of Germany. A An old Jewish trick that always works.

As for the other opponents of Judaism, they too were condemned to Silence. Certainly, many Americans deplored the Jewish dictatorship, clubs and even universities were surreptitiously establishing a kind of quota system clausus. But as long as these initiatives were isolated, they did not cause concern. hardly the tribe. What could not be tolerated was the public expression of the Aryan revolt. Mr. Léon de Poncins cites it in The Mysterious International Jewish, the text of a letter sent on December 13, 1933 by YAnti Defamation Chicago League to the editors of American newspapers:

Scribners and Sons have just published a book by Madison Grant entitled: The Conquest of a continent. He is extremely hostile to the interests of Judaism.

JEWISH AMERICA 55

We have an interest in suppressing the sale of this book. We believe we can obtain at We can improve this result by not letting ourselves be drawn into advertising it. Any public comment or criticism of a book of this kind draws attention to it. the attention of many people who, otherwise, would be unaware of its existence. It This results in increased sales. The less discussion there is about this book, the more sales will be reduced.

Consequently, we appeal to you to avoid any comments of this kind. This book will inevitably come to your attention sooner or later. We are convinced that general obedience to this course of action will serve as a warning to publishers and will prevent them from repeating such an adventure.

What can be done against such a marvelously organized conspiracy of silence? In a country where even the smallest newspaper is printed on fifty pages, the leader The anti-Semite James True, founder of V America First Incorporated, was reduced to this, before the war, to send his supporters a mimeographed weekly bulletin, which was sweating misery. In September 1934, James True had collected subscriptions from four hundred industrialists who had pledged to pay him two hundred thousand dollars to found a newspaper. Mr. Roosevelt, having heard of the story, threatened the subscribers to put them on the government's blacklists. The money was He was withdrawn and James True had to fend for himself, writing his reports in his room. and shoot them with conspiratorial equipment. Which, incidentally, did not prevent the Jewish plutocrats accusing James True of being in the pay of Germany!

Thus, no opposition was possible. A bellicose propaganda campaign, of which Roosevelt and The powerful Jews reserved for themselves a monopoly, which crushes all attempts at resistance, which silences all dissenting voices. Lindbergh returns from Germany in 1938, convinced of the Reich's air supremacy. He was chased out immediately after the Lindbergh Air Line disappeared, and when, in 1939, the hero national resolutely takes the lead in the anti-war crusade, he is covered with The most vile insults are hurled at him; his courage, his intelligence, his probity. The victor of the Atlantic is now nothing more than a "sellout," the leader of the "Fifth column." Jewish hack writers just as vile as the The gangsters who murdered his son are determined to dishonor him. We've seen, Moreover, Lindbergh's efforts had been in vain. Between a hero Aryan and Jewish clan, in the United States, the game is not equal.

Another character, less famous but just as likeable, broke his kidneys in the same enterprise, General George van Horn Moseley. This military officer. He had been imprudent enough to denounce the warmongering plot. He was immediately summoned before the parliamentary inquiry committee chaired by Congressman Dies whose aim was to "shed light" on the activities of fascists and Nazis in United States. There, on September 29, 1938, General Moseley was transformed from accused as accuser, and his indictment was deemed so convincing that the Commission refused to include it in his official report. Moseley was obliged to print it at his own expense and to send it to his few friends.

56 JEWISH AMERICA

The general began by recounting that at the beginning, when he refrained from speaking about Jews, they let him say whatever he wanted, but that on the very day when, in a In his speech, he alluded to the chosen race; he received an invitation from Louis-L. Strauss the Kuhn, Loeb and Co. bank, which requested a "friendly" meeting. Strauss assured him that they could easily "come to an understanding." Moseley refused even net. From then on, he could no longer publish a single article or deliver a single speech. was blacklisted by the all-powerful Jewish censorship.

And Moseley added:

It is a very big strategic error to insist on not agreeing with our distant neighbors, neither on the Atlantic nor the Pacific side... America is looking for a dangerous quarrel with Germany... I have three sons. I don't I don't want them to die to satisfy the ideological passions of Mr. Roosevelt.

Another general (some American military personnel are definitely good sympathetic), General Butler exclaimed on March 11, 1939:

If we have to fight for democracy every twenty years, why the hell?
Are we preserving democracy?

Naturally, these two opposing generals, who were quick to take risks, were immediately Expelled from the army.

On the eve of the war, the Jews had broken down all resistance; they had cleared the space in front of them. Admittedly, the Americans weren't very keen on going in combat, but while the warmongers were well-organized and in control of the country, the peace party was decapitated, without leader or doctrine, condemned to Utter impotence.

CHAPTER VII

FRESH AND JOYFUL

It is in the United States that we observe, most clearly, that one experiences all the Jew's panic, the mad anguish that strangles her, disguised as arrogance, at the slightest mention of the possibility of a general settlement of accounts, global. They talk about it, they're paralyzed by it, they tear each other apart over it. of terror, like on the execution chair. "The war "Against Hitler!" And immediately! Rally, rallying cry, hasty magic, evangelization of all Jewry American, fantastically democratic.

Louis-Ferdinand Céline
(The School for Corpses.)

Americans have very bad memories of the penultimate one war. Not that they suffered much: their losses amounted to seventy-five thousand men, which, proportionally to the mass of their population, is insignificant. Not that they had anything to complain about from the point material: the destruction was reserved for Europe and, despite the lack of For debtor states, the operation resulted in handsome profits, in development dizzying growth of the industry, through the conquest of new markets snatched from belligerents in South America and the Far East.

Yet the average American felt he had been duped. And, in fact, he He was well and truly duped. Duped by Wilson, who had promised peace to get elected, and v declared war as soon as he had rigged the votes of his compatriots. Deceived by the allies who refused to make peace "without annexations or indemnities" and who They then evaded payment of their debts. Deceived by all the nations Europeans whom the appalling experience failed to tame and who They began to argue again as soon as the Treaty of Versailles was signed.

No, definitely, those people (the Europeans) did not deserve to be... took care of them, sacrificed themselves to ensure their happiness and to make them reign Justice. Let them sort it out among themselves! Let them settle their sordid affairs them-

minor disputes over precedence and boundary markers.

The war had served no purpose. It had only benefited the bankers and the arms dealers. The average American swore, as early as 1919, that one would not. He wouldn't do it again.

58 JEWISH AMERICA

In 1921, when I was admitted to a school in New York, one of my first impressions. The surprising thing was to see how unpopular the Allies were.

A few months later, the Americans had forgotten that they had just fought against Germany. No trace of resentment. On the contrary, people pitied the vanquished for suffering. The Treaty of Versailles condemned French "imperialism" and the American Jew. Otto Kahn was campaigning in the Forum for Austria and the provinces. The Sudetenland of Czechoslovakia were annexed to Germany.

In 1929, when I returned to the United States, this feeling had only just begun to fade. It was to develop. Sympathies lay with Germany, and this with all the more conviction that the Reich was then a Jewish stronghold. The spiritual directors of The United States loved the Weimar Republic of Jews as they should have loved a little later, Jewish France under Léon Blum. But it was understood that these sympathies could in no way be manifested in a tangible way. America was fiercely determined never to intervene again, whatever the cost. It arrived, in the affairs of Europe.

By 1935, American sympathies had shifted. Or rather, without realizing it. People would have begun to cherish France, they would have condemned Hitlerism, they would have fought against "racist barbarity." But American isolationism remained intact. While they were happy to encourage the fighters, there was absolutely no intention of going into the arena. The prevailing sentiment among those eligible for mobilization was that the triumph of democracy in Europe was not worth the bones of a national guardsman in Oklahoma. A sentiment so strong that even the most fervent Jewish polemicists dared not directly confront public opinion by advocating the participation of The United States in the great anti-Hitler crusade, and President Roosevelt. He himself was forced to repeat that he would keep the country out of all future conflicts.

However, President Roosevelt was already the spiritual leader of the anti-Nazi crusade, the secret but fanatical protagonist of the coming war, the pope of warmongers.

By a significant coincidence, Chancellor Hitler and Mr. Roosevelt took the oath to be able to happen at roughly the same time, a few weeks apart. On one hand, the liberator of the Aryans. On the other, the champion of Jewry. Between Men, between the values they symbolize, no compromise is possible. Because of the day Hitler became Chancellor of the Reich marks the beginning of the war that... Jews from all over the world declared to Germany. The physicist Einstein expressed with an instructive naiveté the sometimes hidden but profound feelings of people of his race. Before Hitler, he wrote: In case of war, I will refuse all direct or indirect military service, and I will strive to persuade my friends

to do the same, without regard to rights and wrongs concerning the origin of the conflict.

As soon as Hitler seized power, Einstein himself crossed the border and declared He immediately told the people who had welcomed him: If I were celebrating a Belgian holiday military in the current circumstances, but I would accept it, on the contrary, in mindfulness.

Note that Einstein is no more eager "after" than "before" to go personally at the rifle range. But "before", he preached with his rifle butt in the air and

JEWISH AMERICA 59

"Afterwards," he sends the brave men to their deaths with a light heart, fully aware of the little Aryan lads from enslaved countries.

Suddenly, like Einstein, Jews all over the world... transformed, with varying degrees of success, into recruiting sergeants. And Mr. Roosevelt is too closely subservient to the Jews to have been able to consider, for a moment, thwart their aspirations. On the contrary, he served as moral support for these He disguised his aspirations as a humanitarian movement, he employed himself with a vigilant tenacity to put as many advantages as possible in Israel's game, to to raise as many opponents as possible against Hitlerism, and above all to undermine, to undermine American isolationism, to be gradually made acceptable to the people of The United States has the idea that war is possible, that it is necessary, that it is inevitable.

A long-term undertaking, which encountered much more resistance in America. obstacles than in Europe. Because you can always persuade a European, especially when it is launched into a war of aggression, when its existence is threatened, while it is still difficult to get a farmer from the Middle to admit West that it is urgent to go and die somewhere in Flanders.

I remember a film, "Monsieur Tout-le-Monde", which illustrated it quite well the mindset of Mr. Roosevelt's constituents. "Mr. Average Citizen" is an American, so wonderfully average in everything, that an advertising agency has hired to serve as his "best man." We're sure that, when he chose a tie, It's the tie that appeals to almost all Americans; we know that the cocktail that he prefers is the one that suits the majority of the altered Yankees, that a The torpedo-shaped car he noticed at the Salon will sell without difficulty. The tastes of "Mr. Average" is always endorsed by the clientele and it is enough to consult to safely undertake large-scale production.

"Mr. Average" is so infallible that one day we decide to to know his feelings on foreign policy. He is woken up in the middle of the night to tell him about a fascist attack. Leave me alone, he replies. "Mr. Average." And he falls back asleep. An hour later, he is informed that Democracy is dying in Europe. For God's sake, don't disturb my sleep. Finally, he is informed that enemy planes are in the skies over New York. "Well," said "Mr. Average," "in that case, I'll fight." And he stood up.

to go and enlist.

It's this "Mr. Average," these countless "Gentlemen" "Everyone" of the United States that President Roosevelt, the ideal embodiment of Jewish belligerence, launched into the war of democracies.

The first thing to do was to eliminate the far-sighted Americans who had uncovered the plot, who had understood the disasters the president and His Jewish gang was leading the country astray. We saw this in the previous chapter. how these people were silenced.

There was only one obstacle to Mr. Roosevelt's plans, an obstacle which was, admittedly, of Size: the apathy of the American people, their firm resolve not to go to war. This The people, intoxicated and stupefied by Jewish propaganda, had embraced the ideas of the He hated fascism. He adored democracy. But he didn't want to fight. Hence the need to sugarcoat it for him, to gradually accustom him, extremely gently, at the thought of war.

60 JEWISH AMERICA

Initially, the isolationist desire of the American people was so great that Mr. Roosevelt (just like Wilson) is obliged, in order to maintain his popularity, to to multiply pacifist professions of faith. This is what he declared on August 14th 1936, in Chautauqua, this speech which constitutes, as they say at the Palace of Justice, "Spontaneous confessions," which represent the most merciless indictment that has has never been spoken out against the president's own warmongering:

If war were to break out on another continent, let us not deceive ourselves that, driven by the lure of immediate profits, he would find himself in the country of Thousands of Americans who would try to force us out of neutrality. They they will tell you – and unfortunately their views will encounter a large advertising – that if they could produce and export all the items of which the The belligerents need it; all the unemployed in America would find work. They They will tell you that if they could open credit lines to nations at war, these credits would be used in the United States to build houses and factories and to pay off our debts. They'll tell you that once again, America would seize control of world trade.

It will be hard to resist this clamor. It will be hard, I fear, for many. Americans to look further, to realize the inevitable returns that follow false prosperity. To resist the cries of this pack, should war break out, We would need to mobilize the mass of peace-loving Americans. If we have Faced with a choice between profit and peace, the nation will have to respond and The answer will be: peace!

In 1937, the president gave his public the satisfaction of the famous law of neutrality which prohibits the export of war materiel destined for countries belligerents.

This attitude is not, moreover, in contradiction with the members' plans.

of the "brain trust". These men were not primarily interested in waging war. They were keen to wage war against Hitler, which wasn't quite the same thing. thing.

Of course, in official statements, in press articles, it is especially the dictatorship that we attack and pretend to act this way only to defend democracy. But rather curiously, the dictator Stalin, nor the dictators of South America, nor the Turkish dictator, nor Chiang Kai-shek. Hitler alone is responsible (and also, to a lesser degree, Mussolini). his ally). Because Hitler is anti-Semitic. And only because he is anti-Semitic, he must be shot.

Moreover, while Roosevelt maintained some caution in his invectives, some of his immediate collaborators are much less hypocritical, much more Franks. They do not hesitate to name the number one enemy of Jewry. This is how Harold L. Ickes, Secretary of the Interior, nicknamed "the Jew" "Synthetic" by American anti-Semites, multiplies provocations and proclaims That's quite clear, as his boss Roosevelt is implying.

Presiding over a banquet held on April 26, 1938, in honor of the Jewish rabble Having taken refuge in the USA, he exclaimed:

The United States has been enriched by the influx of brilliant minds forced into exile by Nazi persecutions. Our country salutes these exiles!... Soon the shelves of the

JEWISH AMERICA 61

Freedom will pierce the dark clouds, for the most powerful tyrant cannot kill the soul of man.

On December 18, 1938, speaking in Cleveland, Ohio, he was even more specific:

Comparing the Middle Ages to modern totalitarian countries is an insult... If If we want to make a comparison, we have to go back to the time when there was no Civilization, but simply bestiality. Certain regions of Europe currently allow anthropologists to study prehistoric man without resorting to a human jawbone or tooth dating back to that time prehistoric.

Never, in peacetime, in any country in the world, has a responsible minister had never before more insolently defied a foreign nation with which there is no no serious disagreement. But American Jews are so blinded by their They are consumed by racist fury and have lost all sense of decency. They are seething with They are burning for revenge; they need blood, corpses, as quickly as possible.

A faithful interpreter of the passions that drive the leaders of the United States, V American Hebrew wrote quite bluntly on June 3, 1938:

Hitler is riding a wave; he will sink into it. He has forgotten the example of the Pharaoh the fate of those who persecute the chosen people. This people always rises up for

to bite the heels of those who want to trample on him.

The forces of reaction are being mobilized. A combination of England, of France and Russia will sooner or later stop the Führer's triumphant march. That success drives people mad. Whether by accident or by design (?) a Jew has risen to a position of predominant importance in each of these three nations; in the hands of these non-Aryans lies the fate of millions of human lives.

Blum is no longer Prime Minister of France, but President Lebrun is not that a figurehead and Daladier only took the reins for a moment. Léon Blum is the predominant Jew, the one who matters. He can therefore be the Moses who, at good time, will lead the French nation.

The great Jew who sits to Stalin's right, that tin soldier of the Communism, Litvinov, grew in stature to the point of surpassing any comrade of the International, with the sole exception of the yellow-skinned leader of the Kremlin.

Refined and cultured, the skillful Litvinov conceived and implemented the Franco-Russian pact. He was the one who convinced President Roosevelt. He reached the pinnacle of the game. diplomatically, keeping the conservative England led by the Etonians wearing a silk hat, in the friendliest terms with Red Russia.

And Hore Belisha! Suave, versatile, cunning, ambitious and competent, flamboyant, Authoritarian, his star still rises. He will follow Disraeli's path to the residence at 10 Downing Street, where the fate of all the king's subjects is decided. Bore Belisha's rise was sensational. He has become a master in the sage employment of propaganda, having acquired his experience under Lord Beaverbrook. He maneuvered to keep his name in the spotlight. This young man an aggressive man transformed the old, ragged, uncouth English army, routine and worn down into a mechanized war machine that is on a war footing in a world that threatens to become a mere dropping (?) for dictators.

These three prominent sons of Israel will conspire to send the devil to hell the audacious dictator who will be brought down – not too gently – into a hole

62 JEWISH AMERICA

dug into the earth. And then the Jews will sing Hallelujah. Europe will be crushed. in pieces.

It is almost certain that these three nations will stand shoulder to shoulder, in a virtual alliance against Hitler. When the smoke of battle settles, when the bugles have fallen silent and the shells have finished exploding, then the trio of non-Aryans will intone a Requiem that will sound curiously like a mixture of the Marseillaise, God Save the King and the Internationale, culminating in a grand, aggressive, proud, and militant finale that will be the anthem Jew: Eili! Eili!

In light of this article, American politics in recent years becomes

Clear as day: everything for war, nothing neglected to exacerbate the quarrels. European, to encourage the Russian-French-British to move forward, the The best encouragement is to let them believe that in the event of a conflict, America will rush to their aid. Hence Mr. Roosevelt's extremely subtle game which On the one hand, it is working to reassure its public opinion (rest assured, we will not (we won't budge!) and on the other hand, to incite the belligerent democrats of Europe (Go ahead, we're with you!)

It is no coincidence that the first ambassador appointed to Paris by Mr. Roosevelt is the Jew Jesse Strauss (owner of Macy's stores) New York) and that his successor is the half-Jewish William Buuitt, son of the Jewess Louisa Gross Horwitz and married to the widow of American communist leader John Reissue. BuUitt arrives straight from Moscow where he tumultuously befriended Stalin, and where he ceded his place to another Jew, Steinhardt. The mission of these The gaillards are precise. They must light the fuse.

The Czech crisis is causing jubilation among all the Jews of America. It is the long-awaited, much-hoped-for opportunity. Mr. Pittmann, Chairman of the Commission The Senate Foreign Affairs Committee preemptively rules out any attempt at compromise: The Czechoslovakia, he said, has the right to wait and to request the protection of governments responsible for its creation and who have committed to protecting it. Bernard Baruch, after spending the entire afternoon with President Roosevelt, Telephone Sir John Simon: Don't give in, we support you. But the English they find that war would be premature and it is the Munich Agreement which is The Jewish press, which greeted the American public with genuine consternation, Horribly disappointed, she vents her fury against France: So what? We Deflating? Are we balking? Do we no longer want to be the "Christ of the Nations"? So the French have nothing left in their stomachs?

Upon returning from a trip to the United States, Dr. Goldmann, one of the leaders of the "World Jewish Congress" sums up this disappointment quite well in an interview that V Order (January 15, 1939) piously collects:

American Jews have understood that the humanitarian era is forever that era is over, that the Jewish problem is no longer a matter of philanthropy, that, for To save the mutilated body of the Jewish people, we need not just plasters of charity, but a comprehensive, precise, energetic, radical action.

Allow me to add a few more words about the saddened astonishment what different groups (American warmongers) feel when they realize that France is absent from the decisive battle taking place in the world today. around individual rights.

JEWISH AMERICA 63

For his part, Roosevelt understands that one of the reasons that held the The uncertainty in which democracies find themselves regarding the nature of support American^ and that it becomes necessary, if we really want them to fight, to to offer them more spectacular encouragement without taking naturally, specific commitments. The assassination of Councilor von Rath by the

wretched Grynspan provides him with the opportunity. It is the first shot of the World war, something quite similar to the "exploit" of the Jew Princip at Sarajevo. But the virtuous Mr. Roosevelt had not a word to pity the victim and As soon as the Reich decides on reprisals against the Jewish community, it He shows solidarity with the murderer: in a theatrical gesture, he recalls his ambassador in Berlin. Then, in a speech given in early January 1939, he launched in a violent diatribe against racism. Our warmongers were just waiting for this to straighten one's head.

Here comes a new hope, a new encouragement from the other side of the Atlantic, wrote Pierre Brossolette in Le Populaire (January 5) 1939) – Such words certainly deserve applause. But they make Furthermore, they impose duties on us.

President Roosevelt is neither a Munich supporter, nor a coward, nor an accomplice. Gabriel Péri added in L'Humanité, "He is a far-sighted statesman and..." brave.

And Albert Bayet, never one to miss an opportunity, writes in La Lumière: The president Roosevelt, once again, became the eloquent interpreter of conscience human.

Thus, Roosevelt became in our country the moral compass of the swallowers of sabers. And when French newspapers – as was the case with Je suis Partout – and Gringoire – timidly point out that if the fine harangues of The president is pushing us into war, yet they are not providing us with any military assistance. These voices are immediately drowned out by the furious shouts of the warmongers. Roosevelt is sacred, Roosevelt is taboo. It is forbidden to voice the slightest criticism. against the pope of the anti-fascist crusade. Forbidden to try to understand.

We're almost being told that we have to fight because peace would be unwelcome. He is too good a president and should not be hurt in any way, however slight.

"Well-informed" people spread the "certainty" that the United States is ready to march and Ambassador Bullitt supports these rumors with all his authority. In February 1939, it was announced that during a press conference, Mr. Roosevelt stated that the United States border was on the Rhine. A congressman – Jewish naturally – Congressman E.-V. Isaac, who represents California and who is A member of the Foreign Affairs Committee confirmed this rumor before Parliament and loudly declares that it approves of the president's remarks. However, Roosevelt was forced to deny it (because all referendums – that, we disregards this – giving 90% of the votes to the opponents of a participation in the crusade) but in Paris, the warmongers refused to accept the They deny it, they consider the joke attributed to the president to be a solemn commitment This frantic determination of our antifascists to be more Rooseveltian than Roosevelt. That's the other aspect, the Parisian aspect of the plot against peace.

5 The New York Times wrote in December 1938: Obviously, France and England are well They are forced to be cautious, but why should we hold back?

- We only bother to deny things that are true, writes Kérillis!
- Mr. Roosevelt denies a statement, notes Paris-Soir. This does not mean that he subscribed to the opposite idea.
- Mr. Roosevelt's clarification, claims the clairvoyant Geneviève Tabouis in V. Work, does not change anything in the substance of the very clear policy stated many times by the President of the United States.
- Yesterday's denial, added V Order, does not diminish the joy we have tested at the first moment. What matters is the spirit, not the letter.
- The clarification, says Gabriel Péri, in L'Humanité, does not change substantially the spirit of these remarks.

And Léon Blum, ever infallible, explains under the title "a setting up
"This confirms the point":

- President Roosevelt did not use the exact language attributed to him, but that no one should now presume to attribute to him a thought contrary to that which his language expressed.

So, in Paris, within the warmongering gang, there was a fierce determination to believe in American, to make vague promises, even manifestly false ones, even denied, for formal commitments. – "And if it pleases me to be
"Cuckolded?"—and to justify launching a strong France through "alliance"
American in the craziest adventures.

Léon Blum's brother, René Blum, in charge of artistic missions (sic) at
The United States in 1939, along with so many others, became a champion of illusionism:

"We had lost ground after Munich," he told the press. "But the
Recent events (Franco-German tension) have boosted our rating.
America is a country that France can count on!

The simpletons accept these Jewish flattery gestures without question. More and more the average person incorporates American power into our coalition
antifascist. And the ministers of the "major democracies" are no less
credulous, or they pretend to be. The task of Mr. Roosevelt's emissaries is
singularly facilitated.

We know that in Paris, Bullitt is multiplying, that he is besieging our statesmen, that he goes from one to the other, dispensing advice on "firmness", hinting a miraculous help and getting very angry when he thinks he can guess, among the French warmongers, a certain softening of their stance.

Bullitt's excitements left no material trace in our home. Nothing to report.
Written promises! But if we still had some doubt about the role played by this
singular diplomat, it would suffice to refer to a report sent to his
government by Mr. Jerzy Potocki, Polish ambassador to Washington.

Mr. Potocki recounts a long conversation he had with Bullitt, at during which Mr. Roosevelt's envoy specified:

The president's formal opinion is that France and England must put an end to any policy of compromise with totalitarian states. They do not must engage with them in any discussion aimed at territorial changes, whatever they may be.

Mr. Bullitt gives moral assurance (sic) that the United States renounces the policy of isolation and are prepared to intervene actively in the event of war (?) alongside England and France.

JEWISH AMERICA 65

The Polish diplomat added:

Bullitt emphasized quite clearly that France should not lend itself to any a kind of agreement with Mussolini.

In London, the same pressures were being applied. Roosevelt informed Chamberlain, after the occupation of Prague, unless England renounces the policy of In Munich, he will denounce the Anglo-American trade treaty. It's a real ultimatum.

We know the outcome of this diplomatic action: the September War 1939 – It is not my intention to find mitigating circumstances for wretches who plunged France into this dreadful adventure, but he It should be noted that they were largely driven to do so by the government. American. The Jews of New York and Washington had achieved their goal, they had launched the French army against Hitler

Things then didn't go quite as they had planned. expected. The French army is crushed (without America even deigning to (responding to the distress signals of the awful little Reynaud). And, instead of a Victory of Jewish democracy means triumph of Hitlerism.

A terrible disappointment. So, Roosevelt understands that he must go even further and to pay with his own person, or more precisely to pay with the corpses of soldiers and Yankee sailors offered as a sacrifice to Jewish vengeance. He decides that the The United States must enter the war itself. Article by article, he begins to nibbling away at its own neutrality law in order to be able to supply England, the last Jewish stronghold in Western Europe which has only been able to resist to this day thanks shipments of food and equipment from the Americans (shipped at a high price).

In September 1940, Roosevelt ceded fifty old destroyers to England. exchange of naval bases taken from the British Empire, then he obtains from Congress authorized the lending of money to the London government. At the same time, American sailors receive orders to communicate with the fleet English all the information they can gather on the movements of ships of the axis.

Roosevelt dispatched the infamous Colonel Donovan, known as "the savage," to the Balkans. Bill, who is tasked, in close collaboration with the Intelligence Service, with undermining the means by which German influence was used to subsidize terrorists and saboteurs, to provoke insurrections against governments that might be tempted to deal with the powers of the axis.

In March 1941, Roosevelt ordered the seizure of all German ships and Italian refugees in US ports

As soon as Colonel Simovitch's anti-fascist putsch broke out in Belgrade, Roosevelt who more or less financed this plot, is quick to grant its "guarantee" to new masters of Yugoslavia. These, bolstered by American "support", provoke the Reich and the matter is settled militarily, in ten days, to the great confusion among the "protectors".

On June 14, 1941, Roosevelt seized all German assets frozen at UNITED STATES.

On June 19, an American destroyer engaged a German submarine in a bombing battle.

On July 7, American troops occupied Iceland, a Danish possession.

66 JEWISH AMERICA

On July 10, the American fleet received orders to fire, on sight, at the ships of the axis, and on September 4th, a US destroyer carried out this order.

On September 11, Roosevelt publicly confirmed that he had indeed ordered that fire on German and Italian ships.

On October 17th, a new act of war by the American fleet.

On November 6, a German steamer was captured on the high seas by torpedo boats. Yankees. Furthermore, English convoys are now escorted by ships of American war.

Thus, although war has not been declared, although a state of peace persists Theoretically, between the Axis powers and the USA, the Americans never cease to increase acts of hostility. This, of course, without the American people to be consulted, solely at the will of Mr. Roosevelt and his Jewish advisors. In the United States, opposition to the war remains strong, despite the frenzied the excitements of the Hebrew pamphleteers and Colonel Lindbergh, symbol of the the desire for peace of the American masses and leader of the powerful league The anti-interventionist America First movement retains quite a bit of influence over the majority of his compatriots to prevent Roosevelt from legally cross the Rubicon.

Roosevelt gets everything he wants from Congress, all the funding, all the necessary equipment to support England, but it remains impossible for him

to obtain a formal declaration of war... That's why, authorizing themselves powers conferred upon him by the constitution, which makes him the supreme commander of the army and the navy, he is looking for a "mishap," the incident that will precipitate the irreparable, which will allow him to crush his opposition, under the pretext of national unity, and to mobilize all the country's forces for the anti-fascist crusade.

However, Roosevelt fought the real war on terrain he didn't have chosen, against an opponent whose power he had underestimated. For at the same time while he encouraged the resistance of the enemies of the new Europe, Roosevelt pursues subtle intrigues in the Pacific and strives to intimidate Japan by organizing its economic strangulation. Always the same illusion of liberal plutocrats for whom all political problems are reduced to raw material statistics, industrial balance sheets, this illusion that the New York World Telegram expressed it in these terms:

The nation that controls trade and credit controls the world, and the one that maneuvers the cannons is of little importance.

On paper, Japan, a poor country, is doomed. Economists already distinguished men perform a furious scalp dance on his corpse. Already the admiral Stirling is confident he can settle the score with him in six weeks. Already the New York Herald Tribune wrote in its editorial of October 20, 1941:

Now is a particularly opportune time to correct this once and for all. the Japanese.

And then, suddenly, all at once, Japan breaks the Anglo-Saxon grip. Then the congenital inferiority of the American colossus is revealed. In a few hours the Pacific Fleet was put out of action within a few weeks, the Yankees are driven from their Far Eastern possessions. We realize—but we, we've known for a long time — that the United States is a rotten nation.

JEWISH AMERICA 67

horribly powerless, incapable of planning, organizing, or winning, they are, in a word, a democracy, a true democracy.

A country does not surrender itself to the Jews and play with them with impunity. "Immortal principles." The same microbes cause [problems] at all latitudes. the same organic disorders and what almost killed France could not to make America a healthy nation.

The Yankees will realize—too late, no doubt—the harm the Jews are doing to them have done. They will realize their enslavement and their degradation. They will understand that their masters coldly launched them into a mad war for no other reason than the desire to satisfy racial revenge, to ensure the global triumph of a foreign race, profoundly foreign, which does not bring With it, for two thousand years, wherever it has managed to dominate, only ruin, the Shame, corruption, and war.

Then on that day, when Americans truly understand, there will be a
Quite a pretty pogrom in the shadow of the skyscrapers.

END

Table

I. THE AMERICAN MIRAGE 9

II. THE CRUSHING OF CIVILIZED PEOPLE 13

III. THE PROMISED LAND 19

IV. THE NEW YORK GHETTO 27

V. ROOSEVELT OR ROSENFELD? 37

VI. THE UNBOWED 49

VII. FRESH AND JOYFUL 57

Jewish being considered from the point of view of race and not of religious point of view.

EX

Generations, Brian Shapiro

From Yesterday to Today
What horror and misfortune we have committed,
in joy and good spirits, to get to this point.

HE

ONE WORD

ON THE TITLE OF THIS WORK

Enemy of vengeance and supporter of justice, no

less than clemency depending on the circumstances,
We have written these pages in defense of the rights of
all French people in general, and in the very interest of
Jews. Thus, the words that form the first part
the title of this book, have no other significance, with regard to our
Jewish fellow citizens, than the one they had when they
were addressed by the Messiah himself and by his saint
A precursor to the Israelites of their time.

"Snakes, brood of vipers!" said Jesus Christ to the
scribes and Pharisees (the nation's elite, doctors of
the law, the ruling class whose morals and examples
were models to which the people conformed):
How could you say good things, being
Evil people?... How will you avoid the judgment of the
Gehenna?

And Saint John the Baptist (to the Pharisees and the Saddu-
(Céens): Brood of vipers! Who taught you to flee from anger
future ?

Just as the Son of God and the Forerunner are not
Let us not deny the exceptions, however rare or numerous they may be.

12 THE VIPER BREED

They – at least, there are probably many of them, Jews of good faith. – Nevertheless, it is not their praise that we were charged with giving, but the trial of instincts, aspirations, and dominant vices, habit – the natural and hereditary traits of their race, as well as the doctrine who perpetuates them.

We therefore had to adopt a title which replied to us: it has the value conferred upon it by arguments that we have the honor of submitting to the im – bias of our fellow citizens. Moreover, the second part of this title, and the means we propose for the so – the resolution of the Jewish question, sufficiently demonstrate the es – a sense of fairness that has consistently guided us in writing this work.

We firmly hope that, once the secret is revealed... Mudique, that is to say, of the race, unveiled, the enemy us will inspire less fear than contempt; its strategy will be struck by impotence, and unable to fight us that, on equal terms, he is half defeated. However, he tells us still holds surprises, but our caution... will focus on his cunning, our justice will prevail over his experiments Jews, and finally, France, including naturalized Jews, will triumph over the parasitic nation, whose homeland is the uni – towards all the states of the world for provinces. We Indeed, we believe that we do not have fellow citizens of Jewish race, with two or three homelands, France, or France and Germany, etc., first, and then the Jewish nation of the universal domination (1).

1. – It seems to us that one cannot grant the Jew any other right, in this respect, than that of being: French and coreli – legionnaire of the Jews regardless of the country where they are established, but never: both French and a member of the same Jewish nation

ONE WORD 13

May we be as ardent and persevering in the defense, that this enemy is stubborn and treacherous in

the attack.

EX

established throughout the world. The Catholic or the Protestant both French, are the coreligionists of the Protestants or Catholics, Germans, for example, but the profession Sharing the same faith does not make them citizens of Catholics or German Protestants. Or one is simply French. or one is not. Would the Jew be an exception? Would he be and French and a compatriot of the German Jew, that is to say, se- would they respectively do so for the purposes of their cause? national, French, Germans and simultaneously members from another nation (exclusively Jewish) for the triumph universal, of which, and to our detriment, they work? We will elucidate this question later in this work.

oufrdsss your 2p siqueu ne re 19. 'esaune zu 4 sdel 'phjucoos a pub 13 siquou ne 24 poli)

anus onnb = pabeof q{ amemep 42 ouaaucs ul of sded 'aug un & À oo'
“mp 20p males 1008 pe 'Qg Squou ne ue *Q 13 9 WEÿ
“noj z2f un mms sucufedoxe
06 op ummp ab srpues '2vod2 2 19 puaaves shd of oded “ai2pngg eu # £ [I po 8j s1qmou ne
004 o mor zdou »e mod 'g} s2quou ne oque 32 nusaucs 11 9 26ed 'quo moult L [1 Do g 8227

L'LSUESZ

NYNESE

ZA

ATATATATAUA

15

THE VIPER BREED

CHAPTER ONE

WHERE DOES JUICE COME FROM?

Four main names have been given to the Jews,

They are called Hebrews, Israelites, Jews, and Semites. Each of these names, chosen intentionally, can serve to express nuances between the same subjects to which we apply it; basically all designate or can designate—to refer to the same being, that is to say, the Jew.

The name Semite is used to indicate the different races originally descended from Shem, the first son of Noah. In ordinary language, circumstances indicate sufficiently, whether it concerns a Jew or a subject of another race Semitic; the error in the use of this word, when it comes to the Jew is not possible because an unequivocal correction is usually added to clarify its meaning.

Sem is the distant ancestor, the mother stock of all the Semitic peoples, despite the fact that, through a kind of appropriation—relatively, the word Semite is almost synonymous with Jew.

Here, in order of generation in the immediate direct line, are:
Trace the lineage of the Jews back to Judah, his eleven brothers, Jacob's sons and his two grandsons: Manasseh and Ephraim: Shem, Arphaxad, Salé, Eber, Peleg, Reu, Sarug, Nahor, Thare, Abraham, Isaac, Jacob and his twelve

16 THE VIPER BREED

sons: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin, the two sons of Joseph, Manasseh and Ephraim.

From Heber came Hebrew: this name given to the Jews and to which no significance is ordinarily attributed disadvantageous though, is still in use. Abraham, despite possessing exceptional qualifications, he did not receive by his name the patronymic honors, like Heber his ancestor. It was indeed Abraham whom God called to be the father of this extraordinary Semitic people: the Jews. (1921 BC or 2296 of the world.) "Now the Lord said to Abraham: leave your land and your relatives and your house from your father and come to the land that I will show you. I will be—I will shine upon a great nation, I will bless you and glorify you

your name." (Gen. XII, 1-2)

"The Lord made a covenant with Abraham, saying I
I will give this land to your descendants from the river of Egypt
"as far as the great river Euphrates." (Gen. XV, 18.)

"Your name will no longer be Abram, but
Abraham; for I have made you the father of a multitude of na-
tions." (Gen. XVII, 5.)

"Sarah your wife will bear him a son, and you will call him
Isaac and I will make a covenant with him
eternal and with his posterity after him." (Gen. XVII. 19.)

Abraham is the source of this torrent, clear to
first days; soon after, as long as he remained chained-
born in the bed he had dug for himself and by the obstacles na-
Turels that lined its banks, pure, only to very
rare intervals and as if by miracle; finally, in the eyes
of a few, infected, unique species of sewer collector
discovered, carrying for nineteen centuries through the
a world of nameless filth, flowing through rivers
and the seas without ever mixing its mud into their waters

WHERE DOES THE JEW COME FROM? 17

pestilential, whose lethal exhalations spread
all the germs of death. This sewer is mentioned.
in an article from La France, reprinted by La Libre Parole
of February 16th, entitled: Drumont the Avenger, and due to
The astute genius of Henri Favre: "The book, we read there,
served as Drumont's club, which he brandished like Hercules, who
wants to clear the slate in the Augean stables of our po-
litigants impaled up to their ears. With the club of the
book, he joined the newspaper's scouring broom; he had work to do
daily tasks to perform; he did not give up for a single moment.
The Jew dominates, the checkbook gets paid, Drumont knocks out
the shameless master and gives the servant a broom without
modesty. "The large sewer collector valves" are
levies. Drumont, vengeful, notices that the rising tide
and flows ceaselessly, a glittering, fetid mixture
and nauseating with "gold, mud, and blood." So he
The broom handle is in the club. The retail newspaper...
the fact that it is delivered as a whole, etc.

Jews still cherish the title of children
of Abraham, although the name Abrahamites never applied to them.
but was given.

It was to Jacob, Abraham's grandson, that they were returned. suitable for their preferred name: Israelites. According to the Genesis 31:28, these words are addressed to Jacob of the God's part: "Your name will no longer be Jacob, but Israel."

Nowadays, Israelite is a euphemism for Jew. is no longer the sordid and filthy Jew, still stinking of the ghetto, but the upstart Jew, the aristocrat à la Levallant de la first aristocracy in the world.

Near death, Jacob pronounced these words over his son Judah Prophetic words: "Judah, your brothers will praise you, the The scepter will not come from Judah, nor the prince from his offspring. until the coming of the One who is to be sent, the One who

18 THE VIPER BREED

will be the expectation of the nations" (Gen. 49:8-10). It was therefore to the tribe of Judah to whom the scepter of the kingdom was promised Jews. From this passage, compared to other texts of the Writer- It is also concluded that the Messiah must be the descendant of Judah: hence the preponderance of this tribe and the name Jews attributed to the people who were to give us- to be the Desired One of the nations.

Adding to Judah and his eleven brothers, the two pe- Jacob's grandsons, Ephraim and Manasseh, all by the line male direct descendants of Shem, Heber, Abra- Ham and Jacob, "Israel," we have the fathers of the tribes. who occupied the holy land and established kingdoms there of Judah and Israel.

I will not dwell on historical digressions, chronological or geographical, of little importance to my goal, concerning the ancient people of God; that they may... It is enough not to lose sight of it and to fix it with a few key dates, its historical evolution and its differences welfare state annuities.

It is commonly divided into six main periods the years that have passed since its creation until Jesus Christ.

The formation of the Hebrew people begins from the third of our eras, or to the calling of Abraham.

According to the chronicle adopted by the University, this

The third epoch extends from the year of the world 2667 to 3318 or from 2296 to 1645 BC and includes since the vocation of Abraham until the Exodus from Egypt, 651 years. The fourth epoch spans from the year 3318 of the world to 4001 and from 1645 BC to 962 AD. It includes: the Exodus from Egypt to the schism of the ten tribes, 683 years.

The fifth of 4001 in the world at 4427, and before Jesus Christ from 962 to 536. From the schism of the ten tribes to

WHERE DOES THE JEW COME FROM? 19

the deliverance of the Jewish captives in Babylon under Cyrus, 426 years old.

The sixth of the world from 4427 to 4963, and from 536 BC. at its birth; it therefore comprises 536 years: of freedom Jews to Jesus Christ.

According to the positive evidence in the Bible, it is entirely evidence that the Jews, through their first father Abraham, are originating from Chaldea, in northeastern Mesopotamia. To follow his father Terah, Abraham leaves Ur of the Chaldea, his native city, as well as Lot his nephew and his- Rest with them at Aran in Mesopotamia. From there, aged At 75, at God's command (the Calling of Abraham), he... he returned to the land of Canaan where he died at the age of 175.

The Hebrews formed their first group in the land of Canaan, by Isaac, Jacob and his sons, the eleven fathers Triarchs, chiefs of the tribes, and their children; for it is necessary here except for Joseph.

Around this same time, famine drove out Jacob and his children of Canaan in Egypt whose granaries contained how the reserves of the seven predicted years of abundance by Joseph (who had preceded his brothers in Egypt, we know) how) and signified by the seven fat cows and by the seven full ears of corn, from Pharaoh's dreams, and that should to be followed immediately by seven years of symbolic famine sealed by the seven empty ears of corn and the seven lean cows of the same dreams.

They therefore left Palestine, numbering 70, in the year 2287 of the world, 220 years after Abraham's calling, 2076 BC to return there in the year of the world 3358, or 1605 BC, numbering 601,730, just in men over twenty years of age. This number did not include

I didn't understand either: 23,000 men starting from one month and above, nor the women of the tribe of Lévy.

20 THE VIPER BREED

"This is the number of the children of Israel, including Moses" and the priest Eleazar took a census in the plain from Moab, near the Jordan, towards Jericho. Among whom none of those who had been comp- previously led by Moses and Aaron in the Sinai desert, first day of the second month, the second year after the Exodus from Egypt, and whose number amounted to 603,550 From the age of twenty and above, all combatants, not to mention the Levites (Leviticus, chapter 1) against whom they fought The Lord had foretold that they would all die in the desert, and none of them remained except Caleb, son of Jephone, and Joshua, son of Nun. (Numbers 26:63 etc.)

In Egypt, the Israelites devoted themselves to pastoral life. in the Gessen region, for more than four hundred years. They multiplied to the point of inspiring, towards the end of serious concerns arose in the mind of the Pharaoh of the time, who conceived the plan to exterminate them by killing all the inhabitants newborn male infants. The cry of the children of Israel mon- your all the way to heaven. God saw the affliction with which they were overcome by the Egyptians, and sent Moses to lead them into the land of their fathers where they arrived after forty years of ped- revolts across the desert and wars of extermination- tion against the peoples who opposed their passage and to the taking possession of the land that God had promised them.

Having left Egypt around 1655, they entered the land promised in 1615 BC.

ERP

WHERE DOES THE JEW COME FROM?

SERVITUDES AND JUDGES OF THE HEBREW PEOPLE.

+ FIRST SERVITUDE, from 1562 to 1554 BC.

Othoniel, judge from 1554 to 1514,

+ SECOND SERVITUDE, from 1514 to 1496.
Aod, judge..... from 1514 to 1496
Samgar, judge... from 1496 to 1416
+ THIRD SERVITUDE, from 1416 to 1396.
Deborah and Barac... from 1396 to 1356
+ FOURTH SERVITUDE, from 1356 to 1349.
Gideon (Jerobaal), judge from 1349 to 1309
Abimelech, judge from 1309 to 1306
Thola, judge from 1306 to 1283
JE MB nus "de te ti0i

+ FIFTH SERVITUDE, from 1261 to 1243.

Jephthah, judge from 1243 to 1237
Abesan, judge... from 1237 to 1230
Ahialon, judge... from 1230 to 1220
Abdôt, I know from 218

+ SIXTH SERVITUDE, from 1012 to 1172.
SAMSON, HER 26820 fines desc CE 1172 TS D
Hey, I'm holding us.

+ SEVENTH SERVITUDE, from 1112 to 1092.
Samuel, judge... from 1092 to 1080

21

22 THE VIPER BREED

Governed initially by Judges, after 525 years of this regime, God, at their urging, gave them kings of whom The first, from 1080 to 1040 BC, was Saul.

To the second of these kings, David, God promised that he would be one of the ancestors of the Messiah. This promise was one of the main causes of the primacy of the tribe of Judah, the- which David belonged to; he died in 1001 BC.

His son Solomon succeeded him. After a long reign which He dishonored his later years with idolatry; he had in 963, Rehoboam his son as successor.

He

SCHISM.

After 118 years of the existence of this kingdom, that is to say from 1080 to 962 BC in 962 Rehoboam (963 to 946) quarter king of all God's people, being in the second- In the tenth year of his reign, ten tribes revolted against its dominion; only the tribes of Judah and Benjamin remained loyal to him. The other ten tribes rose up in an independent kingdom and formed under Jeroboam, their The first king was the kingdom of Israel. Nineteen kings succeeded one another. they sat on this throne and exercised their power during 244 years, from 962 to 713 BC, or, from the year 4001 of the world at 4245.

WHERE DOES THE JEW COME FROM?

III

CHRONOLOGICAL TABLE OF KINGS OF JUDAH AND ISRAEL.

King of Judah | Kings of Israel

962 Rehoboam. 962 Jeroboam.

946 Abiam. 943 Nadab.

944 Asa. 942 Bassa.

904 Josaphat. 919 Ela.

919 Zambri.

919 Amri.

907 Ahab.

880 Joram. 888 Ochosias.

876 Ochosias. 887 Joram.

876 Athaliah. 876 Jehu.

870 Joas. 848 Joachas.

831 Amasias. 832 Joas.

803 Osias. 817 Jeroboam II.

752 Jonathan. 767 Zechariah.

737 Achaz. 766 Sallum.

723 Hezekiah. 766 Manahem.

754 Phaceia.

753 Phacea.

694 Menasses. 726 Hosea.

AE 718 Destruction of the
Kingdom of Israel.

639 Josiah.

609 Jonchas.

608 Eliakim or Jaochim.

598 Jeconiah.

597 Zedekiahs.

587 Captivity.

24, THE BREEDING OF VIPERS

Around 732 BC, Tiglath-pileser (742–724 BC) was the first king of the second kingdom of Assyria, ravaged the kingdom of Israel and took all the tribes captive to Nineveh of Israel west of the Jordan. This event took place under the reign of Phacaeus.

IV

END OF THE KINGDOM OF ISRAEL.

We are nearing the end of the kingdom of Israel. Hosea, nineteenth and last king of Israel, refusing to pay the tribute that Shalmaneser (754 to 712), son and heir of Téglathpilaras had imposed on him during a first expedition, sees this king once again invading his states, to do the siege of Samaria, which he captured after three years (721 to 718) and the ten infidel tribes reduced to captivity at east of the Tigris, from where, scattered among the Gentiles, they settled there. They lose so much, says Bossuet, that in his time one does not find any trace could be found. He remained in Palestine some remnants of the kingdom of Israel that were mingled by— They included the Jews and became part of the kingdom of Judah.

Salmanazar first, and later in 672 BC, Asaraddon

his grandson (707 to 667) repopulated Samaria and the other cities in Israel, almost deserted, with settlements of Cutha, of Babylon, of Ava and of Sepharvaim.

WHERE DOES THE JEW COME FROM? 25

V

SAMARITANS.

These colonies, mixed with a small number of Israelites, formed they gave birth to a new people who were designated by the name of Samaritans.

Samaria was again recaptured by Antiochus the Great in 203 BC, then destroyed in 129 by John Hircan. Surveyed by Gabinius, Roman procurator of Assyria and rendered to its former splendor by Herod the Ascalonian who gave the name Augusta (Sebaste) in honor of the emperor Augustus, his benefactor, is the only one who remains today some ruins of what was once the powerful capital of Kingdom of Israel.

VI

END OF THE KINGDOM OF JUDAH.

As for the kingdom of Judah, after alternatives of unprecedented prosperity and disasters, it ends like that of Israel. Its last kings, its princes, the elite of the nation and almost all the people suffered for seventy in captivity, dispersion and other punishments that Their impiety and atrocious crimes had earned them this. Its end came in 587 BC, having had, like the kingdom of Israel nineteen kings whose reigns are included in

26 THE VIPER BREED

a period of 375 years, from 962 BC to 587 or, according to the age of the world from 4001 to 4376.

Manasses, 13th king, after the capture of Jerusalem by Asaraddon, king of Nineveh (from 667 to 647 BC) and successor Sennacherib's son was taken captive to Babylon.

The child's fate was reserved for Joakim or Eliakim, the 17th king. Nebuchadnezzar II the Great (562–560 BC), associated with the Assyrian empire, whose capital was then Babylon, by Nabopolassar (605 to 560) his father, made a first once the siege of Jerusalem, seized this city, riches of the temple and led captive to Babylon the king and the principal ones of his kingdom. Shortly afterwards, in the same year, on the condition of remaining a vassal of his victor and to pay him tribute, Joakim is handed over freedom. From the third year onwards, he refused to fulfill these conditions. Nebuchadnezzar returns again with a formidable army ravages Judea, makes Joakim prisoner condemns him to death and has his body thrown into the roadworks.

After Joakim, it was the turn of his son Joachim, more known as Jeconiah. With his family, his army, the princes of Judah and a large part of his people, he departs for this Babylon of misfortune, from where he will not will not return.

Finally, Zedekiah, the last king of Judah, having, after nine years of submission, refused to pay tribute to the king of Babylon, Nebuchadnezzar's troops under the command Nabuzardan's men came for the third time to inflict To the future decide, an exemplary punishment. Jerusalem Initially besieged, it saw the enemy withdraw. The following year The siege begins again and soon the Assyrian, in a capital-tale of Judea, a vast field of smoking ruins and-bloody. Nebuchadnezzar has the children massacred

WHERE DOES THE JEW COME FROM? 27

of Zedekiah in front of their father, whom he then had killed eyes to lead him immediately loaded with chains to Babylon, where all the Jewish people, with the exception of a few The farmer was deported. There, during his captivity, he died. Zedekiah, after having mourned his lost kingship and wept over the miserable end of the kingdom of Judah and the terrible misfortunes that had befallen him and the his.

During their captivity until their return to Jerusalem, The Jews have always had leaders of their nation who...

governed under the authority of the Babylonian sovereigns
niens. It was during this same captivity in 538 BC
Jesus Christ, whom the third Assyrian empire having
Babylon, with its capital, fell into the hands of the Persians under
Cyrus's conduct.

VII

RETURN FROM THE CAPTIVITY OF BABYLON. THE SEVENTY WEEKS OF DANIEL.

From the very first year of his reign, this great conqueror—the writer who had succeeded his uncle Cyaxares II, whom the writer
ture called upon Darius the Mede, and issued a decree which made
freedom for the Jews and allowed them to rebuild the temple
of Jerusalem. This undertaking was successfully completed.
by Zerubbabel, named Sasabasar by Ezra, assisted by
High priest Joshua or Jesus and the prophets Haggai and
Zacharie.

28 THE VIPER BREED

Here, the lack of indisputable data on the dates
of the different reigns of the Medo-Persian sovereigns of
This period, among the authors of the dis-
cords, moreover, of no importance. The chronological research—
The logic behind this subject aims to specify under which king
and in what year of his reign should the starting point be fixed
of the seventy weeks of years predicted by the pro-
Daniel and which were to elapse since the promulgation-
tion of the decree allowing the Jewish captives in Babylon to
rebuild the walls of Jerusalem, up to the birth and
the death of Jesus Christ. The chronology of these times is
uncertain. Three decrees were issued with the aim of indi-
as above, the first by Cyrus and the other two by
Artaxerxes II, called Longhand, one in the seventh year
of his reign, the other in the twentieth.

This disagreement cannot shake the certainty of the arrival
of Jesus Christ the true Messiah, realized for nearly two
a thousand years, and Drumont rightly says on this subject:
During the period of waiting and anticipation that precedes
The coming of Christ was followed by a violent, turbulent period.
during which Israel persists in seeking the Messiah (the
Abbots Léman count twenty-five false Messiahs), without

wanting to admit to himself that he had crucified him. Soon even by giving messianic prophecies the inter-
the most singular prepositions, by calculating a thousand ma-
Daniel's prediction about the period of the sixties
Ten weeks of years, and you start to despair. The
The rabbis then condemn to anathema the one who henceforth
would speak of the appearance of the Messiah. "All the times that
"The deadlines for the coming of the Messiah have passed," he said.
Rabbi Raya: "Cursed be those who calculate the times"
of the Messiah," declares the Babylonian Talmud.

"May their bones break!" adds Rabbi Jochanan.
Jewish France, 1.

WHERE DOES THE JEW COME FROM? 29

Some authors, and not the least competent,
they want the first decree, that of Cyrus, to have included
the ability to rebuild also Jerusalem and its mu-
rals. Here, moreover, is the content of this decree: "The Sei-
Lord, the God of heaven, has given me all the kingdoms of the
land in his hands, and he commanded me to build him a
house in the city of Jerusalem, which is in Judea. Who
Is one of you from his people? May his God be with you.
Let him speak promptly and restore the house
of the Lord, the God of Israel. This God who is in Jerusalem
is the true God.

Despite the explicit mention of reconstruction
The city and its walls do not appear in this decree.
the opinion of the said authors acquires an important pro-
bability by comparing it to the following texts: "I say to
Cyrus: You are my shepherd, and he will accomplish my will; to
Jerusalem: Rise up, you will be rebuilt, and to the temple: Come out
of your ruins." (Isaiah 44:28)

"I have raised up Cyrus in my righteousness, and I will level"
He owed him all the roads; he will rebuild my city, he will deliver
the captives without ransom and without gifts, says the Lord, the
"God of armies." (Isaiah 45:13)

Jeremiah, in chapter 30, predicts the deliverance of the cap-
activity and the reconstruction of the temple and the city of Je-
rusalem. Finally, Ezra (Book 1, Chapter 1) states that by the
Cyrus' decree, this last prophecy receives its ac-
complicity. It is true that one can always object
that it is only a partial accomplishment, concerning

visiting the temple only.

Other authors refer to several years earlier late, that is to say in 453 BC under Artaxerxes Longus Main, the promulgation of the decree relating to the raising of

30 THE VIPER BREED

walls of the holy city. This year of 453 BC must necessarily be accepted by all those who write about This topic is to reconcile the years of birth and the death of Jesus Christ with the prophecy of Daniel.

The prophet counts seventy weeks of years of the decree allowing the rebuilding of the walls of Jerusalem up to Jesus Christ, but nevertheless in this sense that Jesus Christ will be sacrificed around the middle of the last week. Now, seventy weeks of years give 490 years. By subtracting from this number the thirty-three years born (34th begun) from the life of the Savior, plus three years and a half, that is to say half a week of years (since Christ was to die around the middle of the sixty-tenth week), we descend between 454 and 453, to from the date of publication of the decree until the birth of Jesus Christ.

Those who support this latest decree adopt the Next chronology: Artaxerxes Longhand (from 471 (at 422) succeeds Artabanus, assassin of Xerxes I, son of Darius. Artaxerxes Longimanus grants two decrees for the rebuilding of the walls of Jerusalem, one per year seven and the other in the twentieth year of his reign, according as has been said. Subtracting from 470, the beginning of the reign of Artaxerxes, about twenty years, date of the publication of the decree, it is indeed 453 that we find in counting by a wide margin.

Those who opt for Cyrus's decree will pre- they feel the following calculation:

WHERE DOES THE JEW COME FROM?

VIII

CHRONOLOGICAL DISTRIBUTION

WEEKS OF DANIEL

From Cyrus's first year, the date of the re-
tour of the Jews from the Babylonian captivity,
until the 20th year of Artaxerxes
Long Hand... don't have its summer 8

From this 20th year, at the beginning of the
reign of Alexander the Great, in Greece...

From that date until the death of Darius Codoman,
the populous king of whom Isaiah Daniel, chapter 10,
defeated by Alexander...

From the death of Darius, to the death of the
the Great... The

It is said, in effect, to I. re pe Machabees
Chapter 1, verse 8: Alexander Mou-
rut after having reigned for 12 years; that is to say-
to say, 6 years in Macedonia, according to 1.
Book of Maccabees, chapter 1, where it is
said: after 6 years, Alexander left the
country of Cethim (of Macedonia, se-
(on Epiphanius, Heresy30) and he strikes-
"pa Darius" – and then 6 years in Asia.

From the death of Alexander, to the beginning
of the Greek era, or of the Seleucids

From there, to the death of Simon Maccabeus at Doch
(1. Book of Maccabees, last chapter)

31

49 years old

68 –

6 –

6 –

12 –

178 years

32 THE VIPER BREED

Here ends sacred history

From the death of Simon Maccabeus to the birth of

The birth of Jesus Christ... 135 years

From the birth of Christ to his death, arri-
born in her 34th year... 33 –
Total 487 years

Which brings us to the middle of the seventieth
week.

Therefore, the year of Christ's death, according to
This opinion would be the 808th Olympian year, that is to say,
the 4th year of the 202nd Olympiad; and that of his birth
776th, that is to say, the 4th of the 194th Olympiad. This opinion
is generally adopted.

Established as a theocratic republic since the re-
Tower of Babylon, until 37 BC, the time when the
The scepter was taken from them, and they have not been able to recover it since.
to seize, the Jews successively had in the person of
their High Priests (a true government of priests if ever there was one)
was ever) up to 27 chiefs, even 28, including,
Alexandra, widow of Alexandre Jannée, custodians of the
supreme power.

IX

HIGH PRIESTS OF THE HEBREWS

Aaron (1644 to 1505 Azarias [®.
(BC) Joachas.
Eleazar I. Joiāda I*.

Joiarib. Zechariah.

WHERE DOES THE JEW COME FROM? 33

Josaphat.

Phineas.

Abisné.

Bocci.

Ozi.

Heli.

Achitob (1112).

Achias.

Abiathar.

Sadoc.

Achimaas.

Zedekiah.

Azarias II.

Jonathan.

Urias.

Nerias

Odeas.

Sellum.

Helcias.

Azarias III.

Josédech.

AFTER THE RETURN FROM BABYLON

Jesus I or Joshua (536
B.C.)

Joachim (462).

Eliasib (462-441).

Onias I* (324-300).

Simon I' (310-292).

Eleazar II (292-260).

Manasseh (260-233).

Onias II (233–219).

Joiada II (441–397).

Jonathan (397–350).

Jaddus (350, of the time)
of Alexander the Great).

Simon II (219–195).

Onias III.

Jaons.

Menelans.

Lysimachus (195–170).

HIGH PRIESTS AND PRINCES OF MACHABEES

Mathathias (170 BC).

Judas Maccabeus, son of
Mathathias (166 to 161).

Alcime (161 to 160).

Jonathan I' (160 to 144).

Simon III (144 to 136).

Jean Hircan I' (136 to 107).

Aristobulus I' (107 to 106).

Alexandre Jannée (106 to 79).

Alexandra (79 to 70).

Hircan II (66 to 40).

Antigone (40 to 35).

34 THE VIPER BREED

HIGH PRIESTS OF THE JEWS AFTER THE LOSS OF CIVIL POWER

Hanamel 35 to 34 BC Simon V.

Aristobulus III (34 to 30). Caiaphas.

Jesus II (30 to 23). Jonathan II.

Simon IV, son of Boeth Theophilus.
(23 to 6). Simon VI.
Mathias I' (6 to 1). Mathias II.
Zoagar, around the year 4 AD. Elioneas.
Eleazar II. Joseph I°:
Jesus III, son of Siah. Ananias.
Ananus. Ishmael II.
Ishmael I*. Joseph II.
Eleazar IV. Cabi.
Avranus. Capture of Jerusalem,
Jesus IV. Destruction of the
Mathias III. temple and dispersion
Phanaias, of the Jews (70 AD)

The most famous among these presidents of the Republic
theocratic, true lieutenants of God, were the five
first Hasmoneans or Maccabees from 171 to 107.

Judas, known as Aristobulus I', son of John Hircan I, was the
first, who, since returning from captivity without changing
the form of government, took the title of king.

Finally, with Antigone, the last of the Hasmoneans, the
the scepter disappears forever from the House of Judah and the
hand of the Jews.

After him, and since Herod the Ascalonite or the Idumaeen
who dethroned him and was recognized as king by Octavian Augustus, and
Antoine as well as by the Roman Senate, in the year 40 BC.
Judea no longer had Jewish rulers and was always under
the yoke of the foreigner.

WHERE DOES THE JEW COME FROM? 35

During this long period of government of
Pontiffs, the Jews were constantly dependent on
foreign powers; except for some three-quarters of a century,
following the victories and conquests of the four previous
first Maccabees: Mathathias, Judas, Jonathan Simon,
continued by Jean Hircan, immediate successor of
Simon.

From the point of view of homogeneity and conservation-
tion of this people, the one that interests us most in the
A brief historical overview of recent times up to
137 AD, the time of their last revolt, of their

final dispersion among all nations, it is to
mainly noted in 351 under Ochus Artaxerxes III
(362 to 338 BC) of the Medo-Persian dynasty, a great
A number of Jews were forced to go and fight against the
Egyptians revolted; others were deported to Chaldea
and even to the shores of the Caspian Sea, as punishment
of the competition that three years earlier, around 354, they had lent
to the Phoenician uprising.

Around 320 BC, the first of the Ptolemies, Ptolemy Soter,
seizes Judea, imposes a tribute on it and sends
100,000 Jewish captives in Egypt.

In 170, the Seleucid Antiochus IV, Epiphanes (174 to 164)
informed of the joy the Jews had experienced the false
news of his death, march on Jerusalem, slaughter
40,000 Jews and reduced as many to slavery.

Two years later, this same monarch was forced to re-
announce the conquest of Egypt by the famous circle of
Popilius, Rome's ambassador, takes revenge for this failure on
Judea. His lieutenant Apollonius exercises the most powerful commands there.
The ravens wreak havoc, several neighborhoods of the city are prey
flames and one hundred thousand Jews taken into captivity.

36 THE VIPER BREED

In 70 AD, 300,000 Jews perished during the
hostilities that preceded the siege of Jerusalem, 1,100,000
during the siege itself, after which 100,000 were sold
as slaves.

Finally, the day of total ruin and defiant dispersal-
nitive has arrived. In 137 AD, still waiting
of a warrior Messiah whose dominion will be universal;
seeing on the other hand that the time predicted for this reign ima-
The ginary had largely expired, and convinced that they are of
Of a size capable of subjugating all the empires of the universe, the Jews...
they are under the command of a certain Barcochébas who
seems to meet the required conditions of the ideal liberator and
They make one last effort. But the Roman legions are
there and take it upon themselves to prove to them how insane this is.
project. 600,000 Jews are massacred and the rest of the nation
is scattered. A new city, Aelia Capitolina, will rise.
on the ruins of the deicide city: Jerusalem will lose up to
its name. This new name given to the rebuilt Jerusalem

of his disasters did not suffer the fate of a fleeting whim. This will be evident from the decree promulgated by the Caliph Omar, five centuries later during the capture of Jerusalem by the Muslims in 636: "By Omar, son of Hittab, Safety is granted to the people of the city of Aelia, both for their persons, as well as for their children and wives, their property, etc."

ERP

37

CHAPTER II

PRESERVATION OF THE ISRAELI RACE

In the midst of these unheard-of misfortunes and these so violent social upheavals, the Jews held on to preserve the purity of their breed with extreme care. This zeal was inspired by the formal promise of the part of God, that the Messiah would be from their descendants; by their sovereign contempt for other nations and by their law, primarily with regard to neighboring peoples concerning of which the peril of their misalliance and the loss of their faith was more imminent.

This is the law, which God, through Moses, gave to God. instructed them: "Observe carefully all that I order you to- Give me today, and I myself will hunt before you. the Canaanites, the Amorites, the Hittites, the The Perizzites, the Hivites, and the Jebusites. Beware! to never form an alliance with the inhabitants of the country in which you must enter, lest it be for you a trap, but destroy their altars, smash their statues and cut down their trees. You will not receive their daughters. for the wives of your sons, lest after they have given themselves They themselves worship their gods, they do not encourage your sons to do so. "to deliver themselves." (Exodus 34:11, etc.)

38 THE VIPER BREED

Regarding Solomon's abuses, this same law is recalled in the 3rd Book of Kings, XI. 1-2, in these terms:

"Solomon loved several foreign women. The daughter of Pharaoh and the women of Moab and Ammon, of Idumea and from Sidon and the land of the Hittites, nations whose God had He said to the children of Israel: You shall not go to them and they will not come to your sons; for they will corrupt you—will have the heart to make you worship their gods."

When there were no more male children in a family a thousand, it was prescribed that the girls would marry whom they would like it provided it was to men of their own tribe; so that the inheritance of the children of Israel would not be mixed not from one tribe to another. "For all men will take daughters from their tribe and their relatives, and All the women will marry from the same tribe, so that the heritage remains within families and tribes they do not mix together, but they remain as they were separated by the Lord.

During their captivity in Babylon, there were many—numerous transgressions against this law among the Jews. These abuses, however, were corrected and eliminated, and all re—tra in order among the Jews upon their return to Jerusalem and in the other cities of Judea.

Ezra, in chapter nine of the book that bears his name, exclaims:

"When I heard that the people of Israel and the priests and the Levites no longer live apart from the peoples of the earth, of the Canaanites etc. etc., and that they had mixed the race holy with the peoples of the earth I tore my man—my dress, and I tore the hair from my head and my beard; and I sat in sorrow. Then Zedekiah, son Jehiel, from the children of Elam, answered Ezra: We We have offended our God and we have taken wives

PRESERVATION OF THE ISRAELI RACE 39

foreigners from among the peoples of the earth, and now if Repentance for these sins is in Israel; let us make a covenant with the Lord our God, and let us forsake all these women and those who were born of them: this is the will of the Lord and of those who fear his commandments let it be done according to the law." (Ezra 10:3–3)

"We know," said Bossuet — Disc. on Universal History — that Manasses, brother of Jaddus, sovereign pontiff, excited discord among the Jews. He had married the daughter of

Sanaballat, a Samaritan, whom Darius had made satrap of this country. Rather than repudiating this foreigner, what about the The Jerusalem Council and his brother Jaddus wanted to force him to Ger, he embraced the Samaritan schism. Several Jews, to avoid such censures, joined "Him." Such was the severity of this law.

Abbot Fleury, in his work on the customs of Israelites etc. gives the following details on this subject: "When Cyrus had granted them their freedom with the permission to return to Judea and rebuild the temple, they did not They did not all return, nor all at once: there was always one a great number who remained in Babylon and in all the places where they were established.

Among those who returned, some joined them few of the ten tribes, and yet they made up a small number all together. The first ones that Zerubbabel led did not They didn't reach 50,000, including the slaves. What a mess! comparison of 50,000 souls with what it took of time from Jehoshaphat to make 1,200,000 warriors! He returned again with Ezra, about 1,500, and we can judge that it There were various other troops. They did what they could. to recognize their ancient heritage and preserve the family divisions. That is why Ezra collected— reads all the genealogies that are at the beginning of the Paralipomena, where it extends mainly over the three

40 THE VIPER BREED

tribes of Judah, Levi, and Benjamin; and mark with They took care of their dwellings to populate Jerusalem. They received there all those who were willing to live there, which was disturbing especially the order of the divisions, besides the fact that it was only fair that the present occupied the lands of those who did not have wanted to return to places that were no longer there. Thus in In his later years, Saint Joseph resided in Nazareth. Galileo, although his family was originally from Bethlehem. Anne, the prophetess, although of the tribe of Asher, of— was dying in Jerusalem; but they still knew of what They were a tribe, and they had preserved their genealogy. as can be seen from that of Saint Joseph, who was only a poor craftsman. They carefully distinguished the real ones. Israelites, foreigners, whom they called Giores in their language, and in Greek, proselytes. Thus, one of their The first step after their establishment was to separate foreigners and to enforce the prohibitions of the law concerning marriages with infidels.

They even extended these defenses to nations that the law had not included them, the Azotians, who were a portion of the Philistines; to the Egyptians, to the Ammonites and to the Moabites. The experience of evil that the Israelites had received from these alliances since the bad example Solomon's law led the wise men to interpret the law in this way and to hear it beyond what the words conveyed, in order to better fulfill the intention.

The priests were the most diligent in observing these rules. They only married women from their own tribe, and Josephus has indicated to us the precautions they took there— They were still alive in his time. The apostates had all freedom to remain among the infidels; thus, it does not appear— "He knew of Jews only those who were actually Jews."

As we have just seen, the habit had been ingrained for a long time; the Jews of our day are, in this respect, the same

PRESERVATION OF THE ISRAELI RACE 41

than those of ancient times. The reasons are also Always the memos. Waiting for the Messiah's reign (what (whatever meaning the Jews attribute to this word) in favor of the Jews; the hatred they profess towards the other nations, no less than the horror that, in general, They inspire them, they are all causes that allow us to state that it is not found approximately that the purebred race in Israel. Moreover, prejudice or not, there is so little honor, so little to be proud of to call oneself Jewish, that one is sure not to be deceived by holding for a descendant of Jacob, one who recognizes himself as such.

How did these pure ones come down to us? We We will clarify this question later. For now, let it suffice. for the moment to note that by their greed and by their With an instinct for traffic, they entered early in the the most distant nations; but after Christ, as cha— victims of their decide, victims of their perversity and of their stubborn blindness (we will see how far they will go— (would be acting in good faith) they were dispersed to the four cardinal points, true sons of the widowed nation, wandering throughout the universe, without a homeland, without a king, without a temple, the the most hateful and most hated of men.

Such are the Jews of the present age; their resemblance—

The contrast with the ancients is striking. But as he does not
It is not enough to simply make a claim; we will provide concrete evidence.
naming the ancestors and then we will complete the portrait of the
contemporary. That's what we're going to try to do
in the following question.

EX

PU AA

has

Frankfurt 'Judensau'

Copper engraving by Johann Jacob Schudt
"Jüdische Merckwürdigkeiten",
Frankfurt 1714

43

CHAPTER III

WHAT IS A JEW?

MORALITY OF THE JEW IN GENERAL

This question should rather be completed as follows:
He follows: What was the Jew? Because his secular background-
areas which have never been denied on two points
From the perspective of its theoretical and practical morality, they shed light on a
revealing light, the soul, consciousness, constitution
psychological and even physical of this irre- enemy
compatible despite our constant efforts and benefits;
whose incessant and destructive activity keeps us all-
days awake; which we encounter every day
He lays traps and obstacles on our path. They
are the key to several centuries of history, the mysterious
scandals and disasters, moreover inexplicable,
which are unfolding before our eyes.

Our Jews of treason and usury, of monopolies

and the hoarding of military supplies by our Jews, Soldier's meat, all kinds of corruption, all kinds of Thefts and all forms of tyranny could have been prophesied 1,800 years ago. What am I saying? For 4,000 years, by the one who would have known their ancestors. What these ancestors promised, Those people held on to it, and beyond all predictions by their fathers.

44 THE VIPER BREED

We could have guessed the offspring and, conversely, the ill countless descendants everywhere and always of misfortunes continue to perpetuate by aggravating them against the societies that are hospitable to them, reveal this to us that our ancestors had to endure from the Jews of their time.

What shall we say of this race and of the ancestors of Judah? Shall we affirm of her all that one can imagine of More monstrous from a moral point of view? That she was horrible, perverse, etc., etc.? Let's refer to the testimony written evidence and facts passed down through tradition.

Through his actions, his words, and the judgment that The Bible, on many occasions, speaks of him, as we do of him. We shall see, the Jew before Jesus Christ appears to us, with its horrible character, like an abominable being, in a propensity for revolt, driven by greedy and carnal instincts, of a rare selfish, proud and obstinate, heartless, hard and bloodthirsty towards anything that is not Jewish, and with that Cowardly and hypocritical.

His religious sentiment did not rise to the ideal of purity of heart and moral perfection, despite the admirable care that God had taken to form him himself. Love of the supreme good above all things, His usual, even exclusive, motive was unknown to him. one could say, in his most glorious actions, It was the fear of punishment, the fear of God, or the hope of material possessions, of domination made of the humiliation and contempt of other peoples and of advance-exclusive tages for him. The normal state, the moral foundation of the Jewish nation where groups emigrated to foreign countries Gers, has been pretty much always what we come from to indicate. I would infinitely prefer to have to rent than to to take up again among the Jews. I share with the one God the love he showed them in ancient times, and I invokes him so that his mercy towards them may be without

delay also noted as this frightening justice of which they have borne the burden for so many centuries. The agreement will one day create a conflict between Israel and the peoples it alienates through his bad instincts. In those happy times, the object of our wishes, by transforming the proverb, we can say with happiness: *conversio pessimi optima*. The Israelite authors They themselves are the ones who show us in the guise the most expressive aspects of this psychology of the ancient Jew that we are trying to analyze.

"The only reward that the pious aspired to" was that Yahweh (God) caused them to die full of days, after years spent in abundance and jubilation.

"For them, the being ended with life; it fell asleep." Until the day of resurrection, he had nothing to hope for. than existence, and the punishments that threatened vice, like the satisfactions that accompanied virtue, were all of this world.

"The philosophy of the Jew, or rather his eude-Monism was simple; he said with Ecclesiastes: "I have recognized-naked that there is no happiness except in rejoicing and giving oneself well-being during life." (Eccles. 111. 12.) Realistically, he sought to develop to the best of his desires; not having that a limited number of years were devoted to him, he wanted in to enjoy, and these were not moral pleasures that he-manda, but material pleasures, suitable for embellishing, to to make his existence sweet.

"To the plagues that befell him, the Jew neither neither by the fatalism of the Muslim, nor by the resignation of the Christian: he responded with revolt.

"Initially, they did not share the hopes" of the later Pharisees; after Yahweh had closed their eyelids, they were only waiting for the horror of Sheol. Therefore, what mattered to them was life; they sought to

46 THE VIPER BREED

to embellish it with every happiness, and these fanatical idealists,

who conceived the pure idea of the one God (God had it for them) revealed), were, by a striking and explainable contrast, the most uncompromising of sensualists.

The man whom the Jew praises is not the saint, he is not Not the resigned, but the righteous. The charitable man does not exist. not for those of Jude; there can be no question of charity. in Israel, but only of justice: almsgiving is only a "Restitution." This is how Mr. Bernard Lazare expressed himself on the account of his ancestors. (Antisemitism, etc., p. 306 ff.)

The Jews express themselves in this way, probably to justify themselves. to certify or at least do so to excuse their proceeded by those too uncharitable towards foreigners to their race; For, in what takes place between them, they practice the charity, and sometimes despite and against all odds, despite and against everything, even against this justice which, throughout history, they They claimed to be the faithful and the apostles. Mr. Bernard Lazarus himself is unfortunately proof of this too striking, in its defense of the wretched traitor Dreyfus, whom he has just taken on.

No charity from non-Jew to non-Jew, would that not be to displease them, so that we destroy ourselves ourselves; no charity from the Jew towards us, so that he may devour us at its leisure.

I agree, however, that many Jews have given among them the example of patriotism, devotion, etc. But that was the intermittent, extremely rare exception. I also admit that all peoples have gone through acute, deadly crises that exposed their vices and their virtues; but one cannot help but recognize at the same time, that all the Aryan nations have to-days preserved between them and towards other races, of feelings of justice and humanity, even of brotherhood,

WHAT IS A JEW? 47

to which incomparably more than all others par- among the Semites, the Jews, especially since their dispersion and despite their status as guests of other nations, are always remained resistant by tradition, by principle and By instinct.

In this same respect, it is important to note that all these wandering Jews, without a homeland, without a territory-national (despite being part of two or three nations) simultaneously; for first they are inalienably members of the Jewish nation spread throughout the world, and then members still of the country or countries where they have (naturalization) of these Jews, I say, far from perfecting themselves at From a moral point of view, they have always worsened. In this respect their appearance is deceiving and their pronouncements do not They only serve to deceive the naive. As we will see later Far away, the Jews of pre-Christian times compared to those who came After that, there were only little Saint Johns and virtue prizes alongside Cartouche, but Cartouche decorated, ennobled, who sees at his feet both peoples and kings. Only at- Today the alarm clock has already rung everywhere and the day The reckoning is near.

To prove these claims, the testimony of the Bible is quite sufficient; for this book constitutes a historical monument-a toric that has proven itself. It is permissible to attribute to it-to have the same rights as historians whose science and the recognized veracity, impart to their stories the more legitimate authority and provide us with the evidence better established.

In many places in this incomparable Book, the Jews, In addition to what we have said above, we are shown like blind and incredulous beings before the pro-the most brilliant divine figures, and at the same time inclined to the most degrading, the most cruel idolatry, and does not run-only under the yoke of the law through punishment.

48 THE VIPER BREED

THE FLESH.

"Besides," Abraham replied to Abimelech, "my wife is truly my sister, daughter of the same father, although she "She is not my mother's daughter; and I took her as my wife." (Gen. XX. 12.)

First, then, the fact is that I am far away to incriminate: Abraham, the worst of believers, the founder of the Hebrew people, married firstly the daughter from his father, to Sarai, later Sarah, and he was polygamous. Since this was permitted at the time, it did not prevent Abraham to be a very great and very holy person, famous for-

all through his unwavering faith and trust in God.
But... let's move on.

The first ten sons of Jacob, leaders of ten tribes of God's people, or at least Dan, Naphtali, Gad and Aser were engaging in acts classified as abominable crimes. nables: "Joseph was tending his father's flock with his brothers, the sons of Bala and Zelpha (the four named (above) and he accused his brothers to his father of a "An abominable crime." (Gen. 37, v. 2.) – By collating this text with another of the same (Book 13, v.13.) – which applying the same qualification to the inhabitants of Sodom, he It is permissible to deduce from this that the crime in question, was nothing less than sodomy, if not bestiality.

Soon after, the ten brothers deliberated on the means to get rid of Joseph: they wanted to kill him, but, on According to the opinion of one of them, they were content (in a very Jewish way) with sell it to foreigners who were going to Egypt. Then they sent their victim's bloodstained tunic to

WHAT IS A JEW? 49

their father, and let him believe that some wild animal had had to devour their unfortunate brother. (Gen. 37, v. 2.)

Still in Genesis, chapter 24, it is stated that... tion of the abduction of Jacob's daughter Dinah by Shechem, son of Haemon of the Hevea, prince of this land. To redress the offense, Shechem immediately asked Dina for her hand in marriage, offering to Israelites all sorts of advantages with the rights of citizen. These, through deceitful and feigned promises to acquiesce to the proposals of the Heveans, their imposition of Circumcision was the condition. And so it was Done. But three days later, Dina's brothers, Simeon and Lévy, sword in hand, entered unexpectedly into the city and slaughtered all the men, and, after they were Having gone out, the other children of Jacob entered the city filled with dead people, and they plundered it. They carried off the sheep, the oxen and the donkeys, and they ravaged everything that was in the town and the fields. They took captive the children and women.

To get an idea of the purity of the morals of the foundation to date from the famous tribe of Judah, one only needs to examine his conduct towards Tamar, his stepdaughter.

She was found to be seriously guilty from the point of view of morals during her widowhood, Judah, before burning her living for this fact, is forced to recognize that the most culpable is none other than himself. It's true that he had taken her for another; which partly excuses it.

It was through Onan, son of that same Judah, that it came down The name of this infamous crime, so dear to Malthus, has come down to us. who can thus claim descent from a very ancient Eastern ancestor, even biblical.

Jacob, on the point of death, addresses his eldest son, Ruben, these testamentary words: "Ruben, may you never prosper; for you have sullied the honor of my

50 THE VIPER BREED

"house." This refers to the outrage committed by Bala, one of the women of Jacob.

I'll skip over the details, but for just one such illustrious family, that's enough.

Then on a single occasion, 24,000 Jews mass-arrested for indecent exposure.

It is Amnon again who is treacherously playing good married with honoring his sister Tamar and who is sacrificed by Absalom's dagger as expiation for this crime: all the three were sons of David.

Note that these are only matters of public knowledge. public.

Do we need to remind everyone of Absalom's shameful conduct in Regarding the wives of his father, King David? "He raises- They therefore pitched a tent for Absalom on the terrace of the palace; and he dishonored his father's wives before all Israel." (Book of Kings, chapter 16.) I would be blamed for to remain silent about the following fact, the authenticity of which is indisputable; it concerns the wife of a Levite, who died a victim time of the infamous outrages of the Gibeonites.

A Levite from the hill country of Ephraim traveling with His wife stopped at Gabaa, a city of the tribe of Benjamin. First, despite the fact that he was carrying provisions and that he did not

asked for a place to spend the night, nobody, intentionally did not consent to give him hospitality. Finally, an old man was returning from working in the fields, foreign to the region, and who was from the same country as the le- He quickly took him in. After they had returned, the A large number of men from the town surrounded the house. they banged repeatedly on the door and asked shouting loudly at the master of the house, he had to get him out. this man who had entered his home. The old man went out to tell them to refrain from doing such great harm, for he had

WHAT IS A JEW? 51

given hospitality to this man, and that they cease to They could not even contemplate such madness and they refused to consent. to his words. Then the Levite himself brought his wife. In the morning, the Levite got up to continue his journey. He saw his wife lying in front of the door with her hands outstretched on the threshold. Believing she was asleep, he said to her: Get up And let's go. But she didn't answer. He recognized that she was dead. He took her onto his donkey and returned to his house. Once home, he took a knife and divided the his wife's body with its bones in twelve parts and he- He saw a portion for each of the tribes of Israel. The Israelites other tribes gathered, numbering 400,000 men- Tassins, all men of war. All the leaders of the people were present and they unanimously decided that justice would be done against the guilty parties. They first sent ambassadors throughout Benjamin's tribe for ask them to hand over the men of Gabaa who were guilty of this abominable crime, in order to execute them cuter. But the Benjamites responded with a firm refusal. Mel: the whole tribe rallied together and they gathered until 25,000 armed men, not counting the 700 combatants so many from Gabaa. They initiated legal action against the 400,000 of the other tribes, and these first lost in two various encounters of 40,000 men; but at the third Hostilities resumed; they triumphed, losing only thirty men and kill 25,100 of the enemy, including 600 alone- manage to escape. The children of Israel, of returning from the battle, they struck with the edge of their swords those who remained in the city, then they killed men everywhere and women, from small children to the elderly larders and even animals, and they consigned them to the flames all the towns and villages of the tribe of Benjamin.

However, the twelve tribes had pledged themselves with vow not to give any of their daughters in marriage

to the 600 who remained of the destroyed tribe. For their sake
procuring, having noticed that only the inhabitants of
Jabez-Gillaad had not taken part in the extermination, they
sent 10,000 very valiant men with orders to
to put to the sword all the men, women and
Jubés' little children.

Gilead: "Kill," they told them, "all the ma-
"Laughter, but reserve the girls." He found himself in the city
400 girls whom they took to their camp. There were missing
So, another 200 women. That's why the tribes said
To the Benjamites: "This is the feast of the Lord which is to be celebrated
every year in Silo. Go on, hide, and when you see-
The girls of Silo came dancing according to custom.
Go out all at once, and let each of you take some
one for a woman and return to the land of Benjamin.
And so it was done.

Hasn't he reached the limits of the unbelievable, the cy-
The lewd nism of the inhabitants of Gabaa! Is she enough
The emotion that reigns in the city as soon as the new
The rumor spread that there was something new, that a man
A stranger is within their walls. In what way are these ancestors of the
Do they, the world's foremost aristocracy, yield to Sodom and
to Gomorrah? Although, to tell the truth, in these scenes which...
their imaginations run wild; it's impossible to know which of the two groups
The most astonishing thing about Jews is that Benjamites taking action and
cause for the brutes of Gabaa, or of the other tribes who
ronnant their savage extermination of Benjamin by the
barbaric massacre of Jabès-gilead.

Finally, to conclude, let's recall the famous scandals.
of the two greatest monarchs of this nation of David,
despite his harem, with his adulterous mix of homi-
cide; and of Solomon with his idolatry and his seraglio of
three hundred queens and seven hundred concubines. The glory of
David, however, despite this weakness and this cruelty-

WHAT IS A JEW? 53

These fleeting moments appear purer and more radiant to us.
in the conversion of the holy king-prophet, which she had not
It was tarnished and defiled by its fall. From its contrite heart and

Humiliated, the tears of true repentance flowed endlessly.
Tir and its seven penitential psalms are the monument
imperishable from his perfect return to God.

It is not out of place to cite here the account ren-
from a very interesting work which proves the flaws ata-
viques and congenitals of Israel, better than can the
to do against the anti-Semites, the foolish calumnies of the pseudo-
The learned and plagiarizing Jew, Lombroso: Caesar Lombroso
in a recently published booklet, solemnly affirms-
ment, as one of our collaborators said recently-
those who believed that all anti-Semites were afflicted with the disease sy-
Philique. We don't need to revisit the false proof.
and ridiculous given by Lombroso, but since it is a
A Semite who opens fire on this issue, we will...
to respond with documents that he cannot deny. And
He will find these documents in the book so perfectly
Designed by our friend and collaborator D'Dupouy: The pros-
institution in antiquity, in its relations with the sick-
venereal diseases.

In the chapter devoted to prostitution among the
Hebrews, with the worship of Bhahal we see adultery and
pimping among patriarchs as well as among the
peoples, the corruption of morals and degeneration
of the race everywhere. Then, as a fatal corollary, the af-
venereal infections. And it is in "Genesis" that the
The author drew the facts he mentions from "the
Leviticus" which he found the description of these diseases;
It is in "Numbers" that we read the relation of the exter-
order issued by Moses of twenty-three thousand indi-
contaminated vidus; it is in the "Book of Kings" that one
rediscovers the prostitution of Jewish women and the history of

54 THE VIPER BREED

Solomon's concubines, priestesses of Astarte. In "the
"Proverbs of Solomon" one still reads these words of the fa-
best polygamous king: "the lips of the prostitute distill
Honey, its mouth is sweeter than oil, but it
leaves behind traces that are more bitter and sharper than absinthe.
than the double-edged sword.

Ezekiel's prophecies only show us that
"bad public places, like tents of debauchery pitched"
on all roads, which houses of scandal and impu-
dicity; one only sees courtesans dressed in silk and
embroideries, sparkling with jewels, laden with perfumes,

and we only see scenes of lust." In "the Ec-
"Clesiastes" of Solomon we see: "He who has relations
with these prostitutes will become unclean, gangrene and
The worms will seize him, and he will serve as a terrible example.
trusting in others.

Finally, it is Moses in "Numbers" who speaks of this-
Yes: "Are these not the women who seduced the sons
of Israel, at Balaam's instigation, to make us sacrifice
to Bahaal-Pehhor, from whence came the plague that struck your
people ?"

However, in the opinion of all specialists and historians of the
French and foreign medicine, the scourge of Bahaal-Pehhor,
It was syphilis.

These are the main facts highlighted by the
D' Dupouy's book – a work of painstaking research – written with
a high degree of impartiality, one of the conclusions of which is as follows
very rational. "As we can see," he said, "the people he-
Breu was one of the agents in the spread of syphilis
and prostitution in antiquity.

Libre Parole, December 12, 1895. JP

WHAT IS A JEW? 55

He

BLOODY CHARACTER OF JUICE.

After the flesh, the blood. Here too, as with the others
chapters that we have indicated, the authentic evidence-
Ticks are abundant.

Moses, the liberator and the great lawgiver of the people
Hebrew, Moses, the gentlest of men, had to in his youth
Nesse emigrated from her country of birth, Egypt, to
cause of intentional homicide.

The war against the Benjamites has already provided us with a
sample of the cruelty of the children of Israel and the abduction of

Dina showed in a brilliant light what one could-
would wait for their perfidy.

Their stubborn depravity attracted such great and
such multiple punishments from God who, by this
average, wanted to keep further misfortunes away from their minds
more terrible than the most terrifying spectacles, because-
swimming had become familiar to them.

Kore, Dathan, and Abiron rebel against their
chiefs: they are exterminated with their families and two hundred
fifty of their supporters.

This example proved completely ineffective the next day.
The multitude of the children of Israel revolted again:
14,700 were struck dead.

Sometimes it is the idolatrous worship of the Golden Calf that costs
life for 23,000 of them; sometimes these are desires im-
moderate intake of certain foods is humanly possible
impossible to obtain, which condemns them to sudden death,
countless victims.

56 THE VIPER BREED

Here, the gallows takes away all the princes of the
people; there, a vengeful fire devours all those who occupy
the extremities of the camp; finally, thousands are eliminated
by the sword and others no less numerous perish from
the bite of snakes.

In these massacres, it was not God who was cruel.
It was the Jews who, being too perverse and obstinate, made him re-
inflicted these necessary punishments to draw them out of their
blindness, bring them back to their duty and prevent them from further
great evils.

III

JEWISH INQUISITION.

Moreover, their innate ferocity was developed by

orders of this nature: "You will destroy all the peoples that the Lord your God may deliver you. When your brother, son of your mother, or your son, or your daughter, or your beloved wife Mye, or your friend whom you cherish like your own soul, will want you seduce by secretly saying to you: let's go and serve others gods whom you have not known, neither you nor your fathers: do not be He felt no compassion for him and made no secret of it. but you will not fail to kill him; your hand will be the first to kill him and then the hand of all the people; and you shall bludgeon him with stones and He will die.

Some naughty kids came out into the middle of you who wanted to seduce the inhabitants of their city di-

WHAT IS A JEW? 57

Let us go and serve other gods than those you have not known. Then you'll do a thorough search and you'll-querras (inquisition) carefully, and if you find that What they say is true, you will not fail to do put the inhabitants of this city to the sword, and you You will destroy it in the manner of the forbidden, along with everything that is in it putting even beasts to the sword. You ass- You will bleas in the middle of the square all the loot and you will burn this entire city and all its spoils, before the Lord your God, so that it may always be a heap of ruins and that it should never be rebuilt. (Genesis.)

With such a history and such legislation-tion, the Jews are very unwelcome, to reproach everything regarding both the Church and the civil authorities, the tribunal of the Inquisition, instituted with the aim of preserving purity of faith, and consequently of morals, as well as order and Peace among the citizens. Never has a death sentence been formulated by the church against heretics and apostates; Christian states have never committed anything like this in excesses that were seen in Judea. These means of repression radical and extermination of the Jewish people are wrong-in spite of everything, above all criticism, and even deserve it the approval and praise of every sensible man, since they emanated from God himself and he rigorously prescribed them. fortunately the execution.

The rights of Christian nations in this respect do not are no inferior to those of the ancient Jews. Therefore, to each-

To each his own: to Caesar what is Caesar's, to God what is God's who belongs to God and silence to the Jews and the Tartuffes. rights to freedom of conscience.

58 THE VIPER BREED

IV

EXTERMINATION, POLITICAL ASSASSINATIONS.

Here is an example of their modus operandi. "Let the Men among you arm themselves for battle, so that they may accomplish the Lord's vengeance against the Midianites. Now they chose a thousand men from each tribe—bu, that is to say twelve thousand men ready to fight, and when they had fought against the Midianites and rem— Having achieved victory, they killed all the males. They took the women and children, all livestock and wealth. They ravaged everything the Midianites owned. flames destroyed the towns, villages and forts res. Upon their return, Moses, angered, said to them:

"Why did you reserve the women? Just kill them."
all males and even all children and women
married women, but reserve all the young girls for yourselves
and virgin women. Now, young girls and women
virgins numbered thirty-two thousand.
(Numbers, chapter 31)

Let us judge by this collection of thirty-two thousand virgins, among the other women taken away and slaughtered merciless attacks in the Israeli camp. In this encounter, The Israelites had not followed the program to the letter: They soon rectified their oversight.

At the capture of Jericho they killed everyone who was in The city, men, women, children, and old people. The sword It even struck the oxen, the sheep, and the donkeys. They burned the city and everything in it, except for gold, silver and vases of bronze or iron.

Such was also the fate of the countries with about thirty kings
Lets: all the inhabitants were exterminated and the villages
became prey to the flames. With such training-
With ancestors like Neurs, nothing should surprise us anymore.

Consider this: Abimelech wants to seize power
and, to get rid of any competitor, he opens the se-
laughed at the massacre of his seventy brothers, all of them
he, son of Gideon, of whom we are told that he had
several women.

Regarding the fratricidal wars that almost without
truce, bloodied the kingdoms of Judah and Israel, I
I will only mention two or three. They will suffice for
judging with what ferocity they were even destroying each other
these brothers in Abraham: fratres enim et caro nostra
sunt.

One of these wars cost Jeroboam, the first king
from Israel, more than 500,000 of its most valiant men
troops. In another, Phacaeus, king of Israel, killed in one
only one day to Ahaz, king of Judah, 120,000 soldiers and took,
between women and children, 200,000 captives.

The Ephraimites rebelled against Jephthah because he
Jephthah did not call them to fight alongside him.
kills 42,000 of their men.

What about political assassinations?
Joram, the fifth king of Judah, renews the killings
of Abimelech; on his orders his six brothers were murdered.

After the death of her son Ochosias, Athalie seizes the
the scepter of Judah, and lest it be taken from him, with his
With the cruelty of an ambitious and impious woman, she has his throat cut
all the princes of the house of Jehoshaphat.

Only one, Joash, is spared from his fury. In the sep-
In the twentieth year of her reign, she herself was put to death by
order of the High Priest Joiada.

60 THE VIPER BREED

Including this queen, five rulers of Judah
They perished, assassinated. Ahaziah by Jehu, king of Israel; Joash
by the officers of his household; Amasias by his own

subjects; Amon by his servants in his palace.

On the side of the kings of Israel: Joram was killed by King Jehu of Israel: Nadab, by one of his officers named Baasa who reigned after him. Zambri, the cavalry commander, mounted the throne by the assassination of Ela, but soon to escape to the dagger of Amri, who manages to succeed him, he sets ablaze—die his palace and with the entire royal family perish in the flames. Zacharias dies at the hand of Sellum who He reigns in turn and is himself massacred by Manahem his successor. Phaceias is sacrificed by Phacaeus son of Romélie, one of his generals, and finally, he himself, having become king succumbs, struck down by Hosea, the last king of Israel.

In addition to this, besides the massacres committed by Athaliah against the race of Jehoshaphat, Baasha exterminated at his around the whole house of Jeroboam to seize the throne, and Jehu, king of Israel, first killed the seventy sons of King Ahab, by virtue of this letter addressed to the notables of the city of Samaria where these princes were fed
Ris: "If you belong to me and if you will obey me, tomorrow At this same hour, bring me the heads of all the sons of the king."

Secondly, all those who were from the house of Ahab in Jezrebel; all the nobles of the court, his friends and his priests; all those who were attached to him or to his house; finally forty-two princes of the royal house of Judah who were going to Samaria to visit Ahab's children.

Therefore, to say that ancient Israel was cruel And bloodthirsty, that's not exactly what you'd call slanderous.

This is a truth that man does not know, chained by vice; vicious habits are not of his nature.

WHAT IS A JEW? 61

meaning and are not an integral part of its nature. We We only contract them through the repetition of the same acts or exceptionally by a single act of violence intensity. The Hebrews, therefore, did not arrive differently from this cruelty that distinguishes them and from this the frenzy of extermination that we have just witnessed, primarily with regard to everything that is not Jewish.

Their inhumanity was originally in the state of instinct and

very pronounced predisposition. Through constant effort
They could have corrected them. But the necessity where they find themselves—
were going to eliminate the peoples they were supposed to possess
the lands, and the Molochist idolatry towards which they had
such a strong inclination, of which they saw an example in the
neighboring peoples and to which they devoted themselves fanatically,
developing these instincts, made them experience and love the
voluptuousness of blood, and ended up creating these tenacious, audacious—
heavens and almost unconscious neurotic of destruction
and the oppression of foreign races.

V

JEWISH MOLOCHISM.

Heredity still played its part, and especially here; it
perpetua viva, inflexible and fierce, though hypocritical
out of necessity, for very long centuries.

The ritual murders perpetrated by some Jews, even
in the course of our century of progress and civilization
are merely a remnant of this savage idolatry.

62 THE VIPER BREED

Never was there a people, with the exception of Christians,
better shared than the Jews to acquire or preserve
the knowledge and worship of the true God, never a people
He was like them, rebellious against the light, ungrateful, superstitious,
idolater and apostate.

So, it wasn't just in front of the Golden Calf
that they prostrated themselves; they were also devout
worshippers of Moloch whom they only repudiated when
God compelled them to do so by unleashing upon them the most terrible
ribbles scourges.

This abomination of Molochism was contemporaneous
the first wonders that God performed to reveal himself to
them.

Here are the terms in which Saint Stephen reminds him of this.
All-too-worthy descendants of this idolatrous race: Our fathers
did not want to obey God, but they rejected him in turn
turning their hearts toward Egypt, saying to Aaron, "Do for us..."

gods who walk before us, for this Moses who brought us out of the land of Egypt, we do not know what happened to him. In those days they made a calf and they offered a sacrifice to the idol, and they rejoiced in works of their hands. God turned away, and let them serve see the heavenly host (the stars), as it is written in the Book Prophets: "House of Israel, have you offered me..." sacrifices and presented victims for forty years at desert? You carried the tabernacle of Moloch and the star of your god Rempham, idols that you confess made for "To worship them." Book of Acts.

David also speaks of it in these terms: "They have They mingled among the nations and learned their works. they worshipped their idols, they sacrificed their sons and their daughters of the devil; they shed innocent blood, blood of their sons and daughters, and the earth was infected by

WHAT IS A JEW? 63

the abundance of blood they shed. It has been defiled. through their criminal acts.

They kill their own children without compassion, he said. The author of Wisdom, they eat, and it is the entrails men; they drink, and it is the blood of the victims human.

"Go (Jeremiah, 49) to the valley of the son of Ennon and you You will say, listen to the words of the Lord, kings of Judah and you inhabitants of Jerusalem: this is what the Lord says armies, the God of Israel: I will pour out my vengeance; plagues such as those who will hear of it They will be terrified to speak of it; because they have abandoned me—born to serve foreign gods, which they have filled this place of innocent blood, and built high places to burn there— They will give up their children and offer them as a sacrifice to these gods. things that I did not order, things that I did not speak of and which never rose in my heart. The days come where the Ennon valley will be called the valley of Carnage.

These are not the warnings, the defenses, and the threats from God that they had missed. "Be firm, do not bend, resist the inclination of man— blood; no, you mustn't eat it, I want that You pour it on the ground like water. You will not give

not of your children to be devoted to the idol of Moloch and you shall not defile the name of your God. If a man from among the children of Israel or from among the foreigners who remain in Israel, give some of their children to the idol of Moloch, let him be punished with death and let the people of the land "stone." (Leviticus.)

When the Lord your God has exterminated the nations whose country you are going to possess and that you inhabit on their lands, take care not to imitate these

64, THE BREED OF VIPERS

nations and to inform you of their ceremonies in distant: I myself want to follow the worship of which these nations They worshipped their gods. You will not render like them worship to the Lord your God; for they have done for him to worship their gods, all the abominations that the Lord abhorred them, offering their sons and their girls and burning them in the fire.

The fury of this people for this religious crime, he said Gougenot des Mousseaux was extreme, since all the pages of writing repeat, one after another, the terrible God's threats against this habitual crime, that is to say against the acts of idolatry which is summarized in its ritual all the monstrosities of the magic sabbaths, the vice of Cursed cities of the Dead Sea and beyond: homicide and Cannibalism.

The existence of the people of Israel, Drumont asserts, is not that a constant struggle against the instinct of the race, the ins-Semitic tinct that draws the Hebrews towards Moloch, the child-eating god, towards the monstrous idols Phoenician women, "towards Astarte, goddess of the Sidonians, towards Chamos the scandal of Moab. »

In the Libre Parole of March 25, 1896, the father of the anti-French Semitism provides us with the following on this question: The following valuable details: We agree with The Jewish Archives, he said, to document the efforts energetic actions performed by Moses, by the prophets, by the representatives of the Jewish priesthood to rescue the Hebrews to the abominable practices of neighboring peoples, for their to inspire horror of blood. In reality, the existence of the ancient Israel was nothing more than a perpetual struggle between the Molochism and Jehovah's Witnesses.

We are dealing with a Semitic people; they have the instincts of his race, a taste for the bloody pleasures of Tyre,

WHAT IS A JEW? 65

of Sidon, of Carthage; he is constantly drawn towards the hideous Moloch; the Golden Calf is but a form of the tau-sacred relic that is worshipped in Phoenicia.

On this point there can be no ambiguity. The work of German exegetes or free-thinking French writers—çais, as Gustave Tridon and Regnard agree with the stories from the Bible.

Moloch, whose symbol is the brazen bull of Carthage, which on certain days is made to glow red in the fire, and which stuffed with human flesh, is the Semitic deity par excellence—excellence. It is towards him and towards Baal, whose symbol is a donkey, that the Jews are constantly drawn by the attraction of the race. It is he whom Manasseh and the other wrongdoers they install themselves in the desecrated temple; it is to him that they offer horrible sacrifices on high places.

It is against Moloch and Baal that the prophets rise up. tirelessly, with fervent indignation, a incendiary language that still resonate throughout the centuries. They braved death to fight idolatry, they announce the coming punishments, they go into their fearless zeal, overthrowing false gods, impure religious and barbaric. There is not a page of the Bible that does not testifies to these efforts to defend the idea of the true God against the corrupting superstitions of the surrounding nations.

The Pentateuch strives at every moment to repress these racial instincts; he warns the Jews against the habit—the practice of drinking warm blood, either in the hunt or at the altar.

7. The regulations concerning kosher meat, ob—still served by modern Israelites, seem a reminiscence of these precautions against the voluptuousness of blood, specific to the Semitic family, and which the Aryans do not did not experience it to the same degree, because human sacrifice It ceased among them from the very beginning of the first civilizations.

To prove, in general, how much despite the innumerable incredible wonders that God had performed before their eyes, the Israelites were stubbornly hardened in the end, it would suffice to recall that God had resolved to them exterminate every last one, before any of them even... had not set foot on the soil of the Promised Land, promising Moses, to replace them, to make him the father of a new people. "They are a stiff-necked people," God said to Moses; "let them be" I will destroy them and erase their names from under the heavens; but I will make you into a more powerful nation and greater than this one." (Deuteronomy 1:10) Moses refused, interceded for them and obtained forgiveness for them. But those—here instead of amending themselves after their establishment in the Promised land, they indulged more shamelessly in their unbridled depravity.

It would be far too long to list and prove—verified by indisputable testimonies, all the vices, the crimes and abuses of which, at all times and in all places, they were accustomed, not by accident, but by an ingrained and hereditary habit. Idolatry, concubinage, treachery, homicide, theft, avarice, the worst of Vices of the flesh were endemic among them.

To be brief, I will cite only one piece of evidence. Moreover as they all resemble each other, it is such that, at the reception of a few very rare and ephemeral returns to Good, in all ages, Scripture condemns these same vices of the Jews with the same expressions as those that we will read.

"The Lord spoke, I have nourished children, I have
They were overwhelmed by my gifts and they revolted against me!

"The bull knows his master and the donkey his stable;
Israel, I have forgotten. Woe to the perverse nation, to
a people burdened with crimes, a race of iniquity, these children

WHAT IS A JEW? 67

corrupters; they have forsaken the Lord, they have blasphemed
The holy name of Israel. If the God of hosts had not

preserved some remnants of Israel, Israel would have been sem-
blable in Gomorrah and Sodom. Princes of Sodom,
People of Gomorrah, listen to the voice of our
God, what fruit do I have from the multitude of your vic-
Times? I've had my fill. Your incense is tainted by my
eyes. Your assemblies are unjust. I abhor your so-
I'm tired of suffering these long years. Your hands are full.
of blood. How she was transformed into a vile courtesan, the
Faithful city. It is now nothing more than a den of murderers. Your
Princes are the companions of brigands; they love
presents (bribes); they do not do justice to the gold
phelin and the widow's cause have no access with them.
They worshipped idols. Lord, you have rejected your
people.

"Like the Philistines, he gives himself over to soothsayers, his
The earth is now nothing more than an idol temple. He worships statues.
of gold and silver, the moles, the bats that he had
made to adore them.

"The shamelessness of their faces casts a shadow against them, they
They did not hide their crimes, like Sodom they
have published. O elders and princes of my people: the de-
The poor man's litter is in your palaces. Why have you
crushed my people and trampled the heads of the poor as if under
a wine press.

"The Lord said: because the daughters of Zion are exalted
with pride; because they walk with their heads held high com-
as they took their steps and provoked with their gaze; God their
It will remove their magnificent ornaments. Instead of perfume,
They will give off a foul odor.

"I expected fairness from Israel and I got only violence;
justice, and I only heard the voice of its crimes.

68 THE VIPER BREED

"Woe to you who always attach to your houses
a new house and you extend your fields without me-
Sure! Do you want to live alone in the middle of the earth?

"Woe to you who drag iniquity along like long-
Chains and sin are like the arrows of a chariot!

"Woe to you who call good evil, and good,

evil; who change darkness into light and light
in darkness; bitterness in sweetness and sweetness in
Bitterness!

"Woe to you who pride yourselves on filling (and
to empty) cups of intoxicating liqueurs, which justify
the wicked man because of his gifts and who rob to the wicked
They are abolishing justice!

"The heart of this people has become blinded, its ears are
heavy, her eyes closed; he/ feared to see the lu-
to hear the truth, to convert, and to be healed
of his suffering. And I said: Lord, how long? – And he
said: until the cities are desolate, the houses
deserted and abandoned land." (Isaiah.)

We will agree with these sybaritic customs
gangrenous and from this policy of assassins, the former
Venetian and late Roman methods were merely games
of children; the check system, the Panama Canal system, blackmail,
etc., etc. had already been taking place for centuries among these iron-
winds of Baal and Moloch. Good purebred hunting dog;
as if they were virtuosos and heroes in art
to do harm, to ruin, to dishonor and to oppress their
similar when the latter is a non-Jew.

Let us conclude this brief review of atrocious customs.
of Israel during the centuries preceding the Christian era
through these remarkable words of Mr. Henri Desportes:
"What will become of these idolaters when the
God's right hand will no longer be upon them, when the help

WHAT IS A JEW? 69

The Almighty Most High will have abandoned them, when
The Deicide will weigh down their arms and blind their eyes.
He presumes it without difficulty. All the bad instincts are un-
will thrive in lush vegetation
reuse; the spirit of superstition will stifle the spirit of religion
and the most hideous rites will become the prerogative of the sy-
Nagogue. The infamous executioners of Golgotha, abandoned
of God, cursed from heaven, will roll from abyss to abyss, of
Darkness upon darkness, culminating in a nameless mire:
They will no longer have prophets to rescue them from it, but
rabbis to push them further into this vortex
of infamy. They despised the Messiah—the Light—they
will no longer see the truth. This fall is logical, it is

"also historical." Mysteries of blood, etc.

Cursed themselves, they drag their trails behind them for the unleashing fury in every country, like a true nomadic nation and Parasite that they are, all the curses: the destruction- of all beliefs, of all noble traditions, of all patriotism, devoid of all morality, of all legitimate wealth- acquired, true freedom, equality, fraternity nity and replacing these invaluable goods with misery, the privilege and exclusivism in their favor, cowardice, arrogance weaving and disguised slavery, on all points and under all reports.

EX

Die: und IDEchfel- Jude

Jewish cattle dealer and moneylender

71

CHAPTER IV

THE JEWS AFTER JESUS CHRIST

THEIR DISPERSION. – IN SEARCH OF LOST TRIBES.

We have just seen where the Jew came from and what he Not before this great dispersion so many times centuries-old tradition that signals it to us everywhere except in his own home. We noticed the meticulous care he took- was involved in verifying and preserving his genealogy logies and in the preservation of any mixing of its race. His ancestral horror of foreigners has never weakened; it is even more prevalent among our contemporaries rains than in ancient times. So it is indeed the Jew The authentic one we have before us, the Jew Pharisee Secular, a descendant of Pharisees, shaped by these masters the most odious of men.

As for the tribes scattered among the nations, rent periods, mainly at the fall of the kingdom from Israel, we have enough work with our Jews from Europe. rope, to leave it to Israel itself to find them- ver. He acquits himself admirably well, moreover. His re- Our searches were not in vain.

These investigations into the minds of the Jews were pa- parallel to this was part of the objective of the Flatters mission – the The issue of the Jews of the Sahara is very important to Israel. – ; of the war in Afghanistan, which Disraeli (another A Jew, following in the footsteps of the tribe of Gad, undertook to England, under the eternal pretext of an alleged of- defense that had never existed – these same investigations were the object of long journeys through Egypt, Assy- rie, Diarbekir, Kurdistan, Mosul, Baghdad, Persia, of the Jew Benjamin born in Moldavia in Folscherry and died in London, May 4, 1864 – Excursions in America from the south of the Jewish Vieller, professor at the Bonaparte high school – of the expedition of the deputies sent to India in 1886 oriental, or they noted according to the Jewish Chronicle of the time, the presence of four million Jews at twenty Sangala days.

In the Dahomey War, the Jews had in mind the same goal, because there are Black Jews in the kingdom of Dahomey.

The same could be said of the Abyssinian War in- taken over by the Italians.

This same subject was clarified by Asahel Grant in his work, The Nestorians or the Lost Tribes as well as by Israel Worsley in his Tableau des Indiens américains, of their general character, their customs, etc. the mon- such as the descendants of the ten tribes of Israel, etc. etc.

THE JEWS AFTER JESUS CHRIST 73

Thanks to these wars, these journeys, and a thousand other things With these means, the Jews managed to compile an almost complete list. complete of their race in different parts of the globe. Tribes, as Drumont said, sniff each other out, sense each other, and...

bring them closer together. Even in those who have abandoned-given Judaism for two or three generations, the A Jew knows how to find his own people; he unravels by certain signs. if a drop of Jewish blood flows in their veins; by-even at this time – which is very good – he spares an enemy because he recognized that it was a brother who had lost his route. – Notice to all those who are called to war-Royer against Germany. The French Jew sees in the Jew from across the Rhine a brother whose life is sacred to him, because the Even the religious question plays only a secondary role in aside from the issue of race, which takes precedence over all others. with the exception of a few insignificant fractions, the verification Registration of the civil status of Jews of all kinds and tribes is already done.

To clearly establish that race is the same everywhere, Let us conclude with these details provided by the Jüdische Presse, April 1885: "A significant Jewish population is reported" in Merv, in Turkestan, and in Saraks, which is one of the Russian army strongpoints. Most are ori-ginaires of Persia and Afghanistan. The Shocker of Merv is a native of Merched in Khorasan. It is known that The Israelites of this region were forced by the weapons, 45 years ago, to embrace Islamism. Five hundred families thus donned the turban, but this conversion, like that of the Marranos of Spain, was not than apparent. Officially they practice the Muslim religion. Sultana, but their feelings remained Israelite, and Inwardly, in their homes, they observe scrupulously They pumilitarily practice the cult of their ancestors. Each family has his shocker that clandestinely bleeds the animals

74, THE BREED OF VIPERS

butchery. These Israelites marry exclusively between them; young girls get married between the ages of nine and ten. Far from receiving a dowry, they compensate their pa-rents through a contribution paid by the spouse. The head of the household... The religious leader of these Israelites is a certain Rabbi Mordecai. which is also one of the largest manufacturers (that would they say of a bishop who was a silk manufacturer, of the country; one would said to be worth millions.

It is worth noting the following regarding the Jews of Germany that "the Jews of this origin have always been so little a-more than during the first revolution, a curious fact occurred product. On January 20, 1790, the law concerning Jews was passed from the South (Portuguese, Spanish and Avignon Jews) who re-

they enjoyed all the rights of French citizens, but the Assembly-blée left the restriction of December 14, 1789 entirely in place regarding German Jews, although the ideas of equality and brotherhood were in everyone's minds. The Jews al-Lemands could not enjoy the rights granted to others Jews only from September 3, 1891, that is to say when "Anarchy and the upheaval of ideas began."

This is how MJ de Ligneau expresses himself in Jews and Anti-Semites in Europe. Events have justified our premonitions fathers on the misfortunes they feared as conse-frequency of contact and naturalization of German Jews mends. All Jews were agents of France.

Unfortunately, those in Germany have filled the gap.

As early as 1791, Napoleon noted the fact of the invasion of the France through the German Jews, through these significant ex-pressures: "veritable flocks of crows come descending upon our country... caterpillars, grasshoppers that are ravaging France.

Long before Jesus Christ, the Jew had penetrated a little everywhere, however, this bird of prey was rare in the remote regions, and documents about this are also rare.

THE JEWS AFTER JESUS CHRIST 75

subject, except for Egypt and the countries of the East. On can affirm with Drumont that they came to Gaul following the Romans and even before in Brittany to a Undetermined but very distant era.

He

SOME COMPLAINTS AGAINST THE JEWS FROM THE EARLY THE EARLY CENTURIES OF CHRISTIANITY.

It was especially during the first centuries of our era that their presence in numerous colonies in Europe, we is mentioned in the official acts of the Church, because soon She was forced to take serious measures against them. of defense. The authors subservient to the Jews, are not lacking not, by referring to these prescriptions, to shout, against Clearly, to religious intolerance and persecution grievous. In this grievance, there is no truth except their perfidious insinuation. Nuation. The popes, the provincial and national councils were concerned with both good order and prosperity

temporal rarity from a social point of view, than from the defense of the Catholic faith among peoples subject to their jurisdiction. What if they denounced Jewish usury in the sixties and plus a percent, the handling of stolen goods and thieves, the superstitions and other crimes of the Jews, they defended at the same time as mistreating them, they rose up violently against their arbitrary persecutors and granted them the free exercise of their worship in their synagogues, and they they forbade with the last of their energy to push them to convert to Catholicism by force.

76 THE VIPER BREED

The misdeeds of the Jews are revealed to us primarily:

+ In Spain from 313 to 1388:

By the councils of Elvira, Toledo, Coyaca, and

Tarragona, Valladolid, Palencia.

+ In France, from 465 to 1365:

By the councils of Yeune (Savoy), Orléans, Vannes, Agde, Mâcon, Paris, Reims, Metz, Avignon, Melun, Narbonne, Rouen, Béziers, Albi, Montpellier, Pont-Audemer, Ans (near Lyon), Apt, etc.

+ In Italy from 743 to 1859:

By the councils of Rome, Regiaticina (Pavia), of

Lateran, Bologna, Milan, Venice, etc.

+ In Hungary, from 1092 to 1860:

By the councils of Szabole, Gran, Offen, Pressburg, Strigonia.

+ In Bohemia, from 1349 to 1860:

By the Councils of Prague.

+ In Bavaria:

By the Council of Bamberg in 1451.

+ In Austria from 1267 to 1418:

By the councils of Vienna and Salzburg.

+ In Holland:

By the Council of Utrecht in 1865.

In the Grand Duchy of Hesse-Darmstadt, from 1259
at 1292:

By the councils of Fritzlar and Aschaffenburg (near
Mainz.)

+ In Prussia:

By the Council of Trier, in 1310, etc. etc.

THE JEWS AFTER JESUS CHRIST 77

They also aimed at social preservation against the Jews.
the so-called apostolic laws or canons, mostly from the ITI°

and the 4th century and the councils of:

Laodicea in 370,
Constantinople in 692.

Chalcedon in 451.
Nicaea on 787.

Among the Popes, among others, from 590 to 1878:

Saint Gregory the Great.
Innocent III.

Nicholas III.

Alexander II.

Gregory IX.

Gregory XIII.

Clément V.

Clement VI.

John XXII.
Clement VIII.
Benedict XIV.
Paul IV.

Pius IV.

Pius V.

Pius IX.

Among the Holy Fathers and Doctors of the Church, the
more distinguished, from the middle of the 4th century to the present day, are

the saints:

Augustin

Hilary of Poitiers
Ambrose

Diodorus of Tarsus
Theodore of Cyr
Athanasius the Sinaite
Paul Orose
Gennadius

Saint Isidore of Seville
Bernardin de Feltre
Saint Thomas Aquinas

Jerome

Chrysostom

Epiphane

Theodore of Mopsuestia
Synesius

Prudentius

Sulpicius Severus
Venantius Fortunatus
Saint John of Capistrano
Agobard, architect of Lyon

then Peter the Venerable, Abbot of Cluny, our lords
Meurin and Kohn, grandson of a converted Jew, archbishop

d'Olmutz, etc.

78 THE VIPER BREED

III

CRIMES REPRIC'THÉE AUX JUIES.

Why were the Jews so universally and always...
Hated days? What crimes were they accused of, after all?

We cannot simply stop at transcribing the immense file
where the evidence against Jewish infamy is amassed. I
I will only give a general idea, referring the parties-
without this kind of erudition, to the acts of the councils and to
works of the characters mentioned above.

First, everyone recognizes that the Jew perpetrates
All crimes committed with rare impudence. Saint Agobard,
Archbishop of Lyon, from 814 to 840, wrote a short treatise
which he sent to Louis the Debunaire, entitled: On Insolence
Jews.

They were criticized for not taking care of any professional work.
fitable, to commit the most atrocious crimes, to be vo-
their children and even murderers, to reduce Christians
in slavery, to be bribers of witnesses, corrupters
of officials, monopolists, fraudsters, falsifiers
of food, corrupters of Christian women, receivers of stolen goods
of wrongdoers, thieves and their loot, usurers, blas-
phemers, etc.

They should be punished to a degree proportionate to
their perfidy, wrote Peter the Venerable, abbot, around 1146
of Cluny, addressing Louis VII, King of France. And what
a more suitable kind of punishment than the one that is at the
at times, a condemnation of iniquity and a satisfaction
given to charity. What could be more just than to strip them of them?
first of what they accumulated through fraud: they stole and
stolen like thieves, and what's more, like thieves

Their assurances of impunity to this day. What I am saying is
It is well known that if they fill their granaries with wheat, their
wine cellars, their bags of coins, their silver chest
and gold, it is neither by working the land, nor by serving in
war, nor by practicing any other useful work and
honorable; it is by deceiving the Christians, it is by...
so secretly, at rock-bottom prices, of high value objects
which were stolen. They buy the loot from the robbery and if there
They find sacred vessels, and they furiously desecrate them.
A Christian convicted of sacrilegious theft is hanged, while
If sacred vessels are found in the possession of a Jew, he is not bound
by law, neither to return them, nor to discover the thieves.

They extort money by any means necessary, he said.
Saint Agobard, do not tolerate the existence of markets
On Saturday, despite universal practice, they abducted children
Christians whom they will sell to the Muslims of Spain.
The evidence of this latest crime is abundant.

Mr. Bernard Lazare, a true genius of rabbinic Judaism
derne, explains, in his own way, in Anti-Semitism, his
history and its causes, the grievances of the Christian centuries against
his race. Speaking of the monks, he said "that they thundered against
the infamous nation that lives by plunder; let them present themselves
like avengers, come to punish insolence, the av-
rice, the harshness of the Jews.

In Italy, he adds, John of Capistrano, the Scourge of
Hebrews, raised up the poor against the usury of the Jews
and their hardening, he continued his work in
Germany and Poland, leading in its wake bands of
wretched and desperate wretches who made their
suffering to Jewish communities; Bernardin de Feltre
followed his example, but he was haunted by more practical ideas.
ticks, including the practice of organizing pawnshops
to counter the rapacity of the lenders. He travelled throughout Italy
and Tyrol, demanding the expulsion of the Hebrews, provo-

80 THE VIPER BREED

as for uprisings and riots, causing the mas-
"The consecration of the Jews of Trent."

Since, following Bernardin de Feltre, we led to Trento, to make us witness the massacres Jews from this city, innocent no doubt, Mr. Bernard Lazarus could have told us how on Holy Thursday, the March 23, 1475, his ancestors assassinated the Blessed child Simon, aged twenty-nine months.

The evidence of this assassination, committed in order to procure There is evidence that Christian blood was shed for the Jewish Passover. terrible, undeniable, authentic, than all Jewish gold will never be able to make it disappear or disprove it.

No doubt, in the opinion of Mr. Bernard Lazare, these Israelites of Trent, were victims of an infamous calumny, no more no less than Dreyfus.

To avoid leaving everything out of the spotlight, Mr. Bernard Lazare since he lives in Paris, he could have added the story of the impos- ritual slaughter of Saint Richard of Paris, which the Jews of Pontoise were martyred on March 25, 1179. The relationship Brother Robert left us an account of this ritual crime. Gaguinus, Superior General of the Order of the Trinity.

The ritual murder is also worthy of remembrance. committed in 1181 against a Christian from Braisne. After having Having personally led the investigation, Philip Augustus had him executed the perpetrators of this crime.

Another assassination of this kind, no less indisputable- table, was perpetrated in 1225 by the Jews of Lincoln, on the B. Hughes, of Lincoln, aged eight years.

Many centuries before, there had already been examples of these monstrous cruelties. For example, around 418 The Israelites of Syria crucified a Christian child at Immistar, near Antioch. The proof of this murder having Once the truth was established, Theodosius II ordered the punishment of the guilty part

THE JEWS AFTER JESUS CHRIST 81

Closer to home, the ritual assassination of Father Thomas, in 1840, is no less proven, etc., because my intention is not intended to present a complete picture of crime Jewish on this point, which is, moreover, impossible; but We make history, and this one, just as it does not must not lie, nor can he remain absolutely mute.

In 1593, Pope Clement VIII denounced the invalidity of the results obtained among the Jews through the favors which Sixtus V had fulfilled their wishes. "The Hebrews," he wrote, "by their blind and obstinate perfidy renders Christian piety yours, the insult for the benefits received, indulge in such despicable misdeeds and commit such enormous crimes to the detriment of Christ's followers, etc. All Christians of our states suffer from their wear and tear, from their monopolies, from their frauds; they reduced to begging a large number of unfortunate people, mainly the peasants "Without it, the simple and the poor."

Saint Pius V, in his constitution of 1569 concerning The Jews, in this way, express themselves: "The impiety of the Jews is armed with all the pieces. Everyone knows they're the receivers of stolen goods. and the accomplices of the brigands and the values. They hide, transport elsewhere or transport the spoils of plunder that they entrust to them. Several of them, under pretext to deal with the affairs of their profession penetrate among honest women, and make them fall into the most infamous depravities and obscenities.

Finally, to make a long story short, Innocent III (1198–1216) reports in a letter to Philip Augustus some of the misdeeds committed by Jews in France: robbery, usury, blasphemy, religious persecution, and even assassinations They did, in fact, go as far as murder, but in secret, because these moralists, like Robert Macaire, were keen to to enjoy a good reputation. But a good reputation

82 THE VIPER BREED

is the only thing that, despite their hoarding and their billions, which has always eluded them.

The permanent state of mind of this parasitic race has was revealed by /a Letter that the Great Leaders of the Jewry universal – the Satraps, as they called themselves themselves – residing in Constantinople – sent to their nationals of Arles, on November 21, 1489. These Having exasperated the people of Arles by their misdeeds, are obliged to led by Charles VII, or to embrace with faith, the most Christian rule especially in practice, or to leave the countries, they therefore consult their Satraps, whose names are as follows admirable advice. "Beloved brothers in Moses, we we received your letter in which you tell us to understand the anxieties and misfortunes you endure. We were filled with as much sorrow as

yourselves. The opinion of the Grand Satraps and Rabbis is the following :

"From what you say, the King of France obliges you to Become Christians, do it, since you cannot to do otherwise, but that the law of Moses be preserved in your heart.

"From what you say, that they're starting to strip you of your clothes— From your possessions, make your children merchants, so that, little Little by little, they are stripping the Christians of their possessions.

"According to what you say, let them destroy your synagogues, Make your children into canons and clerks, so that they may destroy their churches.

"From what you say, that your lives are being threatened, do your children doctors and apothecaries so that they may take from the Christians hold their lives.

"From what you say, that you are subjected to many other vexations— tions, make sure your children become lawyers and not— to keep quiet, and that they always meddle in the affairs of states, in order to

THE JEWS AFTER JESUS CHRIST 83

that, by placing Christians under your yoke, you dominate the world and you can take revenge on them

"Do not deviate from this order that we give you—" No, because you will see from experience that, from lowered "As you are, you will reach the pinnacle of power."

However, with the exception of a few rare acts of reprisal popular, all these crimes remained more or less imputed— nis. The honest Christian, victim of unjust maneuvers The Jew was unable to obtain justice before the courts that did not admit his testimony then that the Jew's was received without difficulty. What was the because of this difference in treatment between the French And the Jew from the judges' perspective? — Not only the officers— royal officials and magistrates allowed themselves to be corrupted by Jewish gold, but the great lords themselves, like vulgar checkers were selling their consciences to Cornelius Herz, to the Von Reynachs, etc. etc. of their time.

Both preventive and repressive measures were implemented. all adopted against the inhumane and antisocial action of Israelites: they always remained insufficient and ineffective as long as we didn't get to the expulsions, of which the following are main ones.

IV

MAIN BANISHMENTS OF JEWS.

They were forced to expel the Jews from their states:
In 53 AD, Emperor Claudius, because of
according to Rabbi Astruc, of a diversion com-

84. THE VIPER BREED

This prescription, however, was put in place by four Jews.
did not extend beyond the city of Rome.

+ In 633, Dagobert [*'.

+ In 638, Sizebut, king of Spain of the dynasty of Goths. We will judge the size of the population Jewish people of that era, in the Iberian Peninsula, if we note that under the emperor Hadrian, fifty thousand families from the tribes of Judah and Benjamin had been transported there and had prodigiously multiplied. One hundred thousand by one false conversions got them to stay.

+ In 718, Omar II drove out most of the Tallows of his states.

In 878, Louis II decreed that the Jews of Italy must have evacuate the country within one month, under penalty to lose all their possessions.

+ In 1287, Edward I expelled them from England.

+ In 1492, Ferdinand the Catholic and Isabella of Castile also banished them.

The history of the Jews from Russia who arrived in this country from the 3rd century BC, it was that of the Jews of throughout Europe. In the 12th century they were banished, and, adds Mr. Bernard Lazare: they were never called back, as if

History had never shown us a country that had them called, either to colonize and cultivate the land, which they are incapable of either exercising usury, stripping and corrupting the natives is something we want to avoid at any price. However, if they were never called back, they knew, despite the formal ban by the Russian government, to return of their own accord, which, aided by the iniquitous actions of the Jews, motivated in 1742 a new wave of expulsion.

- + In 1840, Matthias Corvinus expelled them from Vienna.
- + In 1492, Sicily rejected them.

THE JEWS AFTER JESUS CHRIST 85

- + In 860, they were forced to evacuate the bishopric of Sens.
- + In 1466, the archbishopric of Magdeburg, and around this

At the same time, the towns of Tynman and Offen, in Hungary exiled them from their territory for assassination. Christian children born.

These just hardships were also experienced by the Jews in France.

- + In 1096 under Philip I.*.

READ

READ

READ

READ

In 1182 under Philip Augustus.

In 1306 under Philip the Fair.

On September 17, 1394, under Charles VI.

In 1744 (December 22), Maria Theresa of Austria,

Empress of Germany and Queen of Hungary and of Bohemia, published in Prague and throughout the kingdom from Bohemia, a decree of expulsion against the Jews, in four articles, the last of which was worded as follows: "This evacuation of Jews from the entire country of Bohemia will take place before the last day of the month of June 1745. However, thanks to the recommendations self-serving donations from the Dutch ambassador, Baron Van Barménie, of the plenipotentiary an-Glas, the knight Thomas Robinson, the evacuation of Prague, which according to the terms of the edict could not to be delayed beyond January 31, 1745, was ren-sent until March 31 of the same year, date at which twenty-eight thousand Jews had to leave this capital.

Finally, a new edict of May 26, 1745, due to the instances of Poland, Denmark and the Sweden again allowed the Israelites until new order to stay in Bohemia. For pro-to turn her subjects against the Jews, Maria Theresa would only have had to draw inspiration from the high examples of

86 THE VIPER BREED

his illustrious predecessors who, more than ten times, the had banished from the hereditary lands of the house of Austria.

It was Ferdinand I, brother of Charles V and emperor German leader from 1556 to 1564 who definitively reinstated them vement as serfs of the Holy Roman Empire.

Finally, no one is unaware of the evictions that have been taking place since a few years take place periodically in the empire of the tsars.

While we find few similar edicts in the majority of the part of other countries, reprisals against Jewish iniquity secularism nonetheless possesses a universal character

and of a sustainability that is neither surprising nor abnormal, from the outset that Judah is known and unmasked. Thus, to name but one
Some examples: in the year 40 AD, they were very badly-treated in Persia, Mesopotamia, and Babylon, where, in massacred more than fifty thousand.

In 65-66, the inhabitants of Caesarea killed more of twenty thousand. To avenge them, their brothers from other provinces took up arms and ravaged and plundered Syria. The Syrians responded to this a storm of protest by slaughtering in all their cities and the Jews who were there.

A large number of provinces followed this example: They killed about fifty thousand of them in Alexandria.

In 613, it was the Jews who took their revenge. against poor, harmless, and innocent Christians. After After the capture of Jerusalem, the victorious Persians sold the most of their prisoners were very numerous Christians. The Israelites bought them to obtain bar- The sheer pleasure of murdering them in cold blood. It is estimated that ninety thousand is the number of these unfortunate people who perished by their hand.

THE JEWS AFTER JESUS CHRIST 87

+ In 1010 the prince of Babylon having had demolished the Church of the Holy Sepulchre in Jerusalem has the instigation- The news of the Jewish affair spread everywhere in not long. Public hatred erupted with violence- anger against the Jews among all Christian peoples hold on to those who drove them from their lands and made them many perished by sword and fire.

Violence was again perpetrated against them in several cities in England and Germany because of their usual depredations, and for having desecrated

consecrated hosts.

In Lisbon, during a riot in 1506, two thousand between men, women and children were put to

dead. We would never finish if we had to recount the calamities that befell them because of the murders rituals that in the course of centuries they had committed in various locations within Christian states.

Let us conclude this brief overview of the Jewish expulsions. with these few sentences marked by common sense, borrowed from the highly erudite discourse of MH Boivin, La The Jewish question in history: "We have just seen the peoples of Europe driven fifty-eight times from their territory the Israelites, yet we still had to exclude number of evictions of which we could not sufficiently Check the extent and the cause. What is the general reason? of this banishment, so to speak, in a continuous stream?

Listen to what Schwob says about this: "If the Jews do not were able to unite with those who had received them, that is "It is these nations that must be targeted."

If the alleged persecution of the Jews had been limited at a certain time, in a certain country, despite appearances, a theory based on mass fanaticism or tyranny

88 THE VIPER BREED

a private individual's could be skillfully exploited; but these strict edicts encompassing universal history, of-then the Christian era (or the dispersion of the Jews) until In our time, we see successively a Saint Louis, a Muhammad, a Luther, a Gregory IX, a Frederick of Prussia, a Louis XI, a Duke of Orléans to take some measure examples against the Jews; and these men so diverse of opinions, doctrines, states of mind, than their names they alone constitute true antitheses, do not meet disagree on one point: the need to condemn the action of the Jews.

On this point, everyone agrees; they differ only in the method of execution. How then to assume that all These geniuses, in various capacities, made a common mistake on one same point, that the populations of the old Roman empire-hand, like those of the Middle Ages and the Renaissance, that Muslims, Protestants, Catholics and the Could Voltaireans have perpetrated such an injustice? That is

Unacceptable...

It is not with impunity and without serious reason that... universal history shows, above the ruins of empires and the most established constitutions, hatred persistent Jewish identity throughout the ages.

With the sometimes blind and exaggerated generosity that we characterized, we have received the Jew into our home as the an outcast of humanity; we opened our country to him, he he betrayed us; he violated our homes; he robbed our purses Drained. Isn't it right that, enlightened and indignant, we Finally, we shouted: "Enough!"

eZ

THE JEWS AFTER JESUS CHRIST 89

V

RETURN OF THE JEWS.

Through their usual means, primarily through the pimping, treason and corruption of office Jews, including high-ranking officials, were quick to to re-enter the countries that had rejected them.

"Pursued, trampled underfoot," says the Giornale di Roma, treated as infamous for his monstrosities and villainy-tesserae, scattered a thousand times over all points of the earth He (the Jew) rose up humble, crawling, servile, abject in degradation; selfish, ambitious, usurper in Prosperity, ever greedy and monopolizing. Driven from a country, he returns there, jostled, whipped, slapped, beaten; he gets used to everything in order to stay there and to strengthen his The situation. The most terrible accusations are piling up. on him, from the most horrible and most contrary vices nature, even to the point of human sacrifice; this people denies all of this. that he is accused of, and he cites his texts in his defense. sacred, but he does not speak of the cults of Moloch and of Belphegor; he does not speak of the obscene rites that have at-drew down heavenly wrath upon his ancestors and who made of his race

The universal abomination. He doesn't work, he doesn't produce
No, but he amasses; he amasses the fruits of the sweat of others.
They are a parasitic people. They are, par excellence, vermin.
of humanity. One can admire his tenacity, but one must not
"Not that we allow him to gain the upper hand."

Juvenal tells us what they were again under
Nero, in this Rome that Claudius, as we have
as mentioned above, had attempted to clean up by sweeping them away.

90 THE VIPER BREED

Nunc sacri fontes, nemus el delubra locantur
Judoesis, quorum cophinus foenumque stepellax
Omnis, enim populo mercedem pendere jusa est
Arbor, et ejectis mendical sylva Camoenis. (3rd satire.)

"Now our sacred groves and temples are being rented out."
to those Jews who arrived in our country with a satchel and an arm-
Haystack. From these places that the Muses have deserted to their
"They approach it, they turn it into an object of exploitation."

Three centuries later, the prefect Rutilius Numatianus
He exhales these patriotic complaints about them:
Atque utinam, numquam Judae subactae Fuisset
Pompei armis, impii que Titi!
Latius excisa pestis contagia serpunt
Vicoresque suos, natio vicat premit.

"Would to God that Judea had never been subjected nor
neither by the arms of Pompey nor by the power of Titus!
Now the poison of this would not spread
plague of the circumcised; the vanquished race would not oppress its
winners.

The same maneuvers were repeated in Spain
from 638 to 1492. From that time onwards, the experience...
dant, the pride and piety of the hidalgos of the Cid's homeland ne
could never again tolerate the proximity of the race
treacherous. It was only after the fall of Isabella II in 1869,
that some Spanish Freemasons, traitors to their
great national traditions and deceived by the inspired Jews
The Lodge failures allowed them to start again.
in Spain their work of destruction.

The secret schemes, the attempts to corrupt the part of the Jews, in order to enter Russia, broke all-days against the will of the tsars in past centuries. They were happier in Poland. In *The Jewish Spirit*, page 80.

THE JEWS AFTER JESUS CHRIST 91

We read: "One day some venerable, bearded Jews white women presented themselves to King Casimir III (1310 to 1370) said the Great or the Wise, accompanied by ten beautiful young women girls each holding a large silver tray loaded of newly minted ducats. They offered him this magnificent present fact. Farewell to the king's wisdom; the eyes of the Jewish women fascinated the old sovereign who accepted the ducats for to have the beautiful girls and granted the Jews permission to live in Poland. The story of Ahasuerus was renewed. One of the ten, called Estherka or the little one in Polish Esther so completely took hold of the old monarch's mind that she became the true queen of Poland. She gave to the king three sons who became Polish nobles; from his wife he had no children They only had daughters. The Jews, both men and women, therefore became... "Fashion." We know the rest. We can sum it all up in these two words: *Finis Poloniae*.

During the reign of William of Orange, in In 1672, they invaded Holland in large numbers, where copious amounts of profiles were destined for their usual rapacity.

For Israel, oppressed everywhere, said Joukowsky, in His Judaism unexpectedly found itself a safe haven. William of Orange proclaimed freedom in the Netherlands religious and civil law for Jews.

Several hundred Jewish families, expelled from the East From Africa and Portugal, they settled in Amsterdam... In for a short period of time they became owners of three hundred palaces in the city, seized all the trade and banking operations. They brought in Türkiye of fanatical rabbis and organized clandestine finitely a Jewish alliance – Ghabaza – against the native Christians. Amsterdam became the center of gold-Jewish methodology, from which Jewish propaganda spread throughout Europe.

During the reign of Philip I*, who inaugurated in France the energetic measures that we have mentioned: "All The other princes did the same, each in their own states. to such an extent that these rapacious men had become intolerant- rables". Delamare, Treatise on police.

Soon they took steps: they would have everything in- It took time for them to be tolerated. A few years later, they were... granted the right to live as serfs on the condition of to pay a heavy tax. They enthusiastically agreed: They knew what they were doing. That was enough, the The same author, to enrich the Jews once again. excessive wear and tear they inflicted (under Louis X) (they amounted to 150% per year) had put in their de- hanging, from the first half of the following century, the the property and wealth of most Christians.

Under Philip Augustus they remained outside of France 1182 to 1198. But to claim their amendment is to claim the impossible and, likewise their new admission always had the same causes, that is to say, the excessive humanity of our kings and the precarious state of their finances, likewise it always leads to the same results: depravity, enslavement, and misery of people. Which, after preventive measures always ineffective, forced Charles VI to adopt the right approach, that is- that is to say, banishment for life under penalty of death.

The experiment has been conducted. Between the Jew and the non-Jew, what Whatever it may be, there can be no other relationship than those which are possible between the corrupter and the corrupted, the du- Fear and the duped, the tyrant and the slave. It is not necessary to point out that the duped and the slave will always The non-Jew. The Jew will always be a tyrant to us. in fact, whenever possible, or at least always a tyrant by right, according to him. Nevertheless, he is not not to despair that with fair legislation, but

THE JEWS AFTER JESUS CHRIST 93

who would apply the axe to the root, one cannot, without resorting to eviction, modifying and even completely changing- this unfortunate and perilous state of affairs.

We will propose these methods later.

After the discovery of their disastrous actions in Russia, the tsar would be the most impolitic and cruel of sub-verains towards his people, if he were to abolish the wise laws promulgated have been used against Jews lately.

But for them, all means are justified. To the insure the success of corruption in gaining entry into a country, they supplement by cunning and fraud. As soon as they are insured, they cling to power, maintaining it through the most odious lies. Especially when, through crimes familiar to them, they are calling for repressive measures against them. Indeed Rosenthal, that Jew, half a dozen times French – Jewish style – in charge of foreign policy in the Figaro wrote in this newspaper on August 25, 1890: "An article from the Collection of Laws of the Russian Empire, proclaims that access to the territory of the Russian Empire remained forbidden to all Jews foreigner, under penalty of immediate expulsion, unless... special and prior authorization. The Jews transgress it. almost daily through fraud, by murdering a national passport, where their religion is described as – reformed. They settle as they please, establish their small industry which is generally that of lender on pawnshops, they marry and prosper. From time to time, the Police, by consulting the Synagogue register, discover the fraud and formally demands that the so-called reformed leave the country at short notice. Thereupon, complaints and recriminations... minations. The diplomatic representative intercedes, all Israel cries foul, alleging a violation of human rights, according to reporters. Jews hasten to telegraph that the government Russians act with the utmost barbarity, which honest industry-

94 THE VIPER BREED

Triel is ruined by the police, whether his wife is pregnant or about to give birth. Convicted of all the crimes, The Jew always misrepresents the cause of minor inconveniences. What is his honest trade worth to him? Then he shouts, but no more stronger than ever, against religious persecution.

The newspaper Le Nord, whose competence is unparalleled on this matter, responded to these squabbles with this declaration: a statement that no fact has ever refuted: "There is no religious persecution directed against the Semites Russia: the best proof is that the government there tolerates their theocratic organization, their Kahal, which with the "Universal Israelite Alliance" is essentially not the only one power to which Semitism truly submits. There is no

"Nor is there oppression of any kind." August 23, 1890.
The same is true in other countries.

Often punished but never corrected, in decline
of the previous century, after a four-century-long siege
against France, their New Promised Land, the Jews
launched the formidable assault which delivered all the poles to them
positions, all the places. As for honors, without participation
the immense wealth acquired, we know how, the
The main ones fall back on them.

In this social upheaval, our fathers were,
As they say, giants, but giants, suggestion-
born. The true giant, the one who subjugated all others to his
influence, who conceived the attack plan and directed the action,
the one who, ultimately, according to his initial plan, absorbed-
Well, the work has its own profile, as we can clearly see.
Today, this giant of evil, the giant enemy, is the Jew.
We can defeat him, but he will never change his
He will never surrender his feelings towards us.

His irreconcilable hostility does not die: his race
perpetuates. How many ruins and dreadful disasters it causes.

THE JEWS AFTER JESUS CHRIST 95

is the author against French Catholics! Our fathers
However, by the decree of the Constituent Assembly of September 17th
In September 1791, they were the first to free him after so many years.
long centuries of dishonorable but deserved slavery.

But let the Jews not have an insolent triumph,
that they cease pursuing the disintegration of our so-
Catholic society, to enslave it after having plundered it
and perverted! The sons could abolish what the fathers
agreed. Besides, it is only through an excess of our
generosity, which is the distinctive trait of our nation, and ill-
despite the antipathy that the Jews inspired in them, which our fathers
granted them the rights of French citizens.

The union was certainly not a marriage of inclination. The question-
tion of Jewish emancipation, says MA de Boisandré, Free
Words from December 2, 1896, remained on the carpet for two years, she was
brought before the assembly fourteen times, which rejected it
or adjourned it fourteen times. She even inflicted on the Jews the
shame at refusing them the rehabilitation she granted to
executioner, despite Robespierre's flattering opinion
who intervened to argue that Jews and executioners should
to be placed on the same level. One can guess if the sons of Israel

They stirred and intrigued all this time. They fi-
They managed to win and snatch the fourth vote, a surprise victory.
and to weariness, on the eve of the dissolution of the assembly.

This, in truth, is what this "generous decree of the
Constituent Assembly" according to the newspaper's own words
Juif Weyl: The Journal of Debates.

Europe was in no hurry to imitate this human movement.
France's agent for this enemy of humankind.
Finally, reluctantly, she resigned herself to it: England in 1849 and
1858; Denmark in 1849; Austria-Hungary in 1867;
Italy in 1860 and 1870; Germany in 1869 and 1870; the
Switzerland in 1866 and 1874; Bulgaria and Serbia in 1878 and
1879, then Romania. Neither Spain, nor Portugal, nor the

96 THE VIPER BREED

Russia refused to follow our example, judging that it was not
It's not good to warm the snake in your bosom.

After this brief account of the various vicissitudes to tra-
towards which the cosmopolitan movement took place
Jewish, primarily in Europe, since Jesus Christ, we
we will examine how this exclusive and malevolent being is
reaches its current power and the services it has provided us
rendered so that in effect we would be his vassals and that
The fate of our dear and beautiful France is in her hands.
We will gain a thorough understanding of these issues by analyzing this
what has been the Jew since his dispersion among the nations, after
Jesus Christ, and above all, what he is now.

ERA

97

CHAPTER V

WHAT IS A JEW SINCE JESUS CHRIST

ETHNOGRAPHY. PHYSIOGNOMONY.
FREE WILL ALWAYS EXCEPT.

the presence of Jews in Europe and in our

France in particular was, even before the pre-
The first centuries of our era, a fait accompli. The antagonism
and the hostilities they provoked, apart from a few lulls-
Ephemeral and deceptive illusions have never ceased to exist.
to be between all other races and their own. The reprisals
that the Aryans had inflicted upon them, did they correct them?
Have they become more subdued? No; their audacity has only become more presumptuous.
their more cynical impudence and their art of doing evil
more universal, more subtle and deeper.

98 THE VIPER BREED

Speakers outside, the experienced psychologist could
to penetrate the recesses of their soul and read in this book
long closed, the mysteries of iniquity it conceals.

However, what can the physiognomic traits mean?
moniques and even specific physiological conditions
of the Jew? That the Jew, by this disproportionate appendage which...
hangs almost in the mouth, seems to be attached to
Proboscideans, that's right. And then what? Let's not dwell on it.
Wouldn't that be falling into the famous: displicuit nasus
Tuus, a real German quarrel?

Anyone who speaks in this way would seem to forget that,
only infinite Intelligence, only He who is not one
to be contingent, but to be so in essence, possesses its own
and, exclusively, the attribute of contemplating himself
and other beings, laid bare, intuitively in their essence.
This allows him to see all the effects in their causes.
whereas we judge causes by effects.
For us, being in itself always remains hidden; the
intuitive knowledge of essence is above
our faculties. We arrive at the core through the envelope, at
The essence through the image.

Let's take an example; just one will suffice for us.
To convince. Just by looking at it, Rothschild is not
for us what we might call an undecipherable enigma-
fragile. Thanks to the significant shell that is part of the
King of the Jews, the mystery disappears, In the absence of the original,
Behold this face, sketched by a master's hand.
"The guy at Rothschild's," said Drumont, Last Battle,
page 30, belongs to the order of rodents; to see it
the effect of a white rat and it is a white rat indeed, a rat

colossal, hamster-like, very particular rat that has cheek pouches to store provisions. This rodent... Viathanesque plays with his teeth, his shears, as well night as well as day. It digs galleries at the same time

WHAT IS THE JEW SINCE JESUS CHRIST 99

course and guard in the armor plating of ships as in the floorboards of houses. To knock it out, one would need to bring the house down on his head or sink the ship; That's its strength, because it's a big undertaking to attempt and we're looking into it twice. Examine the top of the figure; it is not vulgar; even the eyes, though blinking and shabby have a certain expression; what animalizes the being is the lower part of the face which is horrible; the mouth without lips, advancing as if to seize and bite is quite of a rat." – Although you may never have seen Constans, you could, by his features, guess the states of the probable soul of the Mentor of Puig y Puig. However. I realize that Constans, although sharing the scrup- People of Israel, is not Jewish. Let us therefore not disturb the surplacid face of these waves agitated in their depths by violently opposing currents.

Among Jews in general, their prominent nose and... enormous times, their lower lip protruding and fleshy, their swollen eyes full of lust, veiled in hypocrisy, sick with hatred, weary of greed, they form a unique physiognomy, a type like no other, on which, according to its various games, it pierces and fixes the grimace of the steps- bestial ions, ruthless contempt and ferocity of the prey being rebellious against all taming.

These ethnic characteristics, tenacious and ingrained, are the presumptions of the general state of mind of individuals race, clues to their tendencies, signs of their predispositions and instincts; they are a burden enormous, which compels action, circumvents free will and almost unconsciously leads him down a path that His conscience disapproves. They end up creating as a second nature, if the subject abdicates even slightly his di- human dignity. Despite everything, man is always free; He never commits evil out of necessity; on the contrary,

100 THE VIPER BREED

Evil would no longer be evil. Thus, the conformation physical, physiological functioning are, according their nature, a predisposition, a material contribution to actions, good or bad, but freedom, and consequently The responsibility remains.

If sometimes the impetuosity, the sudden violence of a movement of the soul, of a passion, leads to acts of which the subject, at least initially, is not responsible, one is confronted with the material act of man, but The human act itself, strictly speaking, does not exist at all. It is this that professes the genius physiognomist, our compatriot Mr. Eugène Ledos, whose judgment we are transcribing very accurate on this subject, as recorded in the scholar work by A. Julien Leclercq, La physionomie, etc. In this Regarding morale, Mr. Ledos said: "I don't believe in the the inevitability of evil; undoubtedly, free will has its limits, But most often, it is we who, lacking courage, to straighten ourselves in the face of our passions, let us compromise. clement with them, or even solicit them, and by this means we inevitably open the door to the excesses of our bad inclinations. I therefore believe that with a firm With the will to do good, one can resist one's passions, however harmful. that they may be, and even triumph over them.

Jewish ethnography, despite its many scattered features It has not yet appeared in a special treatise, though it is available in many places. Methodical and comprehensive. "The definitive book that is still to come." to do on this subject, says Drumont, in his preface to The Mystery blood, etc., from Desportes, should come out of the collaboration- the perspective of a historian and a doctor; alongside the narrative of historically, the physiologist would have to write a study of mer- vigilant on the fatalisms of race, the terrible laws of the he- edited. Symptomatic neuroses have been studied, sym- pathological and idiopathic. Ethnic neurosis would be

WHAT IS A JEW SINCE JESUS CHRIST 101

the subject of a very intriguing thesis for a young man, For example, he would need to be wealthy and not He wasn't looking for customers; it wasn't Germain Sée who did it. would recommend.

Always examining the material side, it is constant the main signs by which one can recognize The Jew remains, according to Drumont: "That famous upturned nose-

beard, blinking eyes, clenched teeth, protruding ears
Lantes, square nails instead of being almond-shaped,
the overly long torso, the flat feet, the rounded knees, the che-
an extraordinarily unusual city, the soft hand and
"The melting point of the hypocrite and the traitor."

Lavater observes that Jews in general have the face
pale, with a hooked nose, sunken eyes, a protruding nose
minor, the constrictor muscles of the mouth strongly
pronounced, curly, red or brown hair, beard
rare, usually a mark of effeminate temperament.
Then he recorded in these terms what we had been saying.
at the moment, regarding the influence of morale on physical health
and conversely: "Physical degradation always follows-
days of moral decline; it becomes more noticeable
strongly among the Hebrews: this is the result of a com-
Complete depravity.

-

=

102 THE VIPER BREED

He

THE JEW OF MIDDLE 1, THE JEW OF GERMANY,
LITERARY, SCHOLAR, DOCTOR ETC., Mr. Kir-Kir.

The Jew from the South is of a fairly decent type; before
However, he, like any other Jew, had the presence of
We sense the enemy. Her kind of beauty does not inspire
Sympathy doesn't attract. The good impression that his
Fine, regular lines should produce, but is paralyzed
through a kind of unsuspected selfishness, through a kind
of forced friendship or hidden hostility that emerge from it and
produce the effect of a disagreement, a false note in
a harmonious concert. He feels the fervor of the steps-
Southern unions, he also knows their weariness, but
without ever giving up against the natives who surround him,
foreigners of his race.

Filth is the dominant note of the Northern Jew, primarily of the German Jew: he is dirty in every aspect of his personality. sounds, dirty in those clothes, dirty in the color of his His beard and hair, his complexion dirty, dirty even in the nuance of her rheumy, vacant eyes. "It's the slimy, gooey louse living in inertia at human body expenses.

The following portrait that Mr. Cerfbeer of Medelsheim has The trajectory of his German brothers is not flattering:

"The German Jew is, morally, vain and ignorant," greedy, ungrateful, base, groveling, insolent: physically, he is Dirty, mangy, and ragged. The women, he adds, are imperious, credulous, slanderous, cantankerous and very su- cast doubt on matters of marital faith.

WHAT IS A JEW SINCE JESUS CHRIST? 103

"He is," said Drumont, "the type of the old-fashioned merchant." of men, of the low-level usurer, of the one-eyed tavern keeper. Fortune cannot change him by touching him with its wand. When we see certain Parisian characters passing by that thoroughbreds are carried to the woods in a decorated pram- re of a baron's twist, we have reminiscences of figures interviews already with dealers in old braid, with peddlers thread and needle makers." In the past, he was the harpy Kabbalistic brooding beneath its mud-stained wings and of blood, new centuries of infamy.

Now it has a new look – in appearance; –because He is condemned to always remain the same. He wanted to to place at the head of the scientific and literary movement, like those sacred things for which he has no aptitude– higher studies were a matter of bric-a-brac, an object of junk and sophistication. From his efforts he re- consulted a collection of fragments from old authors, centos, of commonplaces, compilations, groupings, of heaps... which we have decorated with the name of al- science German. In literature, poetry, or history, one finds– always strives to create their masterpiece.

In philosophy especially, their systems, their theories are of Charenton-esque importation and have nothing atheist about them. nothing. Never will a philosopher worthy of the name be able to to take a look at these wild ramblings, without

to be alternately torn between these two movements;
either hysterical laughter or contemptuous pity. And, if beauty is, according to
Plato, the splendor of truth, never, O Israel of the mists
of the North, never its radiant dawn, its ravishing day,
will not illuminate this smoky ember, this dark hearth of hypo-
crisis and lies that is your soul.

Let us conclude this general overview of the German Jew, by
these judicious observations of Mr. Jules Séverin, the scholar
author of Anti-Jewish and French Medicine, in his letter to

104, THE BREED OF VIPERS

Dr. d'Aslonnes, on the science of therapists
Germans, imported into our country by Jews following
our disasters.

Jewish education, he said, has given us the flaws of
the race, communicated the virus. He sat there with a premeditated
a desire to destroy us, or rather a lack of understanding.
elementary, German science being much less
"More advanced than ours and Jewish science," said a German.
Full of brilliance and without substance. ... Today, philoso-
German philosophy, English economics, Jewish medicine, pa-
fanciful leontology where even Darwin has been surpassed
History contradicts the sources, Roman law,
mythological fine arts, pagan renaissance, have in-
Vahi, school at all levels. What! Nothing of the chivalric order?
laughter, from the civilization of the Christian ideal, that the charming
the allegory of the Antwerp museum opposes this renaissance
A party girl and a skeptic! Fortunes vanish, politics
is covered in mud, and the old honor disappears, the
stars fall from the sky, before the arrival of the intruders and the
boors who set civilization back forty centuries, and
They revived barbarity in the 19th century... They pontificate, they
They soar like eagles, and have the rapacity of vultures.
They have apostatized from the ideal, and the scientific day has not dawned.
For them, they trampled the researchers underfoot, stripped them of their possessions.
He devoured the humble, devoured the nation's hope. Vampires
Unfulfilled, they have weakened the France of their dreams, they
are gorged with his billions, and have devoured his children.
Who will deliver us from their clutches? There is no place so
sacred that they have not invaded, of science that they have not altered,
of sanctuary that they have not defiled."

So, to the German Jew with your old-tal- soul
Mudiste, you feign seductive behavior. You have made people suffer.
to your filthy cloak flapping at your heels, the op-

ration of circumcision, and now on the occasions

WHAT IS A JEW SINCE JESUS CHRIST? 105

solemn ceremonies, it's the tailcoat, always filthy that you
You put it on and it fits you like a cat's saddle. There you are.
therefore modernized under this tailcoat adorned with Christian decorations
yours and displaying academic titles as a substitute for
pavilion to popularize and sell your merchandise. You
There you go, a gentleman! Mr. Kit-Kif, as the Arab would say: it's
Rabbi Alphasi, Rabbi Moses, son of Maimon, Qaro, Moses
Isserles, Cagliostro, Nostradamus. In short, it's the necro-
hideous priest, the rapacious and corrupting alchemist who,
at the end of the century, it feeds the bottom of its crucibles
with fragments of conscience, remnants of all the hon-
neurs for the exploitation of its theoretical formula and pra-
tick of its universal domination. That is what you are; nor
Neither the tailcoat nor the scientific veneer changes anything.

III

Galician and Polish Jews.

Regarding the Jews of this importation, Mr. Amédée Pigeon
provides us with the following notes: the Jew coming from Poland
or from Galicia is a man rather short than tall and
of such pronounced thinness that it can only result from
long periods of hardship. He wears a filthy frock coat and
worn out, to the point where its fabric is no longer recognizable,
but whose sides extend down to the enclosed feet
in worn-out and, above all, very shapeless boots. As for
As for the clothes, vest, trousers, it's impossible to give an idea.
A dirty, soft cap with a huge visor is

106 THE VIPER BREED

sunk into a forest of long hair that doesn't seem
never having been acquainted with a comb. The figure
gaunt and thin, covered in freckles and black
the filth is swept away with two long strands of
"Peisen" hair falling down onto the cheeks, where they
They mingle with an unkempt beard pulled in all directions. The eyes
bleary-eyed, red-rimmed, and constantly oozing

They are not lacking in animation, despite the shifty look that distinguishes them. Our man walks with an unsteady step, always bent forward, dragging his poorly built legs, tightening his shoulders, which creates an artificial hump. He lets his arms hang loose, mechanically, almost at the mercy of the wind, which makes them appear much longer than they actually are. Such is the Jew from the bottom of Poland, that is how he will remain. Until the end of his days he will strictly and fervently adhere to the regulations from the Talmud.

IV

JEWS OPERATING IN FRANCE.

The Jew of France, or rather, the one who operates in France, He's a burglar in broad daylight, burglarizing in the open noon. Nothing bothers him: his most improbable tall tales—blatable, its most deceitful and most funambulesques, relying on no guarantee, its con artists—The most obvious industrial and commercial issues are The ones he does best. He's the trickster

WHAT IS THE JEW SINCE JESUS CHRIST 107

Exposed: you can see the strings, the hidden agendas: gullible is Always there, credulous and trusting. He is the most followed, his client—The scale is enormous; from the small saver to the nobleman duke and prince, or even pretender to The throne of Saint Louis and Bonaparte, all are at his feet. In his presence, all feelings of dignity are repressed, all Just protest is silent. He took from us not only the purse, but also honor, and it seems he's not waiting. more, for the needs of his cause, than he has the power to dispose of of our lives. We only need to mention, as proof, the role anti-French sentiments among the main Jewish communities during these last years. Besides, why would these Schowbs hold back? as soon as they meet their Levaillant? Why is the Jew-croc, was his scam more effective than this cari—A figure of grandeur, which stands on the Champ de Mars, surprised to find herself elevated to the honors of something, Why, I ask, would this crook shrink from such infamy? and injustice, while the Benichausen or Bonickhausen (Eiffel) author of the said carcass of “we don't know what”, and which Mr. Waldeck-Rousseau patriotically titled

name of alms, a little glory bestowed upon France, door
always (stronger than his tower)! his Legion rosette
honor despite its thirty million subscribers of
Panama?

eZ

108 THE VIPER BREED

V

JEWISH NOSOLOGY.

Providentially preserved to lead an er- life
rant at all points of the globe, as proof of the ac-
fulfillment of the prophecies concerning the advent
of the Messiah, the descendant of the Deicides is endowed with the qualities
requirements of its mission, namely, the ease of accessing
to own (in his own way, however) all languages, and
its remarkable resilience, which allows it to thrive in all environments.
the heavens, and to remain almost unharmed upon contact with the
more deadly contagions. Cholera, plague, etc., etc.
as if they sensed in him a valuable ally or a
powerful competitors dare not attack it. This immunity-
However, this is neither universal nor without exception: the Jew
is not invulnerable, especially from behind, like us
We'll see soon.

What could be called his nosological record is
punctuated by terrible observations that introduce us to the
Jewish physiology with multiple flaws, with
degrading flaws, resulting from "outside and
"unnatural" of his cerebral, apprehensive faculties
and emotional.

I said unnatural and unnatural functioning, because the
Hegel's words: the Jew was cast out of nature, is
This is true from both a social and individual point of view. This phenomenon
It was first realized in the individual; then it invaded the race
whole in terms of ideas, feelings and
passions, opposed to the innate light of reason and to
natural, inalienable and inherent rights to all
individual, as well as any society.

VI

Scabies, ulcers, anemia, scrofula
PLIQUE, FLOW, ETC.

First of all, everyone knows that the Jew is mangy.
God covered the Jews with scabies, ulcers, and other diseases.
characteristics, for which they are convinced that
Anointing oneself with the blood of a Christian is an effective remedy.
It is customary, therefore, that on the evening of an Israelite wedding
lit, after the strict fast of the future spouses, the rabbi
presents each of them with a cooked egg. In this egg, instead
of salt, he added ash from a burnt cloth, and this cloth
was soaked in the blood of a Christian who fell under the
knife. While the newlyweds eat the blood egg, the
The rabbi recites a few verses, the effectiveness of which lies in their
to give the "virtue of deceiving Christians, by fattening oneself-
"The health of their substance." The one who gives us these details
on the blood egg and these special diseases of the Jews, is a
Israelite; moreover, as a rabbi, he himself had pra-
I was struck by the wedding ceremony I just read about; it's a
Moldovan Jew, former rabbi, converted and became religious
under the name of Théophile, in the last century.

Race, moreover, according to Drumont, although organized
under special conditions, it is nonetheless aged...
Examine the specimen that dominates Paris, matchmakers
Politicians, stockbrokers, journalists, you'll find them,
All consumed by anemia. Their eyes, rolling
feverish, with toast-colored pupils, denote
liver diseases; the Jew, in fact, has on the liver the
secretion produced by an eighteen hundred years of hatred.
Squeeze between your fingers, these little fingers ending in

110 THE VIPER BREED

spindle, they still denote certain inclinations of the race,
But they no longer have the strong, hooked claw of the worst. No
a drop of blood, the waxen complexion took on the color of
the fine Sèvres porcelain, imperceptibly blue;
They tremble beneath our sky, they flee in the cold.

towards Nice, while poor devils work to do their newspapers. The day when the Catholics, tired of defending this society, which has become exclusively Jewish, will leave the Starving people marched on the bank buildings, as one might have We will trample on the convents, crushing these beggars of yesterday who became the tyrants of today, without their blood being shed a stain redder than the kosher meat they eat.

"The subject has all the diseases indicated by corruption" blood disorders: scrofula, scurvy, scabies, mumps. Almost all Polish Jews have the pique and say so. Many elegant and well-dressed French Jews to whom We shake hands, they do too, but we don't say it. No. They all carefully avoid resorting to doctors. who are not of their religion, for example, Christians They should imitate well.

Among these insolent bankers, how many Authémans were there? like Daudet's character "by the foul evil, the spider with the long, gripping legs, still alive, "Hard at its prey." It's the gold rush, one would think, and to cure hereditary leprosy, they will immerse themselves in spending entire days in the mud of Saint-Amand. Jewish gold thus returns to its source. Jewish France, vol. 1.

This already considerable number is unfortunately further increased by diseases. and conditions resulting from overwork, stress and of the disruption of the nervous system. Indeed, the exercise unnatural to which the Jew constrains his intellectual faculties legal and moral principles by forcing them to accept principles and feelings contrary to fundamental tendencies

WHAT IS A JEW SINCE JESUS CHRIST 111

of the human compound, results, for the nervous system, in a state of violent tension which is the primary cause of The relentless disease of the Jews: neurosis.

It is the Jew's incessant violation of the good relationships that must exist between peoples and the Indians vidus; his fever for acute speculation, his betrayals sounds consumed or in preparation, which hold it in a state of overexcitement and fear of persecution and the terrible punishments that he always ends up unleashing against him. His nervous system constantly shaken by violent passions and feelings, he argues long-time the assault. Finally, our man yielding to a

attack too vehement, let go of the rudder and descends into madness. This explains why the de-brainwashing and the display of cynical malevolence is so general and so persistent in the Jewish race. This madness has even something contagious for those who ap-get too close to the Jew, "under his influence the history- The story of recent years is the world led by madmen, reasoning, rationalizing, having, as happens to on the eve of the ultimate crisis, an apparent logic that de-concert at first glance. Neurosis deprives the Jew of everything any feeling of modesty, any reflection, any notion even "of the enormity of what he dares." Jewish France, vol. 1, page 109.

In Prussia, out of ten thousand Israelites, 38.9 are affected of mental alienation, while on the same number the Protestants accuse only 24.1 and Catholics 23.7.

In Italy, there is proportionally more of twice as many mentally ill people among Jews as among Catholics that is, 1 in 778 Catholics, compared to 1 in 384 Jews.

In other countries, except for Russia, where these cases are Being more numerous, this surplus on the Jewish side is maintained It's almost the same everywhere. According to the

112 THE VIPER BREED

the most recent and best-controlled statistics, Mr. Dr. d'Aslonnes gives us the following figures in a masterful work on Jewish pathology published in the Free speech from September to November 18, 1890.

"For idiocy and mental alienation," he writes, according to Hubertz, in Denmark, we find 1 idiot or lunatic out of 170 Jews and only 1 out of 300 Catholics. According to Boudin, in Silesia, there is 1 idiot for every 4,113 Catholics and 1 in 3,003 Jews, in Württemberg, 1 idiot in 580 Catholics and 1 in 425 Jews. According to the same author, one count in Bavaria 1 alienated out of 908 Catholics and 1 out of 514 Jews; in Hanover, 4 mentally ill out of 641 Protestants and 1 out of 337 Jews, in Silesia 1 out of 1,355 Catholics and 1 out of 644 Jews in Württemberg; the mentally ill out of 2,006 Catholics liques and on 1,544 Jews. Very recent statistics, provided to Mr. Kéréhhooff, corroborate these indications. Here are the conclusive results.

Out of 100,000 Catholics and Protestants. Out of 100,000 Jews.

In Prussia ... 86.5 mentally ill 169.7 mentally ill.

In Bavaria... 94.4 – 286.2 –

Twice as many mentally ill people in the first case, three times as many in the second, such are the figures which irrefutably demonstrate that mental alienation, whatever its
Moreover, the causes are one of the characteristics of the pa-Jewish theology.

Finally, after having established through indisputable evidence The specific nature of Jewish diseases, Mr. Dr. d'Aslonnes presents the synthesis of his scholarly study in these terms:
"In summary, diabetes of nervous origin, arthritis" cutaneous and visceral form, neurasthenia due to excitation and predominantly phobias, feigning hysteria and som-Nambulistic, manic perversions, frequency of the alien-

WHAT IS A JEW SINCE JESUS CHRIST 113

mental nation, these are the main terms – to-
to be complete, astigmatism should also be included horizontal, glaucoma, leprosy, thoracic insufficiency which leads to a predisposition to respiratory illnesses and to phthisis, etc. – of this specific pathology, of which I have tried to outline as briefly and clearly as possible...
"As much as possible, the overall picture is grim."

Finally, this scholar, passing through pathological specificities to the other dissimilarities and dissolving oppositions that present the Israelites compared to the French under the multiple intellectual and moral, economic, artistic and national, concludes with the adoption of energy measures measures to contain the already widespread devastation, and even to expulsion.

Finally, in light of these facts and their causes, we we could, with Saint Epiphanius – born to Jewish parents – to exclaim to us: "Ah! the Jews! Their nature has become that of a rabid dog.

JEWISH LANGUAGE. JEWISH COLORS. FLAG OF THE UNIVERSAL DOMINATION OF ISRAEL.

It should also be noted that among the Jew, as a partisan physiological peculiarity of this very sensitive condition of the appa-vocal cord, and this modification of the organs of pronunciation which, combined with the sui generis odor emanating from

114, THE BREED OF VIPERS

For him, that's enough to spot him among a thousand. "However skilled he may be..." either the Jew, in order to appropriate the language of the country everywhere, Richard André said in his Interesting Observations on the Jewish people, and although they look at it in the long run, like their native language, they only rarely arrive-lies in speaking it well enough that one cannot not to distinguish them from the natives. Most of our Jews Educated people have a particular accent that makes them recognizable without looking at them. It's a breed mark that can be found among all Jews of all nations, Rohep, First A stay in Morocco was marked by the same phenomenon: "The Jews, he wrote, cannot learn the language anywhere. of the country they inhabit. One immediately recognizes the Jew al-Lemand has a strange pronunciation; the same applies Jews from North Africa. The Jew is recognizable. among a hundred Arabs, by his accent, although it does not differ by his appearance and his costume. Nothing could be more ridiculous. than to hear a Jew speak Arabic and the language of the States Barbary pirates.

Listening to them, one sometimes doesn't dare to dream of the rau- These are the chants of the summoners of Bahal. Often, it is written Drumont, the Englishman who senses something is amiss, begins to shout der-behind the Jew, and to utter guttural "Oh! Oh!" sounds, which make the cacophony dreadful.

Jean de Ligneau recounts in Jews and anti-Semites, etc. that an old Jew from Berlin, sorry to hear the jargon of his son, removed him from an Israelite institution to put him in a state college. He thought his son would lose and its jargon. But, interestingly enough, at the end of the year At school, the little Jewish boy spoke worse than ever and all the students from his class with him. This disastrous influence

is not unique to little Youdi from Berlin; it becomes general everywhere where the number and energetic reaction of Non-Jews are lacking. On the Jewish side, there is still,

WHAT IS A JEW SINCE JESUS CHRIST? 115

Regarding pronunciation and accent, a modification—a hereditary organic cation that is very difficult to bend and a kind of resistant intellectual and moral impotence to the principles and traditions of all countries.

Not thinking, not loving, and not hating like the French, he obviously cannot either, par—to speak like the French. In our country, his language is just one French jargon spoken by a Jewish mouth, animated by a Jewish spirit; or if you prefer, it's Hebrew jargon translated materially in French.

Given their language and pronunciation, nothing prevents It would be sinful for the Jews to add to their colors, that is to say, to the yellow of the Golden Calf and the famous wheel, and to the red of Moloch and ritual murder: the green of this poly-volatile glottis that Darwin would not hesitate to designate as ancestor. On the other hand, as they also inherit from Jaco by their noses, Darwin's opinion would not seem implausible blabable. So, yellow, red, and green will be the guilty ones. their tricolor flag of universal domination of Israel.

VIII

THE JEW STINKS.

Each flower has its fragrance, each wine its bouquet; The Jew was once again privileged in this respect, and if we easily distinguished by its Hebrew gibberish, the famous

116 THE VIPER BREED

foetor judaicus would be enough, with a little flair, to follow him to the track.

Indeed, every Jew stinks, said Victor Hugo. Many centuries before him, the Talmud had hastened to transmit to posterity this pleasant news. In Treatise 19, Sota 36, a, tells us that "when the Israelites arrived- They live in Palestine. God our Lord gave them "One way to scare off enemies: they stank." That It's still going on.

In Deuteronomy chapter 28, verse 27, among the punishments with which God threatens the transgressing Jews, He denounces this man to them: "I will strike you with the ulcer of Egypt and scabies, prurigo and deman- "incurable jays in the right place." I refer the reader to biblical text, but I warn him that it's not there at all The question of the roses of Jericho.

I appeal to experience, but these details are too much. repugnant, however, as an excuse I ask not to Don't forget that these are Jews.

These festering wounds that grip Israel, where they are struck The cowards, they say a lot about this smell, "this stench, Zola would say, indicating race and helping the upper classes to "To recognize each other." Drumont. They are reserved. indiscriminately to all Jews who rebel against God's law.

However, in another place – Isaiah – the Jewish women are particularly targeted. God warns them that, at Because of their shamelessness, a foul odor will be their perfume.

In Literature and Philosophy Intertwined, Victor Hugo recounts that, in 1266, a memorable conference took place before the King and Queen of Aragon, between the learned Rabbi Zekhiel and Brother Paul Cyriacus. When the discussion was Exhausted, the queen finally asked the Jewish doctor to- What, the Jews stank?

WHAT IS THE JEW SINCE JESUS CHRIST 117

IX

THE JEWISH WOMAN'S CLEANSING BATHS
FROM RUSSIA ACCORDING TO KALIXT BY WOLSKI.

It was especially in Russia that poor Jewish women
They must not smell good. Judge for yourself by the Mikvah or
The Mikva is a purification to which she is subjected. The Mikva is a
large round basin that is filled with water and in which the
Jewish women must purify their bodies.

In ancient times, when the Jews regulated their conduct
according to the laws of Moses and not according to those of the Talmud, the
A Jewish woman brought an offering to the high priest, and
That same evening, she purified herself with a few
ablutions, without needing to immerse oneself in running water
from a stream. But ever since the Jews allowed themselves to be led-
der by the laws of the Talmud, the interpreters of these laws have
surrounds the ceremony of the woman's purification, with a
a large number of meticulous inventions.

"The Mikva has a capacity of approximately one cubic meter-
Ron. It's still underground in a cellar. The
The ceremony took place in semi-darkness, in the cellar
being lit by only one or two tallow candles.
Jewish woman who arrives there, descends the steps of the Mikvah
and after saying a short prayer, she immerses herself in ma-
so that not a single hair of hers appeared in the sur-
face; she must wait in this position until the moment when
the Tukeke (supervisor) who remains on the edge of the pool,
pronounces the word Kochère.

"One, two, three similar dives, and the ceremony"
is three-quarters complete. But there is still one more to go.
Fourth, and this one is the most painful of all. The woman

118 THE VIPER BREED

who has made these dives three times, still needs to rinse off
mouth with the water from the Mikvah and only then will she
can rise in rank and give way to another. It is necessary
that each woman perform the ceremony separately.

"In a single evening, around a hundred women im-
emerge in this way in the Mikva, and, according to the re-
Kahal's regulations, inspired by a sordid economy, water
The basin water is only changed once a month and some
even more rarely. Thus, in this putrid water
and filled with miasma, hundreds of women must
to perform the purification ceremony, and each
One of them is forced to rinse her mouth with this nectar.
This ceremony is a cause of all kinds of illnesses.

which thus perpetuate themselves among this people condemned to filth.
Jewish Russia.

It would not be rash, however, to add that, sort-
tie of this prophylactic pond, like Cypris of old
waves of the sea, the Semitic Venus can wait on foot
shut down all pests: the test is done.

X

JEWISH LITERATURE AND SCENT.

Whenever it concerns the Jew, the writer, the poet, the philosopher-
Sophie, etc., is driven by a kind of fate to associate her
heroes in the mud, in the sewer, etc.

"Martial compares the breath of the fasting observers
sabbatical, to the miasmas that emanate from the sulfurous vapors

WHAT IS THE JEW SINCE JESUS CHRIST 119

Albula women, in the helmet of an old soldier, in the fu-
the corruption of the extinguished flame of Leda's lamp, to the corruption
"The viper's bed is 'the smell' given off by the fox."
Jewish France, vol. 1.

This incriminating scent that Martial speaks of follows the Jew
unrepentant, even in the other world, and goes, according to the
the Dantesque genius of Swendenborg, to weigh down the thick fog-
lard of hell where the avarice of the sordid Semite is tortured.
"Most of this hell," he said, "is made up of
Jews who were sordidly avaricious, and whose presence,
When they approach other spirits, it manifests
by a stench of rats. Like the fantasy they have
conceived in the life of the body and in which they have
confirmed, does not allow them to know that, through the new-
Old Jerusalem, we hear of the kingdom of the Lord in the
heavens and on earth, it follows that when they come
In the afterlife, it appears to them to the left of Gehenna, a
a little ahead, a city into which they flock and
present; but this city is muddy and foul, so it
is called the defiled Jerusalem. There, they run by the
streets in mud and mire up to above the ta-
"long, complaining and lamenting." Celestial arcana.

Faced with this scene so typical of Jewish life in Holland, in Shakespeare's Journey by Léon A. Daudet, we understands that (and this is important to remember) the metaphysics that the Jew releases being analogous to those of the manure, it is its own best antiseptic against all the plagues and all the choleras. In the filth and the Dirt, it's in its element, like fish in the water.

With reference to this fine page of the said work, Mr. Mathias Lubans writes in the illustrated Libre Parole of February 1, 1896: if "anti-Semitism has archaeologists – Semitism has many antiquarians – this will be a

120 THE VIPER BREED

This vivid picture of the ghetto is an interesting document. from Amsterdam in the 16th century: On a warm afternoon di, Schorel, Fischar and Shakespeare, engaged in the Jewish quarter to hunt for prints. It was a long, sloping street, without a sidewalk, littered with peelings filthy mounds, where thick brown streams flowed, where a verminous rabble, pe-skinny parrot-like profiles, scrawny legs etc. Yellow and red rags hung from the windows, rags of grayish linen. The walls were oozing. the garbage. In the doorways stood groups of sordid hags, with tanned complexions, hooked noses, eyes as black as grapes, adorned of flashy and filthy rags. The thin ones seemed Pharaohs, the fat ones, Carthaginian Suffetes, beautiful-blows were being dealt to a child, already semitically defined and They hurled insults at each other with sunny words and gestures. of an epileptic. The air was foul.

"What a race!" growled Fischar, pinching his nose. the descendants of the goat exhale the smell of their ancêtre ... Hence this indelible coating, this putrefaction of soul and skin; their fingers knead the gold and the pelts-asses. In their eyes dance the twin flames of Lust and wear and tear. Their feet are made for mud and the blood. He burst out laughing.

"The marvelous bastard!" exclaimed Shorel with admiration. ration, look at this goat-faced girl whose flesh brown appears through the tears in the worn canvas, what Fetid suppleness! She dances on a dung heap.

– Besides, these beings have the same feelings than us; they are our somewhat fallen brothers, added Shakespeare, who didn't mind contradiction. But Fischer became inflamed: "You're mistaken, my friend. The Jew"

WHAT IS A JEW SINCE JESUS CHRIST? 121

is separate. Love, hate, joy, and pain are all within distorted, displaced, unrecognizable. To make you To understand him, one would need a moral lexicon. The Jew has no pride, no delicacy, no honor, none Pity, no anger. He pits Christians against each other and... he weaves his way between them. He considers them like meat. pig, and every contract with the Jew thus turns into water of blood sausage.

The Jew is cowardly through ignorance of bravery. He is He is treacherous, drawn by the pleasure of foul odors. He is cruel because the excess of a logic that pushes him to clear the way to his nation. These people, driven from everywhere, took refuge in Amsterdam. In a hundred years they will flow again about Europe. They are the vermin of humankind... All of them These Jews are sick. Look around you at these hunchbacks, These pot-bellied, lame, one-eyed, festering people. They bear ignoble and peculiar defects, exacerbated by special debaucheries.

In summary, if from a moral point of view, the Jew is not held in high esteem; from a physical point of view, one does not do not run after him in odorem unguentorum ejus (the smell (of its fragrance) attracted by the essences that volatilize her clothes, her skin, her pores, her whole body, all his person.

EX

Tvila at the Mikva (1978)
Zvi Malnovitzer.

CHAPTER VI

EXPLANATION OF THE JEWISH SPIRIT

DIFFICULTY IN DECODING THE JEWISH MIND.
THE JEWISH SECRET.

specific properties of the Jewish race, transmitted

from father to son for so many centuries, are indeed the indicators of the Jew's state of mind, the signs and the consequences of its depravity, on which they in turn influence.

By examining them, we came into close contact with Judah's inner circle. However, the reason, the special essence of the Jewish spirit remains veiled. It belongs to philosophy and morality to explore it, analyze it, and define it. Philosophy determines its nature and its active properties or principles. and morality specifies the laws that regulate its activity.

124, THE BREED OF VIPERS

Nothing is as difficult as a definition, so the challenge—
The exact definition of the Jewish spirit is the core, the key point of antisemitism. We will try to give it. We
From this we will deduce all the flaws and vices of the Jew, the the reason that distorts his abilities and talents, the causes of
It is quite apparent that he does us and the real harm he inflicts upon us. Overwhelmed, she will give us the key to the strength of Israel, to its mysterious influences, his audacity, his terrors,
of its past triumphs and its future disasters. Finally
She will show us the most direct route, she will dictate the the most effective and practical ways to achieve
the annihilation of Jewish power in France, considered—
always exposing the Jewish danger, from the point of view of race and No, from a religious point of view.

To express what the Jewish spirit is, through a formula precise, philosophical, and therefore derived from nature intimate knowledge of things and confirmed by the facts, has not all—
Summer days, as I said above, a convenient thing.

Heinrich Heine, the true Jew that he was, enlightened by the lu-
owner of the third apartment and who possesses the secrets
from Israel, he suspected as much. This false convert who, like
so many other circumcised hypocrites, according to the Jewish historian
Graetz, professor at the rabbinical seminary of Breslau
"had outwardly separated itself from Judaism, like the
fighters who take up the armor and the flag of the en-
to strike him more surely and for the best
"annihilate," seems to warn us with a mocking and as-
Sure, no matter how much we try to twist the Jewish enigma in
In all senses, it will nonetheless remain for us a
mystery, sealed as it is in the Jewish soul by cement
unassailable, the inviolable secret.

The actions and words of the Jews, he said, as well as their
Customs are an unknown thing. We think we know them because

EXPLANATION OF THE JEWISH SPIRIT 125

that we saw their beards, but that's all we saw, and, as
In the Middle Ages they were always a walking mystery.

Wanderers, vagrants, yes, and we will help them, but
Mystery! That's no longer the case. We will prove it.
that this claim of the nightingale of the banks of the Jordan
"who had made his nest in Voltaire's wig" did
his time. And the unmasked Jew is half defeated.

On this point, Drumont himself would modify...
today the judgment that, through an excess of modesty, he
He stated the following in his preface to Jewish France:
"By bringing together reasons and causes in this study,
all the effort of our work and our goodwill, we
will deserve that those who come after us will say of
They couldn't prevent anything from us, no doubt, but they have
"You clearly discerned the causes of the evil, etc." You could do nothing
Prevent it! France gives you a historic rebuttal.
All to your glory. You have stemmed the devastating torrent-
teur, you have diverted its disastrous course for the soil
of the homeland, you will end up, with the help of the French of
France, by drying it up.

Thanks to you, the French people, in a surge of pa-
triolism and self-defense, glimpsing the abyss where the
cosmopolitans and their accomplices lead him there to specify-
piter will elect representatives with a truly French heart,
who, without needing to sweep Judah out of our borders
these lands will cleanse this beautiful country of our fathers and make it...

will be with justice, peace and happiness.

We grant you that the latent work of the Jew is very difficult to analyze, that there is a whole underlying action at play here—raïne whose thread is almost impossible to grasp, but Nothing will help the Jew to deny it now: his secret is exposed. The arsenal where the pa— are suspended has been invaded noplies of the brave men of Israel. Their war machines were

126 THE VIPER BREED

Disassembled piece by piece. These are just fake keys. counterfeit hallmarks, counterfeit checks, counterfeit bills of exchange, everything th is false; the complete equipment, the entire apparatus of the magician—financial thief, high-flying burglar, drainer "money by any means necessary."

He

THE TALMUD.

Then, in an old wardrobe, the library. Just one. book in several chapters, each forming a small manual. Traitor's manual in double play, manual of corrupter, bribe-taker, perfect robber, of social destroyer, the mystifying despot of Goyim, of the prison guard for employees and workers, of the... but The list would be too long, especially since only one The title would suffice and encompass all the others. This title... Here is: The Manual of the Perfect Israelite.

This book, which offers such a beautiful lesson, is the Talmud. It is the greatest feat of perversity. the masterpiece of selfishness, the final word of hatred towards his fellow human being, when that person is not a Jew. He is the highest creation of evil genius. Without the inspiration—Satan's ration and the Jew's collaboration, the work was impossible, it could not even have been conceived.

After Jesus Christ, the Talmud, originating in Israel, was re—conversely, the generating and conservative principle of this parasitic nation, and it is still and always, the inspiration—

the author of his private, domestic, social, political, and commercial life commercial, literary even, etc. In short, the Talmud is the Jew. like the customs, the actions and gestures of the Jew are the perpetual and living commentary.

If we believe we know the Jews, it is because we we didn't see their beards or their noses; it's that in re- We know them, they are bedridden, and they are no longer for us. A walking mystery. The key to Judaism, we assert. With Gougenot des Mousseaux, it's the Talmud, and who doesn't knows what it is that the Talmud is radically incapable of, or to decipher history, or to penetrate the mysteries of Judah.

But what faith should we have in authenticity and The translation of the Talmud?

Drumont, in his preface to the French edition, by A. Pontigny of the Jew according to Rolling's Talmud, tells us: "This time, no doubt can remain about the authenticity- the texts cited by the author, and the Jews themselves have I think we've given up on dwelling on this subject. So we have before us a priceless document which we allows one to penetrate, in a way, into the very soul. or rather in the Jew's brain, to know exactly the feelings he has towards us, to know the his conception of all things from a social point of view, as from a moral point of view. For any mind capable of Upon reflection, this study brilliantly illuminates the the obscurities of the present era, she explains what seems Uncertain and confusing, it reveals the hidden logic of events. which we had difficulty understanding. The Jew, no doubt. is not defeated, but he is discovered, he can no longer che- mining as in the past through underground channels; we can see it to function, we watch it act; we call upon it by its name, we question him directly, we know where he lives and at

128 THE VIPER BREED

what place, if any, could be found for him
"To ask a few questions before the final move."

The same can be said of the Talmudic texts cited here-

listed in Goré O'Thouma's book, The Jewish Spirit, etc. Here is how the author guarantees their authenticity, page 28. "All the maxims of which we give a The following sections in both parts of this book are extracted from Schulchan Aruch or directly from the source, I want to say from the Talmud. They were chosen from two books of the D'Justus. One is the famous work entitled The Mirror of Jews (Judenspiegel), which led to a trial in 1883 resounding. The other is a brochure entitled: Talmudic wisdom. Semi-language professors Jews were chosen as judges in this case. and Christians were represented there. Among the latter were found D' Jacob Ecker, privat-docent for philology-Semitic gy, at the Royal Academy of Münster. He published his same maxims in 1884, with a scholarly critique where He proves that there was nothing exaggerated in the translation "From D' Justus."

The Jews are so aware that for them, being known and to be lost, are synonymous, according to them, the Talmud in Israel, it would be nothing more than a dead letter. However Nothing could be further from the truth, we will prove it. One could all- However, it must be acknowledged that for some the fact is material- That's exactly right, but it doesn't change the question.

"The Talmud? But we don't know what that is,"
"We haven't read ten pages of it," the Jews reply.
The stock exchange, the boulevard, and the races. They're telling the truth. for once in their lives. What need do the Jews have for...
Would they have to study the Talmud today? It is imri-
instilled in their brains by the law of heredity, it is the inheritance mentality bequeathed by countless generations that have faded

EXPLANATION OF THE JEWISH SPIRIT 129

on his precepts, which have assimilated his doctrines. The Jews are steeped in it, saturated with this Talmud: they owe it to it not only this idea of a superiority over us which makes them so strong, but also this admirable subtlety, this complete absence of any moral sense, of any no-
The division of Good and Evil is almost disarming, so much so that it is native and spontaneous among the Hebrew." Drumont, ibid.

What some Jews claim regarding their
Reading the Talmud, we can affirm this of the Christians-
Well, especially Catholics regarding the reading of the Gospel. If there is one certain fact, it is that one would not find

Not ten out of a hundred Catholics, chosen at random, have read the Gospel, despite the reduction in its volume, which this— This does not prevent them from being excellent Christians. with this difference that it is not originally the Talmud that made the Jew, but the Jew that made the Talmud; whereas for the Christian, it was not he who did the Gospel, but it is the Gospel that has formed Christians. Here is the proof. What the Talmud, tractate XII, Taanith, said of the rabbis, that if they are so furious, it stems from what they have the Talmud in their gut, must be understood of all Jews indiscriminately, with this amplification— tion, that they are born with the Talmud not only in their gut, but also in their brain, in their heart in their blood and that it has passed into their substance.

To the law of heredity and family education, which among some Jews, this compensates for purely material ignorance. The Talmudic tradition, one must add the zeal with which, according to Hartw Radowsky, those who know him spread his pernicious principles, such as divine prescriptions, by— their coreligionists who adopt them and do not put them which is all too often the case in practice.

130 THE VIPER BREED

III

LEGITIMACY OF LIES AND PERJURY.

The Talmud is still law and is still in force: This point is indisputable. The Jews deny it, but they They lie, as we will prove. But first to remove all authority from their denials and demas— To expose their impostures, let's read them one of their articles of faith which rendered them eminent services in the pas— yes, but whoever is born here will be of no use to them and will turn to their Confusion: this is the legitimacy and necessity of lying and perjury towards non-Jews.

He who studies the Talmud, says the tractate Sotah 110, becomes misleading.

In the Aboda Jara, the lie is twice re— ordered; then it is Baba Batra who teaches that "It is a good deed to lie for the love of peace,"

that not only Joseph's brothers and the prophet Samuel, but also that God himself lied." That is categorical.

If not before a Jewish authority, then before the Kahal for example, and among Jews, they do not believe themselves to be any-mentally subject to the law of the oath, and recognize the right to lie and perjure oneself. They go even further, since it's a good deed for them to lie even between Jews, as we have just seen from the example of the brothers of Joseph and of the high priest Samuel.

No non-Jewish authority could demand the same. In the case of an Israelite, the latter, before this authority, can to perjure oneself, for one's oath is void. – Schulch. Aruch, A. Jore, d.

EXPLANATION OF THE JEWISH SPIRIT 131

Of hypocrisy, of ignoble action, of defilement and of degradation. They have no moral degradation of the perjurer and the liar. A cure? Out of the question, it doesn't even exist. We will see later the reasons they give for justifying to correct these monstrosities.

However, they add, let's avoid being taken in. for fear that Israel might suffer any harm. What they are also expressed by this other formula; provided that the name of the Lord not be profaned, provided that the Jewish religion (!) that is to say, the Jews do not lose any of their renown. Such is the necessary condition to which they must adhere. This is taken into account to legitimize this course of action. (Baba Treatise.)

This is the teaching of Akiba as recorded in the Words from Rabbi Ishmael. It's always the same prescription. which recurs in a hundred places: "If a non-Jew does a The Jew counts and is mistaken to his own detriment; he must say: I I don't know. However, one must not deceive the non-Jew. in the event that he might be deceived into putting the Jew put to the test. (Seph. Miz.)

It is permissible to break one's oath if the non-Jew cannot to realize that one is lying when swearing, provided that one so that it is not discovered by the non-Jew, in short: Do this whatever you want, but on the condition that you don't get caught not. (bid.)

Unfortunately for Christians who have af-
dealing with the Jews, says Wolsky, Jewish Russia, page 142.
– and this case arises frequently – the oath that
Jews are called upon to testify before Christian courts
Well, they consider it a mere formality.
which has nothing in common with their conscience, and provided
that the general good of Israel results from it, every Jew can
commit before the Christian or Muslim authorities
manes, as many false oaths as he pleases.

132 THE VIPER BREED

Here is conclusive proof of the Jew's shamelessness in
Regarding the sanctity of the oath, it is the prayer that he pro-
announces on the day of the Great Pardon and makes of all his ser-
so many anticipated perjuries: "May all the vows
and all the obligations, all the penalties and all
the oaths that will have been made, given and sworn by
us from the day of Atonement until the same day of the year
next, be released, surrendered, annihilated and rendered null and void and
worthless, that our wishes are not wishes and that
"Our oaths are not oaths." Oh! The beautiful
Gospel!

How, one might ask, can the Jews...
Playing with the most sacred things like that? We'll give them...
We will soon see the reason.

We must first be convinced that they are not there
practices of the old ghettos, nor of the customs of the ima-
ginaires. "Nowadays," wrote the famous Rabbi in 1827
converted Drach, in his second letter from a Rabbi, of
Even today, three ordinary Jews are like any other Jew
They have been made to sit down and have full authority to release him from his oaths.
and to cancel his promises, his commitments, both for the
past as well as future. This ceremony, called the annu-
The making of vows and promises – Hapharat Nedarim –
This is done for every Jew, at least once a year. The custom is
to choose for its accomplishment the days of penitence
tence since the eve of New Year's Day, towards the month of September
From September until the eve of the Feast of Atonement. Before
so that the cantor had intoned in the synagogue the
The first prayer of this feast: "three men gathered in
court and placed at the head of the audience, cancel their
full authority all vows, commitments and ser-
comments from each member of the assembly, both those of the year which

The number of days that have just passed is the same as those of the year in which we are. This is called Kol-Nidra.

EXPLANATION OF THE JEWISH SPIRIT 133

Some rabbis wanted to argue that this last-cancellation is only valid for the future, but the effect would be exactly the same, since this ceremony renews every year. They have also been refuted by other doctors, who prove that we also benefit from it good for the past as well as for the future.

This is, in fact, the doctrine of the Talmud: "Three men that which is established as a tribunal over Israel has the same authority as the tribunal of Moses" which is false, Moses never having-but was vested with such great authority.

In The Jew, Gougenot des Mousseaux tells us- It also provides valuable details about this procedure. Masses, vows and Jewish oaths: "The Christian who is unaware of these details, believes in the oath, while-say that the Jew swore an unscrupulous oath to the contrary In truth. The positive thing is that Maimonides, the first of all Jewish authorities, and the Rabbi Cozzen, offer a large number of detours and subtleties to free their coreligionists from the obligation-to keep their oaths. When, for example, those those who wish to break free from their sworn faith, enter into the synagogue, the night before Yom Kippur, they have simply to hold the Book of the Law in their hands, then to pronounce these words: "I, Isaac, or David, etc., declare before God and before you, that all the oaths that I will do it for someone during the next year, and that I will-I promised to observe, while my will did not consent I didn't bother observing them, I want them to be useless, completely useless value and not attributable to sin, if I do not fulfill them "No." Yes, but by what right do you impose this on your superiors, by involving testimony and authority of God, avenger of lies and injustice, of which you Are you mocking me shamelessly? That's why, he continued des Mousseaux, the learned neophyte Pfefferkorn examining

134 THE BREED OF VIPERS

the doctrine of the Synagogue into which he was born, was not afraid to write: "it sometimes happens that a de-

A dispute arises between a Christian and a Jew over a pledge. of a loan or something else important, so that, in the absence of evidence, the Jew is obliged to lend oath. You then hear him swear, and without difficulty, saying that he swears to something false, but that he must not re- Doubt no God who avenges perjury; for the Talmud...

"He cleared his conscience."

"Lying and perjury are especially permitted and obligatory" gatoires, when non-Jews ask us if our books sacred things contain something against them: it is then necessary swear, no, lest they become angry with us, if they ve- "They were born to know the truth." This is how the rabbis expressed themselves. in the Talmud, cited by Rohling, Polem, page 14.

IV

LEGITIMACY OF THE REAL LIE OR BY THE FACTS, THAT IS TO SAY BY THE FALSE RELIGIOUS CONVERSIONS.

This Israelite deceit takes all forms, it is reflected and affirmed equally by the facts of the falsehoods religious conversions through nothing but lies and false oaths. This is one of the most infamous im- the pieties of Israel. "It is said that many of our brothers in Israel, convert and accept Christian baptism. What does it matter?... The baptized can serve us perfectly.

EXPLANATION OF THE JEWISH SPIRIT 135

ment; they can become auxiliaries for us, for walking towards new horizons, which are still currently unknown. Because novices hold tou- days to us, and, despite the baptism of their bodies, their es- They took them, and their souls remain ever faithful to Israel.

Thus speaks a chief rabbi in a published speech by John Readcliffe in his work: Account of political and historical events that occurred in the ten last years, 1884, and to which we will refer in our quotations attributed to this author.

To demolish this new stronghold of treachery
If she is Jewish, it is enough to prove that she exists and that she is from there.
that the Hebrews, both those who claim to be converted and those who are not,
they fire on us, for if the known truth triumphs, the men-
The unmasked dream is confounded.

Let us first recall this undeniable truth that, the apos-
tasie, or even recognition and profession, do not se-
would it be materially, of a cult that, in conscience,
it would be considered false and therefore illicit.
are a crime before God, the main object and term, at
less indirectly, of all worship. The Jew will not back down
faced with this betrayal of God's cause.

Let us recall the response of the Jewish satraps of
Constantinople to their coreligionists in Aix: "In this
that you say the King of France is forcing you to
Be Christian, do it, but remain faithful to your former
"cult." This advice has been and continues to be put into practice.

We know of the famous conversions of the Portuguese Jews
gays, Marranos from Spain, Jews from Bordeaux, etc.

A few years ago, the Jews inaugurated a synagogue
gogue in Lisbon. Mr. Théodore Reinach teaches us to
On this occasion, we were surprised (and with good reason) to
seeing families arriving from far away in the interior of the country,

136 THE VIPER BREED

to take part in the Grand Pardon festival. They were
Marranos, imposters of the Catholic religion,
so-called converts, who had preserved intact
For three hundred years, the faith and traditions of their
fathers.

To marry the daughter of a nobleman, Pierre Léon
or Lebon, an immensely wealthy Jew, becomes a Christian. Around
In 1130 his son usurped the papacy and became Antipope
under the name of Anacletus II. Soon dispossessed, he hastened
to renounce the faith of his baptism and returned to the Synagogue.

During the Crusades, the Jewish community of
Trier embraced Catholicism, but she renounced it as soon as
The Crusaders had left French soil.

"As for France, Portuguese Jews had never— but were admitted as Jews, but as new Christians Look. It was only as Christians that they had received in August 1550 letters patent which were verified in the Court of Parliament and the House of Accounts from Paris on September 22 of the same year, and recorded only in 1574. The Memoir of the mar— Parisian merchants, who opposed the entry of the Jews in the trades, he insists on this circum— consistency. The Portuguese protested energetically, all The times they were called Jews. Worried for a moment In 1614, they reminded the king that they "lived long ago in the city of Bordeaux, and that jealousy The possessions they had made them appear Jewish. which they were not, but very good Christians and Catholics— "They scrupulously complied with all" the external practices of the Catholic religion, etc. After living in this way for nearly one hundred and fifty years, the Jews had remained as faithful to their beliefs as on the day of their arrival. As soon as the opportunity arose, in 1686, sui— In front of Benjamin Francia, they openly returned to

EXPLANATION OF THE JEWISH SPIRIT 137

Judaism and ceased to present their children to baptism and to have their marriage blessed by ca— priests Catholics. Jews, even those whose families have been there for two hundreds of years ago they officially practiced Catholicism in Spain, crossed the border and came to be circumcised wax and remarry according to the Israelite rite in Bordeaux, as soon as "The rabbis were installed there." Jewish France, 1.

The race, moreover, is the same everywhere. Let us remember— comes from what we reported about the conver— sion of the five hundred Jewish families of Merv and Saracks who, fifty—five years ago, embraced Isla— mism and whose conversion was only apparent, since officially practicing the Muslim religion, their feelings remained Israelite, and inwardly in In their homes they simultaneously observe Judaism.

But the most famous feat of this kind was ac— Compliant by Monsignor Bäuer, Jew, confessor to the Empress French people, Eugénie.

"Penetrate," said Drumont, page 373 of Jewish France, 1, enter the sacred retreat which no one, not even The Emperor did not cross the threshold; you would see a woman there.

kneeling before a priest and confiding her anxieties to him of sovereign and mother, regarding the war that is prepared.

This priest is the German Jew, Jean Marie Bäuer. Never, since Cagliostro, has Jewish interlopism, which produces However, such curious figures have not produced a type equally complete, equally worthy of interest to the writer who, more Later, he will strive to paint a picture of our strange century. A beautiful In the morning, this suspicious convert arrived in France, he put himself in aiming to supplant the venerable Abbot Deguerry, chaplain of the empress for many years... Does he manage to his goal through sheer hypocrisy, by displaying apparent ver-

138 THE BREED OF VIPERS

Tus? Not at all, his motto, like that of all Jews, is that you can get away with anything with the French. When "It's all over," he bursts out laughing in the faces of those he has duped; he throws his Monsignor's robes into the wings of a small theatre, it inspires pornographic publications on the courtesans of the Second Empire, he parades at the opera, where he The greatest lords admit this unworthy priest into their lodges; in the afternoon, you meet him on horseback at Bois de Boulogne, where he gives a military salute to Gallifet who, with a gesture of his hand sends him an epis- blessing Copal. Finally, slightly demonetized, it ended up going to "Get married in Brussels."

These outrages against truth and religion, which, for all a man enjoying the use of his reason, are actions intrinsically immoral, and that God himself cannot in no way authorized, are not, it seems, an iniqui- for the Jew. Indeed, any Jew can convert, for- since its conversion is only simulated, or, in other words terms, provided he does not convert. If a Jew, says The Talmud can deceive non-Jews and make them believe that he himself is a non-Jew, this is permitted to him.

These beautiful teachings are imparted by these mys- modern-day Jewish purveyors who, under the label of phi- Humanitarian philosophy spreads seeds of social discord.

To justify this simulation, they allege that, these types of conversions were obtained through violence. Nothing could be further from the truth. The truth is that, on these occasions They were always given the choice between a conversion

sincere, preceded by a solid education, or the evacuation-country's construction. This measure may, depending on the circumstances, be adopted by any civil authority with respect to any what category of foreigners who, after having drained all the country's wealth through unjust means, sow in-

EXPLANATION OF THE JEWISH SPIRIT 139

core the division among the subjects and foment the revolutions. But that was the case with the Jews.

Instead of apostasy and sacrilege, they had in their worship – if they held it to be true and legitimate, that to imitate – to these same Christians whose beliefs they profaned, in their faithfulness to Jesus Christ unto death, faithfulness heroic figure who gave to Catholicism millions of martyrs. However, that was not the alternative in the – Where were the Jews? Their lives were not in danger; they did not have to choose between abjuring their religion or dead; but simply between this abjuration, free, Enlightened, convinced, or expelled. What if they were from good faith and felt obliged to remain steadfast in their religious beliefs, they did not have the right to feign a conversion that was not in their souls, but the civil power had the power to purge its states, of this malevolent and unassimilable nation. Social authority He had absolutely no ill will towards the religious beliefs of the Jews, but to their unjust means of dispossessing the natives; to their impiety and the war they were waging against Catholicism. She wanted to safeguard the rights of her subjects and, to that end Indeed, she saw no other way than to instill to the Jews feelings of justice and humanity in opposition with the principles of the Talmud, but in accordance with Christian teaching, or failing that, expulsion, by virtue of the basic principle of self-defense.

The following example is a good sample of these sima – and of this Tartuffe – policy that the Israelite ma – He was a delight on every occasion. In 1866, he died in Brussels. Juive Bérend, one of the leading figures of Freethought, but who was no more a freethinker in his religion than the The great Sanhedrin. Throughout his life he had preached irreligion. to the Gentiles; as for him, he faithfully kept deep within his soul religious worship with aspirations and tra –

national editions of his fathers. The explanation of his apostolat is provided to us in the funeral oration that the great Rabbi of Belgium, Mr. Astruc, made this doctor of the free thinking of others at their own expense, but the advantage of Israel: "Oh! He was a good one, that one," he said, "1/ 4 pu de- To come a free thinker while remaining an Israelite. That is why the Freemasonry and also freethinking may have intervened. to nir, without any obstacle, alongside Judaism, on the tomb- beautiful from a brother, a friend, a fellow believer, that all, Israelites, Freemasons and Freethinkers regret also. "

Therefore, the Jew is happy for the man of his race become Freemason, materialist, atheist, Christian even if a Muslim is foolish while remaining an Israelite and coreligion- the rabbi's son, but he will oppose it with all his might so that a Catholic, a Muslim, etc., may become free thinker or Freemason, while remaining Catholic or in retaining the right to become so again. Even after his death, They will dispute, for a civil burial, the use of his body, at ancestor worship.

There is perfect agreement throughout Israel on this matter; the great Sir Readcliff's rabbi speaks like the Belgian rabbi. "The idea of progress," he said, "results in equality of all religions – so that equality, that is to say the confusion between day and night, good and evil, truth and Falsehood is progress. – This equality, in turn, leads to the removal from the curricula of the lessons in Christian religion (it's the opposite according to this (principle which should take place). The Israelites, by address and science, will easily obtain the professorships and the teaching positions in Christian schools. Therefore, Religious education will remain relegated to the family, and as in most families, time is lacking for monitor this branch of education, the religious spirit

EXPLANATION OF THE JEWISH SPIRIT 141

will diminish gradually, and little by little will disappear completely "It is therefore religious persecution that these alleged persecuted people direct their attacks against beliefs and The worship of the vast majority of French people. So, if we Let us attack the absurd and oppressive aspirations of Israel, that would be persecution against him; but, on the contrary, de- Let us destroy, at his instigation, our morals and our faith, and We have progress.

Honor, therefore, Freemasons and Freethinkers, the Deceitful Jew who, to impose his yoke upon you, deshonors you, makes you demolish everything with your own hands. which makes you great and strong. Without teaching Christian who enlightened your fathers on the path of honor And duty, you would throb in the darkness. Your rights proclaimed by the Gospel, this sublime and incomparable these are the practical ideal of progress and human perfection. rights, you attack them yourselves and you replace them— by the exclusivism and tyranny of the Jew, the instigator treacherous. The free thought he preached, against the doctrine—the trine of liberty, taught to our fathers by Jesus Christ, can only produce depraved individuals and slaves, of whom Israel is the exploiter and the tyrant. Look at history and realize what is happening on a daily basis right before your eyes. Here is how Drumont explains this backward progress, in which we are engaged and driven by Israel: "The whole set of ideas, doctrines, the conditions under which existence is organized, this which, in short, constitutes what is pompously called modern progress, nineteenth-century civilization, This has resulted in a weakening of the French both moral and material aspects that are impossible to dispute. Progress, in reality, is a regression; this civilization is a gradual decomposition of the entire organism.

142

THE VIPER BREED

V

THE JEW LIE IN THE TRANSLATION OF THE TALMUD.

To better deceive us, the Jews lie when translating their Talmud; here is one proof among many:

Talmud.

Translation by Mr. Weill.

It is our duty to
supporting the poor
Kind, like ours,

Translation conforms to the original.

It is forbidden to do,
without hope of return, a
gift to a stranger who is not

to heal and to support | not Jewish. (Joreh De'ah, 151:11.)
their patients like the
ours, to bury their
dead like ours.
(Gittin Treaty, 6.)

However :

It is permissible to give
alms to the poor
Gentlemen or akums, to visit
their sick, to bury
their deaths and to console them
their afflicted by love of
peace (from the Talmud, treatise)
Gittin Schulchan-Aruch –
Joré dé, a, 151, 12.)

The word akum is replaced by the words beast of burden,
animal, in the Vilna edition of the Talmud, published in 1879.

In the edition of Schulchan-Aruch, Vilna, 1879 – we
Note that in the last 93 laws alone, there are falsifications
cations at numbers 165–6–7–8; 179; 193; 215–17–39–46;
252, etc. D'Ecker explains these deliberate alterations,
in his book entitled /#denspiegel.

This is also true of the Jew who is a false freethinker, a false Muslim-
man, false Protestant, etc., like the Jew, false Catholic-
lique: it remains what it was.

EXPLANATION OF THE JEWISH SPIRIT 143

VI

PURPOSE IN WHICH THE JEW ARROGATES HIMSELF

THE RIGHT TO LIE.

It is typical of Judah to cover itself with all the masks, playing all the roles, being the soul, the driving force and the coach of all anarchies, and the cause of all the disasters of non-Jews, as far as it depends on him. He constantly prioritizes the interests of his nation. I'm talking about the Jewish nation spread throughout the world; for this which concerns his second nationality, German, French or English, etc., etc. he subordinates his advantages to those of his cosmopolitan and parasitic nationality. Yes, true Proteus, It is constantly transforming and changing, deep down however It remains what it was; its transformations do not are only apparent and for the purposes of his cause. He is not He is never more Jewish than when he tries not to appear so. nor ever better in his role than when he seems to be out.

He hides his hostility by borrowing the language of friendship. If he shouts, "Long live freedom!", he wants to rob us. of some right and confiscate it for his own benefit. Hatred that he has dedicated to us, puts on his lips the blessed name of the Brotherhood: it is Cain who demands feelings from Abel fraternal. Does he not claim for himself the right of life and death over us? of death?

Finally, to the advantage of his cosmopolitan nation whose Its borders are none other than those of the universe; it demands equality, the rights of citizens in all non- nations Jewish, in order to extend to all foreigners in Israel, its domination.

144, THE BREED OF VIPERS

"Give me back your equal, O Frenchman," he said to himself; "you will be" soon under my yoke.

First destroy your domestic, national traditions. national and religious (for me, I keep mine guided) through my teachings and the press in my pay, err without principles, like a ship without a compass and Rudderless. That is my apotheosis, founded on your Downfall, that's progress, my progress, my freedom, my emancipation, my domination, but not yours; because To be great and prosperous, you should walk in

the ways of justice, while for me all means are good.

When I have sufficiently led you astray, sufficiently corrupted, when, through my actions, you will have lost all sense of good and evil, and personal dignity; when God, the religion, family, homeland (things you don't have no rights) will be nothing but empty words to you: then I, the abhorred Jew, will triumph in my dignity. to be superior, in my love for my home domes- tick and my family, in my religious beliefs and in my right of universal domination.

In the meantime, follow these milestones placed along your path: Liberty, Equality, Fraternity.

But there can be no freedom for a being of a nature inferior to that of the Jew, and created to be his slave.

Mere animals will never be my equals, and Israel will never give a brotherly embrace to the one who it is nothing but cattle semen.

I was neither free, nor your equal, nor your brother, (because (of my inhuman instincts, you said).

I claimed these rights, and I obtained them from you. O Frenchmen, but with the aim of stripping you of it

EXPLANATION OF THE JEWISH SPIRIT 145

yourself, because in reality they belong only to me alone.

My plan is largely complete: it will be com- pletely in the not-too-distant future.

This is how we will always be deceived and victims of our blind trust and our proverbial gene- roquery, since, upon receiving the watchword and the impulse of the Jewish community, we are, as eloquently put it Drumont, "outside of our race, we act in In the opposite direction to our type, we are doing a bad be- a sign that is not ours; God who had destined us- born to the great missions of humanity, abandons us for having denied our destiny and renounced our role,

And the Devil looks at us like fools." So
Therefore, there is no longer any doubt: the legislation, the customs, the practices and
Jewish customs regarding their respect for rights
of the truth, are manifest.

Before these rights, they are free; they are masters.
according to their principles, and if the fact can remain secret, of
to violate them in their dealings with non-Jews, who are
Consequently, inevitably doomed to disappointment.

Therefore, the law of the Talmud is explicit; when
The witness who takes the oath, or the informant, are
Jews, we have lost all right to know the truth.

eZ

146 THE VIPER BREED

VII

WHY THE TALMUD MUST ALWAYS REMAIN
A MYSTERY FOR NON-JEWISHES.

Hypocrisy, lies, deceit, and perjury
of the Jew, aim to conceal from the eyes of the impious
(us), the secret of his doctrines, convinced that, if the infa-
The half of the end he intended was revealed, the infamy of
The means by which he uses to achieve this would be known to
same move.

Also, the traitor is no more concerned with hiding from this-
he who trusts him, the traps he sets for him, that the authors
of the Talmud were not intended to bury in an im- secret
impenetrable to non-Jews, their inhumane and antisocial
lucubrations.

The Goy who studies in the Talmud says the Tr. Sanhed. f.
59.1., deserves death.

The Talmud cannot be communicated to the Gentile under au-

No excuse, no price. Anyone who transgresses this
The law must be put to death. (1)

1. – We, Lenculus, thrice cursed by the brood of he-
Braic, afflicted in our guts by the great colic,
let us offer to the animals with human faces (Akum) the means to
to understand the meaning of Jewish hatred towards us. We in
We thank all the authors who, through their profound desire to ve-
to help humanity, by serving divine justice and
sacrifice of their lives; have allowed us to have the honor of
to be able to read and distribute them without censorship.

Without the help of Divine Providence and the archangel
Saint Michael, this priesthood could not have been.

EXPLANATION OF THE JEWISH SPIRIT 147

One should never increase the knowledge of a
One must, therefore, swear falsely, when
Non-Jews ask us if our Holy Books
If they contain something against them, then one must swear.
No. Otherwise, we might as well exterminate all the Jews;
for, if the Gentiles knew what we teach about
They would have soon put us to death.

What can they possibly teach us about the Jews?
so that they would be convinced that we would soon have
would they put them to death if we knew about it?
Their sacred books will teach us about it in a moment.
But let's continue.

Anticipating the potential drawbacks
by entrusting the secrets of the Talmud to women, the
The Talmud itself, through this preventative measure,
the Jew who would feel weak enough to do such things
confidences to a woman, even to his wife
or to his daughter: He who teaches his daughter the holy law
from the Talmud, is as guilty as if he were teaching him
obscenities. (Sota. fol. 20.)

And don't think we're talking about those old people
centuries of the Middle Ages, so odious to the Jews. No. This ri-
The law of secrecy has never been mitigated; the zeal
from Israel to hide the mysteries of rabbinism from us is
as ardent today as in its finest days.

That sometimes, due to the force of circumstances, the brutal reality of

facts, projecting onto the face and soul of the Jews, the rays
Radiant with the truth that confounds them, they do not lose heart.
no, they hope in the future to make it disappear or at
lest forget the evidence, and bury it again in
darkness, the secret of their strength.

They are doing everything they can to achieve this goal.

Here are some conclusive facts, among other evidence.

148 THE VIPER BREED

Johannes Andreas Eisenmenger publishes his
Judaism Unveiled; the Jewry Confiscates the Edition and Pro-
puts ten thousand thalers to the author, if he agrees to abandon it-
to publish.

He is about to publish his translation of the Mishnah,
Raabe, the eminent orientalist, sees a Jew arrive at his home
from Mannheim: "Give up publishing your translation, him
said the Jew, here are three thousand thalers as compensation.
Now, follow me to a notary who will issue you-
ra a deed of ownership on a superb villa, located on the
banks of the Rhine. We would add something else if he
It was necessary. Raabe refused.

Brafmann dies mysteriously. His death is attributed-
mist, not without serious suspicions of revenge
rabbinical. He too had lifted a corner of the veil which re-
used to cover, but no longer covers, current rabbinism.

Dr. Pinner has just finished translating the
the first treatise of the Talmud without apparent cause, he dies
suddenly.

The first edition of the work entitled The Jew, this
luminous and masterful revelation of the pernicious mys-
the edition of Israel, I say, was no sooner published than it
is removed in one piece and destroyed. The author, Gougenot des
Mousseaux receives notification of his conviction
to death and the imminent execution of this sentence:
He died suddenly, the day after the homicide.
warning.

The affairs of Syria, a crushing indictment against Israel,
Mr. Achille Laurent, suddenly disappeared.

Also missing is the Refutation of the Religion of Jews and their rites by a former rabbi from Moldova who, at last century, embraced the monastic state and took the name of Théophile.

EXPLANATION OF THE JEWISH SPIRIT 149

We know the promises, the threats, etc. of which Messrs. Rohling, Drumont, Briman, etc., etc., have been the subject of the part of the Jews. There is no need to multiply the proofs.

Authentic Israelites, initiated into all the practices the secrets and practices of Judaism have revealed to us this instinctive hatred of the light, which animates the Jew, for everything related to the disclosure of his doctrine.

Drach, the former rabbi who converted, writes: "It is of our duty to see to publicize the intolerant, inhuman maxims Maines, which the rabbis (he himself had been one), profess with regard to converted Jews, Christians, and pagans and Jews who betray the secrets of the Synagogue." Why? If these secrets are fair and honest, then—What about the Jews who always have the words of philosophy, Humanity, human rights, and even fraternity! Why, since they proclaim themselves the apostles of progress, Don't they divulge these secrets to benefit others? and the French, their great benefactors, and humanity all of it? And what if these same secrets contain inhumane, degrading and petty things for all men, without exception, foreign to the Jewish race, for—Why does Israel keep them as its most precious treasure?

We Catholics preach our doctrine, our mysteries, omni creaturæ; they are the object of our singing in our churches and in public spaces. Why? The Jews, torchbearers of civilization, love so much the darkness! And did this start yesterday? "For several centuries, Drumont said at the Congress of Lyon, sheltered from Mysterious societies that were the first form of the Freemasonry, the Jews have worked in the shadows.

"They undermined the Christian Society and prepared the Israel triumphed through perseverance and cunning. They have appropriated for their own benefit the Revolution of 1789 which, in

its principle corresponded to a generous ideal of justice and equality.

"They gradually seized control of all the resources of social life.

"They have settled into every situation" influential.

"They have seized the formidable power of money, etc."

It is therefore not surprising that Drach, chosen between a hundred others, he tells us with his high competence Rabbi: "that the Talmud and other works of the rabbis" contain a host of horrors and recommendations hateful towards Christians and Christianity.

But, since knowledge of the language has been limited, Jewish printing spread throughout Europe. took the precaution of removing all these passages, in leaving gaps in their place.

They substitute random names for those of Minim, Goyim Norrhim (Christians), Meschoum, Medim, Numrim (baptized Jews), and, to remedy these shortcomings, The rabbis teach verbally what they indicate. and correct the words that were intentionally changed. Sometimes also- yes, they manually restore, in their copies, the political deletions and corrections by the authors Jews. This last case, the former rabbi adds, happened in the copy of the Talmud that I own.

Helvicus recounts in his treatise on Paraphrases Chaldean Bibles, which he had, a Talmud, of which a Jew had used it before him, and in which, all the corrections were done with a quill pen. Drach is not a prehistoric Jew- Risk: it's a contemporary issue: No one has been able to disprove it his anti-Semitic allegations.

EXPLANATION OF THE JEWISH SPIRIT 151

In 1631, a Jewish synod held in Poland issued the The following requirements:

"We enjoin, under pain of excommunication major, to print nothing, in future editions of the Mishnah, or the Gemara, which relates, for good or for evil, to the actions of Jesus, the Nazarene.

"We therefore urge you to leave in white, the places that relate to Jesus of Nazareth. One circle like this one: O, placed in its position, will warn the rabbins and schoolmasters, to teach the youth these passages, spoken only.

"By means of this precaution, the scholars among the Nazarenes, that is to say Christians, will no longer have pretexts to attack us on this subject."

In the Refutation of the Religion of the Jews, etc., by the rab-
In the Moldovan bin we mentioned, we read:

"The mystery of the blood (ritual murder) is not known" of all the Jews. Only the rabbis, the scholars, and the Pharisees- His family are initiated into it.

Following these devastating revelations for rabbinism, (because let's not forget that this is a former rabbi speaking) he adds:

"I have demonstrated, with ample evidence, the errors of the Jews, and I reveal the mysteries which are not found in the Jews. one of their books. The fathers and rabbis in commun- They defy the prescription, verbally, and by tradition, to their children, whom they conjure up with the threat of the most great curses, to keep the secret, even towards their wives, at the risk of the most terrible consequences punishments and the greatest dangers.

"At the age of thirteen, Jews place on the head of Their sons, a horn, a symbol of strength. My father, in Placing it on my head, he revealed to me the mystery of blood.

152 THE VIPER BREED

and said to me: no matter how many children you have, you will not will reveal this mystery only to one person, the wisest, the most unwavering in his religion. Beware of ever re- to give birth to a woman, and that on earth you will not find asylum, my son, if you divulge this mystery, even though

You would convert to Christianity. Woe to you if you do.
Reveal them!

"Now, having adopted Our Lord as Father, and as
Mother, Holy Church, I make known the truth; in all
the places where his domain extends."

Finally, Eliphas Lévi, the great doctor of science oc-
cults, of our enlightened age, teaches, in: the His-
tory of magic, page 28, firstly, that the Kabbalah doctrine-
listic, which is the dogma of high magic, is contained
among other works, in the Talmud.

Then, in Dogma and Ritual, vol. 11, p. 220, that the Jews,
Keepers of the secrets of the Kabbalah, have almost always been
Days in magic, the great masters of the Middle Ages.

No one is unaware of the reason for this secrecy, but there
has a particular appeal, according to one
Jewish.

Let's listen to Pfefferkorn: "We would be wasting our time
to look for a more dishonest, more dangerous sect
and more disastrous to the Christian people than the vile sect
Jews; night and day these men occupy themselves only with, me-
to state the means of destroying and overthrowing the power
Christians. They use all possible genres.
of fraud and insinuate themselves everywhere with all the signs of ap-
parents of kindness, friendship, or business
"Full of charm." (Chapter x.)

The one who made this judgment before the entire universe,
was someone who had seen and heard: he was a Jew who
had practiced this Judaism, which he describes so harshly,

EXPLANATION OF THE JEWISH SPIRIT 153

because he possessed it completely. Never the anti-Semite, the pa-
the most ardent triote, always on guard against the parasite
unassimilable and exclusive, he never used such damning language
for Israel. We are not asking for death, nor banishment.
the sinner's oath, but let him convert, let him live and
that he may be happy with us, in justice and charity
We admit it, we, into the universal human family.
Maine, from which he excludes us.

THE TALMUD IS STILL THE BOOK OF THE LAW OF THE JEWISH NATION.

We have just stated that the Jew excludes us, non-Jews, of humanity. However improbable that this may seem to those who are not initiated into the dogmas of Israel, it is not, however, (as we will prove it abundantly and irrefutably) that the expression of the exact truth. Convinced or not of This so-called dogma, therein lies its whole secret, therein is hidden its strength, its horn, horned, according to the symbolic language of Scripture. Needless to say, it is also there that the Jew, in accordance with his racial instincts, believes he discovers to reveal the reason for our human downfall, and for the loss, or rather, the futility of all our rights in the face of him.

And the Jew remains adamant.
Indeed, how can we understand his attachment to such a vile and inhumane teaching, if the Talmud

154 THE VIPER BREED

was not for him what the Gospel is for Christians, and what would be the rationale for such violent means and are they so criminal that he takes action to prevent their disclosure?

Wouldn't that suffice for them, as a full justification of tell us: our ancestors, authors and faithful practitioners of the Talmud, they were monsters. So be it! But we have re-denied their beliefs, practices and traditions in-human beings. That's no longer our concern. The children are not not responsible for the sins of their fathers. Publish all of this as you please. Our words and our conduct will be the most eloquent refutation.

No, not today, as in the centuries to come.
after their dispersal, it is still true to say with their oracles:

Without the Talmud, a Jew cannot live.

"The Jews are like fish: fish do not

"They cannot live without water, nor can Jews live without the Talmud."
(Treatise x, Aboda Zora 3. b.)

"Young students must continually study the
Talmud, and learn it by heart so that from their earliest
In their tender youth, they are fluent in practical laws
and that they will not forget them in their old age.

"Let's not teach children anything, let's
Talmud; for if one of them learns a trade, he will lack
of what is necessary in old age and illness, but,

"He who learns the Talmud will never fall into the
need ;

"Whoever studies the Talmud will become a deceiver."
(Treatise xV, Kidduchim, 82, a. xix Sota, 216.)

In the eyes of the Jew, the Bible is nothing or very little:
The Talmud is everything.

"Studying the Bible is, or is not, an act of ver-
You; the study of the Mishnah is a virtuous, worthy action

EXPLANATION OF THE JEWISH SPIRIT 155

of reward, but, studying in the Gemara is the pre-
"First of virtues." (Treatise Baba, f. 33.)

"There is no more happiness for the one who abandons the
Talmud for the Bible. » (Talm, Jerosol Mass. Ber., c. 1.)

"We should not deal with someone who only studies
the Bible and the Mishnah, but not the Talmud." (Kaddusc.
Hakk, f, 77.)

"A house in which the Talmud is not taught,"
will certainly be destroyed." (xx11. Sanhed, 92, a)

"Studying the Talmud is more than saving a man
of death, than to build a temple, than to honor
his father and mother." (Tr. Megilla, 16, a.)

"If the Jews follow the Talmud, the Christian peoples,
They must work and they must eat; if they are without religion,
That is to say, without the Talmud, they must do it themselves, work-
"1st." (Treatise Bérachot, 35, 6)

"Finally, woe to the Christians, because they cannot
They have no Talmud. They are lost without hope of salvation.
(Tr. vu, Rosh Hashanah, 23, to.)

"Woe to him who mocks the Talmud!" (Erubin, 21,6.)

"At the Last Judgment, we will be punished for not having
learned the Talmud." (XxIV, Sanhed, 7, a.)

The enthusiasm for the Talmud is the ineradicable instinct-
dwarf of the race.

By adding the Kahal to the Talmud, we will have the code and
the doctrinal sum of the teaching bodies and the pou-
sees, judicial, executive, etc. of the people of Israel.

eZ

156 THE VIPER BREED

IX

COMPOSITION OF THE TALMUD.

The Talmud is by no means a sacred book, inspired
like the Bible, unless, however, one recognizes the
Demon as the author of this inspiration.

After the capture and destruction of Jerusalem, the leaders
Jews, and especially the rabbis and Pharisees, having per-
Having lost all hope of regaining civil power, they focused on
their traditions.

These so-called divine traditions, combined with self-
without faithful interpretations or commentaries on the law,
by the rabbis and the Pharisees (we know how
Our Lord Jesus Christ proved to the Scribes and to
Pharisees, the importance he placed on their traditions and inter-
(prestations) were successively grouped into several
volumes and formed the Talmud, which comprises two
parts; The Mishnah and the Gemara.

Mishna means repetition: it is, in particular, the

alleged repetition of the law of Moses.

Gemara means completion, and applies specifically-
ment to Mosaic law.

The combination of the Mishnah and the Gemara forms
as we have just indicated, the Talmud. This word si-
gnifies, teaching, doctrine; the Talmud is therefore
According to the rabbis, this is the teaching of the doctrine.

The Mishnah was declared finished and closed, or shut down.
from 175 AD.

Around this same time, a Jewish synod, held in
Palestine, launched excommunication against those who
would not learn and would not accept this compilation

EXPLANATION OF THE JEWISH SPIRIT 157

tion, or else, which would add to it, or which would subtract from it
something.

For nearly a century and a half, Jewish scholars have been...
they conceived of supplementing, they said, the law of Moses with
fables and absurd, impious, and obscene tales, the-
which together formed the second part of the Talmud or
Gemara.

One of its main articles is the hatred against The
Christians.

Around the year 300 AD; a Council of rabbis decided-
da que, "anyone who does not believe in a law of the Talmud,
either in the Mishnah, or in the Gemara, or whoever doubts-
of a story or a tale, in short, of whatever
whatever is contained in the Talmud, it had to be
excluded from Judaism and that he was to be put to death."

In 1169, Moses, son of Maimon, published the Mishnah
Torah in four volumes. Initially little known, this ou-
This practice was adopted by all rabbis a century later.
and recommended to all of Israel as a masterpiece of
Jewish legislation.

In 1321, Jacob ben Ascher, rabbi of Toledo, composed

a collection of laws, under the title of *Thur*, or *Arba to Turim*, which was inserted as a supplement to the previous one *Maimonides*, that is to say, to the *Mishnah Torah*.

The *Schulchan Aruch*, or *Open Table*, is the work of the Rabbi Joseph Qaro (Rabbi Yosef Karo), of *Sephet*, in Judea (1488–1575). Its first edition was published in Venice. from 1565.

He never ceased to enjoy the greatest authority among the Jews, without exception.

158 THE VIPER BREED

X

THE TALMUD: CURRENT CIVIL CODE OF THE JEWISH NATION.

Mosès Isserlès, rabbi of Krakow (1549–1573) edited First, a commentary on the "*Arba at Turim*", then some additions and corrections to the *Schulchan Aruch*. This ou-
vrage is highly valued in Israel.

Enriched by the work of Isserles, the *Schulchan Aruch* is the most revered, followed, and practiced Code of Jews.

However, Henri Ellenberger, one of the Jewish scholars who know their Judaism best, recognizes in its *Geschichteliche Handbruche*, that there are only *Schulchan Aruch* Jews.

This categorical and compromising statement for the Jews, from one of the most competent par-
mi their nationals, only dates back about ten years. Since then, nothing has changed.

Father Léman, a converted Jew, reminds us that the Israelites, upon entering our society in the last century steeped in Christianity, they kept the pernicious Talmud hidden under their clothes.

Lawyer Haliez argues in "Jews in France," Paris 1845 that for fourteen centuries, the Jews have preserved their superstitious practices and their national customs, and that these practices and customs, daughters of Eastern civilization, are completely incompatible with the conditions of modern society.

This is certainly not the observation of the eminent lawyer who will change these customs incompatible with

EXPLANATION OF THE JEWISH SPIRIT 159

our principles of Christian civilization; for the fathers of these daughters of Eastern civilization (but civilization sui generis), if they like change in others, are always remained the same; neither the centuries nor the climates, nor the means, from the most persuasive to the most Violent men were unable to alter either their brains or their hearts. neither their ideas nor their feelings.

Here's something more recent.

In 1866, a general Jewish synod (its acts were published) (in Lemberg in 1873) decreed that:

"In the eyes of Christians, this would be a rejection of the Shulchan Aruch Aruch, but in reality, every Jew must observe his laws
"Everywhere and always."

This decree was signed by 11,993 Jews, among whom 182 lawyers, 94 rabbis, 45 doctors.

It is neither the chief rabbi Trenel, nor the rabbi Lazard, who will protest against the decision of the Fathers of this council.

"For two thousand years," gloriously said the First published in 1867, the Talmud was, and still is, an object a throw of veneration for the Israelites, of whom it is the code religious. "

Isn't that really something rare and ineffable, that of venerating religious laws that put the the property and life of the non-Jew at the mercy of the first Jew who comes along provided he can operate unseen?

All Jews are fond of and prefer to display

this title of Religious Code for their Talmud, in order to...
to see them cry out about religious persecution when they are attacked
accused of having conformed to some Talmudic law which
It certainly has nothing to do with religion.

In that same year of 1867, Rabbi Lazard
deigned to inform us that "the immense compilation of the

160 THE VIPER BREED

The Talmud spread rapidly among the Jews.
almost miraculous; it was accepted from the moment it appeared
as the true and sincere expression of traditional law.
Many schools, where the Talmud was the subject of study
the most respectful, suddenly arose in the East
and in the West; his casuistic decisions were accepted
imposed by all communities, and this triple barrier
raised by the rabbis of Palestine and Babylonia
around the Torah (written law) did not encounter a single
"A reckless person who tried to cross it."

Only Mr. Lazard fails to notice that the temeraire is he who, without any other reason than the declaration and
the authorization of the Talmud, arrogates to itself the rights to steal, to
To betray and to kill. The Talmud's triple barrier! Triple barrier
behind the law, which is the violation and the very negation
of the law!

However, let's be clear and not exaggerate.

According to some accounts, the Jews
would be partially excusable, it does not follow that
the harm they cause us, the disasters they provoke
they evoke, the corruption they spread, the division they
sow among citizens the misery into which they fall
and the regions given over to their exploits languish, be
less real.

Yes, I agree; there are reasons in favor of
Jews, the system they apply to us and the regime in-
which they submit to us.

These reasons, however, these excuses, have no other value.
theirs than that of atavism and prejudice; they re-
ultimately resulted from simple circumstances
mitigating circumstances.

Native tendencies, innate instincts, education
family through words and especially through example, pre-

EXPLANATION OF THE JEWISH SPIRIT 161

stretched straight attached, even now, their condition
The outdated notion of God's chosen people is a false one.
of their natural and essential superiority over us; rights
absolutes which they claim to possess over our persons and over
our possessions, from the point of view of the individual, the family,
of property, religion, and homeland, and even of
life, such are the causes that explain, in excu-
partially mitigating them, or at least mitigating them: the audacity, the
cynicism and perfect peace of mind with the-
What are the most blatant crimes Israel is committing against us?
injustices.

Is it necessary to add now that their claim-
The notion of superiority is merely a fable and translates into a
real intellectual and especially moral inferiority, and that
the rights they claim over our persons and over our
goods are simply the product of imaginations of
their brains, neuroticized by greed, by the love of gold
and a tyrannical domination, in a state of acute mania?

It is in this sense that the expression "true" should be understood.
and sincere adherence to traditional law, of which Rabbi Lazard
It is the equivalent of the Talmud.

Indeed, the two Talmuds of the rabbis of Palestine and
of Babylonia, "stifle, as has been very aptly said, the
"The Law and the Prophets." That's the code of modern Jews, if
different from that of the ancient Jews. "That's it," said Achilles
Laurent, that all their beliefs are contained within, and
when one has the courage to peruse this immense collection,
there one finds the still active causes of hatred of
nations against the scattered remnant of Israel."

According to these Commentaries, the text of the Bible is not
plus a historical account, a collection of precepts and laws
sublime; it is now nothing more than an allegory, the Gemara
explains in the strangest and most ridiculous way.

The Gemara is, according to modern Jews, the fulfillment-seam, perfection, and that is even what its name means in Hebrew; but in reality "this Commentary destroys the law through its ridiculous or absurd interpretations and by the principles of hatred it contains for all men who are not part of what they call the people of God.

The Jewish Archives themselves (1864, p. 153) poorly-Despite their Talmudic skill, they let these too many slips out meaningful lyrics:

"As for the Talmud, we confess its uncontested-
"This table is superior to the Book of the Law of Moses." That's it.
less is clear.

XI

THE PIOUS TALMUDIST ROTHSCHILD AND HIS NATION.

The Talmud is the new pillar of fire, or the new cloud which, in turn, day and night, guide the march Jews in their quest for universal domination.

Faced with such lofty destinies, humble and powerful ri-
They were filled with courage and zeal.

For the aristocracy, it is enough to appoint just one of these no-tables that give the order to the others, a Rothschild, for example, or rather, the Rothschild family, in which, according to general opinion, are the new Moses, Caleb, and Joshua called upon to hold the scepter of the universe.

EXPLANATION OF THE JEWISH SPIRIT 163

The Jews like to show us at the head of their gigantic rides across nations, these new calves kings of the Jews.

Weill, on the occasion of the death of Baron Meyer-Charles Rothschild provides us with valuable information in Le Figaro, October 12, 1866: "The Frankfurt house,

he writes, was, for many years, managed by the old Baron Amschel de Rothschild, the eldest son of the family who was a distinguished Talmudist, a pious Israelite, and who, He died childless, leaving an immense fortune to his two children. nephews: Meyer and Guillaume, the latter known as popular name of Willi, both sons of Baron Charles.

Willi followed and still follows religiously, fuck them rabbinic prescriptions from the Talmud and the Bible, even while traveling.

Let us simply note in passing – what we will demonstrate incessantly – the incredible dose of good faith, which Jews must possess, in order to follow all the rabbinic prescriptions of the Talmud, while traveling, or not. This being said in the justification of the Jews, as much as that this justification is possible, and so as not to be accused of gratuitous hostility, without any basis indestructible.

eZ

164. THE BREEDING OF VIPERS

XII

APPARENT DISSENT, OR Talmudic and Reformed.

The apparent differences between Talmudic Jews and Modern or Reform Jews are two manifestations of the same spirit, two forms of the same aspirations Modern and Reformed Jews of Israel start from the same principle They are both intended and tend towards the same goal.

The material, religious and moral ruin of all the nations in order to better enslave them, by all possible means Possible: that is their common goal.

The implementation of the teachings of the Talmud:

1° the old way, the Talmudists tell us;

2° new way, that is to say adapted to the spirit

Modern thought, stemming from the Talmud, gave us the Reformed movement.
or Modern, and we discover their means.

This conclusion is based on the doctrine professed by
the Jews, in their ecumenical council held in Leipzig on
June 29, 1869, where they sat with the Orthodox, (former
(in a way) the most authoritative representatives of the Reformation
(new way), the rabbis of France, of Russia,
from Germany, England, Turkey, Belgium, and the
Netherlands, etc.

Both sides acknowledged a shared fate, and
approved the same means to achieve it. We
the Jews, they say, in essence, being the only representatives
As many as humankind, foreign nations must
to recognize us and allow us complete freedom of action:
Freedom.

EXPLANATION OF THE JEWISH SPIRIT 165

Although we can only form one nation at
part in other nations; these must grant us
to have rights at least equal to those of other citizens:
Equality.

Finally, to better establish universal domination,
to which, alone, we have a right, we must propa-
to promote the ideas of fraternity and a Universal Republic:
Fraternity.

We alone are free, because we alone
We are men. We have groaned in slavery;
Now freedom has delivered us from all our
obstacles,

Equality equips us with all rights; but, alone,
The man, the Jew, has rights;

Fraternity fosters trust in us, opens us up
the arms and delivers to us the hearts of the stranger; but we
we cannot forget that man, the Israelite, does not recognize
no other brother than a member of his own race, another Israelite.

O Israel! Our freedom is made from the slavery of the Goy;
(it is only complete, full and whole under this condition)
our equality, from its downfall;

And our brotherhood, from his repudiation.

This triple link, which will unite into a single bundle of indescribable
Tructible, the titles of our supremacy, will serve at the same time
Time to strangle our enemies.

Such must have been the exchange of views between the Fathers of the said
Council; for after this summary of modern ideas to the point
from a Jewish point of view, in perfect accordance moreover with those
Talmudists, they fell fraternally into the
They put their arms around each other and voted by acclamation.
this proposal:

"The synod recognizes that development and re-
realization of modern ideas, constitute the surest guarantee

166 THE VIPER BREED

pledged for the present and future of Judaism and
"His children." (Verbatim)

From all of the above, we have the right to conclude
that :

1. The Jewish spirit today is what it was in the past.
early centuries of Christianity and the Middle Ages;

2° The Jew is not what he is by virtue of the law-
Mosaic law; he repudiated this legislation in
his spirit, in his heart and in his conduct;

3. The Jew is what he is, by virtue of the instincts of his race
to which he gave himself over desperately, hypocritically,
stubbornly;

4. Unlike the Gospel, which shaped the Christian,
The Talmud, originally, did not shape the Jew.

The Christian did not create the Gospel; the Jew created it.
Talmud, which is still the rule of his conduct today.
We have proven it.

The Jew is the rare, discolored person of whom Jeremiah speaks.
Chapter 12 of his prophecy: he produced the Talmud.

The Talmud, in turn, is the egg from which this bird emerges.
Rare, this bird of prey is unparalleled. Bred by the Jew, it
does more reciprocally than preserving it. It is his ma-
It faithfully reproduces the trice and its generating principle.

Let us try to understand, to divine this formidable being,
Let's analyze his psychology and give the formula, the definition-
tion of its essence.

At the forefront of this necessarily brief study
as for the details, but complete in the definition that it
We will give you some Jewish material, we place as a preamble,
The Masonic Review's assessment of the Jews
August-September 1895. This Review is written by

EXPLANATION OF THE JEWISH SPIRIT 167

Freemasons who, although exploited and deceived by Israel,
They are, so far, still his devoted friends.

"We must not forget, with regard to public morality,
a specific and real cause of depression. One cannot deny
the lamentable progress of what must be called puffism
political, electoral, financial, industrial and commercial. It
was, in part, the work of the Israelite spirit.

"The Israelite was not born a flâneur. He runs like a gawker without
He is. Moreover, he has faith, an unwavering faith in success.

"At the same time, he readily freed himself from the scruples-
Delicate pupils. Flattering when cold, full of promises.
Lost, it ensnares and attracts, having only one goal and one
Morality, success, success, subordinate to all dens
considerations.

"This spirit reigns and endures, because Israel-
Lite refuses to cross and instinctively remains in the middle of
peoples, in a state of watch for biblical purposes.

"However, the Tsraélite has gained influence in France.

"Politics, banking, commerce, the Legion of Honour-
the press, the civil service, the newspapers especially, all of that

has become his domain to an extraordinary degree.

"He inevitably leaves his mark there and spreads there"
his psychology, so opposed to the natural disposition, filled with franchise, of the French character.

"We owe our progress in these skilled masters."
the art of comparing our thoughts and our merchandise, of reminding about ceaseless victories over credulity and to sink the voter.

"Unfortunately, Israelite genius is short-sighted,"
It does not generalize over time; it is unsuitable for, the
In short, the present triumph is enough for him and he does not see
at the end of the road the open abyss, into which, moreover, he
has always fallen, as its history testifies.

168 THE VIPER BREED

All of this is correct, but what is the reason for this spirit?
And what about this tactic of the Jew? We will elaborate on it soon.
This point is completely closed. We will therefore only need to proceed from here:

If Jewish psychology is so fundamentally opposed to nature, full of frankness, of the French character, is that:

1° According to the Talmud, "if we knew what Israel teaches us, we would soon have done
(in which he is wrong) to put to death all the
Jews";

2. This is because our vices are his virtues, and our virtues,
its flaws;

3° That is that what for us is a defense, is a
right for him; unless, however, injustice
that which is forbidden to him, does not turn to the detriment of either one
Jew, or of the Jewish nation if he disregarded it.

Finally, if the Israelite genius is so carefree, so unpre-
seeing the future, if the present triumph is enough for him and
if he does not see at the end of the road the abyss opened in
which he always fell for, is that:

1° By working on our corruption, it eliminates an obstacle: the feeling of honor, duty and justice;

2. By stripping us of our possessions, he takes what is his own, he says; and Finally ;

3° is that every day he believes he is on the eve of this great universal and definitive triumph – the dominant universal nation – which must be the term, the end glorious and ever-imminent developments, the vicissitudes and destinies of his race.

EXPLANATION OF THE JEWISH SPIRIT 169

XIII

THE JEW FROM A RELIGIOUS POINT OF VIEW.

Despite some necessary incursions, for the understanding of the subject, in the religious sphere, we let us point out that we do not consider the Jewish danger, from the point of view of race and not at all from the point of view religious. If we examine current rabbinism, it is solely because it helps us to become known race.

Judaism is purely and simply in the sense the technique of the word, the expression of instincts, of tendencies dances, aspirations and the spirit of a race apart, contrary to both natural law and divine law.

In 1320, Pope John XXII renewed it in these terms the complaints of past centuries, the causes of which existed always :

"We could not learn without grieving that the Jews setting aside the old law that God had given by his servant Moses, have adopted another law which they claim to have received from the Lord, which is a falsehood, and which they call the Talmud.

"A fabric of countless indignities, this enormous work" contains a multitude of abominations and curses and horrible imprecations, which the perfidious and in-

insults towards Christians, uttered daily against them in their prayers and devotional exercises.

These complaints, as well as the conclusions drawn from them—wagers, it is extremely easy to justify them. What We will now state that this is very serious. We de—we ask the reader, to demonstrate our good faith, our

170 THE VIPER BREED

impartiality and our responsibility to weigh the evidence that we produce as a solid basis and indisputable proof deniable from what we are saying.

Rabbinism, we argue, may at a stretch, followed and practiced in good faith by its faithful; but we Let's disregard the intimate thoughts and secrets of morals; we do not judge the man, the rabbinist, but the work, rabbinism.

Now, rabbinism or Judaism is, as a whole, a collection of impiety, blasphemy and more practices each one more outrageous than the last against the divinity. It is a complete treatise on self-worship, or, in other words, He is the substitution, unconscious I grant you, of the Jew in General and especially the rabbi, to God.

XIV

EVIDENCE.

The rabbi's excellence. — His authority. — His wisdom. — God in school. — The rabbi's curse and power. — Poor Moses. — The fear of the Jew.

The rabbi created a God in his own image, or rather, God is the rabbi himself, and not the true God.

The rabbi belongs in competition with God, the supreme authority, infallible wisdom, and omnipotence.

With this, obviously God is dethroned; he is the do—

The humble disciple, the humble servant. The Master is the rabbi.

EXPLANATION OF THE JEWISH SPIRIT 171

That is to say, to speak in French, the rabbi and his rabbinisms are nothing, because whoever proves too much, proves nothing.

In treatise v, Moedkatan, 16, a., we read this in all letters: "The rabbis have sovereignty over God; this "Whatever they want, God must do."

Here is the equivalent:
Rabbi Chanina was greater than God (7r. Chullin) XXXI, 7, h.)

Other: "Everything that the rabbis decide on earth is a law for God." (Tr. Rosh Hashanah, 8, b.)

So much for authority and grandeur.

When it comes to wisdom, the rabbi still takes the prize.

"God," it is said in Tr. Magilla, 21, a., "in the sky" He studies the Talmud while standing; that is his respect. "For the book!"

But this Book, the fruit of rabbinic wisdom, transcends, his abilities. That's what we still need to prove by the Talmud itself.

"God in heaven once had a quarrel with the Rabbis, citing a passage from the Talmud, state that God made the earth to ascend to heaven the rabbi, son of Bachmenis who, like God claimed it, understood the Talmud better than himself. He sided with the rabbis, and God acknowledged his mistake." We can see that he wasn't too stubborn. (Tr. XXI, Baba Mezia, 86, a.)

The proof that rabbis enjoy super-prerogatives superior to those of the Divinity, and that consequently their God is not God, it is that, when he commits

the blunder of binding oneself by an imprudent oath, only the rab-Bin can pick it up.

172 THE VIPER BREED

"I came one day to Mount Sinai! (it's a (rabbi speaking) and I heard the voice of God saying, Woe is me! Woe is me! For having sworn to destroy my children; if only I had a rabbi who would extricate me of my oath!

"When I came home and told this to My colleagues jumped in the air and said to me: you are a Ass! If only, as a rabbi, you had untied him from his "Oath!" (7r. Baba Bathra, 74, a.)

Now, taste this without flinching, if you can- vez: "A rabbi's curse, even if it is not "Founded, it is always fulfilled." (Tr. xXVI, Makkoth, 11, a.) Brrr! Thundering Jupiter is but a frail toddler compared to these terrible beings.

For the rabbi, to make it rain at will, for example, this is just a bit of fun.

To make it rain, Rabbi Chamma only had to to say: "You insolent sky! Cover your face with shame!" And the downpour fell immediately (Tr. x11. Taanith, 25, a.)

If Rabbi Jehuda wanted rain, he had no that he throw his shoe in the air, as a sign of discontent- attitude towards God.

"One day he had thrown his shoe and even he was about to throw away the second one, when there was a knock at his door; then, The prophet Elijah entered and earnestly begged him not to "Do this, otherwise the whole earth would be flooded." (Tr. xt1. Taaioth, 24, b.) This is what we are exposed to.

"Siri bought a donkey, and when he arrived at the water's edge, the donkey turned into a bridge;

"Rabbi Janai gave something to drink to a Woman: she was transformed into a donkey and he rode her. (Tr. xx11. Sanhedr. 67, b.)

Let us conclude this all-too-brief outline of the incredible excellence of the rabbis by this memorable saying of Rabbi Jochanan:

"The rabbis will all be gods and will call themselves Jehovah." (Tr. xx11, Baba Bathra, 75, a.)

Since we're at it, we'll ask for permission—to add this variant: the rabbis are all gods and if, out of modesty, they do not yet take the name of Jehovah or Yahweh, the truth is that, in fact, Jehovah, he There are no others besides them.

In Mosaic law or ancient Judaism, God was God, and Moses, Isaiah, Ezekiel, etc., were his prophets. Things have changed a bit in rabbinism.

The proof that contemporary Judaism (because we have (proven that the Talmud is still law) has nothing to do with it with the true law of God, given to the Israelites on Sinai through Moses, it is that neither Moses nor God They don't even understand anything about it.

Indeed, Tractate Menachoth 29, b., informs us that:

"When Moses arrived in heaven, he heard the reading of the Talmud, but he understood nothing of it. Overcome with grief, he fell into weakness, so that God had to come to his aid.

As for God, we have just seen that, in terms of science Talmudic, he wasn't exactly very strong.

Many rabbis, moreover, affirm with rabbi Menachem (Commentaries on the Pentateuch) that: "frequently— In fact, God consulted the rabbis who were still alive before... to decide on the most contentious issues.

After all, Moses, with his law, is only a slave, so— Say that the free man is the follower of the Talmud.

The Sohar 1, 438, a., indeed proclaims that: "All those Those who study the laws of the rabbis are free from everything in this world, free from all the prescriptions with which they are burdened all the other peoples, the Akum."

Therefore, these points remain valid:

"Talmudists are free from all prescriptions"
which legitimately oblige us, in conscience, before
God and before men;

"The rabbis are superior to God, they command..."
God ;

"Moses is a slave. Moreover, Moses re-
known with favor in heaven in the presence of God
whom he didn't even dare to greet, because of his status as a slave.
(11. Tr. Sabbath, 89, a.)

Here, we believe it is our duty to warn with
the Talmud, our dear fellow citizens, on a point of which they do not
they hardly suspect that he would be neither charitable nor reassuring
It's tempting to let them remain ignorant any longer, and that's because:

"We must fear the rabbis as we fear God;

"To slap an Israelite is like..."
gave one to God himself;

"A non-Jew who strikes an Israelite is worthy of death;

"Anyone who despises the words of the rabbis deserves the
dead. » (Tr. IV, Pesachim, 22; Erubin, 21; Sanhed, f. 58.)

Let's leave it at that on this issue. Once again
we conduct an unbiased, impartial study of
the Israelite from the point of view of race, even when studying
His religion; we have proven it. Will he meet?
Anyone dare cry slander? And what about the evidence?

We call religion the worship given to this being that the
Rabbis show us themselves learning at their school, submissive
at their command, released by them from contractual obligations
They were foolish, so be it! Since he is...
tense that it really is about God. But let us not
do not present this religion as being of divine right, or
even simply conforming to natural light
the reason.

There is no need to have Sorbonne degrees, nor even to have praised a treatise by Theodicy for com- to take that, He who in such a way is the cause, that he is not no effect; and whose essence is absolute Being, in short, that He who is, who is, necessarily possesses not the relatively perfect being, but the necessary Being and absolute with its infinite perfection;

This one, we assert, does not need to go to school. rabbis, since he is truth itself and knows nothing ignore ;

It does not depend on anyone, since as a pre- An indispensable first ingredient, everything depends on him; and we add that the Jewish cult, whose notions about God are dia- fundamentally contrary to the data of reason, reflection The light of God cannot be by divine right. that is to say, teachings, precepts, given to men (at least to the Jews) by God.

XV

DISTINCTION BETWEEN SUBJECT AND OBJECT.

Let no one say that this language is hostile to Jews and contrary to the natural brotherhood that should unite all men. For, if no one is the judge of consciences and He knows the secrets of hearts; if all of us must respecting people and their intimate and sin- ceres; on the other hand, it is perfectly dishonest to res- to respect the object of these same convictions, when this object is a turpitude or a mistake.

176 THE VIPER BREED

Please report these alleged errors and these tur- I will be asked about the pious aspects of Judaism. I ask to wait a moment; as they say, We won't lose anything by waiting.

No, we must never stop loving humanity, be it our enemy; but we must always hate error: Aminus

Plato, sed magis amica veritas.

This is said to express our feelings rather benevolent towards Israel.

We would have nothing to fear from him, we let him-
We would laugh perfectly peacefully, if everything were reduced to the Jewish question, to the worship by which he intends to honor God. it was, however, necessary to demonstrate, to the worst of circumstances, followers of Catholicism, that the God of their worship is not, According to Talmudic teaching, neither the God of reason, nor that of revelation (which is the same, by the way) but the product of senseless claims and conceptions of this depraved race. But that is not it, let us repeat, that is where the difficulty lies.

XVI

JEWISH DOGMA ON HUMANITY, OR: THE JEWISH TO
VIEWPOINT OF ITS BREED AND OTHER BREEDS.
– BASIS OF ANTISEMITISM.

The difficulty, the impossibility so to speak, of the agreement between Jews and non-Jews, consists in the exclusive dogma to the Jews regarding humanity.

EXPLANATION OF THE JEWISH SPIRIT 177

Similarly, through his intellectual and moral atavism, the Jew, as we have just proven by his law, has ren-poured out to God to usurp sovereignty and place himself above human consciousness: thus, by this same
With his ancestral instinct, he confounded the rest of humankind. a stranger to his race, among the simple animals, to re-server without sharing, nature, dignity and rights of the man.

This is the crucial point, the principle and the foundation of the Jewish question, the granite foundation upon which is built and organized the unassimilable and exclusive Jewish nationality. This is what radically separates the Jew from the non-Jew; the star of Israel that guides him in his walk and in his evocations Resolutions through time and space; the secret and the source

of his science in his tactics and in all his reports with foreigners.

The most extravagant thing about it is that, this principle, monstrous product of aberration and or-pride of Israel, and source of its alleged rights over all the beings of visible creation, including ourselves: this principle is not enough for him; he establishes his rights and privileges, in Furthermore, on divine right.

He applies to himself these words from Psalm 2, which: concern only the spiritual and universal empire of N.-\$. Jesus Christ, on souls: "Ask me and I will give you the nations as your inheritance and the earth as your empire."

This conception, specific to the Jewish race, this sure dogma-mined, from which all the practical consequences flow, all applications of law and justice (of the Jew, (of course), is simple and sums up everything about the Jew. We we find formulated in different ways.

178 THE VIPER BREED

"By the infallible rabbis, the infallible Talmud" and the no less infallible rabbinic tradition: the Jews only they are men; the other nations are merely varieties of animals. » (Baba, m. fol. 114. 2.)

"Descendants of Abraham: the Lord has designated you-spoken by Ezekiel: You are my flock, That is to say, you are men, while the others The peoples of the world are not men; they are beasts." (Tr. Baba Metzigna, fol. 114.)

"The Jews are of God's substance, like a child" is of the substance of his father." (Schelfa Talm. fol. 4, etc.)

"The seed of the non-Jew is like the seed of cattle." (Talm. Ketuboth, 3, b.)

We have finally revealed Israel's famous secret, the dogma of his rapacious greed and his contemptuous and tyrannical-Damn pride, this dogma whose abjuration could not be obtained from the Jews, even on the condition that Fichte demanded

to grant them the rights of citizens.

"To grant them these rights," he said, "it would be necessary to..."
one night cut off all their heads, and put one back on each of them
another on the shoulders, in which there would not be a
"only Jewish idea." (Berichte, etc. p. 191.)

– No, that wouldn't be enough; we would need to use our heads.
For do we not know,
according to the Talmud, not only the rabbis, but
all Jews without exception, "are born with the Talmud"
in their bellies? (Tr. x11. Taanith, 4, a.)

In order to avoid any misinterpretation, the Talmud
takes care to translate this inferiority in a thousand ways.
The sentiment of non-Jews towards Jews. The expressions
are not delicate matters, however we are obliged to
reproduce them if we don't want to be called fake-
unreliable or unfaithful translators.

EXPLANATION OF THE JEWISH SPIRIT 179

So here, to convince us even more, is...
How does the Talmud go about praising us?

"The flesh of the peoples of the earth (the Goyim) is of the
"Donkey flesh, and their seed, the seed of beasts." (City
(by Rohling, Polem, p. 19.)

"The children of a non-Jew and a slave (a non-
(Jewish) have no family relationship with their parents,
because they are equal to donkeys." (/bdp 72.)

"The chosen people are worthy of eternal life, the others
"People are like donkeys." (Tr. Berach, 4, f. 230,4.)

"It's horse semen that the semen of a
foreigner. (Tr Jebam. f. 94.)

"It is not permitted to give meat to a non-Jew,"
It's better to throw it to the dogs; for the dog is better
than him.

"The non-Jew is no better than the filthy pig."

"A woman who gets out of the bath must wash herself again,"

if the first thing she sees is an impure object, such as a dog, a donkey, a madman, a non-Jew, a camel, a co-pig, a horse, or a leper." (Radenhausen, Esther, Etc., X. p.13.)

How can we be surprised, then, if the Talmud declares that, "the non-Jew who strikes an Israelite is worthy of death, while the latter has the right and the duty (as much as the (thing is impunity convenient) to strangle the best Christians? » (Raschi, Comment. on exod. 7.1.)

"The Lord has given us the ability to pour forth, on a dry stone (zechiach selah) the blood of non-Jews, before God, that is to say, before the tablets of the law which are in the synagogues." (Hachajim p. 33.)

180 THE VIPER BREED

XVII

THE JEW CONSIDERED INDIVIDUALLY
AND IN HIS RELATIONSHIP WITH GOD AND
TOWARDS FOREIGNERS OF HIS RACE.

In summary, Semitism, the Jewish spirit, or the Jew, is the maintenance of the Divinity, by making it dependent on the rabbin, inferior even to the rabbi, therefore the latter is his own God. We can say of this as much as the entire Jewish people, given that, being of the sub-God's power, no more and no less, just as the child is of the of his father's substance, he possesses the divine nature and is equal to God.

We only mention this religious aspect because memory, because this is not a religious controversy that We have committed. The Jews are really going too far. in this way by proclaiming according to their religious code that Our Lord Jesus Christ and the Christians are destined to burn, "to be boiled eternally" in a huge boiler filled with odorous materials referring to, and that the Immaculate Virgin, Mother of the Savior And the most sublime of creatures is nothing but dung. (Tr. XV1. Gittin, 57, a.) Proof:

In the Book of Numbers, XVII, 8, we read:

"Moses having placed in the tabernacle of the witness—
He collected the staffs of all the princes of the tribes, and returned
The following day, he found that Aaron's staff had sprouted.
in Lévy's house, and pimples had appeared, and
Flowers had come out, and the leaves had opened,
almonds had formed. Referring to this text, the
Nizzachon vetus, page 47, writes:

EXPLANATION OF THE JEWISH SPIRIT 181

"The heretics (Christians) say that this concerns
this Charja (stercus, dung), Marie, who would be res—
May the virgin give birth to Jesus, may their spirit
"Die!"

We've had enough of these outrages and persecutions.
incessant actions to which we are subjected, but we do not
We will not respond to insult with insult, nor to persecution.
through persecution; far from it, granting the Jews full
and complete freedom in the exercise of their religion, we do
absolutely abstracting from their religion, in our claims
instructions. But let's move on.

From a social and human point of view, the Jewish spirit is the ex—
exclusion of all peoples, of the human family, reduced—
suffocating this one to the Jewish race alone!

Up above, God is dethroned, the rabbi is Master, it is
Move it out of the way so I can get in.

Master in heaven, alone, man, and tyrant on earth
where everything is his possession, except for his fellow creatures, such is the
Jewish.

Placed by nature at the top of the hierarchy of beings,
Lord of all creation, he is the universal Ruler—
salt. Hence, the downfall of all peoples, and the loss of their
rights and their dignity. For, in the case of men, there is only
The Jews: only Jewry is Humanity. Outside of it
There are only animals.

The definition of a Jew rests on two assertions and
based on two negations. The first negation and the first

The two statements concern God; the two caves relate to each other. to man.

In relation to God, the Jew is the negation of the true God. to replace him and recognize no other law than his own will.

182 THE VIPER BREED

In relation to man, the Jew is the negation of na-human nature compared to other races different from its own, to remain alone, man, to have alone the fruits and pou-to see foreigners treated as if they were ordinary people animals.

Therefore, in the eyes of God, the Jew claims to be free. He will Whatever he wants.

But the other men, that is, the non-Jews, did not-will not have the right to do what they want: they will do this that the Jew will allow them. Thus Israel will not do the will-God's law, but the non-Jews will conform to his.

XVIII

DEFINITION OF A JEW.

In relation to God, the Jew is the individual of this unique race, parasite of humanity (therefore cosmopolitan, exclusive and unassimilable) which, by instinct established as a principle, no less than by heredity and especially practically, it substitutes its authority and judgment, to the judgment and authority of God in matters of the justice and morality, to evade obligations and to the pangs of conscience.

Compared to other men of a different race, the A Jew is:

The individual of this same unique race, a parasite of the human manitas (therefore cosmopolitan, exclusive and inassimilable) which, by instinct erected into a principle, no less than

by heredity and especially practically, appropriates to the exclusive the union of individuals of other races, nature and rights of man, with the aim of exploiting, dominating despotically how and to make his own of societies and individuals non-Jews, by all skillfully organized means, by cunning above all, and rarely violence.

Therefore, only the Jew is a man. If you object that... beings considered by Jews to be of a nature essentially inferior to theirs, they resemble fu- laughingly, and that they are even twice as superior to them from an intellectual and moral point of view; that, since there is no There is no effect without a cause; these beings are making discoveries. and inventions, creating masterpieces of art, writing learned treatises, etc. (which animals do not do) do not are more like cattle seed, but men in flesh and blood, composed of a body and a spiritual soul In this situation, the Jew's answer is all ready.

He explains to you, with rabbinical wisdom, that:

"Non-Jews were created only to serve the Jews"
Day and night, without them being able to leave their service. God He created them in the form of men in honor of the Jews; for It would not be suitable for a prince – and all Jews are princes, as all rabbis are kings – to be ser- vi by an animal having the form of an animal, but well by an animal having a human form. (Sepher Midrash) Talpioth. Warsaw edition 1815, page 255).

This, someone might say, is nothing but pure theo- laughter, but where are the facts that confirm it? –Ah! pleased to God, may the reality of the actions not justify this sincere psychological analysis and this exact definition, philosophical- phique, which we have given of the Jew. The deeds and actions of the Jewish nation and its subjects are all marked at corner of the Jewish mind as we have explained it.

184 THE VIPER BREED

The Jew makes it a crime for us to claim our rights, while he believes he can do anything against us. To be convinced of this, we only need to see him in action and to

to hear him speak.

Let's take a recent example, a reproduction of the past and A model for the future. Let's listen to Mr. Strauss tomorrow. of his dubious election as a municipal councillor for the Rochechouart district. It is Mr. Drumont who wears his words, to our knowledge.

"Having barely escaped the danger," said Drumont, "the good Jew Strauss lets out a cry of triumph against Loyola Tartuffe, and the Sisters of Charity who, it seems, are responsible for all the misdeeds, all the scandals and all the tra- stories of Dreyfus, Reinach, Arton, Cornelius Herz, Hugo Oberndærhoffer, Eugène Mayer and other famous Israelites.

Vienna, in a magnificent burst of patriotism, from the band of swindlers, from the Hebrew buccaneers and organizers of financial piracy who oppress it- had been leading for so many years "gave herself over to the ghosts of the "The Middle Ages and the Inquisition." As for self-assurance, that's not Not bad. It's better, as they say, to hear that, than To be deaf. That's the usual chatter of those people. He It's always amusing, by the way, to see people claiming... rights to freedom of conscience, by these intruders, who have makes French Catholics into pariahs. In a country, where some municipalities refuse aid from charity office to parents guilty of having He had his children raised by the Brothers; it's quite simple- It's enormous to hear Strauss complaining "that we want to outlaw an entire class of French citizens People subjected to ostracism or prohibition because of their origin "gin or their religion." Libre Parole, May 8, 1896.

EXPLANATION OF THE JEWISH SPIRIT 185

But Mr. Strauss, even if he has rights in our country, is no more French citizen than the French from France. He has everything sim- This is in addition to what we consider to be inalienable. citizen and member of the Jewish nation and at the same time French citizen. For us, we are simply French. and being members of a single nation, France, that is enough for us. It is difficult, moreover, to be both an excellent citizen of two enemy nations or nations with conflicting interests. Person "You cannot serve two masters," says the Gospel.

On the other hand, what is the role of the Catholic religion?

whether it be the Jewish religion in our social demands
anti-Jewish commercial, national, and economic policies? Mr. Strauss
will not fool us. If we are forced
to defend ourselves against the influence and power of the
Jewishness, it's because of its instincts, its principles, of
his practices and aspirations.

It is neither race nor religion that displeases us.
in Hebrew, but its civil code, its spirit and what it
It has become customary to call the system Jewish. That's what we
we hate what we fight against and what we want
to rid ourselves of it for the sake of our honor and prosperity
This is simply the exercise of the right to self-defense.

This anti-Semitism is no different from that of Drumont.
"Antisemitism," he writes, "as we understand it, is not
not a party, a union of greedy politicians, it's a
a great national movement that must return France to
herself, who must regenerate and transform this country, the ar-
to wrest from the yoke of the cosmopolitans who have made it their prey.
In the current phase, antisemitism is primarily a
general preaching, individual propaganda
and collective at the same time. Above all, the idea must prevail.
Gradually, it imposes itself through the obviousness of
facts, as observed by each individual, of the thefts or
injustices he suffered at the hands of the Jewish system.

186 THE VIPER BREED

"Small landowners, the peasants-
without, the employees, the traveling salesmen, the officers
The workers gradually come to us, just as they come to us.
by simply telling us: "You definitely have
reason. "

"All French people will eventually become part of it in some way."
a kind of conspiracy, an unseen conspiracy
sizable, because it is public and will soon be
universal, whose watchword will be hatred of morals,
the practices of the Jew and all those inspired by him.

"When the time is right, the surge will occur-
Nevertheless, the movement will succeed through the force of
things."

Nevertheless, the conflict could probably be avoided.
te, if the Jew acted only by instinct; the principles of a
sound philosophy and the example of Christian virtues pra-

tickled every day before his eyes would have sooner or later due to his instinctive propensities. But the Jew has principles, a dogma and a doctrine.

These dogmas, stemming from Jewish instincts, such as the consequence that the sequence logically follows from the true premises or falsehoods constitute the secret of Israel (a secret that we have uncovered) and are the elements of its definition.

We have given this definition. It is not arbitrary. It was drawn from the facts (and on this point we have (still to be confirmed), from the Talmud and the instincts of the Jewish race.

To know the Jew, to understand his conduct, to uncover the secret of events, of the corruption, the rupture and humiliation of the non-Jew, as well as the Jew's control over all our rights, over our persons and regarding our possessions, we must constantly appeal to this defining. It is the key to major social issues, po-

EXPLANATION OF THE JEWISH SPIRIT 187

political, commercial, financial, etc. etc., which stirs up the different different parties. As long as we judge Judaism solely by its exterior, through the phenomena it determines and by regarding the actions she performs, we remain in the realm of description.

To formulate its essential definition, it is necessary to give the principle and dogma from which these phenomena proceed, the phenomena, these actions and these outside.

A good definition must result from the union of the element-generic difference and specific difference.

Compared to us:

The generic element, or genre, among the Jew, is the enemy. A greedy and tyrannical enemy, a parasite of humanity who wants to protect our property and our independence, that is to say, to our rights and our human dignity.

The specific difference which, added to the general element, determines the species and completes the definition, is, in this case: enemy essentially superior to non-Jews, whom he considers to be nothing more than simple animals. Hence the definition we gave.

In relation to God (in order to embrace being in its entirety, because the two reports complement each other mutually):

The generic element is: enemy of God, or rebel against God to abolish the rights of conscience and stifle his remorse;

The specific element is: equal to God, to justify his revolt. Which fits with our definition.

This is the Jew's philosophical formula, the definition of his mind, the expression of his being as well as his dogma and the mysterious (formerly) secret of strength.

Many eminent authors have defined the Jew, but the Most only provide descriptive definitions.

188 THE VIPER BREED

The one given in the issue of August 20, 1896, by the very Competent Mr. Kimon, she is so beautiful that I cannot resist I look forward to reproducing it here.

"Israelism," he tells us, "is a Semitism, that is to say—to say a perfected parasite, composed of a single race or rather of a single species, widespread throughout the universe—third, adapting to all regions, speaking all languages, mingling with all peoples without fear to merge and be absorbed, disguising themselves with the cos—a union of all nations, but together forming a vast army, admirably organized by nature, the hereditary power and through the Hebrew religion, with his princes, his generals, his officers, his emissaries, its spies, its soldiers: with its institutions of vice and of immorality, corruption, and lies, and not pursuing only one goal: the disintegration of societies civilized and hardworking, in order to dominate them, exploit them and destroy them.

As a description, it couldn't be better.

Parasite! It's one of the essential character traits Jewish, which most struck all those who dealt with Semitic psychology.

"The Jews," Herder wrote in his famous work *Ideen zur geschichte der Menscheit*, 3. 91 and 4, 38. the Jews prefer to live among other nations, a particular trait of their national character against which Moses fought already with all his strength."

For centuries, and almost since his birth, the people of God (people of God before Christ), is a parasitic plant on the stock of other nations.

They are the parasitic plant that has attached itself to all the European nations and which drew more or less from its substance.

EXPLANATION OF THE JEWISH SPIRIT 189

The famous philosopher Schopenhauer in his articles on law and politics, it cannot be expressed otherwise:

"Even today, this landless John lives as a parasite." at the expense of other peoples and on their soil, but it is not no less animated by the most fervent patriotism for his own nation, as the perfect ensemble clearly shows with which all hold for each, and each for all. "

The hostile character that it displays towards others peoples, this nation of parasites, did not escape the observations of thinkers.

One testimony is enough for us, that of Fichte, this that point being obvious.

"Across almost all European countries, there is a state powerful and hostile, who lives in perpetual war with all the others and weighs terribly on the citizens, it is the Judaism.

"I don't believe it's so terrible simply because he forms an isolated, separatist and tightly bound state, but precisely because this state is founded and built on hatred of the entire human race." *Berichte zur Berichtigung der Urtheiler*, etc. p.186.

The side of the supposed essential superiority of the Jews with regard to us is no less highlighted by the same writers; all establish through peremptory texts

the existence of this belief in Israel. Here are the words of Klüber, Uebersicht der diplomatic Verhandlungen, etc., 3, 375: "The Jews imagine that they are the people God's chosen one, raised by him above those who are not the Jews, to whom they are physically and morally different and which must be completely exterminated. Innocent expressions that do not convey the true meaning of the opinion they express, as much as one inter-

190 THE VIPER BREED

ready in accordance with the texts we have cited and to those that we read in The Jew According to the Talmud, etc., of Rohling, and in particular p. 91, 2:

"A Jewish soul is dearer and more pleasing to God" than all the souls of the other peoples of the earth, for the their souls are souls similar to those of animals evils and brutes, nothing more, nothing less, while those of Jews have the privilege of being a part of God himself; they are, as we have shown above, subs-
the substance of God, in the same way that a son is of the substance tance of his father. » (Schefa tal. fol. 4; Schene luch. hab. fol. 262. etc. Schefa, t. fol. 4, 2; Menachem p. 53. fol. 221.4.)

That they want to deprive us of all our rights is indebatable. No anti-Semitic work where this particular-
the nature of the Semitic spirit is not victoriously proven. As an example, we will only cite this page...
morally ambiguous, where Fichte shows us the Israelites in the act of to exploit this plunder for their own benefit:

"One should expect something different from such a people than what happens and what we see every day: that is to say that, in a state where even the most absolute king cannot...
to take up residence in my father's cottage, where I maintain my right against the most powerful minister, the first Jew Venus can, whenever he pleases, rob me with impunity.

"They want to have human rights still very much that they refuse them to us." Report, etc.

This dispossession, we have stated, they want the me-
to achieve success by all means.

As information, we have the honor to inform you to present, dear reader, the Jew according to the description of Mr. Bernard Lazare. He is quite different, he said, (which (no one ever doubted) the Israelite, indignant at seeing himself

EXPLANATION OF THE JEWISH SPIRIT 191

confused with that infamous being, in mind and morals Jews, the object of his contempt.

"The Jew is the one who is dominated by the sole preoccupation—the temptation to make a quick fortune that he will obtain more easily through theft, lies, and cunning. He despises the virtues, poverty, selflessness. The beast that—
They once managed the infidel tribes in the desert, and it remained his one and only adoration.

When a Jew is a journalist, the newspaper is for him a means of profit, and he exploits it in every way. He has the particular talent that consists of discovering the most obscure passions and he knows how to flatter them, satisfy them, encourage them, and of He is the source of his glory: the debauchery of all. He knows how to be obscene. and he knows how to be chauvinistic, by turns; he exploits the popular a tendency to withdraw from the lofty spirits that frighten, and he makes language accessible to the lowest classes; it replaces the mind through inept puns, eloquence, and phraseology, enthusiasm due to epilepsy. The journalist then lies, panics, disrupts, and when the daily columns don't...
The more he settles in the theatre, the more he dumbs down.

When the Jew is a banker, he possesses a [missing word] for evil. A powerful organization, a dark genius. He is proud—
They are greedy and deceitful. He piles up deceptions that will From skillful and even commonplace trickery to audacious theft: He perpetually thinks of subtle machinations, of daring maneuvers. It's found everywhere, because everywhere He will draw gold from the rulers who borrow, near the naive inventors who could only create, at the head countless companies that he supports with lies his captivating eloquence. If disasters occur, he will be safe; what good would skill do in conquering fortune, What if she couldn't prevent unfortunate consequences? For that apparent justice can always be attested to, there are the

the weak and the simple, those who are fed crumbs, who are fattens, that we abandon, and that save.

When a Jew is a politician, he arrives through charlatanism, fanfare, and flattery. He is scheming, fertile in deceptions, and in politics he will see the most su- wind that the possibility of paying off one's debts, of getting rich by the agio and speculation.

According to Mr. Bernard Lazare, in these features, he is im- It is possible to discover the very shadow of a resemblance with the true Israelite. It's possible. But let's be clear. once and for all.

The Jews are claiming the rights we have mentioned. born from principles which have the force of law with respect to them.

These rights are beyond doubt and are sacred, inad- missible for the Jews; and, possessing them, they are, in the exercising, above all disqualification.

Similarly, on our part, if we acknowledge the aforementioned rights to the Jews, we consecrate them Israelites; if we We deny them (and we can do no less), we deny them Let's just leave the Jews alone.

That's the whole difference.

Once again, we do not judge consciences; We are putting a doctrine on trial.

If the Jews are acting in good faith, and we must... to believe until proven otherwise, they are, subjective- completely free from all defilement, from all moral failings: They are true Israelites. But if they acknowledge that these The rights in question are either a little exaggerated, and if despite They claim this either in principle or in practice. In that case, they are true Jews.

Mr. Edmond Picard, in his Synthesis of Antisemitic- tisme, p. 89, does not seem so lenient to me; to Mr. Bernard Lazare to justify his thesis to him.

"Would you want a Jewish army?" said the learned lawyer.
Belgian, a Jewish Senate, a Jewish judiciary?

No. You feel what such forces are in these hands.
Foreigners would lead to misunderstandings, even excesses
Unwanted, deviations, dangers. And you don't
do not be moved when they have forces at their disposal
otherwise powerful: Money, the Stock Market, the press
And the poisons they contain! How could one not
not to be frightened by this opulent, skillful, and ambitious nation
domination:

"Israel! Two hundred thousand Englishmen are exploiting in the In-
of, two hundred million people of brown race. We must not
that we were becoming an India exploited by a minority
Israelite.

"Methodical looting, we were saying. Yes, by means of
our common law diverted from its purpose and used to
disastrous works. And it is here that suddenly arises the
legal question, this inevitable part of all problems
social. The predatory instinct of the race thus occurs under
a new form. It is the activity employed in stripping-
to the other, the only manifestation of Semitic activity in
History. It's no longer about raids, piracy, or conquest.
armed robbery. It's usury, speculation, and hoarding.
holding, more surely and hypocritically, the same result-
tat. They extort money through interest-bearing loans and commissions,
through the skillful and hypocritical use of contracts in the civil code,
like in the old days when ransoms were extorted by putting a knife on
throat. Fortunes are seized by boarding, by means of
Stock market crashes. An industry is invaded by the single-
pole, as in the old days the Saracen invaded and ravaged a
province or a coastline.

"For the Aryan world, the question arises of its-
see if the Persian Wars and the Punic Wars, the

194 THE VIPER BREED

Crusades and the five-century struggle against the Turks in the
will have been useful, and if after having, in so many vain battles-
Having repelled the Semites, we will leave them, rendering
All that glorious, painful, and bloody past, useless,
to subjugate by surprise.

"Throughout contemporary Europe, the Aryan soul

replied: No! By raising the neo-movement anti-Semitic.

Finally, and we conclude with this, the justification for In our definition, we said that the Jew was the individual of this unique, exceptionally violent breed, but cunningly organizing its means of destruction.

Indeed, Semitism, in general, is a parasite. It manifests itself in two essentially distinct forms: Islamism and Israelism.

Israelism, for the reasons we have previously discussed, sentées, a unique, unassimilable and exclusive race, or to use Mr. Kimon's language: "a Semitism, that is to say, a perfected parasite, composed of a single race, or rather of a single species," cunning, etc., organizing in secrecy and mystery his army and his resources combat; while "Islamism—we quote Kimon, — is a Semitic or bastard parasite. 1/ consists of of several very different races or species from one another: Arab, Turkish, Mughal, Tatar, Kurdish, Persian, Hindu, Malay, Black, etc., occupying the area the richest and most fertile on earth, absorbing, by violent practices, all the peoples he encounters on his journey, speaking only one language, the dialect Koranic, and enjoying, without labor, the good and the work from the neighbor.

EXPLANATION OF THE JEWISH SPIRIT 195

"It's a society of wild beasts, like royal tigers." of India, each claiming a portion of territory land in the forests or around the farms, living off livestock or game from their range."

Based on all the above, we can boldly to conclude that:

Israel is this unique race, a parasite of humanity, by instinct and by the false dogma of its essential superiority on non-Jews, destroying for its own benefit the rights of other tricks, by all means combined by trickery and very rarely through violence.

By juxtaposing the fundamental principles of Israelism, the actions of the Jews who are its per-
In this particular assertion, we acknowledge the truth of this
The Talmudic saying is:

"All the plagues of this world come from the Jews."
(Isbamothe, 63, a.) and that according to Saint Paul (1st Epistle
(To the Thessalonians, 2:15) they are enemies of all
Men: "O Thessalonians, you have suffered the
same persecutions that the churches of Judea had to endure
to bear on behalf of the Jews, who put the Lord to death
Jesus, and the prophets, who persecuted us, who did not
displease God and are enemies of all
men."

eZ

196 THE VIPER BREED

XIX

JEWISH IMPUDENCE. JOSEPH REYNACH.

Before outlining the consequences of the rights that the

Jews, by virtue of their status, consider themselves superior to us.
Note the brazenness with which they exercise them.

Schopenhauer points out that all those who
They studied the national character of the Jews and were struck
of this prodigious absence of everything we call-
lons "verecundia", (modesty, restraint) which is the vice the
most salient of all and which serves them most in the world
than the finest qualities.

For my part, however, I see nothing surprising about it.
While acknowledging the Jewish cynicism, I find it very natural and the
The opposite would be surprising, even inexplicable.

What! Are you embarrassed in front of your dog?
Well, the Jew no longer has to hold back in front of us.

Aren't we dogs, mere animals to him?
eyes ?

Moreover, they are not seeking this impudence at all.
On the contrary, they pride themselves on denying it. What a
No well-bred person would dare say, the Talmud is-
press to announce it to us, without ambiguity, as being the
the simplest thing in the world.

"All Jewish priests," he asserts, "are shameless."
(XV. Tr. Kidduschim, 70, b.)

Then, no doubt thinking he was flattering them, he addressed them, not without
Emphasis, to all Jews as a whole, the same praise. It's very
Delicate: let us judge for ourselves.

EXPLANATION OF THE JEWISH SPIRIT 197

"Three creatures are cheeky," he teaches, "dogs
among the quadrupeds, the rooster among the birds, and Israel
among the peoples." Or again:

"The three most shameless species of creatures and
The most impertinent are: among the quadrupeds
dogs; among domestic animals, goats and
"Among the peoples, the Jews." (Tr V. Betza, 6, b.)

Mr. Weill, this panegyrist of the Rothschilds, of whom we
We've already met, can give us a
the idea of this tact, this good taste, and this high education
which, according to the Talmud, distinguishes the Jew.

As for compliments, here are the ones he gives us.
in his Catholic and atheist France: "Human brutes (the
(Christians, our ancestors). – Bunch of fools. – Stupid people.
– Catholic idiots, – Highway robbers. –
Rotten wood. – Scoundrels. – Aryan beggars. – Dung.
– Whore. – Silly barbarians. – Scoundrels of the worst kind.
– Regimented brigands. – Cretin. – There is no ve-
"True and righteous among the Christians."

That's yet another kind gesture from him, that little word.
which he devotes to us, page 16: "Usually," he says, "modes-
speaking of himself, he did not brandish his whip

of a fiery prophet only to snap the fuse without knocking: then, referring to us, he adds; but for the Christian brigands and assassins he will use the sleeve. "

There are few Israelites who do not realize in Their people, this type of Jewish inverecundia. He is one of them. However, the reader will allow me to present it to him if he has not yet had the opportunity to admire it in the portrait according to what the eminent director of La Libre Parole had to say. This is Mr. Joseph Reinach.

198 THE VIPER BREED

This prudish Israelite (for he is not Jewish) had been able to— He published a pamphlet entitled "History of an Ideal." status of nephew, son-in-law and heir of the infamous baron Von Reinach advised him to seek oblivion in the re— Treats and silence. But no. Probably unconscious. of his situation, or perhaps considering it as pec— Cadilles the immense wrongs of Von Reinach towards our country, he mentions, through a publication bearing his name, the memory of the great corrupter, he feels the need to maintain the public's understanding of his republican ideal, of his senses tender and delicate poetic moments. But Drumont the reminds us of the sense of reality and incongruity that, Without realizing it, he makes the following mistake: "the uncle's existence is a of the most curious lives of a cosmopolitan bandit who that one could imagine.

"Born in Hamburg, created an Italian baron, then a baron Prussian, the wretch did more moral harm to the France, which the Germans who invaded us with weapons by hand.

"He has debased everything, corrupted everything, defiled everything in our country. Or A Frenchman who would be the nephew and son-in-law of such a scoundrel, who would have been mixed with all the filth that made up the Von Reinach's life would have only one thought: to make himself or—to forget, to go hide in some discreet retreat, a name burdened with the anathemas and contempt of all.

"Joseph Reinach has none of these scruples, he will ra— He calmly recounts that he has heartaches, that he has been wounded in his delicate sense of the ideal, and which he regrets that the Republic has not fulfilled his poetic dream.

As if we could doubt it, Reinach insists on
to persuade us that he possesses an ideal, a poetry, a dream
Of all that is great, the poetry of all that is beautiful.
Drumont suspected as much, so he adds:

EXPLANATION OF THE JEWISH SPIRIT 199

"The poetry of the Republic is signed: Joseph"
Reinach, Member of Parliament. Is it beautiful? Is it complete? Is it
Monumental? Is it disarming, I would readily say, by
a kind of almost unconscious indecency like that
Monkeys! Does that give you any idea what it's like?
that the true Jew, not only a stranger to all
Verecundia, to all modesty, to all notion of honor,
but closed even to any apprehension of ridicule, not
"not even suspecting the enormity of what he dares!"

Conclusion :

Considered from the point of view, I'm not saying Christian, but
Simply human, natural, the Jew is cynical; to the point
From a Jewish point of view, it is not; the animal, whatever its per-
affection is not susceptible, is radically incapable
to have moral relations with man: respect
Strictly speaking, it cannot, under any circumstances, be owed to him; one has not
No need to hold back with him. But the non-Jew is merely an animal.
God willing... Israel.

For Israel, our human dignity to which we
we mistakenly believe, is canceled, at least practically, by
an inherent flaw. Isn't it revolting for us to have
to reproduce, so as not to be accused of slander, some
insults such as these: "Non-Jews are the product
of mating between animals.

Marriage between Christians is a union similar to
that of horses that live together; it is not obliga-
Christian parents and children, having no
human kinship between them, the son can marry his
mother, etc., etc." (Talm. Ishbamot, p. 22.)

EX

Gomment voui bite ki chapell?

Lenculus!

What! You insult me!

Voye nan, ché chon nom cha!

We're going to fuck him conètre akoi cha cher un brou di kul!

Voy, voy voy! Mi fries abissan le voile noir, soufflon li
candle, casting the anataime!

May a terrible colic strike her belly!

201

CHAPTER VII

LOGICAL AND PRACTICAL CONSEQUENCES
OF THE JEWISH SPIRIT AGAINST OTHER RACES
WITHOUT DISTINCTION.

FIRST CONSEQUENCE OF THE JEWISH SPIRIT.

the first consequence of this state of affairs
whose existence the Jew revealed to us, is that we
! : . 1st
we do not have the right to start a family or to have children
part. If this fictitious right exists in fact, the Jew has the power and
the duty to repeal it, or to substitute another for it which,
In reality, it won't be one.

202 THE VIPER BREED

1
General principles.

To avoid giving a lecture on natural law here, social, commercial, etc., etc., we will not be for that superficial.

Undoubtedly, the in-depth study of the law, according to its different divisions, serves admirably for com- to take into account even the smallest details, and to judge them with Certainly, the most dis- applications and consequences aunts of the principles; but we do not have the pretension to become lawyers.

We will simply reiterate the essential principles of natural, common, and universal law. Their light... will suffice to confound the absurdities of the consequences practices of Talmudic law in Israel.

Our reason is forced to recognize that the Author of the universe, by drawing the world from nothingness through its own action of his omnipotence, creation, necessarily owed to because of his infinite wisdom which governs all his works, to propose an ending.

However, it is more accurate to say that this end, he did not He did not, strictly speaking, propose it of his own accord. but to the beings of creation, each according to its nature.

God, in fact, is perfection itself, infinite, person-nified; the fullness of all good positively excluding all limits; everything depends on him, he depends on nothing; he can spread the treasures of his goodness, communicate his proper vis to intelligent and loving beings and make them participants in its nature and its happiness, but neither its happiness, neither his nature, nor his life, nor his goodness, nor any of his persons affections cannot receive an increase: it is up to him- even his own end, his own happiness.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 203

It is therefore impossible for God to strive towards an end, of which obtaining it could modify it under any rap- port, adding to its perfection, happiness, or glory.

But God necessarily loves order and goodness, and does not It's impossible not to love it. He absolutely hates disorder. evil, and cannot help but hate it.

Now, creatures, according to the different degrees of their per-

essential or accidental infection, are necessarily also subordinate to one another and conspire all towards the same universal end, the inferiors by the averages, averages by higher values, and these by God: it is in this order that they tend towards the end universal creation.

So what is the ultimate goal, the final end to which Did God coordinate the visible world? For it is from this un- towards which we contemplate and of which we are a part that it is.

It is, and could have been, nothing other than the glorification of God, the outward glory of God, through man, the head- of work and the king of visible creation.

"Like the Creator," says Taparelli d'Azeglio in his Elementary Course in Natural Law, page 18, as the The Creator could only act for his own glory, which is evident of the manifestation he makes of himself, and that this ma- Invention is in itself of a moral order, since it cannot to become aware that intelligent and loving beings are the result that the entire universe is directed towards moral order and is subordinate.

Knowledge and love of brutes not exceeding not reaching the sensible order and not attaining the spiritual order, the man who admires in them goodness, wisdom, and all God's power compensates for their incapacity and their im- power and glorify God for them.

204, THE VIPER BREED

Strive for pleasure, that would be the first principle of mo- the moral philosophy of simple animals, if one could compose one for their use; their knowledge not going beyond sensitivity, the ideal of which is pleasure Sir, their tendency must be proportionate to it.

On the contrary, the first moral principle applied to life The human condition is usually formulated as follows: fen- dice in order; now order is good, and since good is perfection, striving for order, is reduced to: striving for perfection.

Our perfection therefore consists in order, known

and freely accepted in our actions; or in other
In terms, it consists of morality.

What then is morality?

This is the freely chosen proportion that exists between
the human act and the ultimate end of man.

And moral order is nothing other than physical order
freely ordered and directed by the intelligent being towards its
own end.

This proportion that must exist between our actions and
our ultimate end is not something indifferent or facultative.
It is an inflexible law; not even God can
to repeal it since it is based on the immutable essence
things.

Considered in God, this law is called the Eternal Law.
It is God's will, constant and necessary,
guided by his supreme wisdom, to order all things
to their end.

The reason for this law, eternal in God, is the essence
even of the divine being (and the essence of things in relation to-
(carrying with her), the goodness of God, his infinite wisdom, his
a necessary love of order and justice. "I observe,
said Cicero, that the teaching of the greatest scholars

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 205

has always been that the law (the law par excellence, the foundation)
of any other law) is not a discovery of human genius
hand, nor any knowledge common to all
the peoples, but something eternal that directs and
governs the entire universe, with the supreme wisdom of order-
to fight and to defend.

Hanc video sapientissimorum fuisse sententiam, the-
gem neque hominum ingeniis exogitatam, neque scitum
aliquod esse populorum, sed æternum quiddam, quod
universum mundum regeret, prohibendū imperandi
sapientia (L. 11, from Legibus).

This law, God could only abolish by re-

denying himself, which is impossible, since God is Being necessary.

All beings, whether endowed with freedom or not, are subject to him. put; it is from her that all other laws derive, and to whom They borrow their fairness and their binding power.

It is promulgated to man by his reason, and it It then takes the name of natural law. Constituted from eternity by the author of nature, it is not only directive, but coercive.

God imposes it on us; he cannot not impose it on us. ser. Necessarily he approves, likes and rewards it faithful observation; necessarily, he also disapproves of it. It hates and punishes transgression. It cannot be otherwise. Therefore, he will never be indifferent to this matter.

For our part, we must always take into account this supreme goodness, wisdom and justice; that is to say, with God; for none of our actions can— before being practically indifferent, they will always or conform to or disagree with this law, and, by the fact even if they are pleasing or disagreeable to the eternal Lawgiver, and inevitably worthy of reward or punishment.

206 THE VIPER BREED

Natural law is something no one can ignore.

The great doctor of nations teaches us that the Gentiles who have not received from God, like the Jews First, and then the Christians, of positive (or written) law, do naturally, the things that natural law commands.

"Not having this positive law, they are to themselves the law, and they show that what natural law ordains, is written in their hearts, by the testimony that they give their own conscience." (Romans 11:14–15)

"This law, which is engraved in hearts by the author of Nature, adds Saint Jerome, Letter to Algas, question 8, contains in embryo all the notions of morality, and it "There is no one who can ignore it." And Saint Ambrose, Letter 71, "this law," he said, "is not written, it is innate." in man; it was not reading that bound the man— celebrated, but it is expressed in each of us by the "The intellectual power of our reason."

Let us conclude with these two definitions, one of the law of eternal as a rule of human actions, borrowed from saint Augustine; the other on natural law according to Saint Thomas of Aquinas.

The eternal law is divine reason or the will of God, by which he commands us to observe the order natural of creation, and forbids us to transgress it: Lex aeterna est ratio divina vel voluntas Dei, ordinem naturalem conservari iubens, perturbari vetans.

Natural law is participation in eternal law in man, a creature endowed with reason. Lex naturalis is participatio legis aeternae in rationali creatura.

By walking along this path we arrive at the One who laid it out for us; we build our perfection; we Let us hoard the highest merits that have been given to us. to acquire.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 207

By following this order, we reach the One who gave it to us. prescribed, we achieve our goal, we obtain our happiness, God, who alone is its object.

Apart from God, nothing can fully satisfy us. to do; no object can equal and fulfill our power-cognitive and affective capacity; we know and we We like better, we aspire to better, and we have a right to better. we are forced to look for something better, we need to be Absolutely better.

Our perfection and our happiness in this life which is the consistent path:

Perfection, in the alignment of our actions with their rule, natural law, reflection of eternal law, and with the other laws derived from it, promulgated either by God, either by its legitimate representatives;

And happiness, in the possession of God, is perfect. Legally, imperfect in fact, because here below we know

God, but imperfectly, this knowledge being purely abstractive and non-intuitive.

Despite this, happiness derived from knowledge perfect abstraction, would be our perfect happiness, in the natural order. Our natural capacity, in fact, is limited There; we have no superior rights.

However, although there is nothing positive in our nature for a supernatural happiness, clean only and exclusively from God, infinitely superior to him who is owed to us, nothing opposes the purely gratifying the nature of humankind in relation to this uncreated, infinite, supernatural. What was possible, God did. That is God, seen Intuitively, who will emerge victorious after the ordeal? endured, our reward and the object of our happiness, in future life. Happiness and life which are the participation of the life and the happiness of God himself.

208 THE VIPER BREED

But for the needs of material life and especially for the perfection of his intelligence and will, Man needs the help of his fellow men. Alone, he would achieve neither the perfection to which he should aspire, nor its ultimate end, (morally speaking).

He is also naturally sociable, that is to say that he (all men) are obliged by natural law to want for his fellow men, the good he desires for himself and therefore, to procure it for them according to their means, positively, by promoting their rights; negatively, by not not harming them. This obligation that he cannot decline, neither in In principle, nor practically, does it lead him in fact to the Society. within which, and to be a part of it, he is by his nature, destined to live.

"We will call sociability," said Taparelli, "this imreasonable impulse by which man is obliged to to want what is best for other men, and to cooperate in this with them." Sociability (doing good to others) is the application of the first moral principle (strive for order, tend- (to perfection). It is the first principle of all the social duties.

Since order is the greatest of goods to which

Man aspires to sociability on earth, primarily with the aim of communicating the benefits of order to others; and She subordinates all other love to it.

These immutable principles may at first glance appear to be foreign to our subject. On the contrary, we will see that they are very necessary to understand and refute the theologies of Israel.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 209

2 Carpentras I'

The first of the companies, united in its founders by a naturally indissoluble link, foundation and nursery of all other societies, it is the conjugal society, the fatherland, or domestic society.

This is because the natural institution of the family is for us a strength and a protection, at the same time that a school where we receive physical training and morality for the struggles of life, that it becomes an obstacle for the development and free exercise of Jewish law.

The man, therefore (the Jew), will attack the animal. (us) in its simulacrum of a human family.

He will invent and have imposed by law, divorce (a divorce (Jewish type), which breaks the marital bond, simultaneously builds stability, prosperity and love of the domestic home and of the marital union.

In many cases, the child will not even be able to know the obedience and respect due to the authors of his days, and, after having been a stranger to his family, he will be still treated as a foreigner in The Land of His Fathers, by these same cosmopolitan Jews, naturalized yesterday, of whom he will be became a slave.

The promoter of this type of divorce is Carpentras I', this poorly finished draft.

Here's how this gold leaf for regeneration-

tion of race, formulated the finest argument he drew of his hump; "Marriage is the cause of degeneration" of the race."

Isn't this oddly shaped Jew, half proboscidean, comical? Half camel, talking about regeneration through divorce!

210 THE VIPER BREED

One shouldn't speak of rope in the house of a pendu. Do you really think you're Apollo's rival? For the realization of this beautiful dream you should have waited until the sixth divorce (what a regeneration then!) of dad to make your entry into this world. So, infection of the stables of the Republic, we could expect nothing less from you.

Here he is, the Israelite (for he is one), professor of divinity, a prayer for the use of Christians, of our mothers, of our daughters, of our sisters.

It is not in our institutions, nor in our temperament of being like those nomads of the homeland, the no-wedding gifts.

For them, they have nothing to lose, not considering in the marriage, custom, and proliferation. As soon as the object no longer pleases them, they exchange it for another: "Oh my goddamn it!" Repecga, my dear Rajel! Fulez-fus gue nous nus aimions Bour Guelgues years, Bour Guelgues months, Bour Guelgues "Churs beut-être! – Fui, mon tous Apraham!"

On what grounds can one divorce, the treaty asks.
XVI, Gittin, 90, a. ? And he replies:

"If your wife has let the vegetables burn; if you..."
Have you found a prettier one; or if she's not honest?

The unreserved gift of oneself to the beloved
And without turning back, eternal love, sacrifice, are for them something unknown.

Let him traffic in smokeless powder, this pagan unparalleled triote, capable of remaining hidden in

a trunk in case of danger, or else he'll tell us what's going on.
his spiel about his marvelous Macassar, regenera-
hair type:

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 211

CHANGE OF ADDRESS MACASSAR NAQUET

Vegetable oil, the only one recognized as infallible
To beautify and regenerate hair.

L Place de l'Opéra, formerly Palais-Royal, 132.

but let him stop profaning our Christian families and
our legitimate loves.

His patriotism did not degenerate over time; he did not
It has lost none of its purity.

Here are two letters published by La Libre Parole
of December 13, 1896. It is Mr. Naquet who writes to Mr.
Louis Martin, a Freemason publicist, and in which
the apostle of Boulangism openly displays his feelings
Anglophile comments.

First letter:

Paris, October 8, 1896

"I've read Joan of Arc. It's perfect. Your ideas are
conforming to my own. What a great nation we would make!
England and us, united as one nation if Joan
d'Arc had not existed.

He doesn't say France and England, England
comes first. Naquet has already forgotten Floquet and his; Long live the
Poland, sir! Really, we don't understand.

The same day.

Naquet to Louis Martin:

"I concluded by sending you all my comments
Compliments on Joan of Arc. I completely agree with you.
way of seeing things and I cannot think without sadness of
What a great nation we would be if England and France

212 THE VIPER BREED

constituted a single nation which, consequently, during
For six centuries, the efforts would have merged instead of
neutralize. But please do not print any of these.
Compliments; we live in an era where everything is
distorted and where I would undoubtedly be accused of
lacking patriotism because of these emi- sentiments
patriotic sentiments that would be incomprehensible.
my status as a politician targeted, since the baker-
gism, by all the ill will, I must guard myself-
"A fight against slander."

No Frenchman is thinking of attacking Mr. Naquet by the
Slander. Isn't the real slanderer here Mr. Naquet?
who is slandering himself? Because on one hand he is animated,
he said, of eminently patriotic sentiments (which
(we have no doubt) and on the other hand by reading his letters
without altering them – there would be no advantage to that
– doesn't it seem that he resents the independence of the
France? Wouldn't you say he even regrets that the noble
Did a heroine who freed her from English rule actually exist? I
He repeats, the need to distort his letters is not
to feel, but if they are not commented on by N. Naquet
Can we, ourselves, understand what these senses mean?
eminently patriotic sentiments? And in our turn,
Should we not regret that he was not a contemporary?
from Joan of Arc to advise him not to drive out the
English outside of France? Mr. Naquet probably refers to
absolutely during the time of Charles VII, because nowadays, it does not
would not want the English yoke. But in 1430 the ancestors
The de Naquets were not French citizens. By what right?
So could these citizens of the ghetto have said: we:
What a great nation we would be if, etc... Naquet, moreover
If he had existed then, he would not have dared to speak the way he did.
seeks to keep it secret even today; not only-

We wouldn't have understood it; but we would have taken it in bad part and the first Frenchman who came along would have sent Naquet and his hump and his eminently patriotic sentiments—ticks rolling in the stream.

There are people who argue that enslavement
The goal pursued is the union of France with England.
by cosmopolitan Jewry. For the Jews, they say, the
Catholicism with its doctrine of charity, heroism and
Catholicism, the enemy, is a symbol of sacrifice. Veiled for—
What do they conclude is that the Jews want a Protestant France?
aunt under John Bull's heel. But that's enough of
Mr. Naquet, about his divorce and his feelings.

As for the relentless war against the family and the ma-
Christian marriage and which must continue without truce or mer-
Here, all Israelites agree. The Jews themselves
will provide their testimony to prove this point.
That's a serious assertion.

Sir John Readcliffe, in his work entitled: (Account
rendering of the political and historical events that occurred in
the last ten years) brings to our attention, the
A speech by a chief rabbi, in which the following are revealed
tactics, the attack plan, and advice addressed to all
the Israelites of the universe in extreme circumstances—
solemnly.

This speech begins as follows:

“Our fathers bequeathed to the chosen people of Israel the duty to
to gather, at least once every century, around the tomb
from the great master Caleb, holy rabbi Symeon-ben-Jhuda,
whose science, delivered to the chosen of each generation, the
power over the whole earth (no small feat) and authority
on all the descendants of Israel. For eighteen centuries (it
(This meeting took place only about ten years ago.)
The war of the people of Israel has lasted for eighteen centuries.

214, THE BREED OF VIPERS

against this power that had been promised to Abraham,
but which had been taken from her by the Cross.

Regarding the hatred that animates Israel against the family of the non-Jew in general, and especially centered on the family As a Catholic, he expressed himself in these terms:

"It would be desirable for the Israelites to abstain" to have as mistresses women of our holy religion gion, and that they choose them for this role from among the Virgins Christians.

"Replacing the sacrament of marriage in the Church with a simple contract before any civil authority, se- would be of great importance to us, because then the Christian women would flock to our camp.

First, Rabbi, preserve the feminine world of the Jewish community, from which the first aristocracy was recruited prostitution.

"Once we have absolute control of the press, we will be able to to change our ideas about honor and virtue as we please, on uprightness of character, and to make the first attack and the first blow to this sacrosanct institution until "present, the family, and consummate its dissolution." Legal cohabitation and prostitution, such is the ideal fate for non-Jewish women, by Israel.

3

Cases in which marriage is legitimate contracted, can be cancelled.

Therefore, we say, in accordance with the doctrine of the Church, that marriage is indissoluble, by natural law and that no purely human authority can, in all-

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 215

In any case, to prevent the subsequent marriage union The one she would claim to have annulled, is not adultery.

However, as the natural law on which it is based The indissolubility of the marital bond is a so-called se- right

Secondly, God, who is the author of marriage, can for some for just and serious reasons, to declare this indissolubility, not existing.

Primary natural law never admits of exception. tion; for example, marriage between parents and their children, no one by virtue of primary natural law, can to be legitimized in no case; while second- daire can be repealed, as we have indicated higher.

In the past, marriage could be annulled by the the libel of repudiation that Moses granted to the Jews, according the power that God had given him.

This privilege no longer exists since God abolished the Mosaic law through evangelical law.

With regard to the infidels, that is to say, any person for a married woman who converts to the Christian faith, there exists for the annulment of their marriage contracted before their baptism tême, what is called, The privilege of the Christian faith.

Here are the conditions for cancelling the Marriage of infidels who became Christians:

Any married person, unbaptized, Jewish, Muslims, etc., etc., can marry:

1. If the other party remains unfaithful and does not want not cohabit;
- 2° Or if she does not want to cohabit without offense to the Creator;
- 3° After his baptism;
- 4° With a Christian person (January 16, 1863, (sacred congress of the Propagation of the Faith)

216 THE VIPER BREED

Under these conditions, the converted part can be re-laughter; by this new marriage the old place is broken and therefore even the unfaithful spouse can remarry second marriage.

For Christians:

Every consummated marriage is always indissoluble.
As for an unconsummated marriage, it can be dissolved:

1° By the solemn religious profession of one of both parties; if the vows are not solemn—the dispensation granted by the Pope is necessary—saare. In these cases as well, the other partner can to remarry;

2. The reasons why the Sovereign Pontiff can still dissolve an unconsummated marriage must always be essentially serious, by example :

The danger of incontinence, which gives rise to:

The refusal by one of the parties to fulfill their obligations intimates of the marriage;

Life imprisonment, or long-term imprisonment one of the spouses;

A physical impediment, etc.

These causes alone are not sufficient; the dis-Papal thought is still necessary.

—

=

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 217

He

SECOND CONSEQUENCE OF THE JEWISH SPIRIT.

Non-Jews do not have the right to own property.

1

The Rabbinic Code and the property of non-Jews.

Of more or less noble origin, beings endowed with reason or not, the fact remains that we must live and we must provide the means of subsistence.

But that would still be to underestimate the King of the creation, "Israel, to whom God has given all power over the possessions and the blood of all peoples." (Talm. Seph. 1. xF 25.)

Therefore, he proclaims, the Goy is my property, my possession, he does not live only by my good pleasure.

"The property of non-Jews is like the things abandoned in the desert, like the sand of the sea, like a desert; the first occupant will be the true owner." (Baba Baria, in Pfefferkorn. Dissert. phil. p. 11.)

All the more reason, then, to appropriate everything that the non-Jew loses; "to restore to him what he has lost, this would be to render oneself unworthy of God's forgiveness. (Talm. Baba Koummah. f. 29.)

Because "to give back to the Goy what he has lost is to commit a sin; the miscalculation he makes to his own detriment, "It falls into the same category as what it loses." (Maimonides, (of Rape, etc. chap. x1.)

218 THE VIPER BREED

Mr. Bernard Lazare expounding the doctrine of the Talmud On this point, he writes: "The other men are placed below the Hebrews; they only have a right to it by pity. divine munificence, since only the souls of the Jews descend from the first man.

"The goods that are delegated to the nations, appear in reality they are related to Israel, and we see Jesus, himself even, to answer the Greek woman:

"It is not good to take the children's bread for the
"To throw to the dogs." (Antisemitism, etc., p. 9.)

So many words, so many colossal errors.

What philosophy did the authors of the Talmud adopt?
found that the human soul, a spiritual substance, is com-
municated to man through generation?

And the small dogs, whose property belongs to
reality in Israel? And we see Jesus himself doing to
The apostles gave this commandment: Preach the Gospel to all
the nations. Now, it is to be believed that for Jesus himself,
Those who embrace his faith are not dogs.
but rather those who do not believe in him: Foris canes, to the
"The dogs carry the dogs," said Saint John the Apostle, referring to them.
Let's continue.

Therefore, the question is clearly settled:
So many properties owned by the French, so many poorly managed assets.
who, illegitimate, defrauded in Israel, and on the contrary as much
of thefts committed by Jews against the French,
so many goods returned to the possession of their sole owners and
true owners.

"The riches that Israel has not yet seized,
The Talmud says that they delay the fulfillment of its inenar-
"We have made difficult choices, strengthening the hands of slaves."
Here are the slaves now.

"All means are lawful to plunder the in-

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 219

just holders of earthly goods, on the sole condition
not to compromise the good reputation of the people
elected.

Hence these crimes, of such consummate perversity, which
The Tsraelite Cerfbeer lists them: "The swindle, the
falsehoods, usury, embezzlement, fraudulent bankruptcy, the
smuggling, counterfeit money, fraud in matters
recruitment, staffing (1), extortion, fraud,
fraud, finally, in all its forms and with all its aggravating factors
"vations." This justice must be done to the Israelite Cerfbeer
that, in order to be a good panegyrist of Israel, he is a good

panegyrist of Israel.

There's no need to add any more facts here; each day brings its own. contingent. We only need to read mainly the works de Drumont, La libre Parole, La Gazette des tribunaux, The Judicial Chronicles. The secret of... will be found there. immense Jewish fortunes and the roundup, as well as the thousands lions of the capitalist than of the modest savings of the small scattered French GN player.

To the other unflattering titles which, alas!, are fitting! to the period of these last twenty-five years and which- should excite in us regret and shame for our great- our lost prosperity and freedoms, (not (If it were only the wicked law) we could add this one:

The story of the fabulous financial raids and the shearing down to the bone, carried out with impunity by Israel on the State and on French citizens.

1. – Lenculus's Note – Legal concept covering under its terms the alienation of another's property or the constitution- protection of a mortgage on the property of another, or, during a sale, the act of concealing from the buyer the existence of a mortgage A mortgage encumbering the building. Embezzlement is a civil offense. sanctioned by the nullity of the operation.

220 THE VIPER BREED

2

The Kahal or expropriation tribunal of property of non-Jews and exploitation of their persons.

The description of Kahal (Kalixt de Wolsky, Russia) Jewish) introduces us more intimately to the secrets of Islamic law. Raelite and shows us what they are everywhere, for Israel, not only property, but even people foreign to his nationality.

These details are taken from the Book on Kahal published in the language Russian, in Vilna, in 1870, by Brafmann, a converted Israelite.

This book on the Kahal, says the author of Jewish Russia, has thrown such a disturbance among the Jews who live in the Russia, through the revelation of their most intimate secrets, that, in a very short time, all copies of the first editions were bought by the Jews themselves, and by them destroyed, or burned, or hidden.

However, Wolsky was able to preserve one of these volumes, from the auto-da-fé to which it was destined.

"It's a collection of translated extracts from different languages" (so the Kahal works in all countries, from (at least one could not believe it?) and of different "These are the eras that give it its merit and guarantee its sincerity."

"A lot has been written," de Wolsky told us, "about a very large, very powerful corporation, by the capital-rates at its disposal, and which, by virtue of the right of asylum and civil rights which it enjoys everywhere has constituted itself as a separate state, within each state. Fragmented within each locality, as an autonomous population, it obeys a kind of a shadowy government, both administrative and judicial. represented, one by the Kahal, or administrative commission-one, and the other, by the Bet-dine or judicial court.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 221

This corporation is all of Israel, scattered across bodies, but united in spirit, purpose and means.

The Kahal is invested everywhere with a double right unknown-tested, rights over persons, rights over property and prayers of non-Jews.

"In the acts and documents cited from the Book on the Kahal we will see that the Kahal, in each district it governs despotically, he sold to the Jews, Hazaka and Meropiüé. that is to say, the right to exploit not only the property movable property, belonging to individuals who are not "Jews, but also the people themselves." Brafmann.

The Kahal, therefore, grants itself the right to sell and actually sells to Jews properties belonging to Foreigners. But in what sense?

The Israelite would answer you, if he could betray the secrets from the Talmud, that for reasons known only to him, these

properties are likened to a free desert, belonging to Israel, or to a large open lake in which, that Only he who has purchased the right to cast his nets from Kahal can do so.

"To those not initiated into the dark secrets, into the ma-Chiavellianism of the Kahal, this sale, says Wolsky, can to seem an inexplicable enigma.

"Indeed," he continued, "let us suppose that the Kahal, according to the attributions he gave himself, sells to the Jew Z, the pro-property of a non-Jewish individual B, property which, according to the laws of the country, belongs inviolably to the latter.

"This sale was made, needless to say, without our knowledge, and without the consent of the true owner.

"Herein lies the question: what benefit can the Jewish, by right to the property sold to him by the Kahal, right for which he paid?

"Non-Jew B will not cede his property to Jew 4" for this sole reason, that the Kahal invested the latter

222 THE VIPER BREED

of an alleged property right, and the Kahal, for its part, does not have the power to expropriate the non-Jew B...

"What did the Jew buy, and why did he pay into the Kahal's treasury, the amount of the acquisition of the pro-Priesthood belonging to non-Jew B? It is the Hazaka, that Jew 4 bought from Kahal, that is to say, the exclusive right to exploit the property of individual B, to be able to do so alone renting the house and conducting any kind of business there, of subletting the parts of the pro-property which he could not use; to have the right exclusive of lending at usury to the owner as well as to others tenants of the house; finally (as specified in the deed of sale carried out by the Kahal for the benefit of the Jew), to employ every possible and imaginable means to make it rather than he can, the true master of the property, whose exploitation rights he purchased. When the Kahal sells the right of Meriiope (non-Jewish individual), that is to say the exploitation of the individuality of a non-Jewish person who does not own property, it is stated in the deed of sale that:

"The buyer alone has the right to lend at usury to the individual-
of the non-Jew, whose farm was sold to him;

"Other Jews are forbidden to enter, in any way-"
whatever it may be, in business with this individual;

"The buyer alone can and must invent all the means
to confuse this individual's situation in order to
to drive more surely and as quickly as possible to ruin,
even to dishonor; for the properties of the Gentiles,
as well as the Goyim themselves, are, according to Jewish law,
Hefker (free exploitation) until ruin.

The numerous acts and documents that Brafmann cites
In support of these statements, they raise the curtain which, since
For so many centuries, it hid from the eyes of the world the im-

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 223

penetrable of the kingdom of Israel; they illuminate this obscur-
deep ritual with which Jewishness is veiled, and, for the first
Once, Heder Kahal (the Kahal chamber) emerges from the darkness
underground and reveals the actions of this secret tribunal to-
what, in all times and in all countries, the popula-
"Jewish tradition has been and remains blindly submissive." – Wolsky

On these matters, let's not rely on consultations
and to the opinions of political economy professionals.
We know all too well that these false pontiffs of a
illusory science, do little more than wrap things up under
specious words, the immoral and cynical theory of this
academy of moral and political sciences, which has for
Gods, Mammon, and Malthus.

"The Jew pays them to maximize the harmful practices-
ticks of Israel; they obey and are decorated.

"This immense system of scams and lies"
and fraud, it's just a continuation of banditry
from the earliest ages, Bedouin raids, abductions of
herds, kidnappings of free men that one
transformed into slaves.

"Presiding over this, we see the old Israel which, with
an implacable perseverance, with the inexorable universal-

lism, which the Archives israélites discuss, continues the pro-mass of universal domination which was performed for him by his prophets, forgetting that the crime of Golgotha has everything erased, to imprint on the foreheads of the Damned, the sign of "Reprobation." Drumont, Libre Parole, February 28, 1896.

eZ

224, THE BREED OF VIPERS

III

THIRD CONSEQUENCE THAT FOLLOWS FROM
THE JEWISH SPIRIT OR THE DEFINITION OF JEW.

Exclusion of the Goy from an eternal destiny.

1

Truth and virtue, enemies of the Jew.

No more than for the family and for the right to property-
The non-Jew is not constituted for an immortal end.
The soul does not survive its earthly existence

Perfected biped; superior to the ape in form
Externally, it is permissible to say of him, as of everything
Another subject from the purely animal kingdom: the beast is dead.
The poison is dead. So decreed the children of Jacob.

Knowing the Jew's instincts, his insatiable greed-
his cowardly arrogance at being supposedly superior and his rage
of tyrannical and universal domination, this dogma
Includes. Born from the very bowels of the race (nothing from reason),
It's a patch on an old garment, sewn with white thread.

"Here is the obstacle," said Judah: "If we allow the
Goyim, striving for eternal happiness, makes of the aggrega-
tion of all goods, and meeting the requirements of a
spiritual soul, as well as justice and goodness
God; if they conform their actions to the prescriptions of
eternal Wisdom and Justice, whose natural law

is the promulgation; if, distinguishing between light and the darkness, between good and evil, they love virtue and re-

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 225

prove the crime, they will be tempted to believe that it has arrived seen; that they are truly men; that they must to enjoy, at least in their own country, the same rights and privileges Israel! It would be just as well to burn the Shulchan Aruch.

"No, that won't happen. Back to your kennel, dog! The bone I..."
I would gladly throw you, O Goy, I, Israel, your master: behold your happiness, and when you have ceased to live, everything that which is of you, with your madness of immortality, of eternity and of celestial magnitudes, will be buried under a few feet of "Earth. Death to the best of the Gentiles!"

They would like to make us all slaves to their
Thank you, or even, exterminate us to the last man, for
to comply with the requirements of their legislators,
but, postponing, and for good reason, the fulfillment of this desire,
to the coming of the Messiah, which, if we are to believe them, is imminent.
In the meantime, they are forced to exercise restraint, to
cunning and hypocritical maneuvers, in countries where they do not
are only a few hundred thousand, as in France.
in a population of which 95% are Christian.

Their situation is therefore as follows:

Despite the fact that their formal law is: "that they must externalize
to undermine the best of the non-Jews; that it is not right (to their
(from their point of view) to show mercy to us, it is to them
allowed to be hypocritical towards us, when man (the
(Jew) the necessary judge, or else, if he is afraid. (Tr. Sota, f. 41.)

Mr. Bernard Lazare himself, in his Anti-Semitism,
p-291, arguing for and against, tells us. "Among the
Jews, it is said, these precepts of unheard-of ferocity, from the Talmud,
these represent only personal opinions, we find-
would see alongside them moral formulas, equally humane,
also fraternal (yes sir, but exclusively in
favor of men, of Jews, once again) also pi-
more acceptable than Christian formulas. That's right, and in

the spirit of the Fathers who wrote these collected sayings in Pirkei Ahot, these humanitarian sentences had a general sense, but the medieval Jew, who found them in his book, he attributed a restricted meaning to them; he applied them—"as to those of his nation." Mr. Bernard Lazare does not want Note that these are not the Jews of the Middle Ages, but the Talmud itself, which for centuries had made this restriction, in favor of "the chosen people, the divine nation." Mr. Bernard Lazare himself provides proof of this. "Why," he continued, "why this restriction?" Because this book, the Talmud, also contained selfish, ferocious and national precepts directed against foreigners. Preserved in this book, whose authority was (is) immense, in this Talmud which was (is) for the Jews a code, an expression of their nationality, a code that was their soul and the creator of their race, (despite it being the race that created the Talmud) these statements, cruel or narrow, acquire a force, if not legal, at least morale. The Talmudic Jew who met them attributed to them a permanent value, he did not apply them alone—against the Greek, Roman, and Minaean enemies, he applied them As for all his enemies, he made it a general rule towards them strangers to his religion, his law, and his beliefs. One The day came when the Jew in Europe had only one enemy: the Christian. yours, who persecuted him, pursued him, massacred him, (for his crimes) burned him, tortured him (as a form of re-sailles). He could therefore not feel for the Christian a a very tender feeling, especially since all the efforts this Christian tended to destroy Judaism, to abolish this religion (ritual murders, usury, etc., etc.) which was now the Jewish homeland. The goy of the Maccabees, the undermined by the doctors, the Christian became, and to the Christian one applied (applies) all the words of hatred, of anger, of furious despair that were (are) in

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 227

the book. For the Christian, the Jew was the abject being, (his principles) cipes and his conduct) but for the Jew, the Christian was the Goy, the abominable foreigner (in his own home), the one who does not fear not filth, (he fears and flees from theft, usury, monoples, stock market crashes, etc.) the one who mistreats the Chosen nation, the one by whom Judah suffers. (And Judas?) This word Goi contains all the anger, all the contempt, all the hatreds of persecuted Israel, (traitor and thief) against the foreigner

ger (in our country), and this cruelty of the Jew towards the non-Being Jewish is one of the things that best shows how much the idea nationality was alive among the children of Jacob (living among nations that were not their own). They believed, They always believed they were a people. Do they still believe it? Today ?"

Indeed, Mr. Bernard, that's the crux of the matter. How will you go about proving the contrary, despite The evidence of the facts? How will you do it for us? to prove, if only by a few exceptions, that The French, at any time, and nowadays more than ever, have done, or are doing, something other than using the right of legitimate defense against Jews, or Israelites, As you wish?

It goes without saying that the words between parentheses These theses are not by Mr. Bernard Lazare. We have demonstrated the truth in the paragraph entitled: The Talmud is still the law for the Jewish nation.

As for Israel, it first obtained with the rights of the citizen, the confirmation of the freedom of his cult. But afterwards, Tartuffe of liberty, and under the pretext on freedom of conscience, by the most odious of contradictions, aided by his Freemasonry, he proscribed all the public manifestations of the cult of almost all French people, unlike the cou-

228 THE VIPER BREED

tume, very praiseworthy, very beloved, and rightly so, confirmed by fourteen centuries of practice.

You who are taking exceptional measures against the Catholics, we should say to the Jews, inspirers and Perpetrators of these persecutions, do not profane liberty, by enacting them in his name. These acts, in a Catholic country- can they be called: a development The development of the principle of liberty? Don't they resemble each other? rather than an abuse of power? If, according to your own paroles, it's really about freedom, walk your ox bold, unfurl your banners, sing your professions of faith, in the streets and in public squares, but let- Set us free. Since it is proven that there is in our worship or in its free and public manifestation, among

In our France, there is neither conspiracy against the State, nor insulting to the beliefs of other French citizens, our brothers whom we respect and love, we pretend to be free, like you, in the exercise of our right, without in any way encroaching on that of our neighbors. You hold fast to your free thought and its public manifestations. Statement: On this ground, we are at least your equals.

Alas! It seems that our worship is nothing but idolatry. based on ignorance.

Its flaw lies in being based on achievement, to the letter, messianic prophecies, that is to say, about certain predictions (since they came true) that do not they can only have God himself as their author.

Indeed, their purpose was to discuss future events. pendants of free agents (and by no means, facts, of which the cause is a necessary agent, such as, for example, the (prediction of an eclipse, etc.) dependent, I say, on agents free, and which were only supposed to exist for several centuries after the prediction.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 229

Our worship has run its course, since its truth is confirmed by miracles performed on his behalf. Now the mid-Only God can produce it; there can be no God. for author, since it is indeed superior to the causes, to their way of acting, and to the order of all creation.

Finally, the Catholic faith is dying, even dead. Perhaps, at this hour. And the causes of his death? These The causes are, in addition to those listed above;

1° the truth of his doctrine recognized by the elite of scholars, artists, great men;

2° the theoretical and practical justice and sanctity of his laws and his advice, followed by the great saints, the honor of humankind.

Nothing works. They want the same dump truck

Remove our crucifixes along with the garbage and mud from the streets and our images of the Virgin Mary and the saints. Our schools communal, they say, our barracks, our prisons, our hospitals will no longer be dishonored by the presence of priests and nuns. To them, despite their ministry of With mercy, peace, and forgiveness, they laid their weapons at their feet. arm, bag on their back. From these they take their hands The bread of the poor. Our Lacordaire, our Bourdaloue, our new Vincent de Pauls, they expelled them from their houses, in their country.

To facilitate their work of progress and civilization, that is to say, the domination of the Jew, they would want, if they could, give us as spiritual leaders, this es- a kind of mute dogs, of which Scripture speaks, which, far from to awaken us at their approach, would lick the hand of those who would keep them on a leash. In short, to the mitre, They would also like to add the muzzle, like A gift for a happy occasion. Is it Mr. Dumay who... Will he deny it?

230 THE VIPER BREED

2

Results of religious persecution in
at the instigation of the Jew.

This has earned us, over the last fifteen years, more than two hundred decrees, laws, and administrative acts principal ones, by which the government of the third Third Republic, a veritable machine in the hands of the Jews (Herz, Arton, Reynach, etc.) secularized, or destroyed, the religious institutions, customs and rights, the most respected tables and the best-founded. It so happens that, in fact In France, only Jews are subjected to religious persecution. and their lackeys, the Freemasons who practice it, tan- say that we leave them alone during the exercise of their worship, for which we pay the ministers, rabbis, etc., without them having any right to it, not having were wronged in their property, like the Catholic clergy.

Power, public education, the army, the family, Public assistance, the workshop, etc., were secularized, which equivalent to: official atheism, suppression of the sanctifica-

Sunday observance, of all prayers, of all signs, of all public act of religion, teaching of the catechism, religious teachers, chaplaincy; introduction of divorce, expulsion of the sisters from the hospitals, and more than ten a thousand French religious, from their houses; confiscation of hundreds of chapels, three-year military service imposed on religious figures, even priests, while the right to enter their lordship is taken from them, and an unjust tax is imposed to ruin them and destroy them; abolish several episcopal rights, suppression of treatment, and often, legal proceedings clerics against the most faithful priests and bishops; Military service sacrilegely imposed on the clergy, promised-cemeteries, reduction, and, in many respects,

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 231

elimination of the Catholic Church's budget while those of the Protestant and Jewish faiths are either maintained or increased; prohibition of processions, encroachment of the State over divine worship itself, etc., etc.

Such are the consequences of the most atrocious and the most the Jew's implacable hatred for the Christian name.

Snakes, you brood of vipers! The father from whom you were born is the devil, Jesus Christ told them, and you want to accomplish the desires of your father, father of lies and homicide from the very beginning. Why do you want to me? kill ?

Saint John the Baptist also called them a brood of vipers, and, Saint Stephen, the first Christian they killed, the addressed in these terms: "stiff-necked men, with the Stubborn, uncircumcised in heart and ears! You resist always to God. It is with you as with your fathers, who carried the tabernacle of Moloch, and the star of their God Rempham, idols that they had made for the to worship. What prophet did your fathers not persecute? Cut? They killed those who foretold the coming of the Righteous One. "To whom you have been traitors and murderers!"

The union that can exist between this breed of vipers, between these children of the devil and the children of Jesus Christ, is the same as that which exists between Jesus Christ and the devil.

What infuriates the Jew against other peoples, sur-
Everything against Christians is that, since the beginning of the

In Christianity, the roles are reversed: he, Israel, the chosen one of the law of Sinai and the old promise, is now only the Deicide, the Fallen One, the Accursed One, without ever wanting either the neither will recognize it, nor understand it.

He saw the Gentiles, converted to the law of Jesus Christ, to become the true Israel, the Israel of the new covenant, of which he, a Jew, was merely the figure. He sees the benedictions

232 THE VIPER BREED

heavenly tions, forgetting the synagogue, fall in rain fruitful on the Catholic Church, this people of the law of grace, heir to the eternal Testament, the old one being the image, and, since that time, rejected Israel, has on its heart, this bitterness, reheated by the fires of jealousy and hatred, of which Drumont speaks, and where he vomits a drop of this bile, it is devastation.

3

Freemasonry
or the army of mercenaries duped by Israel.

Lor and the occult, but very real, power are for Israel; the crumbs, the parade, and the responsibilities are For the Mason, for our misfortunes, the Jew does not consume them Not immediately by himself. He operates in secret. and in the night, for he who does evil hates the light. He recruits followers, called Freemasons, because they demonstrate smooth to the advantage of the Jew, everything that would make their prosperity and their glory. First, he makes them suffer several resumed a kind of clownish, absurd spell and idiotic; he molds their brains in his own way, and then, he imposes its programs, the main articles of which are atheism, hatred and the destruction of Christianity, in beginning with Catholicism.

Provided that he works towards the implementation of his plan (universal domination) which he promises to reveal to them, but that he always keeps it secret, and that they will obey blindly-lying at his command, including, it is said, political assassination, They will have wealth and honors, the senatorial dignity, the a parliamentary mandate, a portfolio in the future ministry a high-ranking position in the Judiciary, in the Administration-

tion, etc. etc.

With this system, there is no need to be an eagle, to perch at the top of the social ladder: failing of capacity, a vain eloquence, the stupid frenzy of sectarianism, etc., are a sufficient guarantee; the realization methodically progressive aspirations of Israel, It will nonetheless surely advance.

Mr. Bernard Lazare (Antisemitism, etc., page 232) and following) summarizes, concerning the origin of Freemasonry, the opinion (which is the true one), of the great authors Catholics who have addressed this very important issue.

"It is understandable," he writes, "that after the upheavals products of the French Revolution, the conservatives were called upon to hold the Jews responsible for the destruction of the old regime. When, the storm having passed, They glanced around them, one of the things that The situation of the situation must have surprised them the most, undoubtedly, was that Jew. Yesterday the Jew was nothing, he had no rights, no power, and today he shone in the front row; no not only was he rich, but also, as he paid the He was entitled to a certain income; he could vote and govern the country. That was he whom social change had most favored. In the eyes of those representing the past, of tradition, he appeared that a throne had been overthrown and European wars unleashed, solely so that the Jew could acquire the status of citizen, and the Declaration of the Rights of Man, "It seemed to have been nothing more than a declaration of the rights of the Jew."

All of this is very well said; it is the observation of a material fact. But what is the reason for this fact, of which the consequences all favorable to the Jews were taken against The French of such terrible proportions!

Mr. Lazare will answer us with his examination of the doctrine of the authors already mentioned.

234, THE BREED OF VIPERS

"However, it was necessary to explain how this Jew, me-

prized and hated, considered a thing, had had the power to perform such actions, how he had possessing such formidable power. This is where it comes in. a theory, or rather a philosophy of history, familiar linked to Catholic polemicists. According to these historians, the French Revolution, whose repercussions were universal salt, and which transformed all the institutions of Europe Western, was merely the result and culmination of a centuries-old conspiracy. Those who attribute it to the movement-philosophical ment of the eighteenth century, to the excesses monarchical governments, to a transformation fatal economic downturn, leading to the decline of a class, to the weakening the formation of a form of capital, with its inevitable evolution concepts of state authority, to the expansion of the the concept of the individual, all of them, according to historians Those I'm talking about are seriously mistaken.

Indeed, since all these transformations, All these developments were prepared by the Jew, made to emerge, and brought to their current state by the actions of companies secret, founded, inspired and directed by him. Let's follow.

"They are blind people who cannot see the truth: the The Revolution was the work of one or more sects, including the foundation dates back to the most ancient times, sects driven by the same desire and the same principle: the de- their desire to dominate and the principle of destruction. These sects proceeded according to a clearly defined plan, implemented cable followed, to the destruction of the Monarchy and of the Church; through their countless branches, they have covered Europe with a tightly woven net and, with the help the darkest, most abominable means, they have managed to undermine the throne, which is the sole defender of social and religious order." (Note that the

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 235

A throne or royalty is not necessary for a reign of social or religious order; all forms There are good governments, there are only bad ones laws.)

"The genesis of this historical conception can be seen easily found. It originated during the Reign of Terror. same. The share that the Masonic lodges, the Illuminati, The Rosicrucians, the Martinists, etc., had taken to the Revolution, had deeply affected certain minds, which

were led to amplify the influence and role of these societies. One of the things that most surprised these observers superficial (!) had been the international character of the The French Revolution of 1789, and the simultaneity of the movements that she had brought forth. They opposed her general action to the local action of previous revolutions, which had not agitated – as in England – than the countries in which They were born and, to explain this difference, they attributed the work to the centuries (of the Jews during the sixteen previous centuries) to a European association, having representatives in the midst of all nations, rather than to admit: "that the same stage of civilization, and of similar intellectual, social, moral and ecological causes software could have produced the same simultaneously effects.

The character of the Revolution was not international– Finally, it did not produce the same effects outside of France. This is evidenced by the coalition of all the major states of Europe against the French revolutionaries. Moreover, this The same stage of civilization was located in our country, and Yes, gradually it spread a little everywhere during the In the century that followed, it was solely thanks to the Jewish system. supported by the actions of Masonic lodges. There is no no other creator of the current state of affairs than the one who

236 THE VIPER BREED

is the director and almost absolute master. Now this master It's Israel.

"The members of these lodges, these societies, themselves contributed to spreading this belief. They exaggerated They too considered their importance and they affirmed that not only– how they had, in the eighteenth century, worked on the change movement that was being prepared, which was the truth, but still They claimed to be its distant originators. The simultaneity of the revolutionary movement on dif– Different points in Europe prove that Judaism is cosmopolitan and universal parasite, simultaneously gave everywhere, the si– general of the assault on the troops (or rather, the dupes) that he had regimented and imbued with its principles of extermination against everything that resists its omnipotent domination. But if Judah, shrouded in the mystery of the lodges, directed He had also devised a way to attack (without exposing himself to blows). The plan was prepared and the execution was underway.

"The first writers who expounded these ideas, were limited themselves to noting the existence of a particular nation (the Jewish nation) which originated and grew in darkness, in the midst of all civilized nations, with the aim of subjecting them all to his domination, thus What does the Chevalier de Malet want to demonstrate? Men like Father Barruel, like Eckert, like Dom Deschamps, like Claudio Janet, like Crétineau Joly developed and systematized this theory, They even tried to demonstrate its reality. And they demonstrate victoriously, for the truth is but one, just as there is only one Father, one Director, and one The Jew, supreme master of Freemasonry.

Continue MB Lazarus "In all their works, they were led to examine what the situation had been Jews in these groups and sects, and struck by the

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 237

analogies presented by the mystagogical rites (that is—that is to say, mystifiers) of Freemasonry with certain tra-Jewish and Kabbalistic editions, deluded! by all this Hebrew decor which characterizes initiations in the lodges, they concluded that the Jews had always been the inspirers, guides and masters of Freemasonry, (it is still so) even more so than they had were the founders, and that, with his help, they were continuing tenaciously the destruction of the Church since its founding tion. » This destruction, the Jews still pursue. "We went further down this path; we wanted to prove that the Jews had kept their national constitution, which they were still governed by princes, the Nassi, who led them to conquer the world, and that these enemies of humankind were in possession of an organization and a formidable tactic." All we have said so far proves the indisputable truth of what Mr. Bernard Lazarus dares to speak of prejudice. But his words, based on purely arbitrary assertions, they are swept away by the wind. because they do not withstand scrutiny, while the ve—the integrity of our texts and arguments is fully confirmed Disappointed by the facts, remains.

Gougenot des Mousseaux, Rupert, of Saint-André, Abbot Chabauty supported these assertions, and we... We will prove it in more detail in our turn.

Let us conclude, therefore, with this same author, that the Jew is anti-Christian by definition and because he is Jewish, and adding-
tons, that he directs all the efforts of secret societies
against education, principles, institutions and
the very existence of the Church, in order to bring about its ruin
as much as is within his power, without ever letting up
in the fulfillment of this antisocial and inhumane role.
Among thousands of pieces of evidence that we could pro-
to duc, we will only mention one.

238 THE VIPER BREED

On June 11, 1879, the General Assembly of the Lodges decreed-
He said the following:

"Things to do in France and the North: dechristianization-
sation by all means, but above all, by strangling
Catholicism, little by little, each year, through laws
news against the clergy." After having developed the es-
Leo XIII took note of the acts and actions of the Freemasons.
he was not exaggerating when he proclaimed to the world that the
Freemasonry is the foul cesspool where amassed
banished all impurities, all sacrilegious practices
and all the blasphemous formulas of the pre- cults
the most infamous. (Encycl. Misari vos.) Here is how-
are qualified by the most holy and most learned Pontiff,
the sectarians that Israel has trained and leads.

Without the Jew as the inspirer and director of the war
against the most divine and the most humane of institutions,
the Church, which is able to explain that a Catholic at-
he attacks his fellow believer, solely because he is
Catholic! How can one understand that a Christian, of-
Having become a Freemason, he renounces his faith under the magisterium and by
the demand of a Jew, inviolably attached to his own?
How could he, a Catholic and a Frenchman, vote for ex- laws?
ception against the followers of his cult, at the instigation of a
A foreign Jew, while this same Jew never ceases to beg
privileges, from a religious point of view, (witness the long
leave of Jewish soldiers on the occasion of their religious holidays
religious) for its rabbis, for the civil servants, in a
a word for all followers of Judaism, or simply
belonging to the cosmopolitan Jewish nation?

Catholicism fights error and crime in all its forms.
their forms and in all their degrees: it is the highest
school of justice and virtue.

On the contrary, the Jew, as we have seen, claims that everything
He is permitted to act against us, whom he calls a stranger, from where,

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 239

his war cry, uttered by the Semite Gambetta: "The key-
nationalism, that is to say the Church, that is to say the French citizen-
"Sacrificing Catholic, that's the enemy!" What a vile joker!
Can a union exist between an honest citizen of race
French and a Jew like you, a tyrant of his beliefs?

The Jewish-led policy believed it could achieve annihilation-
the religion of the true Messiah, crucified by Israel, in
inventing the Italian Union with the annexation of the Pontic states
tificals and Rome as capital. It is by an effect of this
the same policy, which Austria was initially weakened by
Italy allied with France, then Prussia, and finally, she
was Judaized to the core so that Her Majesty
Apostolic is, by some people called irres-
Pectuously, Emperor of the Jews.

The triple alliance and the Anglomania of some of
Our short-sighted diplomats are still part of the Jewish plan
against Catholicism. For through this union directed against
we, between Italy, Protestant Germany and Austria
Led by Judah, Rome is not about to be restored.
to the sovereign Pontiff, his rightful Lord.

Finally, through the intrigues and power of the Talmudists,
the highest state functions in France, have for ti-
tulars, Jews, Freemasons and Protestants,
and our colonies, Algeria and Madagascar for example, are
delivered to the preachers of the country and of John's religion
Bull. And that's how it all fits together, because, as the af-
Mr. Bernard Lazare's firm: it was the Jewish spirit that triumphed
with Protestantism.

So we have no religion; according to the Jew, we
we are religious animals, in the manner and with the
same rights as that small beetle commonly called
the ladybug, which can be crushed at will -
punctured under his heel.

IV

FOURTH CONSEQUENCE OF THE DEFINITION OF A JEW.

The Goy is essentially incapable of possessing the
Citizenship rights and the right to have a homeland.

1

A simple animal, therefore without a homeland.

Stripped of our immortality, without God, without a homeland
celestial, will we at least have the right to possess a
homeland on this planet we inhabit? No. We don't
we are not beings constituted as a society: for the de-
defense and prosperity of present life, living on soil
conquered by our fathers or by ourselves, and of which we
Let us preserve and defend our autonomy together.
and independence. And this for two good reasons:

1. In our capacity as essentially inferior beings
We do not have rights as men. We are the
a thing of man, the property of the Jew.

2° Would we, hypothetically, truly be
men, that we would be no less dispossessed of the
the right to have, properly speaking, a homeland of our own, or
at least the rights of citizens, and to govern ourselves, inde-
in accordance with our laws,
the Jew having received all nations as an inheritance from God.

It is therefore absolutely necessary to admit,
that there are no nations on earth, but only one

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 241

nation, the Jewish nation. The Jews of Germany, of England,
from France, from the five parts of the world in a word, not
are neither French, nor English, nor German, etc. they are
citizens of a single homeland, the universe, or, if you prefer, they

are simultaneously citizens of two homelands, one of which, France, for example, is restricted, the other is universal. It's the universe.

The idea of Israel's right and authority over all peoples, inspires the entire discourse of the chief rabbi, in the meeting of the great chiefs and notables of the Judaism, around the tomb of Grand Master Caleb Symeon-ben-Jhuda, "whose science delivers to the chosen ones of each generation power over all the earth (per-
Let us be sure that he said this without laughing, and that there is no that he had been expressing himself in this way for ten years) and the authority over all descendants of Israel." Speak then, Lord, Israel, you Listen. "The war of the people of Israel, against this power which had been placed in Abraham, but which had been taken from him by the Cross. If our people have scattered over the whole surface of the land, that is, the whole land must belong to him. Eighteen centuries belonged to our enemies, but the current century and future centuries must belong to us, the people of Israel and will surely belong to us. The times of persecutions and humiliations – those dark times and painful – (whose fault is it?) that the people of Israel have endured with such heroic patience, are very happy-have passed for us, thanks to the progress of civilization. tion among Christians (you hear that chief rabbi whose authority, according to its own declaration, extends over all the descendants of Israel: the progress of civilization For Christians, it consists of having our head under the tail (the Jew's legacy) and this progress (consisting of our enslavement) (according to Israelite ideas) and this progress, therefore, is the best-

242 THE VIPER BREED

their shield behind which we could take shelter and to act, in order to cross with a swift and firm step the space which still separates us from our ultimate goal. Our only the goal is this: to reign over the earth, as has been promised to our father Abraham.

Therefore, there is no longer any doubt: the habit-so many from different nations of the globe, have no rights of citizens, in their country, these countries and the whole earth being, otherwise, in fact, at least by an imprescriptible right, the property of the Jew.

I have no doubt that Israel will admit the existence of God and his justice, the immortality of the soul and the double sanction:

1° of eternal happiness as a reward for good deeds of a pure conscience;

2° that of a no less eternal punishment against the crime.

But listening to the Jews, one would be inclined to believe that Their entire belief boils down to this dogma of their superiority. essential rity in relation to us, and to the rights of property priegy and universal domination which are its inevitable consequence consequence.

The Jew will never relinquish the rights conferred upon him by his nationality, and much more, as we will soon prove, He cannot even relinquish these rights; he will do well. market everything else, but give up this, never.

May every Jew live a thousand years, but we will exterminate them. would all, that all would carry this faith into the other world with the hope of seeing it realized one day. Oh the brave children of Abraham! Contra spem, in spem! That the Good faith saves them!

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 243

2

The entire universe is the Jewish homeland; domination universal of the Jew.

Excluding the Gentiles, only the Jews remain, according to the true meaning of the word, they form a people, a people apart by Consequently, a state within other states and a nation within the other nations and who will work with all their zeal and by all means to conquer domination universal.

Here, primarily, the testimonies of the Jews are pre-

heavens to gather.

Father Leman, of Jewish descent, informs us:

"That we almost generally don't know what ma-
The Israelites, having entered modern society,
to become members and soon masters. Two
Gigantic phenomena are before everyone's eyes: the
growing preponderance of the Jewish race, and the crisis saddening
of the Christian states. The Israelites form a nation
tion apart, impenetrable, resistant to all fusions,
which for eighteen centuries, had traversed peoples without
to get involved.

"Was it prudent to introduce this armed nation and
hostile, in a disarmed and trusting nation? By en-
thus entering a society entirely imbued with Christianity
nism, the Jew kept the pernicious Talmud, hidden under
"His clothes." A nation apart, impenetrable, resistant
hostile to any fusion, that's what the Jews are, according to
the testimony of a Jew; moreover, this nation is armed
against us, and his weapons, of rabbinical manufacture, because
Neither God nor Moses ever permitted its use; it is the
Talmud.

244 THE VIPER BREED

Let us note in passing that the deicide race makes ring
the epithet of enemy that she bestows upon us is quite blatant, and that
of victimhood that she grants herself. However, if he
There is racial hatred between Christians and Jews; it has
not born out of a feeling of gratuitous hostility
From the Christian's perspective,

Ah! It's been a long time since one of these Jews who
They plunder and betray France, would no longer defile our
countries, if we had treated them according to their merits in their
giving them a taste of their own medicine.

"What people have been more bloodthirsty in their vend-
"Geances," we read in Toussenel, "more persevering"
in his hatred and contempt for the rest of humanity
What humanity is there that the Jewish people have? Wherever this race lives, we
Let's challenge them to show her engaged in a function.
useful and productive, occupied with something other than cheating and
to plunder the nation that received it into its bosom." "This
are the Jews, adds Jean de Ligneau (Jews and Anti-Semites)

who harbor this racial hatred against Christians, and it is provided to them by their Talmud. That is why, the Jewish race, as a nation, lives scattered among the other peoples, without ever mingling with them." They have not no political, public or at least apparent and admitted, we partly acknowledge it, but This organization, although clandestine, nonetheless exists. The Kahal gave us an idea. I said in part, because Who can deny that it is the Jews who govern? In reality, when they impose us as rulers, men of their choosing, to legislate according to the spirit of the The Talmud and the aspirations of Israel?

A Jew may have preferences for Jerusalem and for Judea, as one has for its capital, or for a province of his country, because, for him, the homeland is the worldwide.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 245

Father Olivier argues that the Jew never mattered among the elements of social life. This must be... tender, of the very life of Christian society, or of any other foreign to the Jew; for, as far as the so-Jewish community, wherever it may be, naturalized English, German, French or Turkish, he always works for his nation, for Israel, a universal parasite, spread across the entire surface of globe, everywhere one, and destined in its scattered unity by-everything, to possess and to rule all nations.

All the authors who have addressed this issue arrive to the same conclusion, and express it more or less in the same terms.

"This John without a Land of the peoples," said Schopenhauer, It is found everywhere on our globe: nowhere is it At home, nowhere is he a stranger, and with a stubbornness "Without precedent, he knows how to retain his nationality." Before him, Schiller had already noted that the Jews had constituted themselves killed in the States, and Mr. Claudio Janet exclaimed, in the last session of the Congress of Angers in 1890, that if it were necessary to exclude Jews from our French society, this would be primarily because they retain, despite everything, a a special, indelible nationality, incapable of merging with no other nationality, to such an extent that, according to the in-Das Volk's ingenious remark: if you step on someone's foot, of a Jew in Russia, he is a Jew from North America who shouts.

MB Lazare in Antisemitism, etc., a work where reigns the breath of the Talmud, the most sub-rabbinic spirit, writes in this regard that, "in the midst of all nations In Europe, Jews exist as a community confessional (there is no question of worship, Mr. Lazarus, The whole question lies in what you add) community believing in his nationality, having retained a type particular, special abilities and a unique mind."

246 THE VIPER BREED

One would search in vain in this description for the shadow even something that would remind you of, if only vaguely, France or the French.

After this deposition by a French Jew, let's listen that of a German Jew, to which we could add those of the Jews from all parts of the world, because everywhere They agree on this point: "You see that God has given us has brought forth new brothers who sometimes understand better than ourselves, this unique miracle in the life of world, of an entire people, scattered for eighteen hundreds of years, in all parts of the universe, without to neither confuse nor mingle anywhere with the populations in the middle "place where he lives." Lévy Bing at the Archives Israélites, March 1864.

However, neither this Lévy, nor his colleagues from the five par-The world's divisions don't even suspect that this dispersion Zion is the literal fulfillment of the curse divine, so often foretold in Scripture, and of which God has struck the Jews because of their deicide, and one of the proofs the most striking aspects of the divinity of Christianity, From so that, from this curse, they make a blessing-tion which, if we do not put it in proper order, would be nothing other something that grants the right to seize all wealth of the world and the seizure of uni-domination Verselle, and all this by divine right. Israel, after having killed The Messiah believes he has the right to kill humanity, that is to say to seize all the rights, everywhere it is not represented by this nation, to which this same Messiah that they sacrificed, gave it the name: race of vipers.

In 1860, Jews were expelled from several German cities Magne invaded Romania, which they soon put to

bag. To ward off the Jewish peril, 31 members of the Assembly
The legislative body of the Romanian states drafted a manifesto.

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 247

in which, among other things of capital importance
In the tale, we read: "The Jews, forced by need, su-
externally place non-Jewish states under the authority of the state.
but they can never agree to become one
integral part. They are above all the expression of certain-
certain indelible racial characteristics, and of certain
invincible beliefs of nationality. That is why the Jew
from Spain, from England; from France, from Poland,
He is neither Polish, nor French, etc. He remains Jewish.
like his ancestors from biblical times. For the fu-
sion between peoples does not simply occur through the
simple relations of residence and trade: it operates
through the mixing of blood and the coming together of senses
moments: something impossible with the Jews. They feel that they
cannot make common cause with the people
Christians (nor with any other people, and we know
(perfectly why), because they are diametrically opposed
opposites.

Mr. de Portalis expresses himself in the same way, for
France. He is right in stating that Israel does not
He does not confuse it with other nations, but he distances himself from them.
entirely through ignorance of Jewish doctrine where he pre-
tends that in our country, the Jew "believes he lives only on a
"Foreign land." The foreigner here is Portalis, and we
all of them, his compatriots. Isn't the universe a vast
Judea? If the Jew does not merge with us, it is unique-
He lies because he doesn't want to, can't, should we?
to say, to involve those who are not of his race, to
rights over the universe that he alone possesses.

eZ

248 THE VIPER BREED

3
The final word on Israel's superiority.

The explanation for this exclusive and irreformable separatism of the Jew, consists, as we have often developed, in Loppé, with supporting evidence, in his understanding of humanity.

According to this notion, the Jew possesses certain constituents essential, different and specifically superior to those non-Jews.

This superiority makes no mention of religion, neither a homeland nor foreign privileges: it's even more. It's not a question of race: it's about nature, about essence, of the species.

Just as the plant world prevails over the mineral world, so too does the animal-Evil is superior to the vegetable, just as the Jew prevails over we, who are essentially inferior beings to man, and consequently alien by nature, to the human Manita, represented solely by the Jew.

I am not making this up: this is the doctrine of the sages of Israel, doctors and leaders of all the Jewish communities, according to which through their own words, through their testimonies and their lessons we have proven, in the chapter of the doctrine of the Talmud, and its authority among the Jews of from all times and all countries, especially from the era Christian.

To put an end to these false philanthropists, to fer- Let's remind these hypocritical hypocrites of their existence. that this doctrine is publicly and solemnly professed by the most authoritative organ of science Talmudic.

All religious and political questions aside, The Jewish archives from 1864 tell us that the Jew is not

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 249

Jew, that is to say, a man to the exclusion of all others beings with a human face only because of their constituent parts essential and of its nature, by which it differs from non-Jews, as man differs from animal: "Israel is a nationality" We were born Jewish "natu" because We were born Jewish. That is the affirmation of superiority. essential, from a natural point of view "natu".

"A child born to Israelite parents is an Israelite. The birth-

His sance places upon him all the duties of an Israelite.

Now, here's how any superiority is excluded—
purely accidental, coming from outside and unfounded
on the very essence of being.

"It is not through circumcision that we receive the
quality of Israelites." (1) So, nothing of religion.

Here's how they confirm this alleged truth:

"No, circumcision has no analogy with bap-
Christian. We are not Israelites because
We are circumcised, but we have others circumcised.
our children because we are Israelites. We acquired—
we will have the character of Israelites by our birth, and we
we can never lose this character, nor can we ever de—

1. — Lenculus's note. To this assertion, we do not
We can only guide our informed reader on the cruel ritual
of circumcision and its effects on the endocrine glands.
We invite you to read two authors who have masterfully
demonstrated the true nature of this ritual, undergone on the eighth
day of birth. We will quote: Gautier Jean, The Child This
unknown glandular and the works of Dommergue Polacco
de Ménasce Roger, Secret Files of the 20th Century and Following.
These documents are easily found on the Internet and are
Free because it's been reviewed by Lenculus. Boycott
those who resell these books at high prices, unless, in the case of
of their beneficiaries.

250 THE VIPER BREED

to put; even the Israelite who renounces his religion, even this—
He who is baptized does not cease to be an Israelite (risum
teneatis). All the duties of an Israelite continue to apply to him
"It's incumbent!" What would one say to this reasoning: We do not
we are not Christians because we are baptized;
but we have our children baptized because we
We are Christians. We acquire the character of Christians.
held by our birth, etc. etc. So many absurdities
monumental.

However, if we remember that the word
Israelite is the synonym and the only synonym for man,

All ambiguity disappears: the key to the enigma is there!
The duties of a Catholic and a Frenchman no longer continue
to be borne by the French Catholic, who has renounced his homeland
and his religious faith, that is to say, to the French Catholic of-
came (in good faith) Protestant, Muslim, etc. and citizen
German, Turkish, etc. These rights will be much less of a burden.
still to his descendants of the third or fourth
generation. Why then do the duties of the Jew oblige
Always the Jew who became Catholic or Muslim? Because
that Jew is the only synonym for man, and that man
cannot shirk its essential duties, nor the
to abdicate, with regard to himself, to God and to his pro-
chain. But this concept does not exist, and cannot exist.
than in the neurotic brain of Israel. Let's make a ra-
A quick and concise but conclusive analysis.

"An Israelite is an Israelite exclusively by birth-
"sance": if by that we mean that the Jew actually has by
His birth: the rights he claims for himself are absurd.
and a vile outrage against non-Jews, without exception.
However, if by these words we mean that, by ins-
hereditary tinct of his race, without any other reason, the
The Jew arrogates to himself these rights (universal sovereignty, etc.,
etc.), based on its alleged superiority, in the sense

LOGICAL CONSEQUENCES OF THE JEWISH MINDSET 251

as we have explained, in this case, and by entering thus
In the character's shoes, the absurdity disappears, but the
Race appears in all its splendor: yes, the Jew comes
to the world with these pretensions, and, as in the end, they
what constitutes the Jew, it is eminently true to say, that he is
Jewish by nature, by birth, natu.

And now, O intelligent Frenchmen, trust in the de-
proclamations about progress, fraternity, and philanthropy
the people of Israel. You see the rights it monopolizes, and to
What a low rank he relegates us to.

According to him, his superiority over us is not a given.
likewise, our downfall is not the
The consequence of our actions. It is by nature, by its very nature, that the
The Jew is the king of creation, and alas, it is by nature also-
Yes, Hatu, we are his prey, his possession. In this state
As for things, there's nothing to change! The attempt, moreover,
would be crazy and pointless. You can't make an animal out of a ve-

gétal, a dog for example, with an oak tree; we don't do
a reasonable animal, with a simple brute, a man
For example, with a dog. So don't be ungrateful.
towards me, Israel tells us; towards me who, by my high
philosophy, while making myself known, I have revealed to you—
beware of yourselves, that's who I am, that's who you are
Let us each remain what we are: it is Israel that
I invite you to do so: outside of this path, there is no more progress.

REX

it
fn

Gi

\$ e

IE Bin

laid
LR

;

HEY
HAT

RHREUE
id

an juni

PELLENIN Factory, printer-bookseller in EPINAL

hf Hi HE dE
ë FILE
LAUGHTER

laughed laughed c1
MAHQUTE HE

=
=

an i

253

CHAPTER VIII

MEANS USED BY THE JUIES TO
REALIZE THE CONSEQUENCES ANALYZED FURTHER
HIGH AND TO ACHIEVE DOMINION
UNIVERSAL.

True here, I don't understand how it
still find French people to raise the cry of
Rally: France for the French, we who hold
usurped lands, soil that does not belong to us,
a homeland which, no more than any other, could never-
but be ours. Alas! My dear fellow citizens, we
We are in Jewish territory. The Jew will continue its conquest by
all means.

He will incite wars between nations, which will allow him to-
In the meantime, it will take steps to drain the gold through borrowing: it
He will foment revolutions, he will be a spy, he will be a traitor.
assassin, arsonist, leader of conspirators; he will overthrow
all the barriers of our laws; he will legislate, with a view to his
tyranny, in the name of progress and the freedom of peoples
(that is, of his freedom and to bury ours). He does not
will only stop when, on the ruins of disorganized peoples
Stupid and stupefied, abolished constitutions, legitimate
Overthrown public authorities:

254, THE BREED OF VIPERS

"A Jerusalem of a new order, capital of the dominion-
universal Jewish nation, holy and seated between the East
and the West will replace the dual city of the Caesars and
Popes.

Thus spoke, in 1861, the pseudo-Frenchman, the pseudo-

do-patriote Crémieux.

In 1860, another citizen of the Jewish nation, named Stamm, born in Germany, published in Amsterdam an ou-
a project in which, so that no one would be unaware, he an-
proclaimed to the world the good news that:

"The kingdom of universal freedom on earth, se-
"It was founded by the Jews."

This deceitful Pharisee forgets only this one word: for,
But this oversight seriously undermines his libertarian gospel.
To be accurate, it should have been expressed as follows:
said kingdom will be founded by and for the Jews alone.

As early as 1858, the Frankfurt Jew Staub had already initiated us...
tied to this great secret:

"Rome," he said, "which, eighteen hundred years ago, trod
The Jewish people must fall at their feet, by the combined forces.
of this same people who, by this means, will spread the light on
the whole world, and will render a service to humanity
prominent. "

Who could possibly doubt it? Thanks to this lu-
First, we will be told that the humanity to which this
An eminent service will be rendered, it can only be to the Jewish community.
since there is no Jew, and no man, and outside of Judah, outside
of Humanity.

Now we understand why all the feelings-
the things that the Jew shows us, the hatred and the contempt
Except for those that are false and always look like a grimace, the
sincerity is necessarily excluded.

UNIVERSAL DOMINATION BY THE JEWS 255

- When will the inauguration of uni- domination finally take place?
The verse of Israel?
- At the coming of the Messiah.
- And what is this Messiah?

The Jews will teach us.

After so many long centuries, since the arrival of Our Lord Jesus Christ, the Jews despairing of seeing another personal Messiah, in flesh and blood, substitute to the true Messiah whom they betrayed, denied, and crucified, the people Jewish.

So the Jewish people: this is the Messiah.

– But the coming of the Messiah?

– The fact of universal domination by the Jews,
This is the coming of the Messiah.

This is how the pseudo-prophet Crémieux understands it when he announces this:

"Messianism of the new days that must blossom and developing » emergence and development which are nothing other something that universal domination, that freely,
Without proof, he makes promises to his race.

The Jews also believe with the same certainty that before this era of endless prosperity, corruption among other peoples will be general; consequently, to hasten the arrival of these desired centuries, they make themselves a duty to engage in the depravity and corruption of doctrine and morals, by all means.

Let us also not forget that, from wars of extermination-
tion, to clear the stage of the world, must precede,
between Gentiles and Christians, before this golden age; hence the obligation-
Judah's mission to foment discord and conflict
wars among all peoples.

256 THE VIPER BREED

Means: The Republic,
the hoarding of wealth.

In governing peoples, they are fond
preferably, the republican form, as a very good means

effective in fulfilling their hopes. This form of government that opens access to all citizens their access to power and high state offices, their offer easier and more numerous means of corruption with regard to the discontented and the ambitious.

The conversation between Mr. Edm. de Goncourt and Mr. Gaston Mery, Libre Parole, March 7, 96%, gives us a idea of these means. "I don't hate individuals," he said Mr. de Goncourt, but I'm afraid of the race, of this race who undoubtedly possesses far superior abilities to the Aryan races, to earn money (earning is a (a nice euphemism from Mr. de Goncourt), to conquer the capital and money, in this 19th century, in this time when it There is no longer any faith in spiritual things; money is, isn't it? this step, the factor of the government, of the social mode, of the peace, war, everything; he is the all-powerful power. However, if the Jews have gained this influence over the past century, it is because th within the government, were able to take possession of all the large manorial estates acquired the most a large part of the movable capital, what will they be At the end of the 20th century? They will be the Marquises of Money of France, above a population of Catholics "Wretched people, whom they will keep in servitude."

It was not Sir John Readcliffe's chief rabbi who will speak out against the dreaded power of money by Goncourt as an effective means of enslavement France's fall into the hands of the Jews.

UNIVERSAL DOMINATION BY THE JEWS 257

"For several centuries, our scholars (authors and professors of the Talmud, no doubt) bravely struggle—"Lying," he said, and with a perseverance that nothing could to strike down against the Cross. Our people are rising gradually—It lies, and every day its power grows.

This God of the day belongs to us, whom Aaron gave us raised in the desert, this Golden Calf, this universal deity of the era.

"When we have made ourselves the only ones possessors of all the gold on earth, the true power will pass into our hands, and then the pro—

masses which were done to Abraham.

"Gold, the greatest power on earth, Gold which is the strength, the reward, the instrument of all enjoyment sance, all that man fears and covets. (By what What means will you use to seize this gold, greedy and tyrannical Jew? (nic, without entrails!) That's the great mystery, the pro- The foundation of the science of the mind that governs the world! That is the future! Each time, the new Sanhedrin proclaimed and preached the merciless struggle with his enemies, but, in none of the In previous centuries, our ancestors had not managed to to concentrate so much gold in their hands, consequently of power, than what the 19th century deprived us of. We can therefore flatter ourselves, without rash illusion, to soon reach our goal, and to look with certainty on our future.

It is not necessary to make a great effort to to understand that, through this ill-gotten gold and for such a Finally, the votes of the legislative assemblies, the elections, etc. will most often be the result of corruption. The Jew's financial maneuvers, and the power of his gold will play the leading role, and his arguments will hard-to-reach arguments. Judah, as a man

258 THE VIPER BREED

for whom scruples had no reason to exist, imitate this a sower who scatters a grain of wheat to reap an ear of wheat: he, He throws away, if necessary, a million which gives him back a hundred, and does, representatives of the country, its slaves. Let us remember- come from the Jews of Panama and other roundups and raids similar.

What are the social consequences of these fraudulent operations by the Jews, to seize the finances of all foreigners, as they call us? These results are evident to everyone, but it is in- It will be interesting to hear the leaders elaborate on the results. of Judaism. "Let us only glance at the material state- the riel of Europe, said this same chief rabbi, and let us analyze the resources that the Israelites have acquired since the beginning of the current century, by the sole fact of the concentration of immense capital in their hands which they have at their disposal. At the moment... Thus in Paris, in London, Vienna, Berlin, Amsterdam, Hamburg, to Rome, Naples, etc... and in all the Rothschild homes, everywhere,

The Israelites are cunning in their financial situation, through the possession of several billion; not to mention that in each second and third-order locality, these are them Furthermore, who are the holders of the funds in circulation, and that everywhere, without the sons of Israel, without their influence immediate, no financial transaction, no immediate work However, they cannot be executed.

Today, all Emperors, Kings and Princes regnants are burdened with debts incurred for maintenance large, standing armies, in order to support their tottering thrones.

The Stock Exchange lists and settles these debts, and we are in for the most part, masters of the Stock Exchange on almost all The spaces. So it needs to be made even easier, more and more the loans, which we must study, in order to make ourselves

UNIVERSAL DOMINATION BY THE JEWS 259

sole regulators of all values, and as much as possible it will be possible to take as collateral capital that we we provide countries with the operation of their railway lines, from their mines, their forests, their large forges and factories, as well as other buildings and even the ad-tax administration.

Bankruptcy law.

Let's not forget, amidst these billions, one of the the most fruitful ruses in spoliation, or rather, the course- The water used by Jews to cut, without risk, the the purse strings of non-Jews and seize them.

"What is important to obtain," continued the said Grand Rabbi- Well, what should be the focus of our ceaseless efforts is a less severe bankruptcy law. We will make it happen. a gold mine, much richer (oh! the good intentions!) that the California mines never did.

Thus, states live off capital borrowed from Jews; the subjects pay the Jews the interest on these assets. prunts, and in this way they become vassals of Judah.

Isn't it a stroke of rare skill to devali- to be someone, and to make them pay interest on what one

He took it away so skillfully?

When it is the government of the people, the Republic
Whoever creates such a state of affairs, the people have no right to complain.
against no one, since through his agents, it is he-
even, it seems, who is in charge. But when the increase-
The taxation of taxes is the result of an imperial or royal whim.
as the Jews insinuate to mask their opera-
tion, then the stability of sovereigns on their thrones of-
becomes problematic. We can see from this that Judah prefers the
Republics and that he is quietly undermining thrones. That if he
consenting to the existence of monarchs means that the country

260 THE VIPER BREED

is not ready for the Republic and that it compromises-
trait his work.

Thus, after the fall of Rome in 1870, we have
preserved the monarchy in Italy, entirely devoted to it, moreover
and chained to secret societies run by Jews.
The Republic at that time did not offer the guarantees
deemed necessary to keep the capital under his control
usurped from Catholicism.

Moreover, if we exclude Russia, the forms of
governments in Europe differ little from
name, and we are working to eliminate even this difference
nominal.

All it would take is a small revolutionary hurricane to
overthrow the thrones of Spain and Italy, for the benefit of the
Republic.

The Spanish revolution of 1869 which dethroned
Isabelle IT, had no other goal than to open Spain to
Youddim, through freedom of worship; then the simulacrum
of the Republic that followed was to take the pulse of
Spaniards and to check where they stood with their sen-
dynastic moments. Progress, that is to say, regression and
the ruin of the Catholic spirit, nonetheless makes its
path.

It cannot be said that, in Austria, the house of

Habsburg is not sure of tomorrow, nor that she is the
a ridiculed victim of Israel, which would lead her to the abyss, and to
who obeys blindly, but who could appreciate the
harms caused him by the Jews?

Germany is on the verge of a revolution that will...
monarchical institutions a heap of ruins, on the-
Which socialists, of the Jewish type, are under the orders of Judas who
He will lead them, consolidate his power.

UNIVERSAL DOMINATION BY THE JEWS 261

England with its naval power and its empire
colonial is Israel's transporter across the oceans and the
seas; he throws him some scraps of his plunder and with his
However, it facilitates his conquests. May His Gracious Majesty
Victoria, that the Prince of Wales or any other of the same
temperament reigns for 44 multos annos! It's always
Abraham, Isaac and Co. Ultimately, it is the Jew who governs.
in the United Kingdom and its dependencies. John Bull is
designed to get along with all Jews, present and future.
Sir Isaac, Lord Beaconsfield, Disraeli, Lord Rosebery, the
major landowners and financiers, Jewish or Jewish-
The earth provides indisputable proof: the agreement is perfect.
in total.

The Grand Turk, through his fanaticism and his san-
Guineans, the most formidable and feared enemy
of the Jews, is now nothing more than the legendary sick man: they
reduced him to powerlessness and misery. The rabbit that the
Baron Hirsch posed for him; he was of good height. The subscribers-
French journalists paid to learn something about it.
European powers are preparing to divide the spoils among themselves.
lice of this cowardly sacrificer of our Catholic brothers
from Armenia.

If resistance occurs, the Jew has for the
to conquer, I do not mean the dagger and poison nor the assassin-
Sinai politics, but the clericalism of societies is a sin-
Crete. He has the Revolutions, and the last word must remain with
his unwavering obstinacy.

All forms of government are good by
themselves, and the best for a country is the one that
best suits his abilities and needs; but,
a republic with Jews enjoying the rights of
citizen, is open to the most illegitimate ambitions

and to all the corruption. Let us remember everything simply from the example of Cornelius Herz who, by his

262 THE VIPER BREED

infamous corruptions, through his betrayals, still do not hold many people under his threat; and through his little papers that he might have delivered to Albion, which would have of many influences, in our unfortunate country.

Ultimately, we must rely solely on governments honest and fair, regardless of their label, but, In general at least, it is true to say that kings have not to make a fortune, that the check was not invented for them, and that they have no other recourse left than justice and the honor to pass on, a glorious legacy, the throne to their descendants. Now, justice, law, and honesty, as the French understand it, are the enemy of the Jew; and, the absence of the check, the elimination of fraud and the Corruption is his downfall.

Judah needs a system where his instincts can to give themselves free rein and bear fruit.

These fruits are, for the Jew, gold and manifest power. festive or occult, and for the non-Jew, ruin and dishonor. The goal: this is the task that Israel has set for itself. In short, He is convinced that this system will thrive in the Republics. Experience, at least in France, has always... days given reason.

Revolutions

Therefore, for Israel, kings are the enemy. To this great the evil of the Monarchy, an evil all the greater because of its laws are more rigorous in their approach to fraudulent bankruptcy, hoarding and monopolies, theft, immorality and betrayal, to this evil, we say, Israel will apply the Major remedies, such as revolution, for example, according to some they even list political assassinations carried out by the Freemason at his command, etc.

Why? In order to hand over the reins of government

lies to men after his own heart, to sellouts, to his slaves, whom he will shatter like glass whenever they want to deviate from its program or goals.

"Every war, every revolution, every upheaval-political or religious ment, having arrived in the Christian world Here, they bring us closer to the moment when we will reach the goal. the supreme goal towards which we strive... It is necessary, as much as if possible, maintain the proletariat, subject it to those who have the handling of money (to the Jews). By this means we will raise the masses, when we want to; we will push them towards upheaval, towards revolutions, and each of these catastrophes advances by a great not our private interests, and brings us closer quickly of our sole purpose: to rule the earth." Thus one of these prominent Israelites, whose authority extends to all the descendants of Israel, Readcliff.

In these matters, as soon as we heard the Jews themselves-themselves to attribute and assume such formidable responsibilities skills; as soon as one is informed by their social code, of the the principle from which they start, and the goal toward which they tend; from that we see, everywhere and always, their doctrine confirmed by the facts; certainly, the case is closed, and he does not All that remains for us is to take the conclusions against them. that our dignity and our rights dictate. Despite In such serious matters, it seems appropriate to me not to present an isolated judgment, but to corroborate it bored by the testimony of men eminent by their selflessness, their genius and their patriotism to the fullest test. I am happy to find myself in perfect agreement with these great Frenchmen, who are, at the same time, of great thinkers.

Israel, therefore, is conspiratorial and revolutionary, in The aim of sweeping away, could it be the law itself personified?

264, THE BREED OF VIPERS

if this right is legitimately hostile to him, and, to enthrone this which serves the interests of his race, whose supreme goal is... was revealed by himself. Jacques de Biez, in his chief-The work, The Jewish Question, highlights this trait very well. of the Jewish character. "The Jew," he said, "knows only one trade." world, but he knows it well. He knows the business of conspirator. He does nothing openly. When he

He comes to you displaying sincerity, hold on to that.
that he had never felt more secure under the mask which
He covers his face. This mask is that of a sincerity-
The blatant sincerity of the agent provocateur. The Jew is
Moreover-all statesmen agree on this-
sus - the most skillful and most employed of the provo- agents
singers. Whatever he does, let him sing in the choir of
socialists, at public meetings, or that he concentrates
public attention directed at others besides himself, by raising
the question of the princes, at a time when no one thought
As for the Jews, do not doubt that he is fully engaged in his function.
tion. He takes shelter, makes himself a blanket. He is
always the mole that ravages the field under the small pile of
a breeding ground that hides it from view. In short, the Jew seeks
constantly having to pass something between himself and his interlocutor, a
screen that will cause a diversion in the dialogue, or to
If necessary, it will become the target of all the salvo fire, that it
will be able to provoke. When the Jew comes to the enemy face to face,
it's as a friend, feet swaddled in cotton wool, the grimace of
Judas on his lips, headdress in hand, the good-natured air of the ni-
harmless gaud. Also, always be wary of advances from
the Jewish strategy, especially when they have the air of speaking-
comments and pacification. This is at the time when the Jew
He speaks most about the public good, and the interest he has in it.
that he wants to hurt her and does her the most harm. If he takes a walk
From the side, this march will escape us and turn us around;
It will be a covered walk, behind a curtain of collars.

UNIVERSAL DOMINATION BY THE JEWS 265

lines or in a clearing. On all sides, the Jew envelops,
because that's all he knows. What he's proposing, what he's offering us
He asks, and what he obtains, is always through processes
whose perfidy confounds us. The Jew's attack is always-
days the poacher's gunshot, fired from behind a
hedge. The shot lands, the projectile hits, but the shooter
remains invisible. To glimpse him, this fighter whom we cannot
never sees, one must be able to uncover the eternal com-
The Jew's plot. For this reason, it is good to know and to say that
The Jew is a conspirator, subject to a contrary morality
to ours, that he is a shameless hypocrite, without our
Shame, a corrupter without our scruples, a traitor whom we
cannot reach in principle its special corruption
ciale, than by unmasking its offensive formula. It suffices
to examine the ballistics of the Jew a little more closely
to convince themselves that today all the accomplices of
Jew (accomplices or victims, in this case it's all the same), re-
publicans or monarchists, Catholics or Protestants,

They are playing a game of deception. The Jew has nine cards in his hand, they only have eight. The ninth is betrayal, which the Jew carries a burden on him. To take sides with him is to lose by a mile. Sure, it's handing France over to a player who knows Card tricks and cuts, in short, to mistake the illusory projection for a tangible reality "with a magic lantern."

With its inexorable universality, the Jew spares no one No country. Germany and Russia are no better shared as France, they are undermined by the re- action Revolutionary among the future world leaders. Indeed, if there is a man who, regarding Germany, can to express one's opinion with full knowledge of the facts, This is the English Jew, Lord Beaconsfield. On page 183 of Coningsby, he tells us that the powerful revolution which

266 THE BREEDING OF VIPERS

preparations in Germany will develop under the influence Jews. This is what Rougeyron was also pointing out as early as 1841. in these terms: "there are revolutionary elements in Germany- frightening revolutionaries, and, the most powerful of all, is Jewry, which, with its publicists, philosophers, and poets, His orators, his bankers, he is revolutionary in every way to everything and will give rise to a terrible day for Germany, which will probably be succeeded, one day which will be terrible for her." (p. 48, The Antichrist.)

As for the revolutionary element stirring in Russia, A letter from Saint Petersburg, July 26, 1899, provides us with these details: Upon arriving at Peterhof, re- tour of Finland, the first thing the emperor did Alexander was to summon the minister of the interior to him. interior and Count Fabien, former Minister of Justice under the reign of the previous tsar, and today President from the famous Jewish Commission. The emperor was struck Therefore, among the revolutionaries at least 90% belong to the Jewish religion.

They are found in all conspiracies, says J. de Ligneau. in his work already cited. In secret meetings... naked in small restaurants in Saint Petersburg, the Godenberg, a Jew, offered to kill Emperor Alexander II in 1879. It was a Jew who, on March 4, 1880, attempted to... life of Louis Mélikof, Minister of Police, his name

UlodeSky. In one of the last plots against the Tsar
We find German Jews: Rappafort, Mendelsohn,
Lavionus, Bomberg, Rheinsten. In 1880, Hessa Helfman
was condemned as an accomplice in the death of the emperor
from Russia. Hessa Helfman was of Jewish origin, etc.

Nihilism is a sect or secret society that has been
founded by Jews. They are numerous there, but they do
little by themselves, being of a cowardly nature,

UNIVERSAL DOMINATION BY THE JEWS 267

although very good at pushing others into
dangerous adventures.

Secret societies.

We have already shown the Jewish origin of the
Freemasonry, whose most influential members
are bound to the Jew's obedience by terrible oaths.
It is in the Lodges that ideas are developed under the inspiration and
the control of the Jew, the plans for revolutions, for persecutions
against Catholicism, against its works, its mi-
nisters, his religious, etc.

Gougenot des Mousseaux, the Jew, passed this down to us
judgment of a Prussian statesman on the role of the Jews
In conspiracies: "For the present time, I believe
the Jews are very active in undermining the foundations of our society
"and to prepare for revolutions." He justified his opinion
particularly because of the fact that since the resurgence
revolutionary of 1848, having found himself in contact with
a Jew, this one out of vanity betrayed the secret of the societies-
the groups he had joined, and he warned him eight to ten
days ahead of all the revolutions that were about to break out
on any point in Europe. "I owe him the in-
shaky conviction, he continued, that all these great
movements of oppressed peoples, etc., etc. are com-
sorted by half a dozen individuals who give their
orders to secret societies throughout Europe. The ground is
completely undermined beneath our feet, and the Jews provide a
a large contingent of these minors.

The Freemason Blaetter himself acknowledges with in-
designation this power that the knights of the triangle

give to the Jews. In his Political History, page 430, we read: "The power that Judah acquired in the means of Freemasonry is now at its apo-

268 THE VIPER BREED

aged. She is currently also a formidable contender for the throne. than for the altar. Although excluded from certain lodges, the Jews They sit in all the lodges of the world.

"There are Jewish lodges in London that meet in their hands, the threads of all revolutionary elements existing in Christian lodges: it is Judah who constitutes kills the head of all the lodges, and the Christian lodges do not are just blind puppets who are put in movement by Judah and which, most of the time, have not Not the slightest suspicion.

"A ruling lodge, composed entirely of Jews, exists in Rome; it is also one of the courts of the-presiding over the revolution and governing the other lodges at average of unknown heads.

"In Leipzig, the secret Jewish lodge operates in permanent-nence at the time of the fair: not a single Christian has access to it.

"In Hamburg and Frankfurt, the secret emissaries are the only ones admitted.

"May the powerful finally understand that the lodges..." they only work to sow revolution in the interest of Judaism! May they understand Burke's words! He A time will come when princes will be forced to be tyrans, because their subjects will be rebellious on principle.

This Blaetter, perhaps without knowing the first batch of the The Talmud had an intuition of its principles and purpose followed by Judah, by simply examining what was happening right before his eyes, despite the mysterious veil and the reticence, the lies and secrets behind which this same Judah concealed them.

—

The Press.
Betrayal. Electoral fraud.

The press has always been involved in various forms of trafficking. shameful, the devoted auxiliary of revolutionary movements tionaries, and the antisocial action of the Jew. The Grand Rabbi- bin and the Princes of the Jews whose authority extends over all Israel recognizes in him a power so effective, so united Verselle, that it yields only to that of gold.

"If gold, they say, is the first power of this
In the world, the second is undoubtedly the Press. But what
Can the second exist without the first? – As Israel does not
can reign permanently over the entire universe without se-
In the course of the Press, it is necessary that our presidents at the di-
direction of all daily newspapers in each country.
Possession of gold, skill in choosing employment
means of relaxing the capacity for sale,
will make us the arbiters of public opinion, and we
will give them dominion over the masses. By marching in this way,
step by step, along this path, and with the perseverance that is
Our great virtue is that we will repel the Christians, and
We will nullify their influence. We will dictate to the world,
what he must believe in, what he must honor, and what he
must curse. Perhaps some individuals rise up-
Will they turn against us, and hurl insults at us?
the anathema; but the docile and ignorant masses
They will listen and take our side.

Then, these gentlemen, with a nobility quite proper to
their aristocratic race, deign to descend into the de-
tails and draw attention to a point, oh! to a single-
ment, against which the attacks of the
Press. It is a chief rabbi speaking on behalf of the Aris-
tocracy and the ruling class of Israel. They never cease
to cry out and to make others cry out against religious persecution, from

270 THE VIPER BREED

that the honest press denounces the frauds, the roundups,
financial, fraudulent and hoarding practices of Judah.
However, never, in any country, have Jews been
They were worried because of their worship. The spiritual rulers
and temporal authorities have always tolerated it. Listen now, com-
These gentlemen intend to show their gratitude.
and well-mannered.

"We must graft, as much as possible, into the intellectuals-agencies of those who profess the Christian religion ideas of free thought, skepticism, schism, and pro-to evoke religious disputes, so naturally fruitful divisions and sects within Christianity.

"Logically, we must begin by devaluing the ministers of this religion (oh, the honest Jew!) ; decla-Let's wage open war on them, let's sow suspicion. on their devotion, on their private conduct, and, by the ridicule and mockery, we will overcome the consideration-tion attached to status and clothing.

Picture in your mind a Pope, a bishop, a simple priest, recommending similar measures with regard to the Jewish religion and its rabbis: they would be disavowed by all Christians without exception. But the Press ven-due to the Jews, not realizing the odious role they imposed it on him, he vomited streams of garbage against everything who is Christian, creates against the Catholic clergy the most vile pornographic publications, invents the in-the most slanderous insinuations, etc. We leave to Jews have a monopoly on and exploit insults, especially if she had to address herself, (as they usually do towards us) to the religious beliefs of those who do not think Not like us. They revealed the goal to us themselves. which they aim for through these press campaigns; they are yet another war tactic to divert attention from the

UNIVERSAL DOMINATION BY THE JEWS 271

This is a real question between Israel and the French. is something entirely different from a religious question. Nobody nor does he concern himself with their Yom Kippur, their Purim, etc. what they burn in their censers, nor the number of genuflections, etc., which they perform in their synagogue. We let us not ask the Jew to account for his relations with God, but he has no right to blaspheme against our religious beliefs. We made it our equal, but we do not want to be stripped by him of our rights the man and citizen that we have recognized in him. He does not However, never disarm, and, by means that are deployed in broad daylight he adds those who only succeed by the fa-He is a harbinger of darkness. He spreads lies and corruption. According to the press, he is a revolutionary and a traitor.

For the triumph of his party, the Frenchman, in the dis-
percussion, through speech or the press, may go beyond
or remain short of the truth, he will be revolutionary, he
will openly fight the legitimately established power
but he will never be a traitor to his country, and, if he finds himself-
If someone had such a monster, it would be almost unbelievable.
exception; he would be the object of the curse of all his
fellow citizens.

The Jew alone is an exception; it is characteristic of his temperament.
the rament of a conspirator and revolutionary, to be doubly
Wheat from a spy. In that, he is playing his part, the opposite
would be an abnormal state. Having the universe as one's homeland and for
legacy, and the enslavement of all peoples to his
power, for its purpose, espionage and treason, return
in its means of progressive weakening, and of des-
destruction of existing powers, not to mention the big bastards
the benefits he derives from such a noble profession. "Once again," he said
Drumont, Jewish France 1, p. 66, Jews should not be judged
according to our ideas. It is undeniable that every Jew betrays
the one who employs him. Cavour said of his secretary, "the Jew"

272 THE VIPER BREED

Artom: this man is invaluable to me for raising awareness
What I have to say. I don't know how he does it.
But no sooner had I uttered a word than he betrayed me.
before even leaving my office." "Why God
"Would he have created the Jew," Bismarck asked in turn, "if it weren't for..."
"To serve as a spy?"

Zedekiah poisons Charles the Bald;

The Jew Meïre poisons Henry III of Castile;

The Council of Ten, on July 9, 1477, discussed the pro-
the position of the Jew Salomoncini and his brothers who
offer to poison Muhammad, by the
Jewish doctor Valcho;

The Jew Lopez, Elizabeth's physician, is hanged for
having sold himself to Philip II;

The Jew Lewis Goldsmith serves as a spy for Talleyrand
in England during the First Empire;

The Jew Michel is guillotined for having betrayed the

Russian military documents;

Another Goldsmith steals, three years ago (1886)
the plans of the Prussian general staff;

Or we know the role that La Païva played before the war. Who
nese remembers the attempts made by the Jewish woman Kaulla
to disrupt our mobilization plans?

Who could forget Esther Guimont and her famous salon?
policy ?

The Jew Gustave Klootz, whose parents or ho-
mononymes, I believe, had experienced some dis-
judicial setbacks in Paris around 1869, betrayal
General Hicks, who was slaughtered along with his troops
Klootz receives a strong
urgent sum and he is appointed general;

Krajewski confides in the Jew Adler who sells him to the
Prussia and the old Polish poet, is thrown into a
fortress.

UNIVERSAL DOMINATION BY THE JEWS 273

Given these facts, which could easily be multiplied ad infinitum,
It is clear that this is not an isolated case, which does not prove-
would have nothing against a community, but one with a specific vocation-
cial to a race, the vocation of Dreyfus, of Von Reinach,
by Cornelius Herz....

It has always been this way; history shows them to us.
as having been the agents and accomplices of all the
invasions: in Babylon, in favor of the Persians; in Europe, in
Africa, Asia, for Muslims; in France, especially
during the Hundred Years' War, in the service of England,
and in 1870 in the pay of Germany; Spain owes them
also largely due to having suffered under the yoke of the Moors and
Arabs for nearly seven hundred years.

Electoral fraud is also one of Israel's...
major warhorses, or if you prefer, they are for
He was like a ladder to climb to seize power.
On this field he achieves astonishing victories: all the
He uses all available means: promises, threats, imposing orders.
seized by the sheep of Panurge of secret societies, argued-

hard cash, etc., etc.

No one has forgotten Kohn's involvement in the Toulouse elections. of fraudulent memory, nor the Rothschild employee for to strangle, if not Mr. Drumont, at least his election as a member of parliament for Amiens. Let everyone remember their memories. coming... but so far, the classic land of intrusion and For the Jew, the electoral manipulation was Algeria. I yields the floor on this chapter to Mr. Millevoye, the ardent ci-Toyen, the eloquent orator, fearless and beyond reproach. "The violent scenes that took place in the city of Bône, clearly mark the degree of decadence and weakness where descended this French administration which was ja-dis the inexorable instrument of strong powers. Strangers-Gers, the dregs of emigration from Morocco and Tunisia,

274 THE VIPER BREED

improperly registered on the electoral lists, fraudulent-invested with this right to vote, which is the attribute of popular sovereignty, they protest furiously against the still very timid measures, which tend to slow them down They are rebelling against the observance of common rules. against the law. All these cosmopolitan rabble, no naturalized citizens, bankrupts, usurers and looters, make way for his two men already convinced of having treacherously sold to agents of a rival power, the riches of national soil. And this group, thus formed, thwarts France, the Republic, the representatives of the State. They do not are neither right, nor number, nor force; they are the im-modesty, long tolerated by complicity that has not they have not yet received the punishment they deserve; they are the usurpation that refuses to yield to reparations legitimate; they are the betrayal that was too long delayed in striking, and which, long insinuating, is now becoming factious. For a large number of these disreputable pseudo-citizens, the usurpation of electoral rights was pa-attempts, however, as the matter has been brought before the courts, to the sale referred to above, pronounced a dismissal in favor of the defendant.

As soon as, by more or less correct means, the Jews and their lackeys are in power; they are carrying out this part-tie of the program recommended to all of Israel by the great Rabbi of Readcliffe: "All public jobs must be accessible to Israelites, and once they became holders, we will know, through obsequiousness and perspicacity of our factors, penetrating to the very source of the

True influence and true power. It is understood that this only concerns those jobs to which are attached honors, power, and privileges; for to court which require knowledge, work, and effort, they can and must be left to the Christians, the magistracy

UNIVERSAL DOMINATION BY THE JEWS 275

is an institution of paramount importance to us. A career in law develops the most the ability to civilize tion and initiates us further into the affairs of our natural enemies, the Christians, and it is through this that we will be able to reduce them at our mercy.

Why shouldn't the Israelites become half-ministers of public education, when they have so often Did they have the finance portfolio? The Israelites must also aspire to the rank of legislator in order to work on the repeal of the laws made by the Gentiles.

Then this holy man advocates taking control of all associations, whatever their nature; the monopoly and the hoarding of essential goods, for ruin the people, as well as high influences and honors, to replace nobility and class leader; he even proposes the creation and consecration false great Jewish men, with the same ease as if he The aim was to circulate counterfeit money. "The production of a piece of music, for example, he said, even if it is only very mediocre, will provide ours with a plausible reason to raise on a pedestal and surround with a halo, the Is-a Raelite who will be the author.

That covers the arts. As for the sciences, medicine and philosophy, they must also be part of their do-Maine intellectual. A doctor is initiated into the most intimate aspects of life. Family secrets, and as such, what a man of God? – "He holds in his hands the health and life of our "Deadly enemies (?) the Christians."

eZ

Corruption. Buying consciences.
Pimping. Prostitution.

In the tractate x1x, Talm. Sota, 49, b. it is written: "Before the arrival of the Messiah, corruption and depravity of the Christians "Here." And the Jews said to themselves: "Since, by our Holy Talmudic Letters, the Forerunner of the Messiah was not John the Baptist, that austere penitent of the desert, preacher of penance, and minister of a baptism of penance, but the true precursor will be corruption of all the Gentiles; in the supremacy of our dignity, and in the fullness of our unique and incommunicable right cable, We decree The duty of the Jew is to hasten the Advent- The birth of the Messiah through the corruption of the non-Jews. That This imperative word flies on the wings of the four winds. from heaven and finds a faithful echo in the chosen race, for the extermination of the Goy.

When it comes to the Jew as a corrupter, the word cor-
The rupture must be taken in all its universality, because the
The Jew spares no one, from the destitute to the
potentate and monarch; nor means, since pleasures
the most degrading, up to the thrones, and everything in between.
the degrees of fortune.

They have always been famous as buyers
of consciences. This market is, moreover, only an annex
of betrayal, including, as with everything else, (honesty
except, if we are to stick to the Talmud) they have
the monopoly. Nowadays, we are familiar with these contracts;
We can name both the buyers and the sellers; they are not
not, as they say, the bigwigs who are rare among
the latter.

The Jew is also a specialist in shamelessness. He
He is its practitioner, preacher, and provider. He has not
They didn't have to force themselves to inoculate foreigners with...

UNIVERSAL DOMINATION BY THE JEWS 277

practices and lustful feelings. From her earliest years
In his childhood, at school, he was entrusted with it for his education.
morality, a collection of torpid and obscene things, decorated with
The title is "Commentary on Genesis." This is the genesis of the
Jewish sadism. After this initiation, the modesty of the

Women and the respect due to them are treated as prejudices.

"A man can use his wife as he pleases."

It's like he's buying a piece of meat at the butcher's.

darling; as he pleases, he eats it roasted, or boiled

"Li, or cooked over embers." (Talm. Treatise Calla.) That a

non-Jewish, unmarried woman living under the same roof in qua-

the life of a concubine alongside the legitimate wife, the latter

finds this perfectly natural; Ramban too, this column of

The Synagogue finds that "this is certainly a lawful thing,

And he cannot conceive how anyone could doubt it.

That is not enough for the Jew; sodomy is his right. He does not

I cannot conceive how anyone could doubt it.

Indeed, a Jewish woman, subjugated by her husband, to the morals

sodomites, received this response from his rabbi to whom

She complained: "My daughter, I can do nothing for you,

because the law (famous law), the Talmud, has delivered you into the hands of the Lord.

"ture." Is this yet another slander? (See the Talmud,

Amsterdam edition, 1644; Sulzbach edition, 1765; finally of

Warsaw, 1864.)

So little respect for himself and for real women

(that of his race) the Jew could not recognize any obstacles

to its unnatural excesses, when it comes to the

non-Jewish woman whom he places on the same level as Lady Aliboron:

"There is no sin in transgressing the sixth commandment"

mad with a non-Jew, he who would allow himself this

"Fantasy would simply be forgotten with a donkey,"

says the Talmud. So, according to this gospel of Judaism,

Bestiality isn't a sin either, so what happens?

that J. Cross Hoffinger observed in Vienna among the elite

278 THE VIPER BREED

of Israel, doesn't it take place a little everywhere, especially in the

major capitals delivered into the hands of Jewish exploitation? "Their

Their own wives seem too good to be sa-

"Criticized for pleasure," this author says, "they keep them safe and..."

They are careful not to seduce or dishonor them. They seek

among the races they regard as destined for their

to be enslaved, the purest and most

intact. And when the entire Jewish moneyed aristocracy...

Sated with the innocence of these victims, she returns them to

Christendom and throws them into the abyss of the lowest

prostitution.

With such principles and practices in the

families of those who, by virtue of their high position, are ap-

With so many people eager to set an example, it should come as no surprise if the Jewish female world leaves so much to be desired from the point of view of morals. The Jewish Archives are forced to admit it. to add: "For a quarter of a century," they said in 1867, and we cannot choose a later date. (Why?) Moralists rightly ask, where does this come from? It so happens that in all the major cities of Europe, we re-a brand among women of ill repute, a greater The number of Jewish women compared to Christian women, this question is unfortunately motivated; because, in Paris, in London, in Berlin, Hamburg, Vienna, Warsaw, Krakow, in what has come to be known as the demimonde, on public squares and even in brothels tution, one encounters more Jewish women than Christian women, in taking into account the proportion that exists between the two populations. It is very unfortunate to note a seemingly blabber; but, however painful it may be, it is true, and if we We did not hesitate to point it out, it is because we want- while we try to remedy it, as we have already "Successfully done for other wounds of this nature." Which ones? – The example in the Jewish quarters, as par-

UNIVERSAL DOMINATION BY THE JEWS 279

Everything is contagious; the Jew starts it, and the Jewess returns the favor. The same. Then, shouldn't we plunder, ruin, corrupt? The Goy? So the Jewish woman is the powerful auxiliary of the Jew: those whom this one could only wound, that one will finish off. will be defined by debauchery and reckless extravagance.

If the Jews are the aristocrats of lust, they are also the suppliers. Pimping, trafficking white farms are farms, and the Tellier houses are... fiefs which they do not disdain, provided that they do not seize them parent. The facts supporting these claims are innum- brables; I ask the reader to forgive me for this, because, I Without a doubt, he is as eager as the one writing these lines. to get out of this foul environment. – But the Jew who lives in this element, you might say? – The Jew? Remember him- it was given the names of plague and vermin of humankind. However, vermin have nothing to fear from the Corruption: it thrives on it, and the plague does not kill its microbe.

It would be very easy for us to increase the List of means of destruction adopted by Israel against us. That's not necessary at all. It's enough for us to knowing that he, who constantly calls us enemies,

without us being so, being himself our most per-
faithful and most deadly enemy, without, in reality, us
we treated it as such, since, deep down, and after all, we
we are only defending ourselves: Israel, we say, in
his relations with us, will always employ means
attacks against our persons and against our rights
more sacred, and, consequently, all relations with him
will inevitably be disastrous.

After everything we've said so far, it's time
to realize the immense progress of the
Jewry throughout the world, by the means that we
we have just listed them. We could summarize everything, in af-

280 THE VIPER BREED

affirming that Israel is advancing at forced marches to take
definitively in possession of the throne of uni- domination
the verse he promised himself and from which he believes himself to be far removed
than by an insignificant distance.

In France, and we could say the same for everyone
other countries, the main sources of income, such as
banks, industry, commerce, mines, railways,
navigation, etc., are in their hands. They occupy the
the most influential, best-paid, and most
honorary positions in the Judiciary, the Police, the Council
State bodies, the Prefectures, etc. As for the Government, it
is dependent on them as soon as the portfolios are
entrusted to Freemasons. Here, in fact, is the preponder-
degency that the widow's sons (the humble servants)
of the nation of Israel, the great widow, widow of her God,
Jesus Christ, the true Messiah, widow of his temple and of his
kings) recognize, to the Jews in the direction of affairs
of the country, despite the fact that they attribute it to themselves.

On the solemnity of the winter solstice festival, from the lodge
"Justice", Sunday, March 1, 1896, presided over by
Mr. Rocher, Venerable, Brother Nicolas, Deputy Head of the ca-
Binet from the Ministry of Finance opened his heart to us.
F..M. .. "Mr. Doumer," he said, "is being held up at the Ministry of
the interior by profane works, I am mistaken, for this
"They're almost like masonry work..." Mr. Gadaud said
one day when the Republic was the Freemasonry discovery,
and Freemasonry, the Republic under cover. I believe that this
The formula has never been truer than it is now. It suffices
To be convinced of this, one need only read the list of ministers, and

to remember that we have a view displayed on all the walls from France, a ministerial declaration, which contained the First articles in our masonry program...

Then, Mr. Vinière, going even further than the previous one The speaker informed us that "the situation is exceptional-

UNIVERSAL DOMINATION BY THE JEWS 281

new for the M: and that one could found an L: at the Elisha; the number of masters would be sufficient; the Venerable would be ideal.

We'd better watch out, Venerable Severus stigmatizes "the forces of reaction allied to don- to launch a final assault on the Republic and our Order, that they are lumped together in the same hatred, and it is urgent to establish a Masonic Parliament... sitting alongside the other Parliament, and ready to face all dangers."

"And to think that Bishop Gouthé-Soulard was dragged into mud from all the leaves, more or less devoted to the Grand Orient for having said that France was, no in the Republic, but in Freemasonry. The men who thus proclaimed the triumph of their coterie, representing approximately 20,000 individuals are feeling the effects, among whom are a few hundreds of ambitious people, some more skilled than others, and thousands of to gather fools and imbeciles, as one would seek in vain elsewhere; and it is through this that millions of French Catholics allow themselves to be treated like planters "They would not have dared to call their blacks." de Boisandré, Libre Parole, March 3, 1896. I also believe it's Drumont who wrote that with the help of the Lodges, of which the Jews have high direction, the fake democrats who govern us, the false freethinkers and the real revelers of the Palais-Royal, gave renewed impetus to the persecution of everything that elevates the soul, to the abasement of everything that is great, to the glorification of the basest instincts, and a prefectural order steeped in corruption, ignominy and debauchery.

Lord Beaconsfield, this Jew who, in order to rise to power, had donned the Anglican habit, generalizes the power of Israel: "The world," he said, "is governed by entirely different people who don't see behind "Behind the scenes." Russian diplomacy, full of

mysteries and before which Europe trembles, who is it that
Who organizes and leads it? The Jews. In Spain, in Paris and
Elsewhere, the situation is exactly the same.

Finally, Mr. Michelet bitterly points out,
the path traveled by the Jew since he was permitted
to give free rein to its methods. "In the Middle Ages,
he writes, the one who knows where the gold is, the true alchemist, the
The real sorcerer is the Jew, or the half-Jew, the Lombard; the Jew,
the filthy man, the man who cannot touch food
nor woman, that they should not be burned; the man of outrages upon the-
Whoever everyone is spitting on, he's the one you should be talking to!
Dirty and prolific nation! But they solved the problem
to make wealth disappear. Freed by the bill of exchange,
They are now free, they are masters! Of bellows
"With bellows, there they are, on the throne of the world." On the throne of
world! No, they're not there, and even if they were, what's the point?
to know if this royalty will bring them complete happiness
that they promise each other. They were able to seize our gold, they
will never abolish either our freedom or our rights.

We too take seriously the titles that...
at least make their equals, from a human point of view
So, it's a race war that has begun. Lord
Beaconsfield this eminent doctor in Schulchan-Aruch
She formally declares to us: "No criminal law, in the-
"A physical torment," he tells us, "will never be able to do."
that a superior race (the Jewish race) be swallowed up by
an inferior race (our own). The bastard and Persian race-
The female author disappears, but the one who is of pure blood, the per-
The sect (!) reigns and endures. It is in vain that they strike at
we Jews, by defiling ourselves (!) and humiliating ourselves under
their ruins for centuries and decades of centuries,
the soul of the Jew rises again, goes forward, and in our time, has already
exerted an influence on Europe whose prodigious scale is mer-
"We know this superiority: the no-

UNIVERSAL DOMINATION BY THE JEWS 283

wounds, charity and the heroism of true virtue are to him
foreigners. But superiority nonetheless, through employment
of their usual means. It is evident that, all other things being equal,
between a Frenchman and a Jewish scoundrel, it will always be the
A loyal Frenchman who will be the victim.

And let no one tell us: Do as they do, because the that is morally impossible. The good man will prefer his honesty to success, and his honor to honors. Suppose, however, that, impossible, the French people have carte blanche regarding the use of resources; it is the opinion that the most cunning one might not be the one we think in Israel. Why, prevailing over everything else, should we be inferior? those who are like the Jew in cunning and roguery, if these su- For the French, the noble virtues were on the agenda. against Jews in general and against the French Jewish citizen. But these methods will always repulse us: there will exist always a fundamental difference that we do not cross We will not be divided between truth and lies, good and evil, crime and virtue; we will always distinguish between a a scoundrel and a righteous man.

We will respect men of sincere convictions. but we will repudiate the object of these convictions, if this ob- "Jewish" is a turpitude or a lie. It is a matter of morality. the nature of actions in relations between French citizens, of Jewish race or not. "This is about the resumption of our na- tion by itself, says Drumont, of the efforts of the earth of All of France, to reject far from itself, everything that has "He was able to assimilate with the genius of our race." I understand. These are principles, but there is no need to speak of ex- impulse, towards the French Jewish citizen. France to all the French.

284, THE BREED OF VIPERS

Refutations of Jewish errors and of their consequences

Is it necessary to prove that the characters that we will cite and whose names are synonymous with ge- of moral grandeur and denial, were what one might call truly men, despite not being of Jewish race? Demosthenes, Bossuet and Cicero; Dante and Homer; Shakespeare and Corneille; Saint Thomas Aquinas and Aristotle; Saint Louis, Saint Genevieve, Joan d'Arc; Saint Francis of Assisi, Saint Benedict, Saint Ignatius of Loyola, Saint Vincent de Paul, etc., possessed a prince- spiritual container created for infinite good. This immortal principle- such (since his actions, his ideas, are neither limited by the (not bound by time, nor circumscribed by space) it is the human soul, associated like those of the Jews to a body to form substantially with him, the mixed nature of the animal rai-

sensible, or in other words, human nature.

We know infinite goodness, personified in this primary cause that Mr. Jules Delahaye speaks of (Libre Parole, March 12, 1896) where he says: "My reason cannot understand that only one lawgiver of all these worlds: He who, being for being, Eternal Cause of finite causes, so-infinite eye, whose shadow is the sun, friend, do not struggle for "Life." This infinite good, we must love it freely, and It will not necessarily fix our will until it... will be presented intuitively, and not by an act of the intellect. purely abstract ligance. As long as we are on the the path, the march towards our final destination requiring sacrifices- These facts, we can deviate by abusing our freedom in yielding to the fascination and disorder of passions. For to be responsible for moral evil, for true disorder, freedom is necessary; but it is not essential that the subject, To be free, one must be able to transgress the moral order, because of

UNIVERSAL DOMINATION BY THE JEWS 285

On the contrary, the one who creates free beings would be himself deprived of liberty. It is enough that this relates to objects imperfect or indifferent, though in order. Here is the ex-implication of free acts of will here below, nothing of this which is subject to a commandment or prohibition, does not offer us the desired good to fulfill all our tendance and all our capacity for happiness. In these imperfect objects, or imperfectly perfectly of-ferts (as God himself was known abstractly), he There is good in it, and we can freely choose it; there is flaws, and we are free to reject them. Nothing. by not necessarily involving us, we can Accepting or rejecting them is our choice; that's what Freedom consists of this. - Moreover, ultimate happiness cannot we are only granted it as a reward, it cannot be To be different. But without freedom, merit does not exist.

Human rights in its final stages, no one has the right neither to hinder nor to suppress them. To arrest them-river, that's where it should be removed;

1° the absolute authority of the Creator which necessarily-maintains them;

2° the very nature of man, whose rights to this The subject matter is essential, inalienable, and imprescriptible.

tibles, and

3° change the nature of any authority created which was only established to favor these same rights.

Now, whoever has a right to the end has a right to the means. Our end last place above any right that would want the to contest. The sufficient means of achieving this end is, in the rigor, the free exercise of our will. The external means—laughters can, through abuse of power or violence, We may be shielded or forbidden, but, the love of good

286 THE VIPER BREED

could never be devilish; on the contrary, freedom does not It would be more freedom. Judah can do nothing about that.

Of our rights and our duties towards our end immortal, our rights to the means derive from this, the right to our own preservation and consequently, ownership rights over this which is necessary for the preservation of life; right over the fruit of our labor exercised, without infringing upon the rights of our similar.

Born sociable, first out of necessity, and then, through this property and by this duty inherent in our nature which leads us to love and help our brother, possessing a nature similar to our own, an object of providence and of the love of the same God, and destined to enjoy eternal— with us, with the same happiness, we naturally have— the right to domestic society and civil society, governed by laws, in accordance with their nature and the principles principles of immutable justice. — No civil power has the the right to interfere in the private affairs of families, as long as they do not deviate from the rules of fairness; nor to prescribe them such a direction, such an education, etc. for the members who compose them, provided that they do not do not contravene the sound laws of natural morality, nor to those that were enacted for prosperity temporal of the homeland.

Man is not even obliged to obey the laws of the State, if these laws infringe upon its natural rights over its family.

As for civil society, it is prescribed to us by our natural inclination, due to our poverty, our security, our temporal prosperity, etc. etc. We possess a homeland invested with sacred power and rights, which are our common good and the guarantee of our public rights and private. Neither isolated individuals, nor civil factions, nor powerful

UNIVERSAL DOMINATION BY THE JEWS 287

foreign powers cannot infringe upon our rights to citizens, those of the homeland, and promise each other, at the same time time, impunity.

For the future universal ruler, these rights will not They don't count. It's in his instincts, it was instilled in him. Properly nourished with milk, by the breast that fed her, he learned it by the examples of his family, were infused into his being through his through his eyes, his ears, all his senses, and became amalgamated in his brain and in his heart. All our efforts to Our attempts to assimilate it have always had negative results: Jew He was, he is, Jewish; will he return? Certainly. Indeed. on this point we are not in agreement with some of our compatriots who, following the example of Russia and according to what has which took place in France in the past, they would like to banish the Jew. to relegate it to some corner of the universe, where it is not- would tend to talk more about him, and, where, like the scorpion which, surrounded by a circle of fire, it turns its poisonous dart- Born against himself, he would spread his ease and his corruption hereditary and would practice moral aberrations on the his.

EX

"8 'd 'MIY9DSIZ, PAMIPI,
- HJOHdvs0y, np nI
"07 'SS \$ ul{vy)
Y9D4Q 'YINAD UDYIINYIS

'um Y un no JUOUPIPX9 UN
ajdusxs Jed suwuos 'oredos
say amdur osogy> ounnb
sues ajquiosus juolos S[Enb
[-neJ 10009 39 'ojquosus
quos sym{ xp onbsioy onb
9Jp 2179 nod or psIpe"

191d 3p WOU 2[JU9IA MI
nop '«0IIIOUES 79 9A9[T»
0IP-8-3S99 “«HISDPDYYJ0A
12P05y1] » : SJ0uI S0I
ed ooooumoo oxatid
2790) wSipey omud eT

UQEU NP S29IAIDS S0] IOLIEUI9P 9P 2NS0UI
u9 9179 nod ourtuoy QT 2[Uepu2ye UT
waves uerig { onbie1qou aU99S – SN]NIU9T JUDPU971D UT

289

CHAPTER IX

PRACTICAL MEANS AGAINST FALSE PRINCIPLES AND AGAINST THE EVIL ACTION OF ISRAEL

we know that, by proposing these means of
legitimate self-defense and public safety, the rabbis and

The most ardent among the Talmudists will denounce urbi
and the world that we persecute their religious beliefs,
that France must remain the land of liberty and justice,
etc., etc., as if our work were not absolutely
foreign to the question of worship, and as if it were not
solely for reasons of justice and freedom that we
Let us raise the battle cry: Justice and freedom for all!
French people! France for all French people!

We attack thieves in the name of justice, which
So, the accusation of intolerance should be considered in light of this.
against us? We are committing all our compatriots,
Jews or non-Jews, to be faithful to their faith and their convictions
religious beliefs if they are acting in good faith; (what we are dealing with-
(we always assume) the one who in this case is missing
This loyalty is not that of an honest man.

For reasons far less serious than those which are
contained in this small volume, Mr. Zadoch Khan, great
The rabbi of France published in a newspaper the letter that...
Go read it.

Paris, January 20, 1890.

Mr. Director,

"I consider it my duty to protest with the last-ditch effort, against what was said last Saturday, at the Neuilly election meeting. Without taking part in a political struggle that is beyond my understanding, it seems impossible to me not to reject, in the name of my cult (what on earth is worship doing here?) of attacks as violent as they are poorly justified, which are a direct appeal to all the bad passions (the bad passions we fight them; we only ask for justice. As a Jew (and therefore you are one), I grieve over it, as Frenchmen, I blush at the thought. France would no longer be France. that is to say, the country of liberal traditions, of ideas of justice and fairness, if words like those that have been words spoken the other day could awaken the slightest echo.

It is already too much that, one hundred years after the Revolution of 1789, it can happen in public meetings of such excitements, against an entire category of citizens, who are Frenchmen as good as anyone else, who, since a century, served France with passionate devotion and shed their blood in its defense on all the fields of battle, notably during the Franco-Prussian War of 1870 (You Don't answer, you're going off-topic, that's not the point. (That's what we talked about). I appeal to bring justice to these hateful sermons, to honest people (to Cornelius Herz and Reinach, for example) and in good faith, of all the religions and all parties. It's a conviction of mine. absolute, that not one of the members of the Catholic clergy (and the Chief Rabbi of Sir Readcliffe?) and of the Protestant clergy, whose virtues, nobility of heart and mind, I admire, enlightened patriotism, would not want to subscribe to a language

AGAINST THE EVIL ACTION OF ISRAEL 291

who are neither French, nor Christian, nor human. These French whose language you dislike so much, condemned actions Jewish ments, while remaining just, fair and even They are lenient towards people. They hate neither Dreyfus,

nor the other scoundrels of your race, they have no hatred but against their conduct and against the means they employ to rob and enslave us.

Did you protest, as they did in the past the Popes and Bishops, each time your an- These trees were attacked by illegal means, did you protested during the expulsions of religious figures and the ex- laws ception, a work of Freemasonry, directed by the Yours?

These measures, you will say, are legal, that much is clear. The world knows it, but are they any less so, despite this legal- exceptional measures. The Jews, you might add, will not They do not control Freemasonry. Take this into account. The accusation then falls on the authors who support it.

What do you say, Mr. Chief Rabbi, to this letter? of the Jewish swindler Eugène Mayer, published by La Lanterne, the December 4, 1883: "And you conclude that we were wrong to To shoot the poor priests in 1871! We are of one On the contrary, we even believe that too much has been used of consideration towards them. They hadn't stolen it (since you didn't steal the cash register): that couldn't do martyrs, and indeed, he made none." He did not That's not the point; it's about whether or not they are martyrs. but if they had committed crimes punishable by law of death.

What do you say to this, sir? Rabbi. "How to cleanse ourselves of this infection (the clergy) Catholic and French), get rid of this vermin? Ask the terrorist convention members for their recipe!

292 THE VIPER BREED

It's the only effective one (the guillotine, Mr. Great (rabbi.) We say that the place of the priest (and that (from the rabbi, please?) is nowhere to be found, not even at the pulpit of the church, which has the public meeting platform. Let him "Take off your robes and live as a loyal citizen, or be expelled!" (We do not ask the same of the gentlemen rabbis). "In a republic of free discussion and of intellectual development (does he even know what he said this unfortunate fellow!) there is no room for him, nor for the "plague." It is La Petite République française which, there is no that a few months and a hundred years after the Revolution of '89,

published these incitements against an entire category of citizens who are as good French as anyone else, etc...

On page 82, we briefly recalled the complaints which, from the first centuries of our era, arose were attacking the Jews from all sides. The plaintiffs, to name just a few of the main ones, fifty councils from across the Christian world, more than twenty popes and a large number of sovereigns from the most powerful nations Europe, grappling with ever-increasing crime the health of the Jews, were forced to warn and re- to prevail through just laws, the most important of which are:

Marriage. – Christians are forbidden to contract marriage with persons of Jewish race. Nullity of these unions.

Frequentation. – Christians are forbidden to live, to to eat, to play, to go swimming with Jews and to sell or rent houses to them.

Distinctive mark. – The obligation for Jews, to to distinguish themselves from other nations by a sign or This visible mark had existed since Moses. This obligation- tion in Europe was imposed on them by the fourth

AGAINST THE EVIL ACTION OF ISRAEL 293

Lateran Council, 1215. The Persians had taken This precaution was taken several centuries ago.

Public employments. – Jews are prohibited from holding public office. civil or military functions, especially those which would have authorized them to hand down sentences against the Christians. He who entrusted such responsibilities to Jews were severely punished and their status was revoked. and forced to distribute to the poor all the money he had received something during this employment.

Religion. – Freedom of worship granted to Jews. Prohibition against proselytizing, against giving their unleavened bread to the Christians, these should not nor sell them, nor buy from them chalices or other things objects of worship, they will not attend their ceremonies-

religious denials, etc.

Service. – Prohibition against Jews owning slaves, servants, Christian wet nurses. The Christians must reject "the fetid services of Jews"; he will have no recourse to midwives, nor to Jewish doctors; he will accept neither gifts nor festive gifts; he will not buy meat from Jewish butchers, etc.

Financial matters. – Prohibition to Christians of certain Countries borrowing money from Jews: Defense to demand excessive interest, under penalty of being deprived of any connection with Christians; to continue the recovery of usufructuary interest through legal means rary, and obligation to return what he had extorted through wear and tear, etc.

In short, we can, with Saint Thomas Aquinas, summarize all the means of social defense, in force against the Jewish community in the Middle Ages. These means were com- taken from the following four points:

294, THE BREED OF VIPERS

The Jews were:

1. Serfs in perpetuity; therefore,
- 2° taxable at will, in the common interest;
- 3° obliged to honest work, as a means of existence;

- 4 forced to conspicuously wear a sign distinctive.

For us, that is to say for the vast majority of French people, what remains for us to do to annihilate the nefarious Jewish power, in this 19th century, where the kings of High finance and the Jews have reduced the countless army proletarians (not counting the other victims), in the middle-serfdom and slavery, through merciless exploitation?

The steps to take to obtain such a happy re-
The results are as follows:

1° Assimilation.

2° Expulsion.

3° Preventive and repressive laws according to all the rights of justice, against all injustice in general, and especially against all propaganda contrary to the true principles of morality, and against any offense or crime that infringes upon the interests of others. We opt for the latter.

L – The supporters of Assimilation propose these two means;

1° Fusion through conversion to the Catholic faith and, to prepare for this;

2. Mixing of races through marriage. The first through these means, conversion to the Christian faith, does not depend on us, but on the Jew alone. It will one day be a fait accompli, being certain as foretold in the Holy Scriptures. By

AGAINST THE EVIL ACTION OF ISRAEL 295

this conversion, the Jews no longer being Jews, they would no longer be harmful; they would become new men, men of the new and eternal alliance. Through the practice of commandments—God's guidance and evangelical counsel, we would see in them models of all virtues, They should hurry, however, for if their entry into the bosom of the Church, must remain for a long time difficult. For us, it is merely an illusory means.

The mixing of races through marriage unions, would contribute, to a large extent, to abolishing the pretentious prejudices of the sui generis Jewish nationality that make all the members of this nation, the parasites with abuses, which we have seen.

IT – Those in favor of expulsion reason roughly

Thus :

Conversion? But it's not within our power.

The Jew does not admit any means that depend solely on him. not, and would he admit it, that he authorized us not to include it there— It's like a new kiss from Judas. The story has shown us that the Jews of Spain, Portugal, from Bordeaux etc., freely converted to Christianity, were no more Christian than the Talmud is the Gospel.

On the other hand, how can we address separatism and The exclusivism of the Jewish nation? Will it be through a law? prohibiting marriages between Jews? — First, this law would be unjust, and then the Jews would unite without resorting to the matrimonial formalities of the State.

What now? No contract, no pact, no rap— Carrying it with them, but not buying from them? A complete ban on everything. Trafficking, of any kind, for their own account? Abolition of the decree of 1791 which gave them the rights of citizens French ?

296 THE VIPER BREED

— None of these means, they reply, has the power to make the Jew no longer a Jew. Without banishment The history of the Jews of France, from yesterday, would nevertheless be, the history of tomorrow and the actions and words of Israel in the In future centuries, reproduction would be, in our country, the— authentic account of his actions and deeds in past centuries. Woe, then, to the nations that keep Israel in their breast, whatever means they take against Him! So expulsion is salvation.

However, they would like this expulsion to be legal. that is to say, voted on by both Houses, and promulgated by the head of state.

IL — Just preventive and repressive measures, but extremely rigorous or, in other words; as much as he is humanly possible, through wise and strong laws. to prevent harm from occurring, and where it does occur, the repress immediately, rigorously and generally ral, ruthlessly. It is understood that, at the same time In time, we would put into effect, by favoring them, the laws the most suitable for the true material and moral progress of the people

French.

But first, since we have uncovered the secret
Let us also fix our attention on the strength of Judah.
the universal means, which allows it to exploit this same se-
creted everywhere and in every respect, in fact confers upon it, the
universal domination (Judas being everywhere), made of
All the nations of the globe, as many protectorate countries
Jewish, and makes us his miserable and dishonored slaves.

This effective and universal means which, at the service of the
true brotherhood and a true democratic republic,
would be one of the most powerful factors in happiness and
public and private prosperity, but which, in the hands
Israel is the most active agent of misfortune and dishonor

AGAINST THE EVIL ACTION OF ISRAEL 297

this means, from the nations and non-Jewish individuals,
It's gold.

The fact is obvious; it is the justification for these words.
collected by Sir Readcliffe, and that a great prince of Israel
addressed to his parasitic nation: "Our people are rising up gra-
dually, and every day its power grows.

"To us belongs this god of the day that Aaron gave us
raised in the desert, this Golden Calf, this universal deity.
Therefore, when we have become the only ones who
Masters of all the gold on earth, true power will pass away
in our hands, and then the promises that will be fulfilled
were made to Abraham. Gold, the greatest power
on earth, – gold, which is strength, reward, the ins-
instrument of all pleasure, everything that man fears
and covets—that is the great mystery, the profound science
The spirit that governs the world! That is the future. The century
The present and future centuries must belong to us, to us.
people of Israel, and will surely belong to us... We
we are on the verge of achieving our sole objective: that
to rule the earth, as was promised to our
Father Abraham.

This right to universal domination, by all
means, and conditions for other peoples than
what we have exposed is a folly of the Jewish race, but
She nonetheless believes that it happened.

Formerly, supreme authority was the law of sovereigns. It was shared by the aristocracy of the science and virtue and by the Nobility, acquired by the unwavering dedication to the public cause and by the sacrifice of blood shed for the fatherland, on the fields of battle. Since the great Revolution, power has been, from In fact, it was the prerogative of the moneyed aristocrats, the barons of finance, whose fortunes have most often been built,

298 THE VIPER BREED

through methods described as legal theft and fraud, by Mr. Demachy, Les Rothschild, very competent in these materials. In the last century, as always, power relied on fortune, but fortune drew its strength from in land ownership, and his favorites, (who were by consequently also those in power) were the nobles, sei-owners of these historic castles and their immense areas, including Jews, and mostly Jews, have become the masters.

Today, the power of wealth lies in the capital, of which the Jews of all countries are the great and practically the only owners. The Rothschild clan According to Mr. Demachy, she alone would be afflicted with some twenty billion, including at least five billion for the Rothschild of Paris. To the Jews, therefore, belongs power: as in Toussenel's time, they are still-days the kings of the time.

The power of gold, and, by an equally lo-that inevitable, the authority, whether hidden or overt, in fact or by right, but the real authority in any case, being in the hand of the Jews, whose instincts, purpose and means to achieve this, are perfectly demonstrated to us; by what means, apart from assimilation and banishment, Will France ever be able to free itself from their yoke?

Political Means. – The principal leaders of the Power, and the legislators, to be elected by universal suffrage salt, voting is compulsory, under penalty of a heavy fine to be determined.

Elections of the Head of State, Members of Parliament and of Senators, by universal suffrage; the first by all

the nation's electors, the latter by their circumstances respective descriptions.

AGAINST THE EVIL ACTION OF ISRAEL 299

Election of Deputies representing the various corporations, by the members of said corporations.

Referendum on all matters of general interest superior ral.

Statute of limitations for ministerial responsibility after ten years.

Financial resources. – Absolute elimination of all intermediary in all matters relating to the expenses of Municipalities and the State. In this way, the benefits that would realize, ten, twenty, one hundred intermediaries, etc., the rest would be to the State and the Commune. Now, the State and the Commune, In these cases, it applies to all French citizens. So, at so many resources, that neither the State nor the Communes have– They wouldn't ask us.

State appropriation of everything of primary importance necessity, in order to establish a fair balance between the producer's profit and the consumer's expenditure eur. The highest possible price to pay the producer, in report with the best possible market, for the consumer amateur: such is the ideal to be achieved by a true Republic– democratic process. Benefit for all, privilege for person. By these means, the intermediary being eliminated– Me, the Jewish scoundrel, is the same.

Agreement with other countries for the adoption of the same Gold and silver standards against speculation. Lifetime bond (through deductions from wages or profits) of res– to determine the amount of the theft, or the value of the damage caused to others.

A sharp decrease in the interest rate on money, and
A more equitable proportion to be established, between the benefit of the boss and the worker's workforce.

All the houses are insured by the state. The pro–
Landlords will only be able to receive a very low income.

For example, 40% of the value of their properties. Penalties the most rigorous measures against arsonists.

Careers, roles, jobs. – General education

Tuition is mandatory up to and including age 14 only; free and optional for higher education up to age 16

accomplished. A second failure on the same exam, sup-

The right to free services and the right to represent oneself are paramount.

a third time. Jobs, positions, in the competition

all careers. For senior positions, only

Those with advanced degrees will be eligible to compete; for the second-

For the higher ranks, the associate professors; for the lower ranks, the doctors, and,

Failing that, the licensees. And other similar means,

such as associations, conferences, etc., and above all, return

to the practice of Christian principles.

Moreover, here is the anti-Semitic agenda, voted on by ac-
proclamation, at the Lyon Congress of November 25-30, 1896,
by 6,000 people, and that I only accept insofar as it-
would have been ratified by a plebiscite.

"1° The decree of 1791, which granted the rights of ci-
French taxes on Jews must be abolished, as well as
the Crémieux Decree on Algeria;

2. In the meantime, Jews must be excluded from the en-
public education, the judiciary, jobs
administrative and rank positions in the army;

3. As regards public opinion, the Congress thank-
Mr. Drumont's company of his incomparable campaign and
expresses the desire that Catholic newspapers or
simply patriotic lead vigorously
the anti-Semitic campaign and that this campaign
either aided by brochures and supported by a
information and advertising agency;

4. Regarding business, Congress calls for reform
laws on public limited companies, companies under
which conceals Jewish action.

He demands the full application of criminal laws against
monopolies and monopolization, and demands that the

fight against the monopolization of Jewish commerce, i.e. gold organized by the Fraternal Union, by the local leagues, by the publication of lists of Jewish merchants.

In the interest of national security, the Congress of—demands the expulsion of the Jews from the army commissariat, tenders for supplies, which are for them a means of spying on and betraying France.

Therefore, the Jewish spirit, by virtue of which the Israelites who in are animated, form by instinct and principle, a nation and a parasitic state, in all nations of the globe, to disintegrate, corrupt, and destroy them, in order to to establish, by depriving them of all rights, their domination universal, using all means in the service of deceit: That's the breed of vipers.

The laws we have proposed and other measures analogous: such is the olive branch.

Let Israel not trample it underfoot, for in that case it All that would be left for us, for our legitimate defense, would be... the sword of the law, and perhaps, if this remained ineffective Effective, the expulsion. The Appeal to the people that we demand by virtue of the principles of fairness and the right to vote universal rules that govern us would soon have fixed us on this question.

But we want to repeat it one last time: this is not would be that after having exhausted in vain all means of conciliation, that we would appeal to the people in pushing—with Mr. Demachy, this cry of distress and alarm: "Woe to the country which, under the vain pretext of obeying..." foolish principles, will sacrifice his children for the benefit of a foreign race by warming /a Jewish viper in her breast.

"What we learn in the cradle"

"It lasts until the grave."
(French proverb.)

"Teaching is suitable for children..."
"That's what to do when they grow up."
(Gabriel MEURIER, Treasury of Sentences, 16th century.)

AUTHORS CITED IN THIS WORK

DAUDET LÉON. Shakespeare's Journey;
Charpentier, publisher, Paris.
DE LIGNEAU, JEAN. Jews and anti-Semites in Europe;
Tolra, bookseller and publisher, Paris.
DE Wołski, KALIKST. Jewish Russia;
A. Savine, publisher, Paris.
DEMACHY, EDOUARD. The Rothschilds; published by the author.
DESPORTES, HENRI. The Mystery of Blood. etc.;
A. Savine, publisher, Paris.

DRUMONT, EDOUARD. Jewish France, 2 vols.;
Marpon & Flammarion publishers.
– . The Last Battle;
Dentu, publisher, Paris.

GAYRAUD, H. ABBÉ. The Anti-Semitism of Saint Thomas
d'Aquin; E. Dentu, Paris.

KIMON, DANIEL. Israelite Politics;
To Savine, Paris.

303

LAZARE, BERNARD. Anti-Semitism, its history and its causes;

L. Chailley, publisher, Paris.
LECLERCQ JULIEN. The Physiognomy, after Eugène Ledos;
Larousse Paris.
MARTINEZ, DOCTOR. The Jew, that is the enemy;
A. Savine, publisher, Paris.
O'THOUMA, GORÉ. The Jewish Spirit, 1888;
printing works of J. Mazeyrie, Tulle.
PICARD, EDMOND. Synthesis of Anti-Semitism; A. Savine,
Publisher, Paris, & Widow Ferd. Larcier, Brussels.
ROHLING, AUGUSTE (ABBÉ). The Jew according to the Talmud;
A. Savine, publisher, Paris.
SÉVERIN JULES. Anti-Jewish and French medicine;
A. Savine, publisher, Paris.
SWEDENBORG. The Celestial Arcana, vol. 1. p. 130.
TAPARELLI D'AZEGLIO. Elementary Course in Natural Law
International Catholic Bookstore, Paris.

TABLE OF CONTENTS

PTÉFACE mu nue ee ae vue ve ve ann un vue ee ane au vue ee vue Ÿ

A word about the title of this work 11

CHAPTER ONE

Dot comes Ie Er use nemunussinses D

The Bonds and Judges of the Hebrew People. – Schism. –
Chronological table of the kings of Judah and Israel.
– End of the kingdom of Israel. – Samaritans. – End
of the kingdom of Judah. – Return from captivity
Babylon – The Seventy Weeks of Daniel.
Chronological distribution of Daniel's weeks.
– High Priests of the Hebrews. – After the return of
Babylon. – High priests and Maccabean princes. –
High priests of the Jews after the loss of civil power.

CHAPTER II

Preservation of the race of Israel 37

CHAPTER III

What is a Jew? The morality of the Jew in general... 43

The flesh. – The bloodthirsty nature of the Jew. – The Inquisition
Jewish. – Extermination, political assassinations. –
Jewish Molochism.

CHAPTER IV

The Jews after Jesus Christ.

Their dispersal. – In search of the lost tribes.

– Some plaintiffs against the Jews from the very beginning

centuries of Christianity. – Crimes attributed to

Jews. – Principal banishments of the Jews. –

Return of the Jews.

CHAPTER V

What is a Jew since Jesus Christ?

Ethnography. Physiognomy. Free will
always safe. – The Jew of the South, the Jew of Germany,
Writer, scholar, doctor, etc., Mr. Kif-Kif. – Jews
Galicians and Poles. – Jews operating in France. –
Jewish Nosology. – Scabies, ulcers, anemia, scrofula,
plique, flux, etc. – Language. Jewish colors. Flag
of the universal domination of Israel. – The Jew stinks.
– The cleansing baths of the Jewish woman of Russia
According to Kalixt de Wolski. – Literature and the Jewish aroma.

CHAPTER VI

Explanation of the spirit if 54 ussssumssentune

The difficulty of deciphering the Jewish mind. – The Jewish secret.

The Talmud. – Legitimacy of lying and perjury.

– Legitimacy of a lie, whether real or based on facts, is–

that is to say, through false religious conversions. – The Jew

ment in the translation of the Talmud. – Purpose in which

The Jew arrogates to himself the right to lie. – Why

The Talmud must always remain a mystery to the

Non-Jews. – The Talmud is still the book of the law

of the Jewish nation. – Composition of the Talmud. – The

The Talmud, the current civil code of the Jewish nation. – The
pious Talmudic Rothschild and his nation. – dissent

71

97

123

THE VIPER BREED 307

apparent, or Talmudic and Reformed. – The Jew at
religious point of view. – Evidence. – Excellency of
Rabbi. – His authority. – His wisdom. – God in school.
– The rabbi's curse and power. – Poor
Moses. – The fear of the Jew. – Distinction between
The subject and the object. – Jewish dogma on humanity, or:
the Jew from the point of view of his race and other races.
– Basis of Antisemitism. – The Jew Considered
Individually and in his relationship with God and
towards those outside his race. – Definition of a Jew. –
Jewish Impudence. Joseph Reynach.

CHAPTER VII

Logical and practical consequences of the Jewish spirit
against other races without distinction 201

First consequence of the Jewish spirit. – Second

A consequence of the Jewish spirit. – Third consequence

which stems from the Jewish spirit or the definition of a Jew.
– Fourth consequence of the definition of the Jew.

CHAPTER VIII

Means used by Jews to achieve the
consequences analyzed above and for
to achieve universal domination 253

CHAPTER IX

Practical means against false principles and
against the evil actions of Israel 289

Authors cited in this work 303

Table of contents ue a 305

"Tomorrow in Jerusalem!"

FIND ALL PUBLICATIONS

reviews of rare or banned books in digital format

THE SAVOISIAN & THE CULUS

Rare or hard-to-find books and documents

+ Wawa Coxspi – BLOG + Hisroire E-Book
the-savoisien.com/blog/ histoireebook.com

+ Wawa Coxspi – FORUM + Bazper Ex-LiBris
the-savoisien.com/wawa-conspi/ balderexlibris.com

+ FREE PDF + ARYANA LiBRis
freepdf.info/ aryanalibris.com

+ ALDEBARAN VIDEO + PDF ARCHIVE
aldebaranvideo.tv/ pdfarchive.info

All reviews or digital reissues
de Lencuius are free, and cannot be used for any profit.
All of his publications can be found on the website.
<http://the-savoisien.com>

JEWISH AUSTRIA

F. TROCASE

JEWISH AUSTRIA

CONTEMPORARY AUSTRIA

As it is: Political, Economic,
Military and Social

PARIS

PAUL DUPONT A. PIERRET

Printer and Publisher

4, rue du Bouloi 4 37, rue Étienne Marcel 37

PREFACE

In 1899 an astonishing book was published, which nevertheless remained hitherto unknown: Jewish Austria, by F. Trocase, Octavo format book, published by A. Pierret, 37, rue Étienne Marcel, Paris.

This book, whose interest grows with the passage of time, is marked by such a prophetic character that one would attempted to link its author to the great visionaries of history, if the term were not fundamentally inaccurate.

When we talk about a visionary, we imagine a being plunged into ecstasy and foreseeing the future by force alone of a supernatural intuition. That is certainly not the case. Trocase, quite the contrary: he is a lucid observer and Cold, but insightful, terribly insightful.

In 1899 he examined the internal situation in Austria and its repercussions on international politics as well as on the future of Europe. In calm, measured terms, but With relentless rigor, he depicts its decomposition. internally through the slow infiltration of Judaism.

Like a clinician might, he diagnoses the disease and shows the infection gradually gaining ground all the inner workings of the country. Through its clarity, its

precision and lack of passion, this description is
Debate: We see the Jewish virus proliferating under our

IT JEWISH AUSTRIA

eyes, infiltrate everywhere, corrupt and ultimately destroy an empire with a history of grandeur spanning seven centuries. A solemn warning issued to the West against the old Jewish corruption, three thousand years old, but everywhere identical, present everywhere, formidable everywhere.

This is indeed a warning to the France, which Trocase had conceived his work... Let's move on!

This, then, is the first part of the work of Trocase: he observes, he notes, he describes. But it is not Everything, that's not even the main point; starting from Based on the observations he presents, Trocase foresees what will happen not only in Austria, but in Europe and beyond particularly in France. As a result, we are rising to the historical drama; better than any soldier, Whether a career diplomat or politician, this obscure Frenchman has He saw everything, planned everything, announced everything, nothing escaped his notice He never made a mistake once. At forty years of From a distance, his work appears as one of the most astonishing prophecies that any old grimoire has ever contained from times long ago.

Trocase announces the imminent demise as inevitable. of the Austro-Hungarian Empire, he predicts that François-Joseph will be the last of the Habsburgs; he foreshadows failure. of the Jewish rush on Germany and, as a consequence, the wave The anti-Semite of the Third Reich; he describes in advance the Hitlerian nationalist racism, he talks to us about the Anschluss as a witness might do in 1938, he predicted the Judeo-Russian Bolshevism and its sinister Red Terror; is worried about France and poses this distressing question question :

After Austria, will France be the next to appear?
as the designated victim of rabbinic maxims? Is-
This is the history of our beautiful France, which has been inscribed in
letters of fire in the annals of the monarchy of

Habsburg?

PREFACE JET

But we could go on forever listing everything that
Trocas foresaw. Rarely, indeed, has a writer in the world
Austria, whose predictions have all come true.
Jewish therefore deserves a notoriety equivalent to that
mysterious Protocols over which he has the advantage of
authenticity that brooks no argument. All those
those who are rightly concerned about the Jewish peril should be aware of this
work, learn it by heart, absorb it line by line
because the "Great Western Democracies" follow a trait
to trace the path that led Austria to its grave and
France at the disaster of 1940.

Its author has remained completely obscure, just like that
This usually happens to those whom Israel does not look upon with an eye
favorable, and, despite our research, we know nothing about him
that what these few lines tell us about it
Preface: |

Our readers will wonder how a publicist
The Frenchman was thus able to get to the heart of the matter...

The printer Paul Dupont, at whose place we have
Further investigations revealed that it still exists in the same form.
address, 4, rue du Bouloi, in Paris, but having composed this
The book was for a now-defunct publisher; he was unable to...
to give no information about F.'s personality.
Trocas.

It doesn't matter, after all, because the text speaks for itself.
We will reproduce the essential pages, we
simply highlighting the passages in bold
the most striking and to add some comparative notes
the past of then to the present day.

1. Readers of this edition will find further on, in full, the foreword by Trocase, of which the fragment quoted by Léon de Poncins, p. 12 (editor's note) °

2? Léon de Poncins wrote these lines as a preface to his book Zsraël Destroyer of Empires, a prophetic document from 1899, which, in

IV JEWISH AUSTRIA

Let us remember that this book was written forty years ago years, and, in the light of predicted historical catastrophes Let us now listen to Trocas speak through this prophet.

LÉON DE PONCINS –[1943]

1943, reproduced roughly one third of Jewish Austria [1899], while rat adding a number of notes and considerations as for the disturbing prophetic aspect of the book of Trocas and the similarities with the dying years of the Third Republic, under the leadership of a certain Chairman of the Board known as by Léon Blum. More than a hundred years after the first edition of Jewish Austria, we deemed it useful, on the one hand, to restore it fully to the current generation of French people, while preserving, from The other, most of Léon de Poncins' remarks. (note by (the publisher)

FOREWORD

The hour is approaching when it will resound mournfully, in the middle from the anxious attention of peoples and governments, the funeral knell that will toll the agony of the Austro- Empire Hungarian. Who doesn't understand that it will then happen, at center of our continent, a fierce struggle between the powers that believe themselves called upon to gather the spoils of this old empire to increase their own Domination? If, at the decisive moment, France, instead of concentrate his forces as appropriate, turn distractedly, his gaze shifted to the other side, this minute This oversight could cost him dearly. His future, his role in Europe, its destiny in a word, may depend on the attitude she will adopt on the day the evolution ends currently being completed, Austro- populations

Hungarian. A question of European balance, a question of political influence, a matter of material interests: everything competes to demonstrate to her the importance that they have for her the divisive posers who are currently struggling on the banks of the Danube.

Those who might be tempted to believe that we are exaggerating they only have to look at the meticulous care with which Germany, Italy and Russia are observing the political upheavals of Austria-Hungary, and inquire about the smallest details and gestures likely to dictate their conduct.

VI JEWISH AUSTRIA

To clearly define the depth and true scope of vital questions are swirling around the Empire from Austria, we trace our research back to the essential causes of popular movements which demonstrate with unprecedented force. We unite to the best of our ability, synthesize the solutions that present themselves to us, in order to identify the origin and the current state of affairs and the nature of events that the logic of facts allows us to plan.

Thus conceived, the task we have undertaken is, at strictly speaking, this one: to make the truth known. Entirely on Austria, to show it as it is, and to enable French public opinion to appreciate the gravity of the situation for Europe in general, for France in particular.

Deeply convinced that by acting in this way we are fulfilling an imperative duty; we have had no other choice. The concern is to tell the whole truth, without asking for advice to no one, without worrying about what we might be doing. One might think.

Some of our readers may be wondering how could a French publicist have penetrated so deeply into the matter? Things and to make a rigorously accurate account of what happens in a foreign country. The explanation is good. simple. The author of this book was born to French parents in the capital of Austria. He served there for twenty-two years in the journalism profession, energetically defending the

interests of his country in the press, after having held a professorship at a college in Vienna. He was thus naturally introduced to all the details of the political, economic and social existence of the empire of Habsburg. He saw the men and things up close, and has was able, in his capacity as a Frenchman, to judge them with complete impartiality.

F. TROCAGE – [1899]

JEWISH AUSTRIA

CONTEMPORARY AUSTRIA AS IT IS
POLITICAL, ECONOMIC, MILITARY AND SOCIAL

I
THE DESTINIES OF AN EMPIRE

GENERAL OVERVIEW, THE DYNASTY,
THE AGONY

There is nothing, in this end of the century, however full of events, which are more profoundly sad, but in at the same time more worthy of attention than the slow the agony of the Austro-Hungarian Empire, which is dying from impu- the ability to live after having, for several centuries, filled the world with the noise of his greatness and his renown- How to defend oneself against a sharp and deep emotion, when one refers in thought to the role dominant role played in Europe by the monarchy founded in 1283 by Rudolf of Habsburg, and which is considered a state of utter disarray in the midst of which she is reduced to Debate today? What has become of the splendors? of yesteryear? What a contrast with the glorious era when... were gathered together, on the head of a single man, the crowns of Austria-Germany, of the Netherlands, from Spain and Naples!

7 JEWISH AUSTRIA

What the Italian wars had already begun, the
The Battle of Sadowa finished it off. Austria, excluded from the

The German Confederation is now nothing more than a vast agglomeration of peoples who also show themselves all equally sorry to be paired, and whose incessant struggles shake the system a little more each day. bases of the polynomial state. The ardor with which it manifested itself The major popular movements celebrate and assert themselves. to further highlight the Government's impotence in to dominate them. Only one race, the Jewish nation, benefits from these irreconcilable divisions to achieve a true The work of a mole will eventually, if one is not careful, lead to throwing Down with the entire social order.

In this monarchy that is succumbing under the weight of centuries, what strikes the imagination most of all, within Outside, there is parliamentary turmoil. hears the warning sounds of the most serious events. if not immediately, then at least in the near future. It is It is clear that all this fuss is nothing more than a sign outside of a tormented existence, the echo of dissent—intimate details, clear proof that the current state of things are condemned by the Austrian people as An institution of the past. The logic of aspirations modern technology makes recovery increasingly difficult of the agreement between the nationalities grouped under the same scepter. Political struggles would not have this bitterness, the The parties involved would not put this passion to tear each other apart if the politicians of Europe whole had not proclaimed in turn, like a An indisputable dogma: the principle of nationalities. History contemporary is here, with its recent teachings. to shed light on the immediate causes of passion with which Slavs and Germans fight each other others. What animates them, what touches them to the core of their being, it is the desire to constitute themselves in turn as states independent, or to unite with their mother country.

THE DESTINIES OF AN EMPIRE 3

Nationalist unrest finds ample fuel natural in its hatred of existing institutions; and this hatred is based on complaints that are more or less justified. caused by the way business is run internal, by the economic and social state, by the administration tration, and other things besides. It is, in truth, difficult that it be otherwise. How can one govern, by the parliamentary system, and groups of people as well diverse, races so distinct, so little in harmony

with each other, without any tensions arising of this nature? What is done for a nationality, in a simple spirit of justice and loyalty, the others Nationalities, jealous, find it bad. The same method The administration cannot please them all; that's inevitable. Then, most Austrian politicians, even among those considered the most eminent, hesitate to to take the initiative, decisively, in matters of administrative reforms. They are content to conform to routine. They lack courage in the fear of compromising themselves with regard to their party, and to get themselves out of trouble, they practice the dangerous maxim laissez-faire.

Montesquieu already said it in his time. A state must be based on firm and well-followed principles, which ensure each citizen individually, at the same time that the necessary protection be provided to all populations, satisfaction as complete as possible. To achieve this. To achieve this, heads of state must be driven by a firm, rational and attentive will to discover in all things in the general interest. However, unfortunately, in In Austria, nothing similar should be expected. Public opinion, on the contrary, is most bewildered often by the strange attitude of those who should to govern. The people do not feel governed; things go somewhat adrift. The result, in the long run, that no one takes the mission of the Austrian state seriously, that no one should consider what might usefully serve the nation

4 JEWISH AUSTRIA

common. It is only secondarily, and in a way incidentally, that the ministers attach themselves to such or such an opinion outside of nationalist programs. They thus manage, more or less successfully, to make each other counterweight.

At the beginning of the constitutional era, when the patent October 1861 would have put an end to the period of reaction which followed the revolution of 1848, the party to which was given the a usurped name of a liberal party, which in reality did not pursue other than the goal of centralizing German hegemony to the detriment of the Slavs and the Hungarians, it seemed all initially willing to embark on the path of reforms and to to seek progress. But it wasn't long before it became apparent

that his actions were in no way in accordance with his program, and that its popularity was based on a mistake. His liberalism consisted mainly of pulling off some kind of stunts Stock exchange with the support of the Jews; and among its principal Representatives included some of these speculators shamelessly, which have brought about, through their flawed foundations designed, the financial crash that Austria has so long suffered. The disgust that gripped the country, at this The discovery was such that most of these false liberals, more authoritarian and more exclusive than the worst despots, have disappeared from the political scene forever. The current parliament has very few of them on its benches.

Since the fall of the Liberal Party, the House Austrian has taken on a completely new appearance. Issue of an electoral reform that responds better than the old one method of election in the general interests of the country, it contains within its ranks men deeply imbued with the the mission they have to fulfill. The nationalist element there predominates, which is perfectly natural in the current state of things. The Poles, on whom the government can to count in all circumstances, sit alongside the great owners and other conservative groups. On the right And to the left of this minority are the Christian socialists, conservative-populist Catholics, and the so-called party of

THE DESTINIES OF AN EMPIRE 5

progress. On the mountain benches crowd the radical pan-Germanists and about fifteen socialists, elected by various nationalities.

Many speakers stand out because of the violence and the harsh frankness of their impetuous language. Obstruction is the order of the day; vehemence, and one one could say the vulgarity of the expressions seems to be a sign of superiority, or at least of popularity. In the conservative circles and among ministers he was absolutely terrified.

Nothing, in fact, could be more contrary to old traditions of the Habsburg Empire; nothing could be further from it, from customs of olden times that taught diplomats to to include in their reports only what we wanted to know, to the deputies to only say what was pleasant to hear.

However, regardless of the violence perpetrated by the parties radicals, whatever attacks they may launch directed against the existing state of affairs, it is not by their fact that the parliamentary system has suffered the most. This dishonored him, weakened him, and took everything away from him. prestige is the venal attitude of certain parties towards of power. It is unfortunately known to everyone world that on the eve of each decisive vote, the major parties, holding a parliamentary majority, competed between them of eagerness and baseness in the presence of government, with a view to manipulating votes which they could dispose of them. As a result, the voting on laws... the most important was the product of scandalous mercandages. This is how to operate within the Chambers, Austria's affairs.

In these struggles of conflicting interests, the most often incompatible, what becomes of the destinies of The Empire? Who seriously considers that? And how? not to anxiously wonder if things can How long can this continue?

6 JEWISH AUSTRIA

A solution was thought to be found in modifying the electoral system; but this was only following violent debates and even popular demonstrations on public squares, where we decided to broaden the bases of the right to vote, after the retirement of Count Taaffe. knows that this statesman, who had managed to maintain long in power, finally had to resign Sion, in 1893, feeling powerless between the coalition of Conservative parties and the rise of the people. That's when that, in order to give a beginning of satisfaction to In response to the wishes of the population, certain modifications were introduced. clauses in the electoral law. It was only a partial reform which increased, to a small extent the number of voters. It was a concession granted by ill will to save old privileges which continue to exist. After, as before, the law The electorate is based on property qualifications and is exercised by categories or rather by classes of citizens. The only difference is that there is now a new class of voters, the fifth curia, including certain categories of workers who do not pay direct taxes. The figures

will better understand the exact situation in this respect.

During the general elections held in 1891, the large landowners, numbering 5402, elected 85 deputies, or 1 out of 63 voters. The Chambers of Commerce trade and industry, comprising a total of 583 members, They elected 21, or 1 representative for every 27 voters. The 338,500 city voters elected 118, or 1 deputy out of 2,868 voters. Finally, the 1,387,572 voters in the campaigns took part, indirectly, in the nomination of 129 members of parliament, or 1 out of 10,756 voters. Therefore, in the balance of votes, a large landowner is equivalent to him alone, with 45 urban voters, or with 170 rural voters. However, if we calculate that there were five in Austria at that date one and a half million men over the age of twenty-five, We see that out of 100 citizens, only 31 were admitted to

THE DESTINIES OF AN EMPIRE 7

to vote and only 6 who took part directly in the appointment of the people's representatives.

Towards the end of the Taaffe ministry, an election campaign one of the most vivid scenes was staged, with a view to obtaining the reform of this system; and it was the so-called liberals, that is to say, the Germans who had rallied to the large landowners, who most vigorously resisted popular pressure. They fiercely defended what they believed in. shamelessly, their "political assets". But finally, thanks to the instances of government officials who understood the necessity to give up something, the representatives of the first The Curia decided to accept the principle of the Re and They led the other curiae by their example. It was done to be worth in their eyes that, in the State budget for 1892, the amount of direct taxes is only shown in the proportion of 30.28%, while the contributions indirect taxes, including entry fees, are included in the budget composition for 64.62%. This is therefore the question-tax treatment, these are tax-related considerations which settled the matter in favor of those who, until then, were deprived of their political rights, under the pretext that they were not paying contributions.

The reform having been accomplished, as we have just said,

left the privileges of the categories intact previously existing. But she created a new one class of voters, including workers and others workers, who are now allowed to vote, in certain conditions, such as for example being part of a corporation, forced to pay insurance premiums mandatory against accidents or illnesses.

The current Chamber, elected in 1896, has quite naturally a completely different appearance from those that preceded it. The new voters made extensive use of their rights by sending members of parliament to sit Anti-Semites and socialists, in fairly large numbers.

8 JEWISH AUSTRIA

there were new parliamentary customs, excesses of languages that were previously unknown.

Calm has therefore not been restored in people's minds. as had been hoped in 1896; quite the contrary, the national disputes, anti-Semitism and demands Socialists have taken over everything.

On the other hand, the disputes with Hungary put constantly questioning the union between the two halves of the monarchy; they threaten to destroy the vital conditions of its existence. And meanwhile, the Cisleithan part The Empire collapses under the weight of its divisions. internal issues. Things have reached the point where the regime The parliamentarian appeared at certain times to want to commit suicide. with brilliance, and people wondered if the emperor Franz Joseph would not be reduced to doing, in his Old Days, a veritable coup d'état to put an end to scandals that keep recurring.

Gradually, all the governmental mechanisms wear out and weaken in unfortunate Austria. The principle of authority, the essential basis of any well-organized state, appears to be destroyed. High treason is on full display. with a kind of pride; the calls for domination of Foreigners' voices resound publicly without being repressed. Disintegration is everywhere; the most diverse elements, undoubtedly tired of being juxtaposed, they tend to

separate from one another. We've reached the point where we no longer know, in Austria, what constitutes patriotism. That of The Germans are pushing them towards the German Empire; that of the The Czechs are pushing them towards national autonomy; and the Others are stirring towards the unknown. The profound feeling of homeland, which makes people brave everything to serve it, no longer exists except like a memory from long ago.

It has often been said, from certain quarters, that things They would change their tune the day we decided to break up. definitively with the past, and to endow Austria with universal suffrage. In governmental spheres we

THE DESTINIES OF AN EMPIRE 9

On the contrary, he believes that such a radical modification of the The current electoral system would exacerbate the conflicts which exist between the various nationalities, and would imprint on them a pace more vibrant than ever. Universal suffrage, in In effect, this would give the Slavs of Austria a nn of growing larger, due to the number of voters belonging to non-German races. However, against this increased power, the Germans, who do not want not bowing to numbers, would protest with a violence whose effects are feared.

The main objection that can be raised to the introduction of universal suffrage in the monarchy of Habsburg represents the current state of civilization and of the intellectual culture in certain provinces. It is necessary raise the moral level of the population before their give them rights they probably wouldn't capable of performing their duties properly. In the absence of a an electorate endowed with a sufficiently high character, the universal suffrage would not constitute a remedy for the a situation that the property qualification required of voters has not achieved until r And besides, none of the nationalities existing in the Empire does not have an absolute majority in the country, apart from the So, just like today, it would be the turmoil in the House due to the forced absence of a stable majority.

Minorities, regardless of which park they belong to, would continue to see their demands stifled by the silence and brute force, as they already have been since

for too long. The staunch opponents of these minorities had hitherto possessed all the rights; they stood facing the country like an insurmountable barrier. The Time alone has partially overcome this oppression. German hegemony, which had succeeded in re-centuries to subjugate other nationalities under its yoke, has Austria was unable to resist the resurgence of nationalist ideas. In short, Austria current, as it is, with its remnants of organization feudal and centralist in contrast to the people who aspire to

10 JEWISH AUSTRIA

living their own lives no longer represents, in the midst of Modern Europe, a caricature of a state. All that governments have a duty to protect others

people, the safety of persons and property, freedom, Oh, intellectual culture, is being questioned and fought fiercely. Nationality in the past The dominant class only recognizes rights and progress for itself, at to the detriment of others.

It is in these circumstances that parliament The Austrian invited us to shows that we hadn't Ministers and members of parliament, including that the arguments were powerless to convince the Islands their opponents resorted to physical force, to boxing. And when, in order to restore a semblance of order, we did to bring the overly excitable fighters to the station, the people came to deliver them. This was something that had not yet happened. Nowhere. Cromwell had dissolved the English Parliament; the Convention, in France, had handed the Girondins over to executioner. In Stuttgart, the Chambers had to withdraw faced with the force of bayonets. But, in all these countries, the call for violence was at least accompanied by some sort of of tragic grandeur. In Vienna, for the first time, one has seen a parliament mutilate itself in conditions that bordered on the grotesque.

Let us judge the attitude observed at the Reichsrath in lately, by the way it has been answered to questions, when anyone bothered to answer them. During the In fact, at the last session, it was placed on the desk of the Chamber one hundred and ninety-five requests for interpellation and in that number only one was found thirty-three who received a response. While being

the official representatives of a party, of a group
Ministers carefully avoid pro-
uttering words that could irrevocably entangle them
blement with the other parliamentarians.

THE DESTINIES OF AN EMPIRE 11

Article 14 of the Constitution does, in fact, authorize them to
to govern without the assistance of legislative powers.
However, upon closer examination, this Article 14 does not
It doesn't allow them to do much that's useful, or even to
very seriously, once committed to this path, which is that
In a coup d'état, one can only sustain oneself through excesses.
abuse of authority, abuse of power. And, as logic dictates...
One excess leads to another; one ends up losing the
a sense of practical reality. However, absolutism, in our
In Austria, it can only impose itself through terror.
Therefore, the opposing parties do not seem to be...
to become frightened when one speaks to them of governing by virtue of this
famous article 14.

On the other hand, while it is perfectly natural for parties to place
First and foremost, the development of a nationalist spirit,
We shouldn't expect the government to draw inspiration from
of the same ideas and makes similar efforts. To avoid
In the face of crises, he tries to define common ground on
which the most opposed parties, the most nationalities
enemies can meet at certain times in the
thought of general well-being. However, if this agreement is already at
almost impossible to obtain when it comes to questions
of an administrative nature, all the more so one can hardly
to hope for it as soon as one places oneself on the terrain of the nationals
nationalities. We are dealing, in fact, with ten nationalities, hostile to the
one to the others, who have to sort things out among themselves and settle
their differences as best they can. Also the task of
various cabinets that successively governed
Is Austria PP year after year, more difficult-
cile. After the experiments we conducted with the
parliamentary or even semi-parliamentary offices,
It was deemed necessary to attempt the test of selected ministries in
outside of parliament.

What used to be called administrative policy has now
His time. The people of Austria no longer want him.
They now want not to be heard. They no longer want to be
simply administered, but governed each according to its

12 JEWISH AUSTRIA

national needs. In short, and to sum it all up, the absolute impossibility of governing Cisleithan Austria with a central parliament, organized as it is in this at this moment, it asserts itself day by day with an irresistible force. If we want to find an effective remedy for the confusion which reigns in all economic and political relations and national, there is only one way; that is to revise frankly, the Constitution in a nationalist sense, that is to say, federalist. In this way, one would give perhaps a more solid and more in line with practical realities. Instead of using their forces, as they do today, in battles Without a truce and without a solution, the various nationalities could finally use them in their own interest, and derive some benefit from them Serious advantages. Make no mistake. To do something truly useful, one must resign oneself to a fundamental reform, and a complete overhaul. the foundations of the current organization. The autonomy of nationalities should be the objective.

It would, admittedly, be to run towards danger Undeniable. Federalism would ultimately be, that this is a further step towards the deterioration of the Empire cisleithan. This would be the beginning of the effective concentration in their respective territories, according to language affinities and nationality, of peoples now grouped around of the Habsburg throne. However, such a transformation would undoubtedly give, to external issues, vis- especially from Germany, an increasingly characteristic acute. This is the danger of a federal constitution which However, whatever one may think of it, it is essential to understand that... the only palliative to an urgent problem.

Based on what currently exists, Austria is in a state chaotic, torn between national Germans or The Czechs, who were rather Prussian-friendly, showed themselves to be more more ardent than ever in their demands, the others nationalities, feudal parties, socialists and anti-Semites. The great misfortune (it cannot be repeated too often)

The problem is that, as things stand, citizens do not have not the feeling of a possible agreement on the ground common and that no central government, whatever it either, is unable to present this ideal to them as Easily achievable. It's not up to the personalities policies are the ones that need to be addressed; it is the system of government adopted, which compels ministers to resorting to the use of force and providing satisfaction, in to the extent possible, to local interests. As for the national will, divided as it is in its complexity, the The central government is powerless to prevent it. to occupy. The parliamentarians are afraid of the central government. And the government is afraid of parliamentarians. That's the denial. absolute of everything that is the indispensable mark of a A well-organized state.

Under the weight of these fatal circumstances, the people blames the various governments that have all succeeded one another the ailments from which he suffers. Lacking confidence in the future of such an unbalanced social state, it makes the rulers responsible for everything of which it is, or believes itself to be, what it is, afflicted. In his real and palpable suffering, the poor- rism plays an important role, as a result of the monopolization of all the vital forces of the country for the benefit of the Jews. Also the overwhelming influence of the Semitic population, and the hatreds the fiery passions it generates in the deep layers of The Austrian society, are they among the great causes that gave rise to the revolutionary movement onnaire. Let us add that the fear of the Jews, because of this what they have already done and what they are likely to do again, penetrated even into the highest spheres and the inclined to submit, without resistance, to the yoke of Israel.

Moreover, it is not only in this respect economic and social factors are influenced by the harmful power of passions. policies wreak havoc. After spreading the Corruption in the administration has diminished respect laws and provoked a repression whose excesses

14 JEWISH AUSTRIA

demonstrate, through their results, that the men of Violence never achieves anything useful.

Protestantism has sometimes been blamed, and him to attribute, in everything that happens, a share of responsibility stability. Indeed, among the old causes of unrest is recently joined by propaganda relentless campaign in his favor by the Austro-Pan- Germanists dogs, for the purpose of political separatism. attacking the country's religious beliefs, they thought that it would be easier for them to then undermine the entire structure whole. But their propaganda has so far only met with one weak resonance among the general public. The number of The number of renegades is between 10,000 and 12,000. It must therefore be acknowledged the movement does not have, by any means, the importance that Von seemed willing to grant it to him. The Protestants are few in number in Austria, and do little to favor the socialist unrest. In this respect, we must return to the A quote from Karl Marx: "From an economic point of view, the The Lutheran reform is above all the adaptation of doctrines as needed by the capitalist bourgeoisie.

It is rather the major political events that our generation has seen unfold before it those who have grip on the minds of the Austrian Germans. The successes German military and the power they gave to The German Empire contributed, as was necessary. wait, to prepare the soil on which the seeds have germinated since... popular unrest and separatist tendencies.

The consoling note in this sad spectacle is the attitude a patriotic and truly edifying study of the Austrian clergy. Not the slightest slackening in its ranks. Everywhere the example of wisdom, obedience to laws, respect for everything that must be respected. In many struggles, the The clergy sided with the oppressed, either with the to guide, either to maintain civic virtues in them. However, amidst the turmoil of unleashed passions, his influence was not powerful enough to eradicate the

THE DESTINIES OF AN EMPIRE 15

rodent worm that has attached itself indestructibly to the state body. Despite its noble efforts, this deep attachment to their country, as once professed by Austrians, disappeared in the cities; and, even within the In rural areas, it leaves only faint traces.

THE DYNASTY

In the midst of the raging waves that carry him adrift on a stormy sea, the ship that carries the fortune of Does Austria at least possess this supreme resource? to spot a lighthouse whose light might indicate to him From afar, the direction of the port? Does he still have the strength to maneuver, with the necessary skill, towards a point of the A shore where he might find salvation? At first glance One would be tempted to believe it, upon seeing, standing on the strike, the august personality of the emperor, who, making nobly abstracting himself from his inner pain and his repeated bereavements, watch with tireless devotion over the destinies of the Empire. That, indeed, is the hope last of many saddened minds who, seeing the ship about to sink, clinging desperately to this a glow still bright in the night. To what extent this Is hope well-founded? What can be done in this situation? present, the head of the House of Habsburg, already so cruelly struck himself, and placed by events in one of the most terrible ordeals imaginable imagine ?

If he was the first of his race instead of being probably the last one, Emperor Franz Joseph, surrounded, as he so rightfully is, by sympathies universal, could rally around him the elements that tend to disintegrate today. It would return to the monarch-shit the necessary unit and would give him the strength to go back up the current. But who would dare claim that the past of the dynasty and the sad incidents that occurred at the beginning of its

16 JEWISH AUSTRIA

+

reign, have not reached, to a sufficiently strong extent, the authority he would need to accomplish the work of Hi? This is the difficult problem that arises before us. the historian, and that it might be too audacious to to claim to make an absolute decision.

Too often it happens, during the storms, revolution-nations, that the peoples who fight for their independence

dance feel unjustified hatred towards those in which they see, rightly or wrongly, the authors of ailments they suffered. The fever of combat blind. It prevents them from clearly discerning the islands. lessons from history, and to remember that education The cation of peoples can only be achieved at the cost of pain-fruitful experiences. In this multilingual Empire that we calls Austria-Hungary, among this Auill of popu-various lations grouped under the same scepter, he had a people emerged, more aware than others of their future and goal to be achieved, more ambitious and more determined, which has long dominated the others and still exerts influence, in to a certain extent, a real domination. Up to our days, the Germans, relying on seniority, let's say even frankly on the superiority of their civilization, They arrogated to themselves the right to govern the Empire. They have displayed the claim that they alone were capable of doing so, and to have the means to safeguard the general interest on their own.

The princes of the House of Habsburg, inspired themselves, by virtue of their status as German princes, remembering that Vienna had been for centuries, the capital of the Holy Roman Empire, did not think of to halt the progress of this Teutonic avant-garde which However, her incessant marching annoyed the others nationalities. They had neither the power to do so, nor the thought that by opposing the exclusive supremacy of a As the only people, they would have worked to satisfy the most few. At the foot of their throne, still radiant of the splendor of a glorious past, they saw only... populations still too poorly organized, too little enlightened,

THE DESTINIES OF AN EMPIRE 17

too undisciplined to shake off a yoke that made Moreover, in a way, it legitimizes the constitution history of the monarchy. It was only following the defeats suffered in 1866, when Austria was excluded from the German Confederation, which the house of Habsburg had to renounce the support it derived from the former state of affairs. The German nation had seemed to him until then not only more vibrant and stronger than the others, but somehow predestined to initiate them into The benefits of civilization. She saw in it the source fruitful for the prosperity of the Empire.

For several centuries, the Austrian monarchs, relying on this nationality which seemed to them to have a privileged role within their states, have striven to constitute, with the disparate elements they had under the hand, a unitary state, a centralized power. It was thus during the reign of Maria Theresa [1740] and her successors, Joseph II [1780], Leopold II [1790], Francis I [1792] and Ferdinand I [1835]. All these sovereigns, faithful to their family's traditions, feeling German princes sought above all to oust the Prussia to relegate it to second place. These struggles, of which the incidents have filled the history of Central Europe, were expected to culminate, as we know, in the Battle of Sadowa in 1866. and to the reorganization of the German Confederation on entirely new foundations.

Then it happened in Austria, as a consequence. Inevitably, a nationalist movement manifested itself firstly, through a protest against the supremacy of the Germanic element. All the peoples of the monarchy yielded to the formidable force that was driving them towards Emancipation. The Austrian Empire became a monarchy. Austro-Hungarian dualist; and the heir of the Habsburgs, the august sovereign to whom Providence had imposed the task of carrying out this transformation, François-Joseph I appeared from then on, as he still appears today. today, the supreme arbiter between parties and nationals-

18 JEWISH AUSTRIA

nationalities, the link between groups ready to come to it in hand, the common and respected leader who alone could to ease conflicts through his benevolent intervention. Let us pay a resounding tribute to the recognized truth. Moreover, by all men of good faith. Francis-Joseph fulfilled with the utmost conscience, with the most complete goodwill, with the most infatuated zeal- This role is crucial, both for the individual and for mediators. Far from being an obstacle to the efforts of non-German nationalities, it was constantly preoccupied with one thing, to knowing how to make things triumph everywhere, and in every circumstance Advocacy, law and justice. Protector of all subjects without distinction, he demonstrated against all odds the a desire to enforce strict legality.

This noble conduct was understood and appreciated.

as she deserved to be. The emperor thus conquered a popularity that no setback could diminish, that no The incident, however painful it may have been, could not diminish. It has On the contrary, it seemed that the hand of misfortune, in striking down on the monarch with incredible persistence, he added to its popularity a brighter reflection, a more ineffaçable. Never, however, has fate been so relentless on an empire, over a sovereign family, over the representative of a dynasty, with a kind of fury that is also continuous, equally mysterious in its source and its results. the most terrifying dramas of ancient Nemesis have not nothing comparable to this uninterrupted succession It's not just a matter of mourning and disasters. as head of state, it is also as a father, as husband, as brother, as man in short, no less than as sovereign, than Emperor Francis-Joseph was struck by indescribable pain.

No one has forgotten the events that followed. Emperor Ferdinand resolved to abdicate in favor of his nephew, Archduke Franz Joseph, then aged eighteen years old. The Habsburg monarchy, shaken, like most European states, by the turmoil

THE DESTINIES OF AN EMPIRE 19

of 1848, needed a younger and more vigorous hand reuse both to guide it through the obstacles that always encounters a state that is already aged when it transform and change under the influence of time. The young sou-Verain resolutely set to work with this awareness, this chivalrous loyalty, this absolute good faith which have always characterized his attitude, and have won him over Justifiably entitled to respectful sympathies. But the events- These events were not long in coming to bring him face to face inevitable difficulties. In 1859, Napoleon III brought, in the plains of Lombardy, a French army at Victor Emmanuel's rescue. The defeat at Novara was avenged by the victories of the Franco-Italian troops. The Villafranca's aix took the provinces from Austria bee, one of his most beautiful possessions.

Seven years later, in 1866, the terrible catastrophe that forever excludes the house of Habsburg of the German Confederation, that is to say of Germany in the process of nine under the scepter of

Hohenzollern, its long-dominated rival. This was the the harshest blow that the imperial dynasty, which was losing its most solid foundations of his six-hundred-year-old throne. And, as a consequence, the battle Sadowa's actions led to the immediate consequence The independence of Hungary, which constituted itself as a state autonomous, with its own special number and ministers responsible, its liberal constitution, and not retaining with Austria than relations determined by a A compromise was negotiated at length. The disastrous campaign of 1866 thus became the starting point of the struggles which have since then tore the monarchy apart and inflicted upon the sovereign so cruel, such constant worries.

It was still too little, it seems. To this extent painful feelings he took about the ills of the homeland must have To combine personal misfortunes with grandeur tragic, the Pope vividly captured the popular imagination. The invisible hand of destiny had traced on the pediment of the

20 JEWISH AUSTRIA

imperial town, these fateful words that were passed down to us Ancient tradition: "Mane, Tecel, Peres." The sword, suspended above the head of the chivalrous emperor, fell successively around him, striking his close with an inconceivable persistence and do not rising for a moment only to fall again. Archduke Maximilian, brother of the emperor, the real one founder of the Austrian navy, briefly held the crown of Mexico. After a short reign, he is shot in Querétaro; and his widow, the Empress Charlotte, driven mad by the excess of misfortune, drags herself along 'painfully, like a new Ophelia, her painful existence in a castle belonging to the King of the Belgians (his brother), in the vicinity of Brussels.

°

That was the beginning. Then came the terrifying tragedy of Meyerling, where Archduke Rudolf, heir to the throne, surrounded by popular affection like his august father, lost his life following a dark tragedy which caused, in a Throughout the Empire, a true impression of Terror. That other catastrophes were bound to follow.

around that one, and to inflate this list immeasurably. funereal, which one dares not examine without a profound Heartbreaking! Archduchess Mathilde, burned at the stake living in his father's palace; Archduke Johann lost in sea, and whose true destiny has always remained uncertain; the Queen of Naples, sister of the Empress Elizabeth, dethroned after a heroic defense under the walls of Gaeta; the Duchess of Alençon dying a victim of his devotion to the poor in the Bazaar fire of the Charity, in Paris; Archduke William succumbing, at Baden, following a fall from a horse. Is that all? And Are we finally at the end?

No. The noblest, the gentlest, the most unfortunate of all these illustrious victims, Empress Elizabeth, He fell in Geneva, the victim of a cowardly assassin. an anarchist's dagger slices through already darkened days through a veil of mourning. This noble sovereign, who does not

THE DESTINIES OF AN EMPIRE 21

remembered his supreme rank only to do good on on a larger scale, this inconsolable mother who a in travel and in the practice of charity distractions from her pain, this woman since long struck at the heart, which could not find Rest seemed sacred to all people who know this that it was grief pushed to the extreme, as it was at home. She should have escaped all hatred, all criminal temptation on the part of anyone, expected that she had constantly remained a stranger to the political, and had only signaled his passage through the world through benefits.

More vividly impressed than ever by the ending tragic fate of the one who had been the ornament of his throne and the his life partner, Emperor Franz Joseph, seeing Everything is collapsing around him, yet he remains standing. sustained as he is by a profound sense of mission that Providence has imposed upon him. He finds, fortunately moral support in legitimate sympathies which surround several members of the imperial family. Stéphanie, widow of Prince Pen, is being stingy. Rodolphe, for example, is literally the idol of the the Viennese population, as well as his daughter, the princess Elisabeth, born in 1883. As soon as they appear in public,

They are greeted with the most sincere acclamations and the most eager. Archduke Joseph, son of the former The Palatine of Hungary, for his part, is adored by the Hungarians who They see him as a devoted friend of their country. The Archduke Finally, Régnier acquired a high reputation in the scientific world as a result of its axe in the domain of charters and registrations.

Since the death of Prince Rudolf, it no longer exists. as we know, of presumptive heir to the crown in the direct line. They are the nephews of the emperor, son of his brother Charles-Louis, who became his heirs, since he has no male offspring capable of mounting on the throne after him. The elder of these two nephews, the archduke

22 JEWISH AUSTRIA

Ferdinand, aged thirty-eight, would rightfully assume, in the event of the emperor's death, the double crown of Austria and of Hungary. However, his state of health raises concerns. serious concerns, and one sometimes wonders if he will survive to the sovereign. His brother Otto, born in 1865, was not raised for the throne. It is against him that the champions of Pan-Germanism, not daring to attack the emperor himself—even direct their attacks to destroy the links which bind the people of Austria to the dynasty.

In any case, the respected personality of Franz Joseph gives alone today to the people Austro-Hungarianism gave an appearance of cohesion. That the the monarch should disappear, and the particularist spirit of various nationalities will undoubtedly emerge with a violence such that it will be extremely difficult to control them to hold them grouped together under the imperial scepter. To ask these nationalities, which the pounding hammer of absolutism itself failed to crush even to agglomerate into a compact whole, to sacrifice oneself For the salvation of the Empire, that is hoping for the impossible. To expect everything from imperial initiative, and to want it To believe that salvation comes only from God is to risk remaining trapped in a real dead end. Indeed, François-Joseph manages still to keep these disparate elements united, consequently of the great current of respectful affection that surrounds him. But, with him gone, the disintegration of the Empire would take place at big strides. The nationalist surge will engulf everything, leaving behind the den, the anti- goal can be clearly seen. dynastic that the party leaders are pursuing

hardline nationalists.

The emperor himself expressed, without ambiguity, the concerns caused to him by nationalist movements. Nationalists who, exploited with dangerous skill, pushes towards the dismemberment of the Empire. Bitterness with whom he has spoken about it on several occasions is all the more significant than anyone can ignore the strength of spirit with which he usually keeps his the most vivid impressions. It is, truly, a spectacle.

THE DESTINIES OF AN EMPIRE 23

It was most moving to see this sovereign, who, after Such a turbulent existence prevents one from enjoying peace and quiet. and tranquility in the twilight of his life. Franz Joseph, to All things considered, he didn't have a youth. At the age when... other men indulge themselves without the slightest concern in the only He enjoyed life, but he had to accept the heavy burden of the Empire . and carry it on his youthful shoulders. And for fifty years, relentless work, fatigue, worries All kinds of nature, have been his uniform lot. Half a century devoted unsuccessfully to this arduous government task of the Empire. What a destiny for such an animated sovereign. Excellent intentions!

Currently, the Habsburg diadem is gradually transforms into a crown of thorns. Its the jewels move apart from each other like so many branches that the wind scatters in all directions, and that the breath of modern aspirations tends day by day in day to separate from their trunk. The sap still holds them together; But already their color is fading. The march of ideas tends to to replace the monarch's rights with vows and aspirations of the people.

THE AGONY

The inevitable antagonism between the interests of the dynasty and the wills of different peoples created for the Empire a kind of impossibility of living in normal conditions. Who would even think of resist these great popular currents that we have just To report it? That would be wanting to break oneself, without redemption.

without hope of return. Currents of this nature do not
They don't appear easily. To determine them, one needs a
unanimity of feelings and aspirations which cannot
result from the very nature of things, and to which
No sincere mind can escape it. One does not create
not like similar training. But

24 JEWISH AUSTRIA

Nothing can destroy them; they only calm down when
when they received full satisfaction.

Austrian nationalities no longer want to admit
of solidarity among them; they only think of breaking the
The links that unite them. The most ardent agitators
are increasingly calling for a break
decisive, hoping to find in the midst of a war
foreign or internal struggles lead to faster implementation
of their desires.

The old Austrian patriots contemplate these ten-
They dance with sadness. They all arrive at this conviction.
that they can do nothing to prevent this disintegration
wanted, sought after, absolutely desired by certain leaders
of parties and their voters. For a moment, we could have believed...
that the Austrian high aristocracy, still so powerful
today, in possession, as she always is, of
rich domains and a great influence on everything that
surrounding him, would have the strength to defend the throne and to pro-
to defend the state against the onslaught of the popular masses. We had
thought that this vicious nobility was accustomed to pen-
having spent so long watching the government of the state
as his personal matter and exclusive privilege,
would remember that his most immediate interests
demanded a vigorous course of action. Unfortunately, those
Those who reasoned in this way forgot that the nobility had
to defend herself. It is against her, in fact, against
its feudal organization, against its situation in the State that
are the attacks of the innovators. Instead of

To be able to protect the throne, the Austrian aristocracy would have
ae to be protected herself.

On the other hand, it had been hoped that the development of
Pactivité would be one of the essential titles that the State

would have won the recognition of the people. It was, Here again, unfortunately, is a generous illusion. When the people, in fact, saw the Jews appropriating their he has exclusive profit from the product of his labor and efforts.

THE DESTINIES OF AN EMPIRE 25

he felt the seeds of revolt rumbling within him; and his Overexcited appetites have become threatening to all the propertied classes. Attempts to To appease him by appealing to religious sentiments. even though the Russian Empire took Orthodoxy as its basis its policy, just as Germany relies on the Protestant doctrines, it was thought that Austria Catholics might find in Catholicism a factor powerful for its domestic policy, even for its foreign policy. It might have been quite reasonable if Fon had started earlier; but when it was finally considered, he was It was already too late. The Freemason spirit had undermined the ground on which moral strength could have been reborn. king now under the deleterious influences of Judaism and Freemasonry acting in concert, the unfortunate Austria is doomed to wither away, unless there is a real miracle. :

Other unfortunate circumstances arose, Moreover, to corroborate those. The Austrians are dissatisfied with the current state of finances, which puts a strain on They face ever-increasing burdens. The abuse of the favorite-ism and corruption, which manifest themselves to certain degrees at the administrative level, have weakened all the mechanisms of social life. The people feel that they no longer have in the officials, friends, and protectors; he no longer sees in them only foreigners who oppress him; and in his His logic was too rigorous; he then shifted the responsibility to... bility up to the principle of a multilingual monarchy. It encompasses the entire political organization within the same sentence, setting aside without a doubt certain personalities whom he surrounds with affection legitimate, but telling himself that sooner or later it will be necessary that the building collapses to be rebuilt on new foundations. How to combat this discontent Universal? It's not a matter of a day; it's not a a temporary movement that the police can suppress; It is a slow, continuous, incessant movement, which translates

through the explosion of public thought far more than through material damage.

A most welcome contrast amidst this distressing situation. painting, is found in this fact that intellectual life, at Vienna, as in the major provincial centers, is extremely developed. The cult of the arts and sciences Austria has lost none of its former splendor; contemporary, in a word, holds its magpie worthily in the world of intelligence. This fact is all the more striking, all the more noteworthy given social relations are necessarily altered, we could say poisoned-born as a result of racial hatreds and caste jealousies. Apart from this comforting activity of intellectual life and Artistically, it is sad to only have to point out the progress of the disintegration within the Habsburg Empire. We we were happy, some time ago, to note in a brochure entitled The Reign of Emperor Franz Joseph the efforts made by the sovereign himself, as well as by a number of his advisors, patriots dedicated, to stop the progress of evil. We conserve—Let us then hope that so much goodwill would not Testimony given in vain. Unfortunately, it doesn't stop.

like the waves of a torrent. Everything that has happened since Los has completely robbed us of all hope. At the very moment he is, Providence alone, through one of these mysterious interventions that border on the miraculous, could save The Danubian Empire. Humanly speaking, it is dying. and the work of death is making frightening progress.

Serious events are brewing; and it is still It is some consolation to think that this formidable crisis has been brought about, less by the errors and mistakes of men, than by a series of irresistible events.

In vain do superficial minds turn away their eyes of anything that might disturb them in their optimism, and, eager to dispel any overly serious concerns immediate, persist in not wanting to attribute to the currents

popular than of limited importance. It is suitable for
On the contrary, to consider all eventualities from the outset
probable, such as can easily be discerned
thoughtful men. They would not know how to march before them.
eyes deliberately closed to the light, without any concern
of something that touches on so many interests.

The banal phrase of "party struggles" is no longer, in this
which concerns Austria-Hungary, that's an understatement
deceptive, let's even say a sophism capable of misleading
public opinion. These are neither in Cisleithania nor in Hungary,
professional leaders who are the sole opposition to
current system; it is the people themselves who suffer
the law of political developments that favors a set
economic and social circumstances. It is outside the scope of economic and social circles.
There is no doubt that their efforts will be to get out of the building
worm-eaten where they are assembled, either to modify the
construction methods, they demand, from the government
ment, energetic means of action, polite manners
ticks quite different from the gaits of the Metternich and the
They used to print them for the State. They throw them to the people
Austrians made promises of administrative reforms. And
We still preserve the traditions, the processes, the
tendencies of the unitary monarchy, without realizing
that the new course of action of these peoples, tending to
refuse to pay taxes and vote on laws on the
army recruitment necessitates the application of
new principles.

As we rightly said, there is in our old
Europe has two categories of states: those that are alive, full of
strength and energy, confidently turning their eyes towards
the future; and dying states. The former constitute
groups of citizens brought together under a con-
mutual understanding, aware of the identity of views
and interests that form the essential basis of their existence.
Among them is national unity, including popular aspirations
have indissolubly welded the elements together, manifests itself
in all its splendor, in all its truth. The community

23 JEWISH AUSTRIA

absolute lack of ideas, the complete absence of discussions
with regard to the ideal to which all citizens aspire,
gives them an irresistible force of attraction towards

their brothers separated from them by a border line at-
above which they extend their hands to each other. On the other hand,
the understanding with which they are moving towards the realization of
Their shared desires make them capable of understanding the laws
economic factors on which the prosperity of
nations. To their material forces, which are growing and
develop every day, and forces join in
ethics that the feeling of solidarity provides them
national. Ultimately, these states, which are called the
Living states appear to the world as they truly are.
ment, that is to say, endowed with both creative forces and
the interior, and destructive forces towards the outside.

Alongside them languish dying states, which
perpetually debate against the uncertainties of a
a transition period from which they cannot escape, if
This is not to fall into complete disorganization:
Unlike the former, they do not know the feeling
of national unity, nor the driving force that results from the

perfect agreement between members of the same family
These are heterogeneous and rendered fractions
enemies due to divergences of interest which come into play
a struggle to settle their internal disputes. Grouped at
| under the same banner by the fortunes of battle or
through the consequences of skillfully arranged marriages
between the ruling families, these groups so distinct from one another
The others have essentially nothing in common, except for the
The contract that binds them to the same sovereign. The respectful
affection for the person of this sovereign manages to
to maintain cohesion between the
Disparate pieces of an artificial grouping. But this
These are factors that time eventually overcomes.
Therefore, at a critical moment, the slightest
a creaking in the way the gears work
government agencies so that the mechanism malfunctions

THE DESTINIES OF AN EMPIRE 29

Irreversibly. Increasingly severe convulsions.
frequent declarations; and the more moribund the states
clinging to what remains of their lives, the more the crises
They multiply and worsen. It's agony in all of this.
that it was beautiful and painful. Thus he died
Tiberius, eaten away by worms.

However, nothing is annihilated, in the absolute sense of the word, at within the vast Universe. Everything transforms according to a law natural order that the Creator established at the origin of the world. When one state disintegrates, other states, other Formations collect his remains. The nationalities that suffered from being united, they will join, each of their On the other hand, the younger, more vigorous, more vibrant states, towards which the law of the attraction; or they will establish communities news. On the ruins of the past rises, brilliant and radiant, the halo of the future.

He
THE ADMINISTRATION

CIVIL SERVICE – THINGS AND OTHER THINGS –
JUSTICE – STATE POLICE – THE BASTILLES
– THE JOURNALISTS

In a country like Austria, where so many contradictory movements, some nationalist, the other revolutionaries, socialists or anti-Semites, the The role of the administration is inevitably very difficult. Whatever she does, whichever way she goes turns, she finds herself subjected to incessant attacks, to exaggerated criticisms which often have no other purpose than to incite public opinion against his work. That's as well as emerging, with the most serious accusations extravagant, with calumnies that one seeks the reason for being, the maneuvers formerly held secret statements from party leaders, primarily concerned with raising alarm the public, to keep their attention alert, and well convinced that in this way they are satisfying the grudges of the crowd.

Determined nonetheless to keep them intact, as much as to navigate the administrative processes, and to make them work 'social body, the public authorities themselves become–

32 JEWISH AUSTRIA

the same, by the mere fact that they exist, one of the causes more tangible signs of the turmoil that has gripped everyone minds. Whether they resolutely do their duty or they

act sluggishly, under the influence of training
In general, they are nonetheless the focus of all
the attacks and living proof of the slow agony of
at the he

Where, moreover, can one find, in this composite state,
fairly firm characters, rather resilient natures
against the seductions of power, against the suggestions
vanity, against partisan passion, against the
training in hatred or self-interest, for
to remain incorruptible, and never act except in the name of the
justice, law, and fairness? To achieve such an ideal, it
It would be necessary for a Slavic official, by
for example, to forget, with regard to one of his constituents,
German nationality, all the feelings that animate him
since his childhood, and to put aside all thought
other than that of the strictest, most impartial law
fairness. We would have to assume that a tax official, imbued with
of anti-Semitic doctrines, finding themselves called upon to tax the
income of a Jewish taxpayer will have sufficient moral force.
keen to renounce, in this circumstance, her convictions
the most intimate, most deeply rooted beliefs. Now, without a doubt
Without a doubt, such events can occur. It can happen
to meet men who are quite energetic, quite conscientious
heavens to set aside all partisan considerations,
all personal passion; but, in the midst of the chaos where lives
Austria, it must be acknowledged, are exceptional
tions. Given human nature, given the Dele-
a blend of influences stemming from the clash of so many nationalities
various constraints to obey uniform laws, nothing
It's surprising that abuses occur, that...
denials of justice occur, so that, in short, man...
found beneath the civil servant with all his weaknesses and
his miseries. In such a social state, everyone believes
having to complain about everyone; and as the

ADMINISTRATION 33

Personal interests are not abstractions of quintets-
Sense, layers appear from time to time
dusty things that obscure everything in this old
organization. It reveals corruptions that ultimately destroy it.
gnaw to the marrow.

It cannot be denied, without a doubt, that there exists
male examples of unwavering civic virtue.

In many branches of an administration such complicated, the evil has not yet penetrated. There, the The Austrian official retained intact the feeling of honor. This is particularly true for employees of Ministries in Vienna. The staff of these administrations central authorities show themselves to be deeply aware of the serious responsibilities his responsibilities and demonstrate a genuine attachment to his homework. Unfortunately, it's not always the same for junior officials, and many of those

who are in immediate contact with the public. In the ranks of this executive staff, the actions are too often inspired, not by the thought of safeguarding and defending the general interests of the country, but by the desire to satisfy grudges, personal needs, or simply whims. The great principles of authority are found thus sacrificed to vulgar personal matters; and the With the help of political struggles, respect for authority, however indispensable— sand in any well-seated state, was delivered prey to appetites of turbulent elements. Criticism of the abuses of Power has thus become the issue at stake for the parties in seizures, until the day when the peoples, to escape a Such a dissolving regime, they have become accustomed to seeking their Greetings from outside the borders of Austria.

Of all that is happening in this regard, the Emperor,
We don't need to say it, we never knew.
Stern when necessary, but above all a friend of justice,

deeply loyal and animated by the most
one Franz Joseph, if he were informed of what we
as we just said, would quickly put an end to the
abuse. Unfortunately, the sovereign's will

34 JEWISH AUSTRIA

encounter, as the first obstacle, very difficult to overcome,
ingrained habits, traditions of a sort
immutable elements of the imperial chancellery, whose head,
Mr. Baron de Braun seems a little too
accessible to certain influences that tend to distance one from
august head of the dynasty, everything that could...
to provide useful information. This desire, which one should
Believing herself all-powerful, she also faces terror.
police, which leads such high-ranking officials to suffer the
worst forms of solidarity.

Some facts around which he built a great reputation
Bree's noise gave a fair idea of the state of affairs.
as it emerged from the general shock, that is to say, as
cause of the disintegration of the state, either as conse-
immediate consequence of this disintegration. By placing them
In the eyes of our readers, we do not intend to...
to say that there are no more serious things to do without. Ab uno disce
omnes.

THINGS AND OTHER THINGS

Among the many absolutely heinous acts, among the
unspeakable things, including those brought to light by MP Daszynski
irrefutable evidence presented before parliament, Fou
The public has notably focused on the actions of a prosecutor
imperial, attached to the court of one of the major cities of
the Empire. This magistrate had a performance staged on the stage
of the city, a comedy of which I was the author, and in
which the working classes were severely mistreated-
born. It happened, as was natural to expect,
strong protests. The workers did not want
accept the labels that were thrown at them. Noise,
Scandal, arrests made by the police, such was the result
of this theatrical festival. One of the workers, only
guilty of not being satisfied with a piece directed against
He and his comrades were sentenced to four and a half months

ADMINISTRATION 35

of prison. Now, on the same day, Jews, who were
ostensibly the business of selling young girls, and who
had shipped a large cargo of this merchandise
human beings in the East, were not condemned by the same
The court sentenced him to two months in prison. The fact that he protested
against the dramatic work of a prosecutor who therefore
was found more guilty than that of trafficking the
prostitution and immorality.

By reporting this audacious breach of all the rules
Regarding fairness, MP Daszynski did not hesitate to make
We also know many others: searches
conducted at home by the police, with no other option than
petty squabbles, the arrest of a thirteen-year-old girl
For socialist unrest, deliveries to the army were made

secretly, through a sub-prefect, the strange methods of a high-ranking political official practicing usury on a large scale, at rates worthy of the sons of Israel. These revelations, and others related to them, concerning facts gathered in a single province, produced They naturally made a profound impression. They have served as a theme for reformers to demand a modification-fiction to the existing state of affairs.

All the Viennese newspapers reported the story of this sub-prefect (Bezirks-Hauptmann) who had his head shaved for several years without ever giving any payment to the unfortunate barber of his town. The day when He, not daring to demand his money back, declared everything simply that he refused to continue his duties, the The official told him he would ruin him. And, indeed, he kept his word. The unfortunate hairdresser was so overwhelmed of taxes, that his furniture was sold by the tax authorities, y probably included the razor that had caused so much services to the representative of the authority.

Another member of parliament reported numerous cases where people who had committed no wrongdoing, but who simply-those who had had difficulty establishing their identity, were

36 JEWISH AUSTRIA

held in prison for a long time without any trial. He has showed Roma people held behind bars during fourteen and fifteen months, until a jailer came-pleasant, it was said, that someone had come to open the doors for them. In reality, th to reside in the country and the right to move freely, Although they are enshrined in the Constitution, they do not exist not for all citizens. For a large part of the population, they are absolutely illusory. The lot relating to the Forced change of residence (Schubwesen) received a such a large expansion that every year, in Vienna, nearly 9,000 people are affected. Approximately 5,000 are expelled from the capital and 4,000 forced to leave their home to come and live there. In just one year, among the population of Lower Austria, 36,000 people were struck under this law and were ordered to change location. It is true that this order has not received its execution, in line with the average of recent years, that for 15,000 people.

We could multiply stories of this kind ad infinitum; and, to the shame of humanity, their veracity cannot to be called into question. The perpetrators of these acts of violence do everything to avoid giving publicity to their misdeeds; 1. strive to prevent them from being revealed at the parliamentary podium. But despite everything, the truth is emerging through the press and through the accounts of unwitting spectators of such horrors. The reign of Arbitrary rule has spread desolation everywhere.

Moreover, it is not displeasing to the party leaders. separatists, so be it. The indignation that this inspires in all honest consciences would condemn such conduct. seems likely to increase the success of their efforts, to hasten the triumph of their aspirations. The great Political revolutions, in fact, are not accomplished by the simple interplay of active forces, however powerful they may be. It still requires a revolt of consciences. We were able to see in more than one circumstance, we even saw too often bad servants are protected and supported,

ADMINISTRATION 37

protected until the very last minute, while those who do not asked that doing their duty be treated as spoilsports, kept at a distance, and even, incredibly As much as it may seem, they are persecuted. And nothing seems more It's strange to hear these officials so unscrupulous They could expound their theories with perfect composure. with a kind of satisfaction. Le' ble. during this time, open your ears, perhaps thinking that it would be It's quite naive to have consideration for people who... so few bear witness.

However, it is necessary to show that order reigns in Vienna and elsewhere. Then, the most stringent police regulations are enacted. severe. Anyone who throws garbage on the public highway, or lets his dog roam the streets, leaves his car without holding the horse's reins, or playing the guitar while Anyone found in the public without authorization is arrested without mercy.

JUSTICE

The greatest misfortune that can befall a state is without question to see the country's justice system interfering with the politics and, in a way, to fall in line with it. Until recently, the Austrian judiciary had a reputation for integrity that placed her very high in public esteem. We were even sometimes inclined to... find too lenient in the repression of crimes and offenses. The first attack was itself carried out his reputation was damaged by the sentence handed down to Mr. Schœnerer, the leader of the nationalist party German. For having committed acts of brutality towards his opponents who had insulted him daily For many years, he was sentenced to six months of prison, to the loss of his civil rights and his titles of nobility. He had, in fact, been declared guilty of ways of acts committed in public.

38 JEWISH AUSTRIA

Everyone immediately understood that it was much less, in this instance, than the application of a law penal than the proscription pronounced against him the justice. The main thing was to remove him from his mandate. deputy and to declare him ineligible to be a candidate in the elections tions for a period of five years. The bad example the ruling given by the judges in this case was not long in coming. bear fruit. Under the banal pretext that all movement- Oppositional behavior must be repressed, for the sole reason that it By disturbing the security of the Empire, it became easy to justify all abuses of power, all usurpations and all the violence of a demoralized administration. One can, in the name of order, which is so readily invoked as if it were a cloak, extending the encroachments to infinity force against all rights and justice.

...

However, he did encounter courageous men. who did not hesitate to protest loudly against this A new direction for Austrian justice. anti-Semites in particular have raised their voices against the actions regrettable actions of the numerous Israelite magistrates in Austria, especially in the criminal courts of provincial towns. Public opinion was stirred by their accusations. sations; and the confidence that was once placed in the The magistrates have given way to doubt. But doubt is already the

first step towards the complete absence of beliefs and of respect; and nothing reveals an evil state of affairs, contrary to nature and logic, like the shadow itself of a doubt about how the judges carry out their mission in a civilized state. Unfortunately, things That's where things stand in Austria. The constitutional law has endowed the judges of all the conditions that can ensure their independence, both from the central power and vis-à-vis the public. She placed them in a sphere where no foreign influence can find access, and wanted that their decisions were dictated solely by respect laws and by the voice of their conscience.

ADMINISTRATION 39

In reality, in practice, this is not the case. Two On the other hand, there are influences that contradict this. absolutely the premises we have just laid out. Often, one can read accounts of public meetings in which the judgments of the judiciary, insofar as they do not They do not respond to the interests of certain parties and are blamed. in rather blunt terms, where the judges themselves are condemned to public scorn. On the other hand, too much is being addressed 'Often the magistrates face the opposite criticism; they are accused to serve party interests too faithfully and to to let their decisions be guided by concerns to which they should remain carefully detached. On one hand, there are complaints that the judgments do not hold up. taking into account prevailing opinions and trends popular. On the other hand, the magistrates are blamed for their criticizing, on the contrary, for being too influenced by the current of opinion. That's how justice is treated. which should, theoretically speaking, stand at a height inaccessible, above all parties and all influences.

How far can a member of parliament go, speaking from the podium, in the judicial magistracy and those who exercise it? That's what

The following words demonstrate this, which we reproduce-literally:

"If His Excellency wanted to speak of independent judges" dants,' I formally declare to him that he must not You need to know these judges to believe in their independence. But

anyone who knows how justice is served in
Austria does not believe and cannot believe in independence
"The judges' dance."

(Dr. Lueger, February 27, 1895)

In a session of the Diet of Lower Austria, in
dated January 23, 1891, this same Dr. Lueger had
already stated in even more detail:

40 JEWISH AUSTRIA

"There are laws in Austria, but as for the law, there is none."
"Doesn't exist."

It seems, moreover, that the rulers themselves
were keen to justify such a harsh opinion.
The Minister of Justice addressed, on September 30, 1898, to
presidents of the courts a long circular in
which he begins by admitting himself that the magis-
trats too often take part in political unrest.
and concludes by inviting the heads of the judiciary to
to subject the judges, placed under their orders, to a
constant surveillance, so that he could be accounted to
of each case that they deemed worthy of being reported. Here is the
Summary of this circular:

"The higher administration has had to note since a
For some time now, with the deepest regret, that...
Members of the judiciary were involved in the unrest.
political maneuvering and party intrigues, under conditions
too likely to damage the prestige of their positions and
to shake the confidence that we should have in their
impartiality. What impression must not the
reasonable and intelligent part of the population,
when she sees the men whose careers must hold
distanced from political parties, they take part, on the contrary, in the struggles and
to the agitations of these parties! And what new force is not
not given to the judgments of the ignorant masses, inca-
capable of judging for herself, and most often directed
through declamations and grand, meaningless phrases,
when she sees the efforts of the factions, even sometimes the
more radical, openly supported by the functions-
naires whose essential task, whose mission

exclusive, to adhere strictly to the requirements of the right, to ensure obedience to the laws.

"It should be enough," the minister continued, "to give briefly these indications, to show the presidents-teeth of the high courts of justice the danger that such ways of acting can contribute to the prestige of the magistrate

ADMINISTRATION 41

translation, even to the concept of law. The more judges get involved The greater the danger they face, the more unrest among the parties. run the risk of having their impartiality questioned, some precautions they can take to demonstrate it, no matter how careful they are to decide according to their awareness. I would even say, the greater the danger they do not allow themselves to be guided, without realizing it, by the political issues, if not in form, at least in "spirit. "

As we have said, the circular in question concludes with the invitation addressed to the presidents of the courts and courts to actively monitor the magistrates placed under their orders, and to send a detailed report to minister on each case that they deemed worthy of being reported. So this is indeed the judiciary being called into question by its highest-ranking officer, and placed literally under the supervision-the most active launch, for fear that it might be overrun by politics.

THE STATE POLICE

In Austria, a careful distinction must be made between the general police, which is a service organized in the interest public, and the so-called secret political police, which is known under the special name of Staats-Polizei (State Police).

The responsibilities of the first are in all countries The same. The enforcement of laws, the protection of citizens, property protection, surveillance and Pursuit of the perpetrators, with material penalties imposed In court rulings, these are the tasks she has to fill.

As for the political police, the state police, they have all other responsibilities. Its role is to safeguard the State, to ensure the security of its existence, to provide care for his future. One cannot deny that such a task

42 JEWISH AUSTRIA

gives him unparalleled means of action, and confers upon him a power which, in the capital of the Empire, is certainly more considerable than that of the ministers themselves. The state police act in an absolutely independent. Never being graded, she follows her own path. its own path and has neither boundaries nor control.

Sometimes it happens that the action of this police force takes place feel involved in decisions that are very likely to have serious consequences, even without the ministers' knowledge. To this Speaking of which, one often recalls a particularly serious incident. typical of what occurred following the Congress of Vienna, in 1815. This diplomatic assembly had concluded its work, and its members were preparing to leave the capital of Austria. However, the attitude of one of the princes who was having come to Vienna on this occasion, had, we do not know why what motive inspired certain suspicions in the Austrian police female dog. What did she do? Fearing, no doubt, that once from Upon returning to his country, he did not conspire against Austria, she wanted to oppose his departure. It took a will supreme authority formally ordered him to divest himself of a such an attitude.

The revolutionary movement that is taking place currently in Austria and disintegrating, one after the other others, all parts of the old building, could not fail to attract the attention of the state police. As this movement grew and as separatist tendencies intensified, the entire arsenal Preventive measures first, then repressive measures Then, contributions were made. Eventually, recourse was made to processes absolutely unprecedented in the annals of history police officers.

Will this deployment of activity produce the effects Expected? We don't think so, given that...

has never succeeded in stopping a torrent. It can be contained by its source; but once it has taken its course, nothing could to oppose its passage. However, we will not go,

THE ADMINISTRATION. 43

as is done on some sides, even to the point of contesting completely its usefulness. Did we only delay the exploitation? a virtually inevitable situation, that would already be a huge service rendered to the Empire. It is quite natural, moreover, in a country where annexation abroad, that is to say ultimately High treason is the avowed goal of many and noisy unrest, which conservative influences make their case to support what can be saved. Austria has reached one of those turning points in history which mark a turning point in the life of a state. It is the duty of the police to get in the way of the unrest in an attempt to to oppose the collapse of institutions and to prevent the Social disorder. In such circumstances, the police the state plays a crucial role in preserving the the whole society, it's the peace of the country, it's the future of the dynasty and its institutions, that is the very existence of Austria, which she defends.

Quite different, however, is the question of knowing how to whose hands is entrusted with the mission of ensuring such serious interests. Without a doubt, the state police in Vienna, includes within its ranks men of high worth intellectual, unwaveringly loyal, morally bed above suspicion. In all its In her actions, she clearly only has the interests of the dynasty, and allows itself to be guided by no other consideration- ration. But, unfortunately, certain events that occurred indicate the existence of some police officers whose conduct forms a regrettable contrast with that of the majority of their colleagues and superiors. Alongside them, Machiavelli and Cesare Borgia were of Little saints. It was only through the regime of terror. that they intend to prevent things from following their course; and when their colleagues testify to something They were astonished by such methods. They look at each other with a sort of pity. To ensure the security of the State, when they consider it as a threat at issue, where, for reasons of private interest, all their

seems permissible; all scruples vanish; the atrocious the most incredible cities appear to them as necessities that would not frighten a police officer in their eyes. A truly Austrian worthy of the name. The sudden disappearances—rituals of men, who had the imprudence to live alone, are not rare, and allow us to conclude that there are serious harm.

The clandestine activities of these men are often more deadly even with just a knife wound. She has such a power that, in many cases, we refuse to believe. The complaints made against her are true and justified. We prefer to believe that someone who would dare to formulate such complaints indicate madness. It is precisely on this tendency of mind, on this prediction, that these holders of authority; and thus is explained, in a way that is too easily explained. Natural, the continuity of their actions, over a long impunity.

For these overly zealous or overly corrupt servants, everything what interlopia, delirium, cowardice, betrayal can producing seems to amalgamate to form something like a infernal mixture. Their actions deserve all condemnation; and the Austrian government, which has so often outraged the Civilized nations, through his cruel despotism, could not to wash away the heavy shame that falls upon him in these cowards and bloody exploits. It might depend on him, indeed, to... to end it by an act of energetic will. By a sort of tacit consent, of fatalistic indolence, perhaps also simply due to a lack of information. Quite seriously, he lets it happen and also takes on serious responsibilities. responsibilities before the conscience of humankind. Not only everything that the Memoirs of Time, and certain justifiably famous works have transmitted to us regarding the suffering of the Italians of Lombardy before 1859, it is happening again today in Bohemia, Moravia, even Vienna and the countries Germans from Austria. But one can say, without anything to exaggerate, that the horrors committed in Lombardy there

ADMINISTRATION 45

thirty and forty years, under the protection of bayonets Austrian ones are outdated today. And this is not exclusively accurate with regard to Austria

Cisleithan; things don't happen in a more gentler and more civilized in Hungary and in the occupied countries under a European mandate. The Romanians in Hungary, they too know something about it. Let's be recalls the persecutions of the Holy Alliance after 1815; which is still being discussed before our very eyes today.

If at least this way of acting had the excuse of
If successful, the State, considered as a beneficiary party, could
At a pinch, rejoice in it and bear the evil with patience. But
That's not the case at all. The excessive repression, and especially the zeal
The so-called preventative measures deployed inappropriately have exasperated many.
the spirit of resistance, which ultimately prevailed. From beginning to end
the other part of the country, from the depths of the Carpathians to the Julian Alps,
the revolutionary movement (or at least
reformer) has intensified. And, in the scaffolding-
The state police, unwilling to admit their involvement in the struggle, were at the head
Defeated, she too redoubled her underground efforts. Some
of his followers, absolutely convinced of the goodness of their
Because of this, they come to believe and tell anyone who will listen.
that their power does not stop at the country's borders.
They claim to reach even foreign countries
all Austrians, and even all the censors belonging-
nant to other nationalities, which are likely to
hinder their actions.

THE BASTILLES

One of the most commonly used traditional methods in
Austria to get rid of the troublemakers, that is to say the
The men we fear is being portrayed as
crazy and to do everything possible to deprive them of their
freedom, by having them interned in mental asylums.
Attempts made in this direction by the police are met with resistance.

46 JEWISH AUSTRIA

fortunately to the high honor of the doctors
observation service attendants for people
interned at the Vienna General Hospital. That's the note
Comforting amidst the chaos. Regardless of the power
of the police, she did not manage to cross the restricted area
of science. It is a most fortunate fact that deserves
to be highlighted.

It is true, however, that there is in Austria a number of health centers, run for the most by Jews, and whose doors open with the greater complacency towards all those whom one there brings, provided they have financial resources sufficient. Either that police actions find complicity within the families of the internees, or that these They have no one to defend them, the health centers those in question admit them and keep them safe from everyone The looks. These are, in every sense of the word, the Modern Bastilles.

It is especially for single men, widowers or bachelors. that they are being attacked in this way when they are dealing with public affairs, as journalists or as politicians. Therefore, we take the liberty of addressing them to offer them wise advice by saying, "Get married, this will be your safeguard." He is unhappy, without any no doubt, that at the end of a century which deserved the name of century Enlightenment, after all the liberal promises made in the Constitutions and after all the revolutions made In the name of human rights, it is possible to imprison, and sometimes for their entire lives, intelligent men, honorable, perfectly sound of mind and body, and of whom The conduct did not give rise to the slightest criticism. However, the cases of internment carried out in these These conditions are not uncommon in Austria. The citizen Austrian who has the misfortune of being arrested arbitrary, either due to excessive police zeal, or as a result of a private revenge of which she makes herself the instrument, has Nothing to claim, nothing to hope for from anyone. He leaves the

ADMINISTRATION 47

Bastille (if he is lucky enough to get out) the redness on his forehead and too often ruin in his house, without having had the 'consolation of serving his cause, without preserving even the hope of getting revenge one day or another.

The legislation in force in the Habsburg Empire, relative to health centers, would need to be radically reformed. It dates from the first half of the nineteenth century; and it is deeply regrettable that, in the current state of affairs, no one seems to consider that it is dangerous "for public safety and

private. The prescriptions are of a somewhat recent date, intended to supplement this legislation on certain points old, have not been the subject of public discussion.

They originate from the Ministry of the Interior, and are based on the regulations of public institutions for the mentally ill. However, According to these instructions, it is possible, in Austria, to depriving the first person who comes along of their freedom, under using a pretext of public danger, and to have her driven into a health center. Nowhere is it stated what the timeframe will be. The medical examination must take place to decide if the arrest-tion may or may not be maintained; and consequently, when the A person thus deprived of their liberty is once imprisoned in the establishment, there is no longer any need to hurry to have the official doctor called.

These kinds of kidnappings are, let us repeat, the fact from a small handful of civil servants, aged in the atmosphere of crime and thinking only of satisfying their brutal passions or their personal interests. The goal they they often continue by carrying out these arbitrary acts It's very simple. They want to absolve themselves of responsibility by making out to be crazy those who could to demand an accounting of the procedures implemented against them. It may be very convenient; but it is profoundly Unjust and immoral. Wasn't it Cardinal de Retz who said somewhere that the audacity of impostures must veil the The perfidy of intrigues?

48 JEWISH AUSTRIA

THE JOURNALISTS

Any publicist concerned with his dignity, when he resides in Austria, is inevitably affected by a feeling of sadness. On the one hand, he is forced to remember that this

Ays was not the cradle of freedoms, it did not fé accepted, on the contrary, that to his defender, and when they were imposed on him by events.

On the other hand, he notes that he is treated more severely than are not his counterparts in other countries. Unless he Although he is an unofficial writer, he feels like the victim of harassment that is as malicious as it is ingenious and repeated in a thousand different ways. It would take too long to list them all. in all its details the surveillance to which he is subjected and the the troubles he has to endure. These details are varied, moreover.

infinitely, depending on the lifestyle, depending on whether it is either to simply intimidate, or to lose completely. According to the In this case, journalists are attacked in their wealth, in their health or in their honor.

Among the many examples that we could To cite, we will simply choose two which we seem absolutely typical. One of the two men whose painful ordeal we are outlining is a Austrian nationalist journalist; the other has nationality French; he lived in Vienna for many years, in quality of correspondent for French newspapers.

The first one was not one of those that can be considered as dangerous to a state. The police were exaggerating without doubt the scope of his articles and the extent of his influence. Based on reports from few indicators She was sincere; apparently, she saw in him the Danton of the future. although he in no way possesses the makings of a revolution-naire. In any case, to calm the ardor he was putting to defend the cause of nationalities, it was spread everywhere He was going, the rumor was that he was a high-class burglar. And, a peculiar thing, which could give a certain verisimilitude To such rumors, he was indeed committing himself,

ADMINISTRATION 49

in all the circles he frequented, pickpocketing whose members of his entourage were victims. To his To his great astonishment, he discovered more than once in his pockets, on returning home, of objects belonging to several people, who had been robbed on the same day. Initially frightened by such audacity, he conceived during For a while he had dark thoughts and thought of nothing less than to throw his pen to the nettles. But, on the advice of his. friends, he wisely chose to laugh at what was happening to him, and continued straight on his way, without worrying about police maneuvers.

As for the French journalist, the existence that was his created in Vienna was more eventful, more fruitful in gripping episodes. In the early days of his se- During his time in Austria, he felt the weight of heavy surveillance upon him. spear, initially hidden, and which eventually resorts to ostensi- exposure to processes that are dangerous to his or her safety or his

personal freedom. For the sake of clarity, we leave him the speaking to himself:

"Certainly," he said in his own words, "I never considered to claim under no circumstances the right to abuse hospitality Austrian, in blaming, in excessive terms, what might have seemed reprehensible to me. In a foreign country, one is held to greater consideration, to greater moderation; I have never I'd forgotten. But it seemed legitimate to me, from the moment I... in accordance with Austrian law, to be able to freely to walk the streets without being insulted by strangers, without running into traps that I constantly had to to thwart, as if by a fatal hand, and unfortunately elusive, would have directed against me a whole a series of machinations. But I had reached the point where I no longer to have the ability to go about my business without being the object of intrusive surveillance and even attacks dangerous.

"However, I am aware that I have never forgotten the rules of moderation and necessary caution were imposed.

50 JEWISH AUSTRIA

through propriety and self-respect
journalists based in foreign countries. I have always
I remembered that the freedom to write was for them in some way
this is the result of tolerance on the part of the authorities of
country where they reside, and that they were required to recognize it by the
dignity of their language, by carefully refraining from
exceeding certain limits. My only fault, admitting that
that would be one of them, would be to have sometimes responded, although from
in a fairly moderate way, to the incredible violence of language
that certain Austrian press outlets have taken the
regrettable habit of heaping blame on the French nation and
those who preside over its destiny. I have tried, on many occasions
circumstances, and always with the appropriate moderation
given my situation, to demonstrate to Austria that no
serious cause of disagreement did not exist between her and the
France. I paid a very high price for the independence of these
statements. Let the following facts be the judge. I make,
No commentary, a pure and simple statement of the truth.

"For some time I had been, on behalf of agents recruited God knows where, the object of covert surveillance. I hadn't worried about it. But from 1890 onwards, This surveillance began to be exercised in a very overt manner. impossible and under absolutely intolerable conditions. I was then attached, as a teacher, to a municipal college from Vienna. Every day the agents followed me step by step, from my home to the door of this establishment school, where they eventually even managed to get in under various pretexts. Understanding that the feeling of my dignity personal matters could not be tolerated in such a state of things, I resigned from my teaching position, after eight and a half years of service.

"From 1891 to the end of 1896, the system used at my His attitude did not change. Summer and winter, I was followed Morning and evening, everywhere I went. Many people They became aware of it. I had barely settled in, Pete, when holiday resort, that my presence was reported to the public and that All eyes were on me. My wife-

ADMINISTRATION 51

even, already suffering at that time from heart disease to which she succumbed, was also being monitored. probably wanted to know to whom the letters were addressed that she mailed. She suffered greatly from this brutal obsession which certainly contributed to worsen his illness.

"On March 26, 1897, an incident occurred which almost killed her. That day-as had already happened to me Several times, I had been grossly insulted in the street. by individuals I didn't know and who were saving themselves They ran off at full speed after provoking me. Loser With patience, I went to file a complaint at the Police Prefecture and request protection in the most polite terms. For Having received no answer, I was taken to the mental clinic. as if suffering from delusions of persecution. I had never had Not enough time to warn anyone. But fortunately the medical examination to which I was subjected did not take long to to demonstrate to the official police how much she had deceived. Thanks to the doctors' high level of experience, to their a genuinely humanitarian spirit, and above all perhaps grace to the composure that had never left me for a single moment,

I was released after thirty-six hours. But

One can only imagine the anguish he felt during this
The delay, my wife already had a heart condition and was bedridden.

"This incident, which should, it seems, have led to a
Relaxing the situation, on the contrary, became the point of
The start of new troubles. We hadn't managed to
to remove me permanently; it was decided to take action
in another way. To try and put my poor
woman and to enjoy a little rest myself, I had gone
spend the summer of 1897 in Upper Styria. The rumor was
It was immediately spread that a French madman was staying in the hotel.
from the small town where I had settled and I saw all the
The inhabitants fled at my approach. I left the village and
I rented a small castle located nearby. But the same
When the effects recurred, I withdrew to a small

52 JEWISH AUSTRIA

property that I own on the banks of the Danube and I
I ended the beautiful season without leaving my garden.

"Upon returning to Vienna, I was immediately subjected to
attempts by an agent provocateur, who held in my
presence of compromising remarks against the Emperor
of Austria and the government, so that I could...
assign. I formally forbid him from entering my
house; and it was then that, in desperation, they had
resorting to the most dangerous and most
amazing.

"One October afternoon, I was quietly reading the
newspapers from a café on the boulevard. A gentleman seated at
something on my side drew my attention to a note that was published
a Viennese newspaper. It mentioned a robbery committed in
a tobacconist's shop. "That's very interesting," he told me.
my interlocutor. However, as I was leaving, I saw two sergeants from
town, standing in front of a tobacconist's shop, staring at the
eyes on me with sustained attention. To get back
At home, I had to pass by several tobacconists.
In front of each of them were stationed police sergeants

who stared at me as I passed with an inquisitive look. The same
ai renewed itself for several weeks. It was followed

of this one:

"An old friend of my wife, who was in the Inconvenience, and which I had helped more than once, came one day telling me, crying, that she had lost her wallet money. We came to his aid again. But the The next day, when I went out, several individuals were scattered about. at intervals, perhaps fifteen in number to be, they each showed me a wallet that they they waved mockingly. This strange exercise, intended no doubt to provoke in me a new attack of anger, it was renewed daily for several month.

"This is more serious, and could lead to prosecution"
A reckless man faces embezzlement charges

ADMINISTRATION 53

of a minor. While walking in October in the In the city park, I saw a courtesan who was... He smiled, signaling. His attire and demeanor could, at At first glance, to make her seem like a young woman from eighteen to twenty years old. But, as I approached, I recognized quickly, from her voice and facial features, that she was a a minor child, dressed like that to make me fall into a trap.

"Since none of this succeeded, they resorted to plotting..."
a most audacious, and most bizarre, scheme.
For several days in a row, I met in a street that I used to cross to get to the city center, six or seven officers were looking at me looking displeased. Completely surprised, I searched to realize what was happening; and I saw that a man, who was walking almost beside me, spat noisily on the ground every time an officer passed by, so that he could attribute this cowardly act to me rudeness. To put an end to this intrigue, I remained confined to my home, only going out once a week to go to the printing works, where my presence was indispensable—sand. Moreover, I always had myself accompanied by my secretary, a young man who had just finished his studies. I was saying, moreover, that, having never insulted no one could attribute intentions to me

this nature. I also knew that Austro- officers
Hungarians, deeply penetrated, as they are
not all, out of a sense of responsibility, would commit themselves
not lightly involved in a plot against a journalist
French.

"However rare my outings were, I had to
I noticed that at each of them the officers, passing by
Those around me were all looking at me with anger
visible. It was a friend who revealed the answer to the riddle to me. In
visiting me one day when I hadn't left my house
He told me he thought he'd seen me before noon, at
the entrance to the M... café, frequented mainly by officers.

54 JEWISH AUSTRIA

A few days later, a child, my daughter
The maid told me that he had just entered my house one
a man who looked so much like me that she had mistaken him
For me. That's indeed what we had imagined. Don't
which could lead me to personally commit the
The slightest carelessness, and an individual had been unearthed from the
same size as me, having the French type, wearing the
same beard style, and dressed the same way, to such an extent

pointed out that we could easily be mistaken for one another
My doppelganger's mission was to commit on the
Vienna's cobblestones of acts of impoliteness and rudeness
which were assigned to me, while I remained quiet-
he was working at my place. He even came in so that
one could not be mistaken, in the house that Hhabias and
where about twenty tenants also lived.

"This is what allows us to understand how the
Austrian officers were taken in by such a...
intrigue and may have been misled for several
months. Every precaution had been taken to ensure that he
They had no doubt whatsoever; and the plot had
was executed by Commissioners Karl Jerabek and Polt.
chiefs of the secret agents' bureau, with little skill
common. If, moreover, the officers have not discovered the
In truth, it seems that they did not believe
having to go to the trouble of looking for it, not being able to
assuming that they were considered as having been affected by
acts similar to those of my double. Moreover, they have
eventually realized the deception; and as a result of this

The discovery, at the end of November 1897, was made by the Prefect of Police. Mr. de Steyskal resigned. Unfortunate—
The plot's promoters had remained in the place; and a few days later, things started again—
They were as before. The officers seemed, this time, to have been convinced, God knows by what arguments.

"I won't continue much longer," he said.
concluding the French journalist we are talking about—
to list the traps that were set for me, nor the unpleasantness—

ADMINISTRATION 55

the things I endured. Not everything was tragic in these adventures. For what purpose, for example, was I photographed? _written ten or twelve times, while I was sitting at my window or in a public garden? Of all these...
The facts clearly emerge, as clearly as possible.
that by these methods worthy of the Middle Ages, they sought to lose myself, and that one has become persistently attached to it.

This is the story we felt compelled to reproduce.
verbatim, despite its length. It is, as one might say
sees, among the most tragic. The writer, who was a victim of these
as the process wondered where it had come from
the instigator of such acts of hostility. He sought to discover
the watchword to which the authors of this series were subjected
of infamies. At first glance, one might have thought it was a
Personal revenge, to which a few bigwigs are contributing
police officers reportedly lent their assistance. But as the
The journalist in question was aware that he had never
He did nothing that could create enemies for him in Vienna; force has
It was time to look elsewhere. The prevailing spirit, like us
As mentioned above, in certain police circles of the
the capital of Austria, appeared to him as the only
A plausible explanation. He was a victim, like so many others.
others.

There is only one possible conclusion to be drawn from the
dangerous situation created in Austria by the excess of
repression. Through its sterile violence, the state police
that of throwing the population into the streets itself
revolutionaries. A split occurs, the consequences of which are...
These consequences can easily become very formidable; on the one hand
On one side, the whole of political Austria; on the other, the police.

Isn't this the surest sign of degeneration?

It is shocking for a country to see such enormities become possible in an empire that cannot survive, in the midst of envious and hostile neighbors, by carefully guarding the sacred flame of patriotism, which by nurturing it in hearts of the population the fervor of civic virtues.

56 JEWISH AUSTRIA

Anyone who dares to oppose, if

Moderate as she may be, in power, her hands are tied by the terror when it comes to defending oneself against attackers who have their own perfectly free and well-armed.

Their actions have a diabolical antisocial character.

They are all the more accused because they know they are assured of impunity.

It would be necessary, in order to guide them down a path worthy of the goal, to direct that they are tasked with achieving, an energetic will, a higher consciousness capable of dominating this agitation anarchic. The strict and honest fulfillment of

Duty is still the best of all skills.

III

THE ECONOMIC AND SOCIAL STATE

THE LARGE ESTATE – THE INFLUENCE

LARGE LANDLORDS' POLICY – THE

PROPERTY DEBT – THE SOCIAL STATE –

AGRICULTURE AND INDUSTRY – THE

PUBLIC FINANCES – THE SYSTEM

MONETARY – FOREIGN TRADE

Amid the gigantic events that have

Austria has renewed the map of Europe in this century;

inevitably suffered, like all the states on our continent.

profound and radical transformations. It has been

severely shaken both economically and

social issues as well as constitutional ones. But we must not

to be mistaken. Despite appearances, despite its

parliamentary freedoms and its flourishing industries, the

The Habsburg monarchy did not become a state

modern in the democratic sense that we give to this word

Western countries. That would be voluntarily exposing oneself to

It is a serious mistake to want to judge her according to the

same assessment criteria as France or Belgium,

For example.

In Austria, the transformations carried out do not carry only on the surface; they have not yet penetrated, all the way to the less so with regard to certain provinces, down to the lower social classes. The real- benefits seized by national labor have not spread ease in the working classes, for this very simple reason that they remained exclusively piled up in the islands' hands of a small number of people. Present-day Austria is a true anachronism in nineteenth-century Europe century. Its social order is still based, in part, on a feudal organization that nothing could undermine. And other On the other hand, there exists throughout the monarchy an infinite diversity of popular aspirations, often contradictory, which do not find in them the concentrated elements of a sufficiently energetic action, in the absence of common views, in relation to the country's economic needs.

Indeed, while some Austrian nationalities have more or less reached the end of their evolution political and no longer have anything to fear from the future, others are still struggling against fate for to assert their national existence, stifled by ambitions and the incessant attacks from their neighbors as well as from their rivals. Hence, the inevitable scattering, without a doubt. doubtful, but deeply regrettable from the point of view humanitarian, social forces; and from this dispersal it One must take great account of this if one wants to judge the matter soundly. Progress has been made. There is no possible merger, by for example, between the Germans and the Czechs; the event- has sufficiently demonstrated this. There are no more between the Poles and Ruthenians. Each nationality follows its own path own and thinks of his own interests. There is no effort anywhere common, a collective action.

The social organization is, even today, under considerable strain. reports, what it was like several centuries ago, and there sees the major cause that opposes the development of material and moral well-being in the country. There is an evil there. inherent in the nature of things, and against which have

thwarted so far all the efforts of the most socialist
ardent, as well as those of men eager to see
Progress is achieved smoothly. That is the constitution
social inequality itself is what makes it so unequal, so disproportionate.
the distribution of wealth. It is this that tends to perpetuate
pauperism despite the development of so-called
despite the daily spread of pos-
furniture. Intellectual culture may be spreading; the
The impoverished classes continue to be bent under the yoke
of a small number. The great territorial fortunes are
maintain, perpetuate themselves under the protection of legislation that
is based on the customs and traditions of yesteryear. The progress of the
civilizations have not yet succeeded, to this day, in modifying
to lay the foundations of this ethical edifice. Despite efforts
repeated with a persistence that did not lead to a better outcome, nothing
Nothing has changed. We are told, with emphasis, that
the future belongs to science, progress, and civilization
triumphant; it seems that these predictions should not
to be carried out in Austria. Which is the law everywhere else.
an inescapable aspect of humanity remains even today.
A dead letter for the multilingual monarchy. All the
Existing institutions do indeed agree to stop
short of the development of ease and well-being.

THE LARGE ESTATE

The organization of wealth is such that the population
can only find in the development of his assets
completely inadequate means of subsistence. Approximately one
a third of the land ownership is in the hands of
The feudal nobility and Jews. A strange alliance! His
Existence is the sign of new times. In vain, islands
representatives of the people protested vigorously within the
Parliament opposes the creation of new trusts
intended, as we know, to render inalienable and
the indivisible property of any given aristocratic family.

60 JEWISH AUSTRIA

The government is always confident of finding a way to...
a majority in the chamber for the vote on such projects
of laws. Thus the old state of affairs not only
maintains itself, but renews itself incessantly.

Many trust properties have an extent such that thousands of families could find there to live decently from the produce of their labor; and evil is brought to its peak by successive absorption, at the pro-made great lords out of what remained of small peasants. In some regions, many valleys, entire mountain ranges have become absolutely inaccessible, being reserved for hunting.

Although it's virtually impossible to get an idea completely accurate total value of these trusts transformed, in a way, into assets of mortmain, however, they can be evaluated in a way approximate. Official statistics, even when... supplementing with the help of certain conscientiously done works fortunately by individuals, do not provide in this regard that incomplete data, scattered throughout the

publications relating to the various provinces. But, what as said, based on these means of information, certainly gives the impression of a colossal fortune and which tends to increase every year. Large properties gradually seize the neighboring lands and expand constantly. The Cisleithan half of the Empire is divided into 791 cantons, each with its own tax administration. However, of this number, only 82 (10.37%) have the large property is not registered. Even in the cantons where they do not own estates taxed at more than 1,000 florins of taxes (which is the minimum of the great property), however, large landowners have taken foot. In 382 cantons (nearly half), it is found two or three large landowners who necessarily exercise an enormous influence from a political, social and economic; and some of them (about 40%) possess significant areas of expertise in several aspects of

SOCIALISM 61

countries. In Bohemia, Moravia, Silesia and Lower-Austria, there is not a single canton that does not have its grand owners. The development of the industry could only contribute to pushing them back a little, like that begins to occur on the borders of Bohemia, in north, and Moravia.

The electoral lists drawn up for the renewal

legislative assemblies set the figure at 5,402 in 1891.
number of large landowners, who were only 4,931
in 1873: in the meantime, their number had therefore increased by
9.5%.

Large estates are, moreover, distributed in a very
uneven across the provinces. Silesia, for example, has a
total area of 514,685 hectares. Of this figure,
Thirty-six large landowners own 134,226 hectares,
that is 26.07%; one Fe alone pays 60,000 florins
property tax. If we add to that the episcopal properties, the
large landowners together own more than 35% of the
Silesian soil.

Bohemia has an area of 5196700 hectares.
In her country, 362 large property owners pay more than 1,000
florins of land tax and together own 1,448,638
hectares (37.88%). The cadastral income is set at 12
million florins, for a land value of 244
millions of florins approximately. On average, each large
The owner possesses 4,000 hectares of land with an income
net of 33,000 florins.

The painting features much more pronounced colors.
even if we take a look at the domains owned
in Bohemia by certain magnates. Thirty-three of them
pay more than 20,000 florins in property tax annually.
Together they own 846,181 hectares, that is to say
17.28% of the area of Bohemia. The market value of
Their combined estates are worth 138 million florins
in round figures. The richest of these magnates owns at
he alone possesses a territorial fortune that exceeds three-quarters

62 JEWISH AUSTRIA

that of the entire Bohemian clergy, who own
only 2% of the territory of this kingdom.

Galicia (Austrian Poland) has an area of
13,640,000 jochs. The characteristic feature of this province
is that the average property doesn't hold up. I place
minimal. Everything is absorbed by the large and [very small]
ownership: 32.64% with regard to the first, and
61% for the second. Large properties are found

especially in northern and northeastern Galicia. The small property has so little value that most of those who own it ossèdent do not derive an annual income of more than 5 As for average property, it does not represent no more than 6.31% of the country's total area. Also the Is Galicia the province that provides the most each year? strong contingent M ean According to the revelations which numerous [remarks] were made in the Austrian Parliament People are dying of hunger there.

The large property has grown enormously also in Upper and Lower Austria, in Styria and in Moravia. The other provinces of the Empire. are poor; but rural property is distributed there in a less unequal way. Lower Austria has an area of 3,454,593 jochs of which 52,826 constitute the domain of the State, 64,115 belong to industrial companies, 34,841 to the imperial family, 24,549 to the municipalities, 94,882 to the clergy (including what is attached to the parishes), and the surplus to private owners. Overall, the Fo property holds slightly more than 16% of the total, The clergy 2.74%, and the municipalities 0.71%. If we enter In detail, the figures take on a more eloquent tone. striking once again. Four families each own 5 to 10,000 jochs; three others own between 10,000 and 20,000. He There are two of them, one with 36,000 jochs, the other 54,000.

The area of green Styria is 3,906,300 jochs.
A very small number of people own them.

SOCIALISM | 63

They alone account for about a fifth. In Moravia, the large property represents, on average, a capital of 137 million florins, together producing an income of 6,840,000 florins.

In this state of affairs, it is easy to understand that The living conditions must be deplorable. small estates gradually end up being entirely absorbed; they will join the large estates. That is It's just a matter of time. Small farmers are transforming. little by little, into servants. The Alpine meadows become the owned by magnates, who demand a rental price for it

so high that we cannot pay them, and consequently the herds are disappearing. In just one year, nearly twenty small properties were bought by a large owner; the land was used to make parks wild boars. In many places the day laborers do not earn only 35 to 40 kreuzers (70 to 80 cents) per Day (without food). Those who do not consent to Those working at this price are not entitled to either dead wood or leaves dry goods that others are allowed to take away.

These interesting data, which we borrow from scholarly works of Mr. Prochazka and those of the However, the statistical commission only provides one an incomplete idea of the state of affairs. As we have As mentioned above, a significant portion of the large property is absolutely inalienable. In the year 1883, there were, in Austria, 292 trusts comprising a total of 880 properties with a total area of 1,140,000 hectares, that is 4.07% of the country's surface area, excluding the province of Salzburg and Bukovina, where there is no still of inalienable properties. In Bohemia and in Moravia, calculated at 15% and 8% respectively of large properties that are the subject of trusts.

For a century, the population of Austria has been... nearly doubled. In some regions of Lower Austria, from Bohemia, Moravia, and Silesia, it even

64 JEWISH AUSTRIA

more than doubled. The majority of this population is occupied with agricultural work. However, the small peasants do not have, like large landowners, the resources needed to expand their domains. Also, the portion of land they occupy, in relation to Has the extent of the Empire decreased rather than increased? lied. It follows quite naturally that if the number of The agricultural proletariat has increased, given that the small properties have always been decreasing until the at the point where, as a result of divisions and sales, we are having reached the extreme limit where the land allocation is granted to a Her family was no longer able to feed her. To avoid debts that he could not repay, the peasant sold, voluntarily silently or unintentionally, his plot of land; he is having come to the city with his family, inevitably increasing the number of proletarians:

It would, moreover, be a big mistake to see in the possession of large estates, the sole source of wealth of the magnates. One could say, in all sincerity-ritual, that large property is only the outward sign, the an ostensible sign of their economic power. A large The owner is, at the same time, an industrialist who engages in even across several branches of industry. He is a brewer, manufacturer of ice cream and glassware, refiner, manufacturer of spirits; f owns mills, mechanical sawmills niques, forges, sugar factories, coal-swimming, slate quarries, lime kilns; he manufactures paper, staves and wooden crates as well as steam engines. Above all, he's good at business Bank. Industrial operations of various Nature thus provides a natural food source for large animals capital available to large landowners. At the head the establishments they operate are constantly placed special, educated, intelligent men who are aware of all scientific discoveries and They use them to contribute to the prosperity of their master.

SOCIALISM 65

In Moravia, for example, so as not to look elsewhere, a group of large landowners who occupy Together, 11.78% of the land in this province is cultivated. in addition to forty-two rice factories fifteen others factories, twenty-eight distilleries, thirty-one mills including several steam-powered, forty-one mechanical sawmills, forty-eight slate quarries, coal mines, kilns lime, which does not prevent it from also possessing, seventy-two castles.

Across all large properties, 62.05% belong to the aristocracy, 20.72% to the Jews and to the bourgeoisie, 9.25% to the clergy or religious orders nuns. As for the rest, the large estates belong-ment, at 4.49% to municipalities, at 1.83% to foundations pious, and at 1.66% to industrial companies. The fidei-clerks are all property of the nobility.

POLITICAL INFLUENCE LARGE LANDLORDS

The economic and territorial power of the major owners, aristocratic or otherwise, is notoriously the source of their political influence, which reaches such a degree that all the legislation, one could also say all the administration is imbued with their spirit. Statistics official information provides us with some curious details in this regard. The Chamber of Lords in Vienna consists of 202 members, including 19 princes of the imperial family and 68 hereditary members. Among the lords appointed to Life includes 60 princes, counts or barons, 32 knights or bourgeois, and 24 clergymen. There are (not counting the islands) 72 nobles out of the hundred members of the Chamber of Lords. The Chamber of Deputies counts on its side within its ranks were 66 princes, counts and barons, that is about one-fifth of its members. The privileges and Electoral preferences attached to large property ownership are such that, in

66 JEWISH AUSTRIA

In 1891, 63 large landowners were seen appointing one of them deputy. In certain parts of Austria, the proportion is even more striking. In Lower Austria, some 25 Members of Parliament were elected by 25 large landowners, in Bohemia and Moravia by 19, Silesia by 18.

The central and provincial administration of the Empire also counts in its ranks many representatives of the nobility. The aristocracy still considers today, the possession of the highest offices as a right reserved for him.

LAND DEBT

Despite the trust system, so conservative in reality, the mortgage debts that weigh on the property are enormous and truly alarming proportions. Property taxes increase every year. They already reach enormous and truly alarming proportions. According to recent work by the Central Commission of statistics, the amount of mortgage debt, abstraction made of Dalmatia, exceeded 4 billion florins (8 half billion francs) at the end of 1891. It was exactly 4,090,387,626 florins, and since that date he has increased again. In twelve years, from 1882 to 1893,

The increase was 1 billion 942 million florins.
From 1885 to 1888, it was calculated that the mortgage debt has increased, on average, by 270 million per year. Since Then, the proportion became even greater. In 1894 However, the increase was 331,159,331 florins. Is- It is necessary to add that the interests of this enormous debts are largely owed to Jews and come each year they increase the contents of their purse.

It is remarkable, moreover, that the most A large portion of mortgage debt is that of small debts of less than 500 florins. This category constitutes She alone accounts for 70% of the total, and unfortunately she is

SOCIALISM 67

In general, an island resulting from an absolute necessity; it represents loans taken out by small owners who sooner or later end up being expropriated through the judicial system. It is therefore important. considerable from an economic and social point of view, in this in the sense that it paints a truly heartbreaking picture of the little and of average property ownership in Austria.

THE SOCIAL STATE

In impoverished rural areas, the land is changing Often and quickly, people sell their hands. They sell voluntarily. his property to escape expropriation, lon seeks to avoid the troubles experienced by heirs when they come into possession of ER, which is heavily overloaded with debts beyond all possibility. Finally, and perhaps this is the the greatest cause of evil, it often happens that, despite In any case, expropriation cannot be avoided, even if only due to the excessive burdens placed on the land taxes and inheritance taxes. Of all this As a result of all these causes, each year 140,000 people emigrate from the monarchy, and that on those who remain, 35% of the Cisleithan population, see themselves. forced to go and live somewhere other than their place of birth. Let us add that, as a result of the continuous changes- landowners, too often possessed by people who don't even know the first ones elements of agricultural culture.

To the partial absorption, by large estates, of means of subsistence that work provides, as well as the occupation of high public offices by the aristocracy, is compounded by the fact that industrial activity and commercial is, in a way, the exclusive domain of 1,200,000 Jews in Cisleithan Austria. And if we Furthermore, it reflects the financial situation of the classes laborious is among the most miserable, one manages to make a living

68 JEWISH AUSTRIA

a fairly accurate idea of the economic and social state in his LL Note, moreover, that the Jews, in the operation of their industrial and commercial affairs ciales, always reserve the most important positions for their coreligionists and leave to others only the completely subordinate positions.

The high interest rate on money and the little importance of The reduction in wages inevitably ends up concentrating all capital in the hands of a small number of

persons, as large properties already are
ae A complete list of principal shareholders
pale industrial and financial companies in Austria would be most instructive in this regard. We would clearly see, by whereas, in most societies, it is always the same people who own the shares and take They participate in the general meetings. It's always the same people. who are interested in the various businesses, and one would be surprised to see how small the number of those who collect dividends. In this way, one one could explain why the population is subdivided into three castes that have nothing in common: all in high, one which is very few in number, but very powerful; At the very bottom, there's another one that's very deep and very extensive. but reduced to a state of utter impotence; and between the second, the Jewish bourgeoisie oppressing the proletariat and the peasants, and esteeming and appreciating men only based on the contents of their bag.

The proverbial saying of Dr. Kronawetter, saying that men fight against each other like carnivorous animals, like beasts ferocious, is unfortunately no more justified than any other.

part that it is not in Vienna. The fight for existence it reaches the proportions of a cannibal war here. Each one strives, in the fullest sense of the word, to wrest the bread from his neighbor's mouth, and no one seems to remembering that life is not bearable for everyone population as much as everyone contributes to the effort

SOCIALISM 69

common. The consequence of this state of affairs is that at Vienna's social situation defies description and appears to observers as absolutely impossible in the long run. The most formidable boredom weighs upon the capital of Austria. Apart from the upper classes, some aristocratic families and Jewish committees, no life, no of air, nothing to beautify existence. What we called The good humor of the Viennese once disappeared without back; the desire to joke is gone. Vienna is dissatisfied.

Due to the natural effect of ever-increasing pauperism, more or less revolutionary doctrines find easily resonated with the lower classes of society. Hence the intensity of the nationalist movement, of the anti-Mitism and socialist unrest. We're considering it. In Austria, more than half of the male population Having passed the age of twenty-four, she is so poor that she doesn't even pay 5 florins in taxes. That's enough already to describe the situation. The rental tax records Furthermore, they allow us to see that more than 11 million of inhabitants, that is to say roughly half of the population tion, occupy only one or two room dwellings at most; and that's without even mentioning the proletarians who often They live in places where and how they live. Given these conditions, one can understand the vehement hatred that ignites in the soul of many men embittered by the misfortune. What must the merchant, for example, think? ruined as a result of overly restrictive economic legislation harsh, the worker without bread, the peasant expelled from his farm, the small industrialist without work, we are not saying only with regard to the authors of their misfortunes, but to With regard to society as a whole? Increasingly, the small The bourgeoisie falls to the proletariat; and the uncertainty that hangs over on the conditions of existence, the insecurity of tomorrow provokes feelings of despair in people's minds.

It is due to no other causes than to absolutism.
social miseries that must ultimately be attributed to

70 JEWISH AUSTRIA

a large number of suicides and other tragedies that afflict society daily. The annual suicide figure is assembled in Austria, from 1677 in 1872 to 2648 in 1877. The following year, in 1878, the economic crisis being At least, it fell to 2,578. But the circumstances that had brought this crisis to a chronic state, the number of intentional deaths has increased again in five years, from 1879 to 1883, by 18%. Since then it has remained more or less stationary. The gradual weakening of The religious spirit certainly contributed to developing this deadly epidemic. We would be tempted to The causes can be reduced to two main factors, namely: The physical suffering and irreligion. The absence of belief stems from the disappearance of these feelings of fraternity that Christianity had spread to In the midst of the masses, in all civilized countries. Poverty leads to anarchy of the mind, and then to voluntary death to silence all those whom a sound religious education has not prepared to withstand life's challenges.

We must also trace these causes back to them.
the development of prostitution. The harmful influence of misery is all the more powerful here because it is in

something doubled by the spectacle of the great Jewish women flaunting their luxury. Everywhere the Fortune and misery thus exist side by side, prostitution increases. Wealth generates leisure time that is then spent willingly do wrong. Poverty, on the other hand, breeds temptations. But it is important not to forget that In Vienna, poverty is too often the inevitable consequence. of the social state as created by the absorption of forces productive by the Jews.

What is no less significant in this respect is the considerable number of illegitimate couples. In Carinthia, in particular, although it is a mountainous country nine, the number of these fake households exceeds 50%. crime statistics also cast a grim shadow of sheds light on the moral conditions in which the

population of Austria; and these figures are all the more more conclusive than the criminal laws currently in strengths rest on the same unchanging foundations since the beginning of the century. From 1874 to 1889, the number convictions handed down by the courts have increased of 86.7%, while the population growth was only 13.5%. From 1881 to 1889, the majority of convictions (63%) were handed down for embezzlement fraud, theft, or breach of trust. Across all con- of the damned, 90.5% were poor; 9.1% had some ease, and only 0.4% possessed wealth.

In Austria, much less than in France and in In Germany, wealth fulfills no economic function. sufficiently determined mic and even less a moral function. One feels obliged to give instruction- education for children so that they can build a career; But no one seems to think that they should be given... Moral education; no one is concerned with training by the example and reasoning of better generations. It is clearly recognized, theoretically, that it is of the essence the wealth of having a special function, of exercising specific effects on social development, in short to play this role in the relationships between men both economic and moral aspects that belong to it. But of the There's a huge gap between theory and practice. Employment What do holders of large capital do with their wealth? tainted by a character very little related to the basic principles of human dignity; and funds a remain entirely exempt from activity social.

Recent incidents have revealed in this respect a a wound that remains open and causes real devastation. The anti-Semites have put the big word into circulation "of hoarders". The leagues of oil producers and sugar manufacturers, the agreement of speculators on the wheat and other processes necessary for food have

unleashed violent anger from the small farmers,

consumers and taxpayers. When we saw,
As a result of their actions, prices will rise to the point of
becoming absolutely ruinous, Island of Discontent is
He became a general and was unfortunately vindicated. From his
On the other hand, the government was alarmed; it prepared a draft of
law containing severe penalties against exploiters.
But he arrived at this project like so many others that
They never saw the light of day. It remained in the planning stages.
ministerial appointments and, by all appearances, he will not get out of them. The
The game of cartels and agreements between manufacturers continues.
It would take an iron fist to make everything fit into
To order. Where to find it, when the governments that
Those succeeding in Austria must above all maintain
the political existence of the Empire?

It is fair to say that in Austria, there is no
No financial democracy. Savings, as they are
established in France and other Western countries, there
is virtually unknown. What rises above it all,
It is a plutocratic feudal system, in possession of all
goods, from all monopolies. Nothing surprising then.
to what the nationalist leaders find in such
social organization of ready-made elements for sowing
the unrest. The creation of industrial societies could not
not produce the same effects in the monarchy as in
other countries. It took place on poorly prepared ground, and
could only lead to the creation, as she did, of a
silver aristocracy alongside the aristocracy of birth.
While great fortunes were being made, the struggle for
Existence continued, more painful than ever; the classes.
hardworking people remain dissatisfied, paying more
than the objects necessary for life in the past. Things in
have reached the point where everyone, bourgeois and workers,
peasants and civil servants, extend their hands towards the
government to ask for help and protection.

People are accused of being pessimistic, and who have
perhaps 'another flaw than seeing things more clearly than the
f

Others claim that Austria is on the verge of a

a true economic catastrophe that can be postponed.
but which will not be avoided, no matter what we do to
to prevent it. They say on the other hand (and in this we
(We share their opinion), that the government, to which we
It addresses itself from all sides, but can do nothing, by its own alone
initiative, to change a similar situation. What it
It would indeed be necessary; it would mean changing customs and reworking
the old feudal building is being demolished from top to bottom. But nothing indicates
that the times of reform are near, well as
Let minds be prepared for this work of renovation.

The more the scope of economic struggle expands in
leaving limited means of action, plus the struggle itself
inevitably becomes bitter and violent. The relationships of
Fellow citizens now breathe nothing but hatred among themselves.
hateful sentiments have passed from the political theater into the
life of the world, where they exert their harmful effects.

AGRICULTURE AND INDUSTRY

Having not found complete prosperity in industry
that she believed she had a right to hope for, Austria-Hungary
has so far only resulted in a decrease in its former im-
importance as an agricultural country. There is also a distinction-
tion to be established in this respect between Cisleithania and the
Kingdom of Saint Stephen. Hungary begins alone-
it was able to transform itself into an industrial country; it remained
until now more focused on agricultural work. In Austria,
The transformation process was faster.
However, out of a population of approximately 24 million,
There are still 13 million, or 54%, who engage in
to field work; only 6 million, or 25%,
devote themselves to industry, 2 million to commerce; and the
surplus is occupied either in military service or in the functions of
public functions, or in the free professions.

74 JEWISH AUSTRIA

With regard to Hungary specifically, the sale
Wheat was, twenty years ago, still the main resource of
country. A good harvest was enough to spread joy.
in all classes of society. It is true that if the
The harvest was poor, and everyone felt the effects.
regrettable effects. For some time now, things have been

are much changed in this respect. The foreigner does not address itself more regularly, as it did in the past, to the Hungary needs the wheat it lacks. Competition wheat from America, Russia, Romania, carried a severe blow to this sort of export monopoly cereals, and forced the government to seek other resources.

Is it to this state of affairs that we must attribute the development of agrarian socialism which was grafted, in certain Hungarian counties, on agricultural organization, at to the point of becoming a real social danger? The ten-Socialist dances are gradually gaining ground, moreover, in the class agricultural workers in Cisleithania; and this is com-

makes, moreover, the situation of workers attached to living in Austria is more miserable than one can imagine. to imagine it. That is the great reproach that the Jews, the defenders of movable wealth, address the great owners of rural properties.

Unfortunately, this criticism, even if valid, is not It is special to those to whom it is addressed. It is deserved by the great industrialists as well as landowners. The Industrial workers are hardly paid any better. relatively, than agricultural workers. In some branches of industrial work, which require more great skill on the part of the workers, or which provide greater profits for entrepreneurs, work is a slightly better paid.

In general, there is great poverty among them. To be able to compete abroad and in the country itself, Austrian industry, giving up on winning

SOCIALISM 75

from the field through the good quality of its products, strives to to maintain themselves through low prices. These are the Workers' wages suffer as a result. Bent under the burdened by misery, the poor workers no longer have this self-esteem that one encounters in working-class circles ers in France, England, and Belgium. They do not have the desire to excel in their profession and become absolute- apathetic.

PUBLIC FINANCES

To make a sound assessment of the situation of Austrian finances female dogs, we must not limit ourselves to considering the amount budgets drawn up each year by the ministers of Finances. What needs to be examined most are the means used to deal with challenges thoughts that are constantly increasing. The difficulties increase—They lie year after year, because we've never had an island. courage to face the situation head-on and that we have always limited to seeking palliatives. We have never The main objective was to reduce military spending, which weigh so heavily in the balance and threaten to exhaust, if we are not careful, all the vital forces of the country. In short, where a radical remedy was needed, we have content with makeshift solutions. Currently, taxes are having reached a figure that would be supremely imprudent to exceed. The population could not support it. any further.

Without a doubt, considered as a whole, the direct and indirect contributions do not reach the The same figure as in France, for example. But all Comparison of this kind is fundamentally flawed and cannot be sustained. Not even the exam. The difference between the amount of private wealth in both countries and the the way they are distributed. Austria, we have As mentioned above, it is a relatively poor country. The goods

76 JEWISH AUSTRIA

Movable and immovable property are not included there, as elsewhere. scattered across millions of hands. They are concentrated in the possession of a small number of families. Also Is it no secret that the increase The incessant taxation has become a source of discontent. general lament. The agitators have a powerful tool at their fingertips. leverage: they are entitled to highlight the contrast between the tax system and the true economic situation.

On this point of view, Slavs and Teutons agree. Faced with the bad mood caused by the exaggeration of taxes, all distinctions of race and nationality disappear. In less than twenty-five years, Austria has indeed found

a way to almost double taxes, to have a debt as considerable as large states in possession of a true wealth, and she also sees herself as having an obligation to constantly resort to new expedients. From 479 millions of florins in 1881, the expenditure budget passed to 640 million in 1894; the service of interest and debts consolidated, from 125 million florins in 1880, amounted to 173 million in 1896. For the 1899 fiscal year, the revenues are estimated at 760 million guilders, the expenses at 760 millions, an increase of 37 million in a year to the other. Far from clearing, the horizon, as we can see, is only to darken in a worrying way. With budgets in Despite their seemingly balanced appearance, the debt continues to increase; This is a major problem that is causing concern. far-sighted. The EU, whose budgets are drawn up in makes the exam very difficult, if not impossible. for the uninitiated. The only thing that the population What is very clear is that the debt is increasing, and that the burdens placed on taxpayers become increasingly heavy. Which does not prevent the Finance ministers to assert that the balance of The budget is achieved. "The figures," said a famous orator-author – do not rule the world, but they show how it is governed." Now, in Austria, one only has to Open your eyes. The figures for spending and debt grow every year.

SOCIALISM 77

Under a law of December 24, 1867, the State is self-aimed at issuing annuity securities, the amount of which is designed to cover the amortization of debts, in particular lottery bonds and government bonds. These issues These events take place every year outside the budget. amortizable loans are thus, in reality, con-invested in perpetual loans, the total of which increases without ceases. Austria may well follow the example of the Western states dental and reduce the interest rate paid on its creditors cers, 11 nonetheless results in the annuity, as a consequence of the loans issued for the purpose of amortization require heavier interests today than when it was created.

One could note, in the Austrian budgets, other practices which, in Dee's end by turning state finances into an inextricable mess. These include, in particular, so-called investment expenditures (for public works or other similar jobs). It is

another sum of 20 to 30 million florins which are issued annually as annuities, outside the computer budget naire. Why maintain a dual source of Debts? Obviously, to deceive the naive, so as not to not to show that the so-called budget balance is in In reality, a significant and substantial deficit, growing every year. These are childish methods, accounting fictions. which do not deceive a trained eye. And from time to time facts emerge that demonstrate the lack of sincerity of the budget. The Minister of War, as we recall, at declared, in 1898, before the delegations, that the credits the amounts allocated for 1897 had been exceeded by 30 million florins, as a result of unforeseen expenses. These 30 million had been taken from the cash reserves of other ministerial departments. What would people say in France? of a Minister of War who would borrow from the ministry from the Interior or Foreign Affairs the means to To engage in expenditures not authorized by the Chambers?

By closely examining this single year, 1897, on which attention thus found itself called, lon

78 JEWISH AUSTRIA

easily discovers the truth as we have just to indicate it. The so-called balance of which the Minister of Finances, which appeared so proud, was in reality a deficit of 60 millions of florins, which increased the debt of Cisleithan Austria. What value is appropriate then? to attribute in such an occasion to the brilliant exhibits whose official representatives of the Public Treasury have Do they specialize in something? They give eloquent speeches; But at the heart of this eloquence, what lies? A accumulation of errors, inaccurate assertions, of untruths that make those on a mission smile to issue annuities for amortization and expenses extraordinary men. Sincere men, enemies of adventures, are rightly concerned about such a state of things. They all know that the presentation of the situation financial is merely an illusion, that depreciation apparent actually translates into the incessant increase debts, that the admitted extraordinary expenses on average amount to 20 or 30 million per year, and that the The budget deficit has thus been in a permanent state, since number of years.

In such a situation, there is no fear to assert, from certain perspectives, that this demonstrates a lack of patriotism to seek the truth. It is a lack of patriotism to seek the truth. It forgets that it is impossible to conceal for long a situation of this kind, and that by revealing it publicly one would have a chance of finding a remedy.

As everywhere in Europe, the exaggeration of spending in Austria, it comes mainly from the War budget. Unfortunately, while some countries are wealthy and prosperous I would at least support them, Austria-Hungary is far from being in the same situation. Whatever the patriotic motives invoked to continue and the To increase their size, duty dictates that they be reduced to more narrow proportions. No matter how much one presents these augmentations—

small sums of money (let's say by small packages (to use the common expression);

SOCIALISM 79

they eventually coalesce and constitute a total intolerable.

In ten years, the war budget has increased by 35 million florins, or about 30%. However, in these figures does not include the 72 million spent in 1887 and 1888 for armaments, nor the excess expenditures which constantly renew in relation to the evaluations primitives. Every year, within parliament, votes are rising up to point out the dangers of this state of affairs. Without ignoring the imperative need to maintain the monarchy capable of resisting external attacks If necessary, truly patriotic members of parliament express the a well-founded fear that it might not be possible for Austria to withstand such heavy loads over time.

This is well known in ministerial circles; but at Instead of admitting they were on the wrong track, they stubbornly persisted until now in resorting to a policy of borrowing from Continuous jets. At times it seemed as if he had been recognized there were other things to do than live from day to day in accumulating debts; but never did they have the courage to go all the way. The taxpayers protest. There is a risk that they will run out of bread;

We console ourselves by thinking that we have ammunition.

The report published periodically by the Commission monitoring of public debt provides us with de-precise details on the financial situation, as created by the circumstances the remarks we have just indicated.

The total Austrian public debt exceeded at the end of 1897 a total of 4.5 billion florins, of which 2 766 million billion of so-called general debt, and the surplus in various debts. From 605 million in 1881, these currently amount to over 1.5 billion.

Given the enormity of this debt, considering the Given the limited resources of Cisleithan Austria, one cannot to refrain from recalling this fundamental rule that, if

80 JEWISH AUSTRIA

States have a duty to convert their debts when they do so. They may have, but they also have a duty to amortize them. When they Podbtienne they burden the future with an overwhelming weight and are heading towards inevitable bankruptcy. The deficits stem mainly from this lack of tax elasticity which is the most regrettable characteristic of the situation.

In the past, people relied on capital gains tax, at the following the tax reform that the doctor had envisioned Steinbach, Minister of Finance. One of his predecessors—Mr. de Dunajewski had managed to obtain budgetary balance by not requesting resources news other than taxes on consumer goods. But soon this became insufficient. That's when the Dr. Steinbach, called to the post to which he was given possessing undeniable abilities, he undertook to put a put an end to the embarrassing financial situation. Its sudden The height made him dizzy. Vanity fueled him, and he believed himself predestined to perform miracles, to achieve true feats of strength. His plan to reform direct taxes included progressive income tax, which he presented to the naive as being progressively decreasing for the little ones ratings. But in reality, the wealth tax was collected without that small taxpayers be relieved; and consequently The receipts were increasing. There was certainly something in this...

reform is a just and fruitful idea, that of distributing the public charges in a more equitable way. But fed administrators soon realized that in practice this reform became intolerable and odious because of the way in which it was implemented to which it was applied. The fiscal inquisition to which they seeing themselves subjected to it soon provoked protests unanimous conclusions. The abstract mathematician had established his premises with rigorous precision; but in its As an enlightened socialist, he had forgotten to take into account the spirit of rebellion inevitably stirred by the increase exaggerated charges.

Today, it seems well established that the yield of Taxes tend to decrease, as does patriotism.

SOCIALISM 81

Austrian; and one cannot deny that there is between these two orders of ideas, so distinct in appearance, a correlation undeniable, like cause and effect. At the end of The reality is reflected in the persistence of the deficits. stemming from the immoderate increase in spending public. Not only in practice is it considered Expenses are presented as unavoidable, but they are inflated. increasingly without the slightest reflection; we become accustomed to this sort of growth phenomenon that one displays the strange pretension of assimilating it to a natural law. This fact is not taken into account, that if the increase the expenditure is bearable in nations whose The population is rich and prosperous, it becomes the opposite absolutely intolerable in those whose population is poor man. There is a very real danger here. Although it exceeds the at the level of ordinary concerns of financiers, perhaps- They would do well to be concerned about it. The government- The movement went all the way in every direction. tax revenue. He has exhausted all resources. Loans contracted for special purposes, such as those that have were carried out to undertake monetary reform, have they themselves contributed to increasing the burden on taxpayers bubbling, without any real benefit to the public good.

With the series of fiscal expedients exhausted, the idea of to continue increasing spending indefinitely and The use of tax increases as a basis for funding needs to be defined. abandoned, in the face of fierce resistance born from the populations, which will eventually degenerate into

Genuine disobedience. Mistrust, all too justified.
motivated by the revolutionary spirit that characterizes the
The situation internally has replaced the confidence of savings.
Salvation can only come from a sincere return to the one true
a system that manages sound finances and budgets
sincere; namely, the pursuit of a normal income and the
reduction of all expenses that are not
absolutely indispensable.

82 JEWISH AUSTRIA

THE MONETARY SYSTEM

One of the main criticisms that can be made
to Austria-Hungary relates to the monetary system which
She can't get rid of it. To get out of the paper-
currency with legal tender status and restoring the circulation of metal
lique, in 1891, the work known as
monetary reform. But can we, in good conscience-
ence, to assert that the capital borrowed by the two
States, under the pretext of carrying out this reform, may in fact-
ly attributed to this special purpose, and that the reform be
likely to be able to be carried out under conditions
sustainable?

Rarely has an operation of this kind been glorified with
Such an overabundance of pompous words. The exaggerations.
and lies of all kinds were implemented
one after the other, to gather clouds before the eyes of the
public and render it incapable of discerning the true
situation. During the inquiry that took place in Vienna in 1891,
Only one of the experts had the courage to say frankly

that the borrowed funds would actually be intended for
to build up a war chest. Since then, other voices have been heard
are raised in the press; but they have limited themselves to
to show great skepticism regarding the recovery of
the metallic circulation. The stated purpose cannot be
reached, in fact, as long as the overall balance of
payments would not be actively settled. However,
Austrian and Hungarian papers, annuities and securities, which
find placements abroad require each year,
for the payment of the coupons, a sum of 180 million
of gold florins. On the other hand, the trade balance does not
It has become clear in recent years that there is an insignificant surplus
exports outweighed imports; in 1898 there was

had the same deficit; so that, on this side, there is no hope of winning enough to pay for the coupons at outside. Therefore, how to establish the balance of the digital-raire? In reality, the borrowed gold has so far been kept out of its

SOCIALISM 83

destination; it piles up in the cellars of the Bank and the Treasury, unemployed, while it was necessary to engage in enormous expenses to bring it together at a rate of 4%. Without a doubt paper florins were withdrawn from circulation; but one replaced them with silver coins worth crowns, and large quantities of nickel coins, as well as by banknotes. Now, it is necessary to recognize, replace paper money with coins silver or nickel fractional coins, that has no importance from the point of view of metal circulation. As long as the gold remains buried in the cellars of the Banking, the entire work remains to be done.

The government's lack of urgency in putting gold into circulation is, moreover, very understandable. possible. In the presence of this mass of Austrian securities and Hungarians who are in foreign hands, for a sum of 9 billion francs, we would be at any moment threatened with seeing the collected gold emigrate out of the monarchy with so much difficulty. What would happen, indeed, if, for a for whatever reason, political or otherwise, the tenth part only securities placed outside were suddenly

Presented for reimbursement? The metallic treasure of Face gives, it would pass entirely through it; it would not suffice Not even enough to meet the demands. Other possibilities present themselves. Let the cosmopolitan speculators try one of those stock market maneuvers they excel at, the metal circulation, assuming it were restored, would suffer necessarily a rudg affected. The financial institution, such that it exists today, is too weak to oppose a of the gold drain. The discount rate in Vienna is determined by that of the Bank of Germany; and one it is easy to see that there can no longer be any question of a serious downward trend in rates: interest in Austria. Number of Austro-Hungarian stocks ranked at The foreigner would thus, in the event of an alert, resume their journey to their place of origin, to the detriment of exchange rates.

In this respect, it is not without interest to borrow to the officially published statistical tables some figures concerning price fluctuations on the foreign currencies and metallic currencies. These variations (as we know) were quite important from 1893 to 1895. Shortly after the promulgation of the monetary law, The additional lagio has exceeded 6%. There is, in fact, a multitude of very diverse factors influence the prices of changes, particularly those arising from contributions and withdrawals of foreign capital. These contributions and these Withdrawals often leave a balance, which the country must pay. who owes it. But how to pay it? Depending on whether This question is easy or difficult to answer, the rate of Change varies. Too often the question is asked incorrectly. regarding these variations; one is willing to concern oneself only with than trade relations between states, and we are concerned about that

returns only to the balance resulting from the exchange of fus goods. This is a serious mistake. The com- Foreign trade was once a predominant element when financial reports were less important. Today the question of a country's debts abroad and all of its financial relationships to a whole trade is another influence on exchange rates. external itself. The currency of countries that do not have effective metallic circulation can therefore vary in value at every moment, and sometimes on an enormous scale. It is even impossible to predict with any certainty the future that awaits him, which is true today in Exchange rates will no longer be relevant tomorrow. The [monetary law] The 1892 law did try to put an end to the fluctuations of the exchange rate, by decreeing that the paper florin was worth 2 crowns, or 2.10 francs. To establish this ratio, the The legislator based his calculations on the average of the prices of the Exchange rates on foreign exchange markets, from 1879 to 1891. By venturing into this territory, he had no other choice.

to ask past experience for probabilities of the future. Nevertheless, given the multiple factors which influence the value of fiat currency by

SOCIALISM 85

Compared to that of gold, it is easy to understand that it is It is very difficult to establish, through legislation, the direction that

will take into account the events, political and otherwise, that determine—
undermine this value. There's more. Many people
experts in the field contest the legislator's right
to take care of it. Experience has shown, in fact,
that the gold premium, as soon as it exists, has in itself a strength
which drives it to grow. The causes become multiple,
The effect is exacerbated by their complexity. The legislator
cannot predict them.

The explanatory memorandum attached to the law on bond calculation
in crowns raised various questions that did not trans-
no legislative provision was found. Most of the articles
of this law merely reproduce the text of the patent of
April 27, 1858, also relating to the trial of a reform
monetary. The main question raised is that of
knowing how the commitments should be executed
ments which are expressly specified to be carried out
in hard cash. The Austrian government has
wanted to have the opinion of Professors Grunhut and Pfaff on this matter
and Schey, whose opinion is authoritative at the University of
Vienna. Dr. Pfaff was of the opinion that the commitments
which in question may be executed, at the debtor's option
in gold or silver, indifferently, as long as the
Silver currency circulates in unlimited quantities.

According to him, payment in gold can only be demanded on the
the day when the silver florins would be completely withdrawn
of traffic. Again, the legislator, even in such cases,
would he be entitled to distinguish whether the legitimate interests of
The debtor may or may not suffer from the obligation to pay.
in gold. These are, admittedly, distinctions worthy of
of medieval casuistry. However, it is in
based on this opinion that the government claims to be
permitted, in all cases where the formal text of the titles
specifies payment in hard cash, to fill in its
commitments at his convenience, in gold or silver.
payments stipulated in gold coins, florins, francs, marks

86 JEWISH AUSTRIA

or pounds sterling, must be carried out in the manner
indicated; they have in no way to suffer from the exchange rate.
But the expression "cash" does not indicate, in
Austria-Hungary, the obligation to pay in gold. When one
will want payments to be made in gold, it will be necessary
specify explicitly.

We can judge how financial honesty increases through this ingenious method. Of these provisions and others that it would be too long to list them here, it follows that the government seeks to keep the promises he made by taking out a loan; he is determined to carry out monetary reform, the resumption of cash payments, but on the condition that the treasury metallic materials should not be put into circulation. The beauties of These gold standards are therefore imaginary. As we As we said, the majority of testimonies do not think that a circulation of gold, even in the restricted sense of word, either possible. We pass over in silence the particulars—details of the reports of the Bank of Austria—Hungary; it's not easy to untangle them. Its The policy is inevitably that of the government which is of the opinion that the gold standard can exist without a gold circulation effective.

The supply of yellow metal was provided almost in entirely funded by French savings, through the intermediary of Jewish bankers. Now, given the political constellation European at the time the event occurred, this competition French capital was at least an act of carelessness.

FOREIGN TRADE

In countries whose political unity is complete and which have entered the economic phase, it has been recognized that the main opportunities for the future no longer lie in Europe, but in distant lands with which one can conduct traffic on a more or less

SOCIALISM 87

large. So, everywhere, people began to practice with zeal for colonial policy. Austria was unable to enter into this path. The weakness of its fleet and the disadvantages inherent in the dualistic system did not allow it. the constitution of the Austro-Hungarian monarchy makes everything at least doubtful the success of the attempts that could to be done in this way. The defects of the organism Dualists placed the Cisleithan part of the Empire in a

a true dependence on the kingdom of Saint-Etienne, from the point of view of foreign trade, to this point that Hungary is able to make more or less. The precautions taken and the measures adopted are less illusory. made in the interest of Austrian export trade.

Unfortunately for the dualist monarchy, the efforts attempted by its peoples in such matters, are inevitably imbued with the character they borrow from the political circumstances. Absorbed as they are by their struggles and rivalries on the national stage, the Austro-Hungarian populations do not find in their current constitution the elements of an energetic expansion. Purely political interests prevail over the economic interests and maintain social activity within a necessarily limited field of action where it revolves on itself without taking a step forward. On the other hand, by following the State's incessant intervention in all acts of public life, the economic education of the country is not, by any means, as developed as it should be. The being. The Austrian population has become too accustomed to hold the government responsible, which itself has

enough to do defending one's own existence and to safeguard its future. In a recent speech, the Foreign Minister Count Goluchowski, has

he himself frankly declared that it was time to break up with these bad habits. "The story of each day – the minister said, among other things – demonstrating to us that Private initiative and entrepreneurship are the elements essential in the international struggle for the conquest of

88 JEWISH AUSTRIA

"opportunities abroad." It was good that such truths were loudly proclaimed by such a mouth authorized. It was important that Austrian merchants were once and for all well and duly warned that it depends it is up to them alone to extend the circle of their action far and wide.

In Vienna, the example of Germany is being invoked. at least we can understand it and meditate on its lessons it contains. Austria, in fact, sees today in Germany, its most formidable rival. To make a sound judgment about the situation, one only needs to remember

of the investigation that recently took place in Vienna, by the care of the Industrial Club, in order to report on the state of Austrian exports. The results of this The investigation, as we know all too well, was not very flattering for Austria. The consuls are still using the old methods. method and consider it as inferior to them to take care of business. Austrian merchants at Foreigners, as the investigation revealed, are often forced, to obtain anything, to put oneself under the protection of the German Embassy.

As for trade relations between Germany and Austria-Hungary, they naturally play a very important role in the economic life of the monarchy; and even from a political point of view, they do not are not without interest, The following table, which represents roughly the average of recent years. indicates, in millions of florins, the figures for the traffic of Austria-Hungary with the various countries. (the + sign indicates the export surplus, the sign - that of the imports)

SOCIALISM 89

Import/Export

Germany	257,350	...	+93
Italy	47 62	+	15
Russia	46 26	-	20
Switzerland	21 34	+	13
Türkiye	15 19	+	4
Romania	13 24	+	11
Serbia	17 9	-	8
Great Britain	75 63	-	12
France	25 30	+	5
British India	40. 6	-	34
United States	37 16	-	21
Brazil	34 2	-	32

In the presence of such figures and overwhelming superiority that they ensure traffic with Germany, we will agree that Austria-Hungary was dependent on its neighbor. trade treaties concluded between the two Empires have not nothing has changed in this state of affairs; they have in no way lived up to the expectations they had raised in Vienna.

In this whole affair, there have, moreover, been certain skills on the part of Germany. Germany was seeking to to obtain favorable rates for the sale of its products on the markets of Austria-Hungary, while

that the Austro-Hungarian delegates were primarily concerned hard on the products of their agriculture chances of sale. After long and arduous negotiations, we They eventually reached an agreement, and the deal was finalized with the help of reciprocal concessions. However, the Austrian delegates— dogs had agreed to preferential rates to Germany based on a somewhat confidential pact, in which is why they might have believed that German tariffs favoring Hungarian wheat would only be granted to

90 JEWISH AUSTRIA

Austria-Hungary alone. They were all the more justified in to believe that the advantages became illusory if they were granted in the same proportion to another exporting country wheat thresher. But what happened to it? Shortly after the conclusion of the treaties in 1891, it was learned in Vienna, with a real shock, that the treaty concluded between Germany and Russia contained exactly the same favors for Russian wheat.

This is how some German articles sell. with real ease, and will continue until 1903 in the same conditions, on the Austro-Hungarian markets, while Hungarian products must bear a competition from Russian wheat. This incident must have fixed the Austrians on the value of foresight in matters political and economic. It is fair to acknowledge, moreover, that the exclusive favor in question was not enshrined in the treaty. It was a hope that had been misled. The Austrians. Ultimately, they would have bad thanks to complaining about it, since, all things considered, they sell more to Germany than they buy from it: 350 millions of florins in sales versus 257 million in purchases.

The existing trade relations between the major islands All states , moreover, exhibit genuine anomalies. Half of Austria-Hungary's foreign trade (approximately 600 million florins) is done on the borders from Germany, such that a trade disruption between the two countries would be the signal for the weaker party

a real catastrophe. With regard to Russia, the things are even more peculiar. Germany sells annually to the Tsarist empire for more than 500 million francs worth of goods. France only sells it some for 25 million and he buys them for 200 or 250 million. In short, Franco-Russian trade represents barely a quarter of Russian-German transactions. On the other hand, the trade volume between France and Austria-Hungary is of very minor importance, 50 to 60

SOCIALISM 91

millions of francs on both sides. Since many for years it has remained stationary.

The most striking anomaly that emerges from these data is still that of trade relations between Russia and France. At the banquet that Russia economically mique offers the business world its ally and friend, the France, occupies only a small corner at the end of the table, well

after Austria-Hungary. How are things at the moment? The keys arrived at this point? Should we blame the negligence of French or to admire the tireless activity of Germany? Nevertheless, according to the very wise words of a According to the French economist, things should just continue as they are. for a few more years to render them useless all the armies of the continent. Germany, whose foreign trade already exceeds 10 billion, will have defeated France and Russia without a fight.

The extraordinary development of trade German is the subject of much commentary in Vienna. Comparing it to that of Austria-Hungary, one is forced to acknowledge the inequality of the results, although the two states entered the tracks at the same time protectionists.

Yet another consideration deserves attention- tion. Austria remained a poor country to the point of From a social activity perspective, while Germany has quickly enriched. Now, this prosperity exerts a powerful attraction on the German population of Austria. Every Austrian German involuntarily compares relatively with a feeling of sadness about his situation

material with that of his brothers outside the Empire; and the reflections he engages in constitute, in their Together, a real danger that falls within the purview of the policy.

Rightly or wrongly, Viennese anti-Semites claim Austro-Hungarian trade allowed itself to be dislodged from outlets it once had, especially in Eastern Europe,

92 JEWISH AUSTRIA

and they believe they must attribute this fact to the poor quality products. It should be hastened to add that Austria, Unfortunately for her, she only has one port of sea somewhat important from a commercial point of view, that of Trieste. The ports of Dalmatia are of no importance. This explains the intense covetousness with which the The monarchy is eyeing Salonika, whose possession would open up new perspectives for him.

The French community in Vienna, carefully apart from the movement that is stirring up Austrian society. With perfect tact and impeccable correction, she respects the duties imposed upon him by the hospitality of a country foreign. This colony is also quite small. Among the most prominent figures, it is worth mentioning to name the members of the committee of the "Assistance Society" for impoverished French people." The French ambassador to is the president, and the honorable Mr. Albert Laurans treasurer.

The stable part of the colony consists of three figures from the financial world, some former railway entrepreneurs, about ten of employees from various private administrations, of two or three journalists and a small number of professors language. The surplus includes cooks, people service workers, gardeners. Women work for the most, the functions of governesses in the wealthy; some are milliners. We don't assess, Moreover, the number of French people established there is over 400. in Vienna, or throughout the entirety of Austria.

SOCIALISM

SOCIALIST AGITATIONS – SOCIALISM
STATE – WORKERS' WAGES – THE
WOMEN'S WORK – CIVIL SERVANTS
PUBLICS AND THE PETTY BOURGEOISIE – THE
SOCIALISM AND THE JEWS

Despite all the causes that could have provoked them
Whereas earlier, the socialist unrest in Austria was not
They don't have a very old date. They were much more
not to occur there except in other countries where the
New doctrines have long had their apostles and
their theorists. It was only under the Taaffe ministry,
a little after the year 1880, that they made their
appearance. It is true that they took, from the beginning, the
violent nature of social demands fighting against
centuries of oppression. Austrian socialism, breaking
at once all the dikes and setting aside all
consideration likely to moderate it, immediately
degenerated into anarchy and engaged in acts of
extreme violence. The immediate consequence was this
that it was supposed to be: the proclamation of a state of siege in

94 JEWISH AUSTRIA

Vienna, where it had to be kept for several years.
Severe punishments were inflicted on the perpetrators of the
criminal acts that had frightened the population, and the
Anarchist attacks have ceased; but socialism has not.
no less continued to smolder under the ashes.

Leaving aside cosmopolitan trends and other
that the Jewish leaders had imprinted on him, the movement
socialism is the natural, inevitable result of the economic state
the social and social aspects that we described in the previous
chapter. Those who march under his banner agree
to say that anti-Semitism is only a response to socialism
purely theoretical, while the real problem consists
to seek effective ways to put an end to
abuses by exploiters, whoever they may be. Moreover, the
leaders are finding it difficult to rally the
party elements. Unity is lacking. We find in the
socialist ranks, all sorts of discontented men, and
even anti-Semites anxious to broaden the bases of their

program. .

It is unfortunate, in any case, that the socialist masses have given in to reckless training by abandoning the conduct of their interests to the ambition of the Jews. With the best intentions in the world, they have no idea of the harm they do to the cause of humanity while believing the defend. It is also important not to confuse the Jewish agitators with the true Austrian socialists. Those—These are by no means blinded destroyers. hatred; they are, for the most part, men steeped in Humanitarian principles. They may not know exactly how they would organize the new society the day they would have the power. Therefore, most are rallying to the centralist and authoritarian doctrines of Karl Marx. readily confuse freedom with the tutelage of power central, which they deem necessary, and the reasoning with the force. The abdication of the individual, whom they would force to absorb by the State, is the final word of their theories.

SOCIALISM 95

They entered into a struggle against feudalism, which still exists. as in the Middle Ages, and against the capitalist organization to which all governments, for almost forty years, have given free rein to their careers, they seek to eliminate the misery and believe in the supreme action of the welfare state. On the other hand, it must be said, the men who have so far held power, most of them very honest in their privacy, had been wrong to tolerate too often a a system of corruption and immorality that should inevitably provoke a reaction from the classes hardworking, who always work and never speculate. There is nothing there that is special to Austria, except that the Social misery is more intense there than elsewhere, and ignorance, In economic matters, greater, among the masses popular, as in France and Germany.

Austrian socialism is of Germanic origin. It first appeared in Vienna, a German city, and in the German provinces of the Empire; the workers of Slavic nationality did not follow suit, but many later. It was natural that it should be so, because of solidarity The national sentiment of the Germans was not unrelated to the causes which led to the transplantation of socialism

"Germany in Austria. There are two in particular who have contributed to spreading these trends among workers Austro-German, and these two causes occurred in outside the world of workers. On the one hand, science German, in the field of law and political economy-tic, with a few exceptions, has been dedicated for twenty years years of erudition' in Hnooue: that there is no permanent economic laws. She strives to spread negations and to prove that the social order rests simply on categories of transient phases, which will give way to others. Then, by a singular contra-saying, after having questioned everything that exists, everything that which is respectable, she places at the top of this building the State, which she makes into a God, and to which she grants all the attributes of Providence. Now, the Austrian workers,

96 JEWISH AUSTRIA

thanks to their initial education, they first welcomed with enthusiasm for these German theories that had been spread due in abundance in their popular libraries; and Many of them believed they saw in it the instrument of the public wealth. The second cause that favored the development-Development of socialism among the Germans of Austria is perhaps even stranger. A few men of the Austrian state, notably Count Belcredi and the Dr. Steinbach, former Minister of Finance, are in A carefully orchestrated flirtation with German socialism. They have adopted, in learned dissertations, a part of his doctrines. We have seen Doctor Steinbach, whose reform The tax system did not meet the expectations of the socialists. theoretically accept a certain number of the demands cations proclaimed by them. At the same time, we leave to teach, in public lectures, the heger-Lees that thus remain on the surface, in Germany as in Austria. Under such conditions, there is reason to be surprised that socialism does not do even more ravages.

STATE SOCIALISM

Eager to remedy, as far as possible, the sad fate of the working classes, and probably also of to show the German populations of the Empire that he was following in Germany's footsteps, the government

The Austrian government passed and implemented it about ten years ago. years, a whole series of labor laws. In the opinion of some Viennese politicians, the impetus, in this respect, would have been given by the Speech from the Throne which was delivered, in November 1881, by the German emperor. In this speech it was said in full: "in accordance with the intentions of the deceased sovereign who bequeathed his generous ideas as an imperishable memory to the nation German, it is necessary to seek the remedy to

SOCIALISM 97

the suffering of the people in the improvement of the lot of workers. It is also necessary that those who have become, through age where the disabled, unable to work, have a right undisputed to the care and assistance of the State. It is a the main tasks of the government to put in practices the doctrines of Christianity and bases his action using the fairest and most appropriate means to good.

It was following these solemn declarations, in Berlin, from the top of the throne, that the government Austrian, following the example set by Germany and even imitating, in some cases, German laws, began by organizing compulsory insurance against the illness and accidents. Then, he established by law eleven hours a day the working hours in the manufactures, decreed Sunday rest, and published regulations relating to hygiene in establishments industrials, child labor, rental contracts, etc. To ensure the strict and full implementation of these new measures, state officials were specially appointed. An entire category of inspectors was tasked with resolving, as amicably as possible, the disputes between employers and workers, and to draft periodically reports to the ministers for their to allow people to understand the effects of the legislation worker.

The stated aim of the laws designed to stage the State socialism is about protecting the weak against the strong. and to put an obstacle to the ever-present possibilities, which constitute a violation of the most basic rights of Phomme libre. In this respect, one cannot obviously than to approve the intentions of the legislator and beat the

hands at his initiative. He demonstrated to the false liberals the insanity of their favorite thesis according to which the measures of foresight in favor of humble workers should be left to private initiative. could, indeed, at a stretch, place itself on this

98 JEWISH AUSTRIA

land in a democratic country, such as France by for example, where trust in humanitarian intentions rich and ruling classes would be founded, in a To a certain extent, based on an appearance of reason. But in a country like Austria, where feudal customs are still in force, where the masses are stupefied by the Poverty counts for no more than herds of animals. of sum in the eyes of masters accustomed to demanding it passive obedience, how could one even consider seeing Things from the same point of view? We might as well postpone the socialist idea when it seeks to subordinate all social activity at the whim of the State, or whatever it wants to pave the way for the reign of Israel, as much as one considers as dangerous and inhumane the system that would deliver the defenseless worker to the Jews and their adherents. Being given the circumstances we have described, the State must not allow the revolutionary tide to swell without trying to impose barriers on it. Next Bastiat's very apt expression: the State is the common force organized, not to promote oppression and plunder, but, on the contrary, "to guarantee each person their own and to make "Justice and security should reign everywhere." He therefore had everything to do. less the duty to control, in their broad outlines and taken as a whole, the actions of those who hold between Their hands are the springs of public prosperity. When he It was high time he decided to act in Austria. discouragement caused by prolonged suffering, the stupefaction that results from slavery among the classes lower, would have eventually led to the degeneration of Austrian breeds. The ministers understood this, and it is necessary To give them the benefit of the doubt, they did not cross the line. reasonable. The commotion is such that they could have been tempted to go too far; but they stopped in time useful on the slippery slope that could have swept them away. They have felt, for example, the extreme difficulty of approaching, as Count Belcredi had desired it, the question, perhaps insoluble, from *justum pretium laboris*.

The central government, moreover, encountered serious miscalculations in the application of its humanitarian laws. Health insurance, organized on the basis of mutual contributions from employers and workers, has done a lot of good and rendered undeniable services. But accident insurance has caused very sharp disappointments. By copying its legislation too closely on that of Germany, the Austrian government has committed serious errors. Every year, the expenses are progressing at an alarming rate; and the industrialists are wondering where the sum of sacrifices that are asked of them. For their part, the administrators Those in charge of the workers' funds had to admit that the disappointment had been complete, the actual expenditures exceeding notably the amount of contributions collected. In short, these compulsory insurance establishments are in bad shape situation; and the problem, which has already lasted for several years, does not appear to be abating anytime soon. Between the increase continuous increase in the number of accidents that require to remedy the notorious inadequacy of contributions, he constantly digs a chasm that is difficult to fill. We have had The major mistake is to calculate, at the beginning, without a solid foundation. The importance of the bonuses to be paid. Statistical tables had failed. The need to reform the law, to to calculate bonuses and allowances more accurately, appears more and more clearly in each account-annual report.

Socialist laws, moreover, have the disadvantage of not apply only to factory workers, and not to those who work for small business owners, and even fewer at agricultural workers. The activity of the inspectors responsible for Ensuring the enforcement of these laws is the subject of serious concerns. Critics, too often it has been acknowledged that, for some For educational or other reasons, their sympathies were less committed to the workers than to those who exploit them. In most cases, the social and political utility of their.

The role is being diverted from its purpose. To know, too

100 JEWISH AUSTRIA

exactly as possible, which is the case in this regard, there is no than to cite this significant passage from a speech delivered at the

Parliamentary address by MP Kaunic: "In a provinces of the monarchy – said the speaker – it is It has come to my knowledge that an inspector, in charge of monitor law enforcement in major centers industrialists wanted to impose certain indispensable measures sands to a great lord, owner of factories. He addressed the minister and obtained such concessions that the poor, sick inspector He was terrified and unable to work for over a year. His successor was advised to pay a visit, upon entering in functions, to the character. who had caused all this "emotion."

As for other labor laws, it is necessary to establish a An important distinction. The one that regulates the maximum of working hours (eleven hours) is not strictly applied; the text of its articles gives rise to inter-overly varied benefits. Those, on the contrary, that regulate the child labor, hygiene in factories and rest Sunday's work produced a lot of good. It's not west permit to employ children under fourteen years, due to the law on public education.

WORKERS' WAGES

The pronouncements of the international socialists against Capital has so thoroughly disturbed everyone's minds that violence their demands inspired, at a certain point, serious fears for the social order they were striving to to upset. In Austria, however, it must be acknowledged that Apart from a few exaggerations, the reality is too often agree with the picture presented by the speakers socialists of the unfortunate condition of the workers. When you enter the workers' centers, you see literally Shakespeare's Shylock demanding his

SOCIALISM 101

debtor a pound of human flesh. It is only by the hunger that the majority of Austrian workers remain attached to the workshop. To fully understand the true scope of the information that we are going to place under the For the benefit of our readers, it is important, first of all, to know that the price of food (bread, meat and other foodstuffs) food intake) is generally quite high. In the pro-

Vinces cisleithanes, this price is only 10 to 12% more than what is paid in France. In Vienna, in comparison—due to the difference with Paris, the difference can be assessed at about 20%. But this better market, as we let's see, is sadly compensated by the minimality of the salary. Ordinary wine is more expensive than in France; the price the lowest is 48 kreuzers (one franc two centimes) the liter. Clothing and housing come back roughly at the same price in Vienna as in Paris.

The monetary unit is the silver or paper florin. It is worth a maximum of 2.10 francs and is divided into 100 kreuzers. The franc is therefore worth, at the normal exchange rate, 47.5 kreuzers. comparison between prices in France and those in Austria It therefore becomes easy. We will realize exactly what this what must the Austrian worker pay to cope with the most essential conditions of daily existence.

In connection with the application of insurance laws mandatory, it was necessary to draw up, throughout the monarchy, the table of wages paid to workers of various categories. Here are the main figures, as we find them aligned in Mr. Teifen's book: /a Social misery in Austria. Furthermore, the government—the nement itself considers an annual income of 600 florins as being the absolute minimum necessary to existence, since below this sum one is exempt from all income tax.

Here are the average salaries that...
good workers:

102 JEWISH AUSTRIA

PER DAY PER YEAR

In 64 districts, at most 60 kr. at most 180f.

13.9% of the Empire

In 229 districts from 60kr. to 1fl from 180 to 300 fl.

49.7% of the Empire

In 152 districts from 1 fl. to 1 F1. 50. from 300 to 450/fl.

32.9% of the Empire

In 16 districts of 1 fl. 50 to 2 fl. of 450 to 600 fl.

3.5% of the Empire

That is to say, the most capable workers do not occur only in an infinitesimally small fraction of lénbie to receive annually what the State considers as the bare minimum necessary for existence. But in 293 districts (63.6% of the total) their annual salary falls half, or even barely a third, of this minimum, in calculating the working year at three hundred days. It is still necessary—that they have neither unemployment nor illness, and work without the minimal interruption.

Ordinary workers, when they have passed the age of
The majority receive on average:

PER DAY PER YEAR

In 192 districts, 50k and 150 fl

34.2% of the Empire Lt. FARAL |

In 362 districts, from 50kr. to 1fl., from 150 to 300 fI

64.4% of the ES Empire | . |

In at least 8 districts, 1 fl. more than 300 fl.

1.4% of the Empire

Thus, in 99% of Austria's cantonal districts,
The ordinary worker earns no more than 300 florins a year;
and in a third of the country, its annual figure reaches at most
150 florins (315 francs).

As for the workers who have not yet reached the age of
For the majority, the salaries are as follows:

SOCIALISM 103

PER DAY PER YEAR

In 200 districts at most 30 kr. at most 90 fi.

51.9% of the Empire

In 176 districts of 30 to 40 kr. of 90 to 120f1.

29.5% of the Empire

In 87 districts, from 40 to 50 kr., from 120 to 150 f1.

14.6% of the Empire

In at least 24 districts, 50 kr. more than 150 fI.

4% of the Empire

In some cantons, the salary for this category of young workers earn only 10 to 12 kreuzers (from 20 to 25 cents) per day.

Female workers are paid even less. However, They constitute a very important factor, since in In some countries there are industries where women are more numerous than men, some even where they are used exclusively. Now, here is, in As far as they are concerned, the official statistics, drawn from the same source as the previous one. The female workers who are adults receive:

PER DAY PER YEAR

In 116 districts

lus 30 kr. lus 90 fl.
21.6% of the Empire Re ' NS of

In 420 districts, from 30 to 50 kr., from 90 to 150fl.
78.4% of the Empire

And those that are still minors, namely:

PER DAY PER YEAR
In 173 districts
30.9% of the Empire

In 387 districts, from 20 to 30 kr. to 60 to 90 fl.
69.1% of the Empire

at most 20 kr. at most 60 f.

104 JEWISH AUSTRIA

In summary, as we can see, the average salaries is completely lower than the figure for needs, even reduced to the most extreme limit. That, we must agree, is where the sign of a very underdeveloped civilization. The workers Austrians would literally be reduced to starving to death the day when they would want nothing more than their wives and their children contribute, through their work, to increasing the recipes from the house. As for achieving it by themselves the the bare minimum necessary for existence, that's what it's there for They have an ideal that is almost impossible to achieve. In this respect, the Comparison between the various provinces is one of the most informative.

In Bohemia, Moravia, Silesia, and Galicia, the Workers' wages are, in the truest sense of the word, Starvation wages. In 147 cantonal districts of In Bohemia, the wages of the best workers reached approximately half of what is needed; in 30 of them, it does not exceed not 60 kreuzers a day; and in some even it It falls to 30 kreuzers and below. As for earning more No one should expect one and a half florins. There is no that 26 cantons where perfectly capable workers arrive at that price. Among ordinary workers, none earns more than one florin per day, and this maximum is only reached when in 204 cantons. The minimum daily payment is of 20 kreuzers. The conditions are the same in Moravia.

In Silesia they are even worse. These are the best workers, the most capable, who alone earn a at most a florin a day. Ordinary workers do not They receive only 65 kreuzers. In Galicia, the average. lowers himself again. An excellent worker touches a computer- Regularly 90 kreuzers per day, rarely a florin. One An ordinary worker only earns 50 kreuzers and sometimes even 30. Children win, in some parts of In this province, 10 or 12 kreuzers; in Sanok, they have none. earn only 5 (11 cents).

SOCIALISM 105

It is still in the Alpine countries that the minimum of Salaries are the highest. However, they do not exceed 300 florins per year; and this is only for a small number, workers are given this wage.

The accuracy of the figures above, taken from the official statistics verified by the competent authorities, has sometimes been contested. It has been contested in particular by the Reichenberg Chamber of Commerce, one Austria's most important industrial centers, as regards fabrics, sheets and textiles. But, by accepting as strictly accurate the corrections emanating from this source, we arrive at nothing less to this final result than, according to the salary figures the highest, 94 out of 100 workers, with uninterrupted work broken, cannot reach 500 florins annually (1050 francs). The average weekly wage, in the canton of the Reichenberg Trade Union Chamber, is, according to figures provided by the Chamber itself, of 4.96 florins per week, or 82 and a half kreuzers per day work. As for it throughout the year, including the On Sundays and holidays, the average is 70 to 71 kreuzers (about one franc fifty per day).

The mine workers are no happier.

According to the report of Dr. Verkauf, who was able to to study things on site, the miners did not touch before the conflict that occurred over the fixing of wages, that one florin twenty a day; the fitters and the

coal carriers, from 90 kreuzers to one florin; the born from 50 to 60 kreuzers. The annual average varying from 150 to 360 florins. Their efforts to be increased did not succeed. On the contrary, the conflict ended with A decrease in wages. The miners themselves the vast majority only receive 90 kreuzers per a descent, the climbers and porters, at most 80 kreuzers; and the day laborers, 70. As for the women, their The salary doesn't exceed 45 or 50 kreuzers. Even then... Do employers find ways to reduce costs under various circumstances?

106 JEWISH AUSTRIA

These meager salaries are used as pretexts, either through fines or other means. exaggerated, either through deductions made for various causes. From 4 to 5 kreuzers, for example, for the cash register of journeyman, 8 to 10 kreuzers for the oil and the powder. Oil, above all, is the pretext for exploitation Incredible, considering the mining administration islands sell the oil to the workers at a higher price than a

merchant. The miners must pay per kilogram 43 kreuzers of oil to their administration, while they could get it for 34 kreuzers at the merchant. These are really small farms. incredible and practiced in all mines.

However, if we believed that it was the companies private companies that most abuse workers, we are mistaken— It's strange. The Treasury's agency is still far more ruthless. The state is the largest enterprise Austria's conqueror. He has forests, arsenals, and factories, plants of all kinds. He exploits the posts and telegraphs, administers ten thousand kilometers of railways. It has a tobacco monopoly. However, at From all points of view, he is certainly the entrepreneur the harshest and most inhumane thing imaginable. MP Kaunic presented a petition to Parliament from which it follows that nowhere is the condition of the workers is no less deplorable than in the silver and mines Pribram lead. Despite the low wages fixed by the tariff, the administration of these state mines pays to the workers, using the most reprehensible methods, approximately 20% less than the price of the tariffs. The salary average, for a layer that requires eight hours of work, is 68 kreuzers. For ten hours of work, he does not does not exceed 81 kreuzers. A chief machinist receives a florin and 8 kreuzers. Anyone who has visited Pribram and seen the minors at work, retains the impression for a long time painful to him, these faces pale with fatigue and museum. The most thoughtful people, the most removed from

SOCIALISM 107

any socialist idea, they cannot help but say very high up.

The state pays tobacco factory workers Even more ridiculously low prices. They really are, like We have just mentioned above, starvation wages. In 1891, there were 3,310 male workers and 29,290 female workers. in the twenty-eight Austrian tobacco factories. Cigar manufacturing alone employed 20,445. However, the salary was 40 kreuzers to one florin twenty per day For men, from 35 kreuzers to one florin twenty-four per day for women, and 20 to 50 kreuzers for men beginners.

In private industry, irregularities occur in every moment with regard to the payment of wages, and are the subject of numerous complaints. Under Using all sorts of pretexts, they're already cutting back on wages. the workers' minimum wage. Sometimes they are deprived of the first week as a deposit, sometimes we reduce the daily wage without prior warning; or one withholds workers' money to pay creditors. It also frequently happens that entrepreneurs provide their workers with clothing and scraps of fabric or other essential items, at prices exorbitant, and they pay themselves from the wages. If he If one worker is absent from work, the others do not They are not receiving everything that was promised to them. So, they are being deducted, under the pretext of compensating for the portion of profits that the worker harms the company absent. All of this seems incredible at first glance. But the chief inspector of the industry notes—even on the days when the workers attend the funerals from one of their leaders or comrades, they are deprived of the salary for the time they spent at the funeral.

However, according to the same inspector, a single worker needs, in order to live, an amount varying between 300 and 520 florins. A working family, consisting of eight

108 JEWISH AUSTRIA

people cannot live on less than an income ranging from 624 to 870 florins. Compare that to the figures of salaries that we have just indicated. This will give us an idea of the appalling misery, further exacerbated by the feeling of uncertainty that constantly hangs over the future.

In Vienna, the capital of Austria, the workers are paid a little better. But, on the other hand, the The price of necessities for life is also higher, their The situation ultimately turned out to be the same. The workers Auxiliaries of small industry in Vienna are roughly In material terms, the equals of the workers of the large one in the provinces. In the five-year report addressed to the Vienna Chamber of Commerce by those of its members whom it has entrusted with this mission, are found a detailed table of the wages of 97,000 Viennese workers.

Of the total, 71243 earned between 6 and 15 per week florins, or 1 to 2.5 florins per working day, or per year, 300 to 750 florins.

By classifying them into categories, we arrive at the results following:

- The good workers (29,200) received per week, from 9 to 15 florins or from 450 to 750 per year.
- The means (28,699), per week, from 7 to 12 florins or 350 to 600 per year.
- The bad ones (43,341), per week, from 6 to 9 florins or 300 to 450 per year.

However, the off-season must be taken into account, when activity industrial activity is significantly diminished, if not reduced to nothing. It can be calculated that in 10 of the 64 corporations In Vienna, 11,029 workers are without work during two or three months; and that in 48 of them, 86,457 The workers are out of work for three months. What happens then? One of two things will happen: either the bosses fire those that they can no longer occupy; or the time of the daily work. Sometimes the two are combined.

SOCIALISM 109

methods. Let's take an average, and fix the off-season twelve weeks (seventy-two working days). We We find that good workers then earn from 342 to 570 florins per year, those of the second category from 270 to 456, and the bad ones from 190 to 340.

WOMEN'S WORK

According to the statistics we just reviewed... review, 1] appears that women's work is extremely poorly paid in the Austrian provinces. A report official, relating to one of the most industrialized regions of Austria notes that the wage rate, with regard to

Regarding women, it varies from 33 to 83 kreuzers per day. that is to say between 2 and 5 florins per week, or between 104 and 260 florins per year. Let's apply the rate to a working-class household average of the aforementioned wages; it is found that to them secondly, the husband and wife can manage to win Together, 450 florins (945 francs) per year. Nobody dares to argue that such an income could be sufficient to support a family. On the contrary, one must agree that everything seems to be to bring people together in a way that makes family life virtually impossible, in the working classes.

A thorough investigation was conducted in Vienna, with a view to to know exactly the conditions under which the work of women. The Commission of Inquiry, convened for this purpose, She surrounded herself with all the information she could want. endeavored to conscientiously search for all the elements that might shed light on it. She insisted, in a word, on to shed full light on the conditions of existence The moral and material well-being of the female workers. This investigation had not Moreover, it had no official character. It emanated exclusively- the private initiative, and had been organized by a few individuals imbued with humanitarian ideas.

110 JEWISH AUSTRIA

To be able to be accurately informed about what they wanted to know, the members of the Commission brought two female workers before them intelligent, chosen from each branch where practice is exercised Vienna, industrial activity. They asked them, as well as the bosses or industry leaders, such multiple questions that are skillfully combined, so as to be completely enlightened on the whole of this delicate problem. The data they collected was received in the press daily the widest advertising. It should also be noted that the organizers of this investigation were by no means imbued with socialist tendencies. They were, we have just To tell the truth, generous men, who pursued honesty- with a civilizing and humanitarian goal.

For each industry sector, the Commission believed the need to interview, first and foremost, a male worker, to learn everything about the technique of this special industry. Most of the time, in fact, it happens that women are not in a position to give an idea

sufficiently clear of the whole, not having to accomplish that a partial and detailed work. The filing of these workers has therefore always been complemented by that of the workers who were called upon to provide information to the Commission in relation to their daily occupations and conditions of their existence. These are the conclusions drawn from their statements by the members of the Commission who have served as the basis for questions later addressed to the bosses and entrepreneurs. An attempt had even been planned.

to bring them together in a contradictory interview, The bosses and their female workers. But that idea was abandoned; and, in In effect, as a result of the existing dependency relationships inevitably, such a thing exists between the female workers and their boss. The test would most often have been inconclusive.

The testimonies of the female workers generally presented, a great deal of sincerity. They seemed worthy of faith, and have been, moreover, with very rare exceptions, confirmed by the bosses themselves. We can therefore be certain of this.

SOCIALISM 111

absolutely refer to the data they have allowed to collect.

The most important points among all those that have The issues addressed in the survey were those related to unemployment. forced to certain dates and times. No one, at Unless one is initiated into these details, a fair judgment cannot be made. idea of the irregular way in which work operates, with periods of completely involuntary rest. There are particularly very important industries where the work only reach their peak for three or four months of the year. In Pannes parties, there are long periods months, several days a week where we don't work However, these forced work interruptions correspond to Naturally, this will result in considerable wage losses. This situation things create relationships between bosses and female workers special ones that play a major role in Austria, and which However, by a strange peculiarity, they are not enshrined in law. For example, there are contracts for work that retains its strength even as the work is suspended and temporarily gives way to unemployment. From the boss's perspective, it follows that the female workers (as well as sex workers)

(male) continue to be required to notify the boss
They need to give fifteen days' notice if they want to leave, then
even during this two-week period he does not give them
Neither work nor wages. In many Viennese factories
The young girls have to wait for many days, without
to receive any compensation whatsoever until there is
work to give them.

Therefore, it is not based on the daily salary rate.
or weekly, which can be judged from the actual situation
female workers. To get a completely accurate idea of this, he
We need to calculate what they earn annually. That's the
amount that must be taken into account.

As for the length of the working day, the law of Austria-
The female dog fixed it at eleven o'clock in the factories. But the

112 JEWISH AUSTRIA

legal provisions are not being implemented at this time.
in this regard; various maneuvers are used for the
turn. Instead of working, for example, in the workshop
It must be closed at noon, at lunchtime, we work
In the corridor. It's child's play; and
other means of the same kind are also being put in place
work to evade the law.

Regarding the salary, we can consider it certain
that the ordinary average does not exceed 4 or 5 florins
(8 francs fifty or 10 francs fifty) per week,
at most; 5 to 6 florins (10.50 to 12 francs)
fifty) for certain branches absolutely privileged
laws. And this salary is not even paid, of course.
as much as he has work to give to the female workers. That's
too few, we cannot repeat it too often, for them
can live in Vienna, where the price of food
silences and that of housing are proportionally
Far too high. In fact, more often than not, we pay
piecework, as deliveries are made
manufactured objects. It would be easy to follow somehow
This method of proceeding is explained step by step. Its purpose is to...

our inevitable result of placing the burden on the worker
The loss of time caused by the need to go
looking for work and postponing it, not to mention the one who

results from the poor quality of the raw materials.

The female workers who work from home and are paid at the room also receives less than it would receive for the same work if they performed it in the factory, although they have many more expenses to bear. But it seems agreed that he did it at home. more the character of a secondary job, done at leisure and sort of in my spare time.

Moreover, the tendency to replace the work of men, considered too expensive, by the work women, is becoming increasingly widespread in Austria—due. Many things that, fifteen or twenty years ago, were

SOCIALISM 113

made by men, are now made by women either as a consequence of the use of machines which in make the process easier, or even more frequent without any such technical reason existing. It is especially in the employment of cashiers, shopkeepers books, stenographers and other things of the same kind as the unmarried women are gradually taking the place of men. The transformation in this respect is taking place in Vienna and even in provincial towns, with a speed of

Renante. Many reasons, moreover, come together for the vories and make it general. It is not only the lower wage prices play a determining role in In this regard, greater docility is also taken into account. female workers, from the little Dion they grant, in In general, to the organization of impulsive forces, and well other causes as well. What, moreover, can the Christian entrepreneurs and industry leaders or Traders, considered in isolation, individually? Too few in number to oppose this movement. They attend without being able to prevent it, under penalty of being defeated by their Jewish competitors, who would easily manage to work more cheaply and at to sell, therefore, under more advantageous conditions geuses, by reducing the cost of labor using the women's work.

Regarding learning, the survey has only too much

confirmed the complaints often made in this regard. Rare-
Indeed, we make it our duty to learn completely
teaching apprentices the trade they need to know.
As a result of the division of labor, even in the
small industry, young girls, put into apprenticeships,
most often only learn part of what they
would have an interest in knowing, even assuming that we don't
not only used for shopping, carrying
Packing and tidying the house. As a result, the time
apprenticeship (two to four years on average) is

14 JEWISH AUSTRIA

the entire thing happens without the apprentices being able
to manufacture any item on their own.

The living conditions of the female workers gave
This led, in the investigation, to very serious reflections. It was
revealed, among other things, that in certain factories,
They are forced, under penalty of fairly heavy fines,
to keep the silence rigorous. Every word
pronouncing this sentence results in a fine. In other places,
They are punished if they eat a piece of bread
during the five hours of their afternoon shift,
without the slightest interruption. At noon, they generated-
They usually have an hour for their meal. But very few of them
They can take advantage of this to go home. To the
For small manufacturers, this lunch break is usually spent,
in the room dedicated to work. In many
large factories, they must leave the workshop during
this time; and as there is no special place
prepared to shelter them, they are obliged, for some time
whatever he does, whether he stays in the courtyards or even in the street.
Ultimately, it sometimes happens that the factory closure during
an hour, which was ordered to allow them to
eating and resting becomes for
They are a real torment in most homes where
They work. This midday meal usually consists of
a little soup and vegetables (without meat) or in a bowl
of coffee with milk. They bring it in the morning when they come or
They send to look for him in the neighborhood. Before coming to the
At work, in the morning, they have coffee. Dinner in the evening
(when they eat supper) consists of bread, butter
(margarine) or sausages. But many of these
Unhappy people cannot afford to live like that.
With the 60 or 70 kreuzers they earn per day,
When they have work, they don't take it, for all

The food consisted of nothing but coffee with milk and white bread.

The wealthiest, those who are married and whose husband brings his salary home, they eat in the evening and at A little meat at midday. Otherwise, it's the same old story.

SOCIALISM 115

with coffee and milk, buttered bread, or sausages. For Married female workers, Sunday does not bring, Moreover, the desired rest. Instead of resting, they must sew, wash, mend clothes, and take care of things. their household.

.

From a moral standpoint, with regard to the relations between bosses and female workers, the investigation revealed absolutely deplorable ways of being. We discovered some manufacturers who group together in their workshops Young apprentices, averaging fourteen to sixteen years old years, as numerous as the famous Amazons of the former king of Dahomey. When his apprenticeship was over, They only gave the workers' booklets to those who... had delivered what a woman should keep for herself future husband. Following the shameful revelations of the investigation in this regard, the healthy part of public opinion has loudly demanded the immediate intervention of legislator. Then silence fell, and things continued. as in the past.

PUBLIC SERVANTS AND THE PETTY BOURGEOISIE

In France, we have often spoken of poverty in clothing. black, a thousand times more painful than the one that concealed under the blouse or smock. It is in Austria, and even more so, which we have before our eyes The scenes in this regard are appalling. The state does not pay. better than its workers + ue tures. And yet he knows that educated people, when they Once they reach a certain degree of poverty, they are more dangerous poor for society than the uneducated Heroines.

The vast majority of young people who attend schools works to earn a piece of bread and doesn't It only succeeds with great difficulty. Everywhere there is abundance of candidates to do intellectual or manual work,

116 JEWISH AUSTRIA

He doesn't care; the State takes advantage of this to reduce the remuneration for this work.

The official information provided to us by a statistic drawn up regarding the reform of personal tax-nel, sufficiently enlighten us about his generosity. Although the employees, very numerous, who earn no more than 600 florins per year are not included in the table However, in the report drawn up for this occasion, we learn that more than a quarter of state employees (26.08%) do not He doesn't touch 700 florins annually. A little more than that half (55%), have already reached what are called positions For each advancement, they receive approximately 1,000 florins (2,100 francs). per year; and for the surplus (nearly 6%), the Fes reach 9000 florins (4200 francs). And from the very beginning However, when one is only admitted as an auxiliary and that one receives only a tiny sum, one must accomplish the work later required of already trained employees.

The State Railways Administration is not much more generous. Out of 5,242 employees, there are at least 3,000 who receive only 800 florins per year, all by having an enormous responsibility, an overwhelming job.

Employees in private companies, banks and large trading houses are not, Moreover, they are better treated. Their treatment is generally measured according to the rigorous calculation of what is strict-necessary to avoid starving to death. However, if one takes into account the obligations to which they are subject, of the clean and appropriate attire required of them, of the housing that they have to pay for, it must be recognized that they are much more unhappy than the workers, always at work, and not being required to have clothes presentable. The high mortality rate of children in the The spheres we are discussing demonstrate this sufficiently. parents cannot raise them.

Everything concerning the Austrian petty bourgeoisie
It also relates to the same line of thought. A whole

SOCIALISM?

A series of overly familiar motifs makes the existence of the little ones
The industrial sector is very precarious, and this means that their workers suffer as a
It's inevitable. The ever-increasing number of bankruptcies
provides some grim indications in this regard. The perception of
Taxes also enlighten us in the saddest way.
In 1881, 14,017 judicial seizures had to be carried out to
to recover a sum of 493,796 florins in taxes; and
Since then, the number of these forced recoveries has even
increased. The number of taxpayers against whom it
legal action was required and the amount rose to 30,698 (aug-
(a 119% increase) and the total taxes thus collected,
to 1,094,838 florins (an increase of 122%). Among the
118,704 taxpayers who were late with their
taxes, in 1890, accounted for more than half (67,013) which
had been unable to pay the business license tax on time.

There is no doubt that the ruin of the petty bourgeoisie
Austrian is the result of the monopolization of the com-
trade and industry by the Jews, whose processes
make any fair competition from the

weaker. This explains the rapid progress of
One in Austria. He walked much further
faster than socialism.

SOCIALISM AND THE JEWS

Austrian socialism had to fight, at the beginning, against
the declared resistance and opposition of the press
entire, which was then exclusively in the hands of
Jewish publicists. At the slightest appearance of unrest
In the street, the Israelites rose up as one
man and demanded the intervention of the armed forces
to machine-gun the discontented. Anti-Semitism then emerged.
grafting onto the socialist unrest. Then the Jews
gave an accurate account of the state of mind.
They treated socialists with leniency; and
Some of their fellow believers even came to

to side with the new doctrines. Despite these efforts, and also despite the energetic repression by the police In public spaces, anti-Semitism continued to gain ground. The government had to give in to overwhelming pressure powerful popular current that nothing could resist.

It was then, after the election of Dr. Lueger as mayor of Vienna, that socialism became popular among The Jews were terrified. All of them, in the sphere they occupied, financiers or doctors, publicists or entrepreneurs, believed they would find there a way to mislead, by sowing The division within its ranks, the starving people. One saw to appear at the forefront of the socialist leaders of the Jews whose talents, as writers or orators, gave the party's theories renewed strength. The attempt was successful to some extent.

Today, the secondary agents of the leaders Most Austrian socialists have gone into the pay of Jews, whose mercenaries they became. What the Jews do not dare to do or say it themselves, they have it said and to be done by their allies, their feudal lords; they do not hesitate to increasingly revolutionize the country which does not to escape their domination. Social democracy is not more so today, with regard to its staff leading, that a group of Jewish entrepreneurs, spec- authors who, through senseless promises and lies and acts of bad faith, manage to blind a part of the people. The misled masses are no longer in a state of to discern what is odious in this undignified attitude of free men. She works, unknowingly, for the triumph of the oppressors.

Despite their seemingly conciliatory demeanor, and tending to level everything, Jewish socialists have at heart ideas that breed disagreements of all kinds, and distort in the most comprehensive way the views and aspirations of all other classes of society. Also, a cry of Amazement burst from the hearts of all his sincere followers.

followers, seeing socialism thus thrown to the wolves
cosmopolitan Jewish community.

Duty, for every man of heart, consists in
to show the people the realities, as they are, without
try to hide them or embellish them. Talk to him about
reform systems that we know perfectly well to be
Impossible, to tell him that Jews are philanthropists
eager to ensure the happiness of others, exaggerating his
rights without simultaneously maintaining its obligations
inevitable, to hide from him in a word that in the exercise well
understood by freedom, each citizen is himself
the arbiter of his destiny and that the State owes him no other
something that security and justice are simply the
to deceive in the most odious way.

In Austria, we did not hide it, the situation
is very special. Socialism there is the result of a great
number 4 causes related to the economic state of the country.
However, there is not such intense development, and especially
so fast, because it pleased the Jewish community, for a purpose
essentially selfish, to push the population to agitation-
revolutionary actions, by all means at its disposal
See. The current situation in the Habsburg monarchy-
Bourg, in this matter, truly resembles a blood-
Glañte irony. It was the Jews who built, stone by stone.
stone, a good part of the social edifice; and it is they
who are now beginning to demolish what they have built. The
the mere existence of such a contradiction, of such a
the refutation given to a still very recent past, constitutes
She alone was responsible for the subversion of the socialist movement. Also
as perilous in politics as it is monstrous in morality, the inter-
Jewish vention can only become a cause of division.
continuous improvements and P any serious improvement.
Also, in the opinion of many thoughtful people, the Jews
They are playing a most dangerous game, for themselves as well
although for society as a whole.

120 JEWISH AUSTRIA

The columns of figures that we passed
before the eyes of our readers, regarding the salaries of
Austrian workers and their living conditions,
sufficiently demonstrate the degree of misery
arrival of the working-class population employed by the manufacturers

Jews. Couldn't the French socialists, themselves?
Also, to profit from it? Perhaps they don't read with
Pay enough attention to foreign statistics. These are,
However, the figures that serve as material for the
solution to the complex problems that arise, in
our century, social relations.

The data we borrowed from the works
Mr. Teifen's statements also indicate that the conditions
The working conditions in Austria are similar in many respects.
points, compared to those of other industrialized countries. With a little
With goodwill, one could discover the causes there.
main factors contributing to the decline in foreign trade
France. The competition is so fierce in this bitter struggle,

that victory inevitably remains with those who can
to provide the best products at the best price. However, from
Now, the cost of labor is too high.
prevents French industry from meeting these conditions and
to take a useful part in the activity which is carried out on
all the lands accessible to civilization.

Will intellectual progress gradually satisfy...
Austria's popular demands? What would be needed?
For this to happen, it is the modification of public opinion that prevails
in this country. Laws are powerless to change, at
They disrupt the social order if customs are not conducive to it.
a true remedy, and perhaps the only one, as has been said so-
wind, it is the awareness that one must have of dignity
human, every civilized being, both for itself and for
the others. The national struggles in Austria, the selfishness of
Jews, feudal passions, and other influences of order

Unfortunately, various factors are delaying our understanding of this.

V
JEWISH AUSTRIA

OVERVIEW – THE CONQUEST OF
AUSTRIA BY THE JEWS – EXPLOITERS AND
EXPLOITES – THE SEDUCTIONS – THE
ANTISEMITIC MOVEMENT – THE PLEADINGS
FOR THE JEWS – WILL THE JEWS BE THE
MASTERS OF EUROPE?

Jews were nothing in Austria before 1848. Currently they play in the Habsburg Empire. dominant role. One can say, without any exaggeration, that they conquered it. They are the only ones to whom took advantage of the revolution that caused so much bloodshed in the streets of Vienna; it seems that this is for them alone that noble victims were sacrificed and that were proclaimed human rights.

With that patience and that wonderful skill which seem to be the exclusive prerogative of their race, they have organized the exploitation of Austria, and succeeded in putting completely control over the Christian population, including

122 JEWISH AUSTRIA

Their innate carelessness made their task considerably easier. This the complete invasion of an empire in fifty years is without a doubt one of the most characteristic facts of Contemporary history. In this aristocratic society—the tic and feudal system whose picture we have outlined, the Jews infiltrated with the most astonishing ease; Austria is today, undeniably, the country where their dominion nation is most keenly felt in all the branches of economic, social and political activity.

It should not be assumed, moreover, that this invasion—the Empire's control over the population Christian, could have been accomplished without raising vehement—protests. As early as March 1848, a chronicle time-waster exclaimed that "the capital of Austria had wallowed in the mud by letting herself be governed by a a dozen Jewish rascals obeyed by the famous academic legion." But even eloquent aces, do not constitute, for such an enterprising race, a Sufficient obstacle. Found in Vienna and in the provinces Austrian women, they had prepared the land well and cultivated it. their profit. The revolution, as we have just said, has not benefited only them. It really seemed that the Viennese, by building barricades and braving the the imperial soldiers' machine gun fire, had only one thing in mind: destroy the dikes erected by the foresight of the past against the encroaching waves of the Semitic plague. Workers and students massed together for the struggle have simply built the bridge over which Israel crossed,

marching with heads held high to the domination of the Empire. For
The Jewish people thanked them for giving him freedom.
led to serfdom.

The ideal that Austria had proclaimed so loudly during the
Sad days of civil war were swallowed up in a
a heap of ruins and misery. We are not at
The end, moreover. The regime of false liberalism, after having
so long dominated under the aegis of the so-called constitutional laws
tionnelles, has just gone completely bankrupt. Succumbing

JEWISH AUSTRIA 123

under the weight of accumulated mistakes, shames and
infamies of all kinds, he is about to give way
to dictatorship, to the re-establishment of personal power.
It would really seem as if Jewish Austria were filing for bankruptcy, that
The indignation of the masses shakes the edifice erected by the
a lie, exactly half a century after the revolution
accomplished to acquire parliamentary freedoms. The
Austrians are forced to acknowledge that the blood
The tears shed were fruitless, only torrents of tears were shed
paid for the benefit of the Jews, but to the great detriment of the country
entire.

Such is the inexorable lesson of history. Such is the
avenging cry of human conscience.

On March 4, 1849, the government granted to the people
of Austria, by an imperial proclamation, a
Constitution which included, among other things, freedom
of conscience, the absolute independence of all the
religious denominations, freedom of the press, the right to
meeting. This constitution was not long in
vigor. The patent of December 31, 1851, deprived it of all
legal force, while still allowing certain aspects to remain.
liberal concessions that she had proclaimed. The Empire
was thus governed for more than eight years.

The Jews took an active part in the political struggles
which ultimately led to the restoration of the regime
constitutional, reinstated by the diploma of the 20
October 1860. This diploma itself soon appeared to them
insufficient. Following a vigorous campaign by the

daily press, which they had already seized, it was modified after a few months, and on February 26, 1861, an imperial patent definitively consecrated the advent of this false liberalism which has dominated since over thirty years, the entire history of the Austrian Empire. The triumph of the Jews was assured; their action rested now on a legal basis. This triumph was due especially to the naive illusion of people of good faith who believed

124 JEWISH AUSTRIA

in all sincerity see in the Constitution of 1861 the starting point of an era of progress, equality and ratternity.

At first, it must be admitted, the victors did proof of real skill. Sensing that their veritable aspirations would provoke horror and antipathy, They took great care to conceal them, to put them in provisional positions. evening under the bushel. They did, with a wise Lee density, the most reasoned, the most coldly calculated use of their faculties, so as not to frighten the Austrians whom they had set out to reduce to servitude. By humanitarian considerations proclaimed loudly, by

honeyed arolla pines, they lulled attention so well that Shortly after waking, we were literally stunned by the path that they had traveled.

The Slavs, the Hungarians, the Romanians of Transylvania just like the Germans of Austria, became their prey, and bow before their insolent domination. One Half a century was enough to destroy the idea among the Austrians even of the homeland. Reading the sickening facts that we Let's summarize, we will clearly see the increasing misery. more generally to extinguish all patriotic fervor, in favor of exclusive of the Jewish race, which managed to absorb on its own all sources of social activity. It is especially to the Semites, cunning and invasive, which is due to the state of social breakdown in which Austria is currently struggling. It is their action, all the more dangerous because it has been underground, that the origin of anarchy must be traced back to amidst which the old monarchy sank six times centuries old. Like the player who seeks to intoxicate his partner to win it more easily, or rather for the They shamelessly plundered the people

Austro-Hungarians and took away their possessions, their freedoms, their rights, their honor. Even today they are not satisfied. What remains is still standing by truly humanitarian institutions, hinders their demoralizing action, their work of destruction. They

JEWISH AUSTRIA 125

strive to undermine them from the ground up and to accumulate at their place of the ruins where 'ploughman can pass his plough. All authority must be destroyed so that they can triumph easily; they are determined to destroy all the elements of resistance or vitality that would allow the Austrians to defend themselves.

No obstacle discourages them; they maintain across the world, across the centuries, the unity of their race. The Talmud gave them a powerful organization to which modern progress has been unable to change. Hatred deep, ineradicable from everything that is not Jewish, the animated in the fight they wage against Christian societies yours, too divided to be able to fight with energy necessary.

Judaism, unchanging with regard to race, of the nationality has partly transformed in our time to the point from the point of view of beliefs. Mosaic doctrines have made place to rabbinism; and many Jews living in large cities transitioned from rabbinism to nihilism. So-called Reformed Jews profess the most extreme atheism absolute, free thought, or rather the most absolute negation complete freedom of all religious denominations. The final word One of their theories is materialism, which manifests itself in the capital of Austria with unprecedented audacity, with a somewhat unconscious absence of all restraint and of all modesty. Under the pressure of these doctrines, all the notion of good and evil fades from souls; nothing remains nothing that could dictate more morals to the people austere acts, more in keeping with human dignity. This it is not solely from a religious perspective that this Recent nihilism is wreaking havoc. In the in the fields of science, the arts, politics, and even in the sensual relations the degrading doctrines of the Negation and materialistic doubt make their influence felt. And it is by exceeding all the limits of what is possible that the Jews themselves provoked the reaction in Austria

anti-Semitic. It is they who, through their own excesses, have created the Jewish question.

At this point, this question, at which nobody thought of thirty years ago, prime today, all the others. She dominates the demonstrations—popular, nationalist, or social movements. The aversion to The conflict between the Austrian people and the Semites does not originate from... Whatever one might say about clerical influences. It is racial hatred engendered by anything that can create disagreements between LL. men: a completely different origin rent, a completely different bloodline, different customs and traditions Completely dissimilar. Hatreds have resurfaced. with an ardor that the West cannot even imagine.

THE JEWS' CONQUEST OF AUSTRIA

How could Catholic Austria have suffered this? anointed the Israelite yoke? How did this population, she insisted on respecting the throne, religion, and laws left to be dominated by the proponents of revolutionary ideas, Patheism and the egalitarian level? The list of sins Israel's route is so long that it alone would suffice to fill volumes. Cries of anguish rise from all sides. Towards Heaven. The most peaceful, the friendliest men They rest, worry, and become agitated. The blind partisans tolerance and a false humanity shake their apathy. They are beginning to feel keenly their responsibility— They feel that their adherence— sion to the so-called liberal doctrines of the Jews becomes a an act of high treason against the Austrian fatherland, a veritable curse for themselves and for their children.

People began to think about it from all sides; they have sought to explain the incredible ease with which The conquest of the Empire by the Jews took place.

first aid for the Israelites (it wasn't Fe enough (noted at the beginning) was to attack the Christian faith, through the press, which they had initially monopolized in . hands. By lavishing on him attacks, by ridiculing her, they had, at one at one point, achieved such success that, during a For a time, the churches of Vienna remained deserted, and that worthy priests no longer dared to venture into the streets, for fear of being insulted. Then came the exploitation of the population by the major Jewish industrialists, who have destroys the palladium of humanity, the family, taking away from workers, what sustained them in their hardships, what comforted them in their misery. Having thus undermined all the The foundations of Christian society meant that Jews no longer had to to conceal. They showed themselves for who they truly are and have depicted wear and tear in all its forms. They have appropriated almost all social activity, and have not not, moreover, had for a single moment the generous thought of to make their fortune an instrument of liberation for the suffering classes. On the contrary, they made it the most a powerful instrument of oppression imaginable. Finally, freed from the burden of material concerns, they have deployed considerable energy to dominate public opinion, to hold the top jobs, the positions important. With the impudence of people puffed up by a Their success was too complete; they set to work to to definitively demolish everything that still made them obstacle. ;

All wholesale trade is in their hands;
They barely left the Viennese a few small houses of detail; they are still in the process of taking them away from them also. It would be pointless and superfluous to list them all the branches of trade that they have appropriated. It's best to say, in short, that they took everything from. commercial domain. Taking a further step, they... are geared towards industrial activity, the manufacturing of the most common items. In this area as well, they are

2

128 JEWISH AUSTRIA

having become the masters of the situation in all countries Austrians. Seeing this, a large number of Jews from

Hungary, Poland, Russia, and Romania, jealous successes that their coreligionists were achieving in Vienna, descended upon the Austrian capital. In a short time In time, they managed to dislodge the small merchants like the small industrialists from the positions they held. Street They infiltrated street by street, leaving no one behind. to survive alongside them only a very small number of the elders traders and manufacturers.

From the beginning, it had been difficult for the Austrians to to fight against them, because of the solidarity that is the The first principle among Jews. They had neither the skill nor the Capital needed to support the fight. Today it There can no longer even be any question of attempting to compete. Where some have everything and others have nothing, the struggle is no longer possible.

The small business owners, who worked from home, are they became laborers; they work on behalf of Jews, for a pittance.

We see a lot of these former small business owners, artisans or merchants, parking on street corners Vienna, doing the service with their numbered plates commission agents; they can be seen engaged in arduous tasks porter work or other similar jobs, to unless they preferred to emigrate or seek in the Suicide, an end to suffering. Poor Viennese, once so cheerful, so carefree, so easily content with little, and always having a joke ready! What became of them! In some districts, it can be said that the advantage that all those who, men or women, are Properly dressed, they are Jews. The threadbare garment is which in Vienna became the outward sign by which one recognizes oneself Christians are feeling this, at least in general. Everywhere. People who are intimately connected have come to take their seats convinced that behind their backs and their interests:

JEWISH AUSTRIA 129

Personally, nothing exists; everything was created for them. Exclusive advantage.

It's not only in Vienna that things are happening

pass in this way; the same is true of the provinces. The town of Gablonz, for example, in the Iser valley, is one of the most important centers for manufacturing glassware and crystal; but it is also the center of a veritable Jewish colony, larger than in no other Bohemian city. Out of 70 houses of exports for glassworks there are 60 which are Jewish. The 8 or 10 Christian houses that still exist are at best of the second order; and some tend little by little to fall into the role of suppliers for major fashion houses. In addition, there are 12 lawyers in Gablonz, only one of whom is Christian. The proportion is the same for doctors.

The transformation took place in the same way. than in Vienna and all other major centers commercial and industrial. The Jews came to slaughter, like a malevolent cloud, over this once so flourishing, to establish export companies there. The Manufacturers, forced to accept their prices, became impoverished.

had, in the most complete way, a little bit. The workers, Areas exploited in turn, soon fell in the most appalling poverty. Currently, they earn 3 florins (6 francs) per week at most. How? Can they live on such minimal earnings? That's the question. which can only be understood by delving into the debts of these poor people. Seeing what becomes a poor family whose father receives only 6 francs per week, we retreat in fear before the consequences of this Jewish invasion. The same is more or less true in all the industrial centers of Austria. Gablonz is not one of them. than a typical example.

Does this mean, moreover, that the Jews limited themselves to monopolize trade and industry, at all levels of The scale? Is that where their work was limited?

130 JEWISH AUSTRIA

conquest and invasion? Or were they content with administration? to ter almost all industrial or financial institutions, banks, insurance companies, savings banks savings, businesses of all kinds, and collecting each year the largest share of income distributed to the shareholders of these companies? Have they declared themselves? satisfied when they saw most of the items in their crates

others of the formidable is of the Austrian state and of the mortgage debts, all amounting to billions of orins.

That was not the case at all. Far from it.

Such resources, however enormous they may be, have not seemed sufficient to the sons of Israel, marching to conquest from Austria. It was necessary that the land belong to them. also, that the forests were their domain, that the political influence that property confers became their prerogative. The figures collected by the statistics we provide valuable lessons in this regard.

First, what is, according to the tables provided In our eyes, the number of Jews, the dualist monarchy? We are told that, out of 24 million inhabitants, Austria Cisleithana has 1,142,000 Jews, and Hungary has 780,000 out of 17.5 million inhabitants. In other words, In Austria, there are reportedly 48 Jews per 1,000 inhabitants, which is the highest percentage that exists in any country of the world. Such, at least, is the information that they provide us with the statistical tables drawn up in 1894 by Professor Jurascheck. But, whatever our confidence in the insights of the honorable statistician, we believe these figures are not completely accurate. They only understand, in fact, those who have openly declared Jewish, those who made it ostentatious—an act of adherence to mosaicism.

Moreover, we know that the people of Israel are afraid of official censuses. According to an old prophecy—tie, 11 must befall him on the day when one

JEWISH AUSTRIA 131

will know exactly how many children he has. That's what which explains the widespread opinion that there would have, in the Austro-Hungarian Empire, approximately 3 million of Jews. In Vienna, the capital of the monarchy Cisleithans, there are 120,000 of them, or about 10% of the population. There would therefore be eight to ten times more Jews than in France, although the total number the population and the area are roughly the

even in both countries. Perhaps there is a little of exaggeration in this calculation; however we are justified in believing it to be substantially accurate, and as such it suffices to give an idea of how quickly the race has multiplied. In this state, which, according to its origins and its history, is Aryan and Catholic, where the great mass of the The Israelites, a population professing monarchical ideas appear to constitute the indigenous population today. The inhabitants born Christian and Austrian are now only helots.

This is what this honest and good-natured people earned. his loyal love for freedom. The Jews are already owners of more than half of the houses in Vienna. If we only look at the property titles, there are 40% which belong to them. But, if we consult the state of the mortgage debts, which can easily lead to 70% of expropriations occur.

As for land ownership, it was forbidden to them, until 1849, to become purchasers. Since then, they have remarkably made up for lost time. The Baron of Rothschild alone owns about a quarter of the large property in Bohemia (seven times as much as the imperial island), not to mention what it also possesses—ment in the other provinces, in Lower Austria, in Moravia, Silesia, and Hungary.

The prohibition against Jews in Galicia (Poland) Austrian) to own the land lasted until 1867, at less so with regard to arable land.

132 JEWISH AUSTRIA

By that date of 1867, there were only 38 in all of Galicia Jewish landowners. However, three years after the following this prohibition, in 1870, there was already, in the province, 68 large Jewish landowners with the right to vote. In 1873, they numbered 289, having by consequently quadrupled; and in 1880, according to the information—Officially, the large Jewish landowners were at The number is 680 out of 3,700. The figures relating to the small unfortunately, the properties are even more significant. In the space of eighteen years, from 1874 to 1892, it was calculated that 43,000 small properties had passed into the hands of

Jews. They currently own the most fertile land of the country; and more than 2 million inhabitants who were other-
The owners themselves serve as domes-
Jewish practices on the former estates of their parents.

The decline of the rural classes over the last twenty years is absolutely undeniable in the VA empire and the
The primary cause of this deplorable state of affairs is the economic transformation that turned an agricultural country into capitalist country. The land has become a mere commodity. The land, which changes ownership at any time. The capi-
Jewish socialism revolutionized both agriculture and industry. Activity, work, the economy no longer matter in
Agricultural matter; capital is everything. Speculation has seized the ground, as she had already seized the pro-
agricultural products; and the poor peasant became impotent to fight. Every day, on average, in Austria chiseled-
thane, about thirty peasants, crushed under the weight of the debts, are forced to abandon their properties. Nothing
nothing sadder than the sight of ruins, multiplied in the regions where Jews are numerous. There are localities where the peasants don't even own a piece of furniture, at most
Strong reason, not a single piece of land. From their bed down to their carts and scythes, everything belongs to the Jews; and they go to the Jew to buy flour to make their bread. What will become of the rural classes in a few years? Twenty years? It's a fair question.

JEWISH AUSTRIA 133

when we see, in a single year, 12,000 Austrian farms
female dogs passing into the hands of loan sharks.

The unspeakable misery revealed by such a situation has allowed an Israelite cattle dealer to say, with
there was some likelihood that all he would have to do was make a sign by hand so that the most beautiful girl in the whole canton
A rural man came to his home seeking a position as a servant. According to probability calculations based on very
serious, arable land and forests of certain
provinces will, within twenty years, be, to a very large extent, the
pose of the Jews, insofar as they do not belong to
'aristocracy.

At the same time as they were accumulating wealth,

In terms of movable and immovable property, Jews also aspired to positions and honors. They slipped into the
They held the highest public jobs and entered parliament.
sit in provincial and municipal assemblies.
They participate in the making of laws. In the arts,
in music, in everything related to theatre, they have
a dominant situation. As they have monopolized the
critically, no one can aspire to capture the public's attention
without their help, one could almost say without their
consent. Men and women pay the price.
that they are demanding.

They got their hands on everything. Public safety, at
Vienna was entrusted to Jewish police officers. No surprise there.
Therefore, it was expected to happen in the Austrian capital.
things that would be absolutely impossible elsewhere.

internal and external politics also seem to be of
(of spring. They are found in all quarries)
public, and often at the top of these careers. The place
The importance of the space they occupy there is absolutely disproportionate.
tioned to their number, so high indeed. At the University of
Vienna, for example, as early as 1887, there were already 17
Jewish professors (docents) at the law faculty. Since
By that date, there must be at least a dozen of them.

134 JEWISH AUSTRIA

read. Law or medical students belonging to
The Israelites are the most numerous. All the Jews who
having completed their classical studies, they throw themselves into the islands.
liberal careers. They become lawyers, journalists or
doctors. These three professions are, in a way, their
exclusive domain. The number of these lawyers is so
considerable that many of them, due to a lack of customers,
engage in shady activities and thus deserve the
attacks to which they are subjected, but which must be strong

unsuitable for serious men of the profession.
E is considered in Vienna as the embodiment of evil, the
We can cite the Mephistopheles of civil society.
Moreover, a typical detail. A number of students
Jews in law also attend medical school, in order to
to harden one's heart by dissecting corpses.

Literature, and especially journalism, are

literally flooded with Jews. Everything that today has a name, in Vienna, among the political editors or literary, is of Jewish origin. Of the 16 major newspapers of the daily newspapers published in Vienna, 10 belong to Jewish and are written and administered by them. The others are party organs. They have also monopolized almost all the weekly press.

And what about Jewish doctors in Vienna? In 1893, there were, in the capital of Austria, 794 Christian doctors and 763 Jewish doctors. Their number is increasing each year; it will soon surpass that of the doctors Christians. Authoritative writers have published horrible details of the abuses committed by these Semitic doctors vis-à-vis the women who come to consult them. Opposite Their practices have been recalled with great reason Words spoken by medical celebrities: Hec ars viros dedecet. The anger of the Viennese was unleashed. career, some time ago, when we learned that the young girls who came to a Jewish clinic to be to treat, even if it's just for a sore throat or a finger injury, forced to undress

JEWISH AUSTRIA 135

completely, in the presence of about thirty students from Semitic race. Such facts, it must be admitted, are absolutely typical for depicting Jewish character. This which does not, moreover, prevent the fact that in public services, The Jewish doctors are in the vast majority. All of them that the police use, with very few exceptions, are Jews, and even among military surgeons the Jews are extremely numerous.

This, moreover, is what completes the revolution of the face of PAustria and change the appearance. of the Austrian society female dog. We want to talk about letters of nobility. granted to the Jews, with a kind of prodigality. Noble circles are filling up with Jewish upstarts. He does not could not imagine anything that would be likely to shake davan- It threatens the people's trust in the ruling classes. Nor could anything more dangerous be imagined? for the dynasty. Sometimes we look for the origin of ideas revolutionaries in Austria. Here is one of the most powerful!

It is clear that a state, divided by the quarrels of nationalities like Austria, weakened by other reasons again, it offers Jews a field of activity that is among the most fertile. In the midst of these life-or-death struggles, they maneuver completely at ease. In Vienna, they took part in the movement Germanic; in Prague, they are ostensibly fighting for the autonomy of the Slavs; in Trieste, they show themselves overtly irredentist. Everywhere they take part important to the struggles of parties and nationalities that they they push to the extreme, to take advantage of it according to their usual practice. In Hungary, they stir up and incite the Magyars against Austria; in Cisleithania, they preach to the Austrians the hatred against Hungary. Deep down, they hate everything. world, including Germans, Hungarians, and others Slavs, Protestants as much as Catholics, and not They only think about plundering the country. The government— The Austrian government is afraid of it; it doesn't dare to intervene.

136 JEWISH AUSTRIA

knowing full well that many MPs are at their wages.

It is primarily in the area of social issues, It is a singular thing that the people of Israel exercise their action political. Imbued with his own power, the Austrian Jew... ostensibly placed at the forefront among the combatants so much for the Pure cause he also makes himself the leader and the guide to what are called "intellectuals"; and to con- to more easily determine the direction of the movement, he said patriot. But his patriotism closely resembles attachment— The farmer's lie for his cow.

What we have just outlined would suffice, strictly speaking to give an accurate idea of the progress that has been made Jews in Austria for fifty years, and the influence dominant position they were able to take over the destinies of a empire in which, half a century ago, access to all They were forbidden from holding public office. To complete the to show even the less discerning the danger of this ever-increasing invasion, let's go back in a few words on what we have only indicated above, namely the growing number of Jewish students in all the higher education institutions. The wealth of the Jews allows them to do to give their children the most complete education, and to

raising them higher and higher up to the most challenging situations view. The University of Vienna, this institution of origin essentially Catholic, has become, throughout the meaning of the word, a Jewish school. During the school year In 1863–64, it had only 382 Jewish students; By 1885–86, it already had 2,095. In the Universities of From Vienna and Prague, the listeners gathered around the pulpits of the medical school members belong for more than half to the Jewish nation. The Israelites, in their legal system, form more a quarter of all those attending the courses. (A Budapest, the proportion is even greater in favor Jews.)

JEWISH AUSTRIA 137

However, to understand what such things mean figures, we must not lose sight of the proportion digital relationship between the Christian population and the popes Jewish. Out of a total population of 24 million, the 1,200,000 Jews (to adopt the official figures), represent 5%. If we adopt a higher figure In relation to general opinion, we could not in any way This only happens in the proportion of 8%. However, Jewish students the medical schools of Vienna are included in the a proportion of 57%. That the readers themselves even the conclusion.

This proportion of 57% is also tending to increase. Again, judging by the number of students who... attend colleges and other educational institutions preparing for university studies. In Vienna, the Jews there include, in the total number, an enormous quantity.

Prague, the four German higher education institutions, the three royal schools and the four-classroom high school of Smichow together, at the end of the last school year, 2,460 schoolchildren. Of this total, 1,049 were Jewish. (41.2%), 857 Germans (36.7%), 523 Czechs (21.3%) and 22 students belonging to other nationalities. At the state college in Brody, out of 481 students, there are 137 Roman Catholics, 121 Greek Catholics and 223 Jews.

It is also worth adding that many of the Jewish schoolchildren are the sons of tavern owners established in Galicia. rag and scrap metal dealers, usurers and of street vendors. The sons of these people, who

occupy such a tiny place in the world today,
They will one day be magistrates, legal experts, or doctors.
will be called upon by their duties to decide the fate of
their fellow citizens.

Sad examples of this can be found in the way that
Jewish doctors take advantage of the loopholes in the legislation—
Austrian legislation concerning the treatment of the mentally ill. Nothing
It is no longer easier, with their complicity, than to carry out sequels.

138 JEWISH AUSTRIA

to be a rich man whose inheritance one covets or a
politician who has become inconvenient for a cause or a
other. One can therefore understand how widespread it is
in Austria the disastrous habit of interning people who
They have no right to this indignity. This is, in most cases
cases of life imprisonment, without the
poor prisoner did not violate any lawful provisions
criminal charges and without him being able to defend himself. Almost all the
doctors attached to the police stations of the ten—
Nine districts of Vienna are of Jewish origin; this
They are the ones who lend themselves to such horrible tasks, including the
In practice, this renders all constitutional laws illusory.
on which the security of citizens depends. Not is
It goes without saying that the owners—jailers of the houses
private health insurance companies are mostly run by millionaires, like
almost all Jews, moreover, when they engage in
occupations that neglecting duty can make lucrative.

This is in no way out of patriotism, nor out of a spirit of
devotion, that the Jew thus slips into the functions
public; it's not even always driven by pecuniary ambition
niary. He is often seen holding non-restrictive jobs.
fogs, which other citizens neglect, but which
allow us to serve the cause of Judaism, to promote it
to the extent possible and to help his coreligions—
No nepotism comparable to that of the Jews; no
of closer solidarity. Everywhere the Jewish element is pushing forward
forward; everywhere he exploits the situation to his advantage.
exclusive; and, as a result of this slow infiltration into all
the ramifications of the social order, the life of Austria is
infested on all sides with the Jewish spirit. That one wears
Wherever you look, you'll find a Jew.

Social relationships are everywhere dominated by the Jews. Go to the city park, to the boulevards, to the Prater: mostly Jewish; open the newspapers for read the holiday chronicles, wedding announcements or of birth: the Jews, always the Jews. In the cities of waters, in Karlsbad, in Baden, in twenty other places,

JEWISH AUSTRIA 139

Jews everywhere and always. The most beautiful resorts in the vicinity of Vienna, at Semmering, at Kahlenberg, in Brühl, belong to them. The pile of fortune in their hands, the thirst for pleasures that... devoured, produced a complete reversal of all social habits.

However, this is not through work or exercise. of no special virtue that the Jews thus arrived at top of the ladder. It's not talent, it's not the science, nor the productive activity that led the population Jewish woman in the front row. It's Re ee the plot, the cunning, deceit, the ability to exploit others, rapacity insatiable, and completely unscrupulous. By appropriating shamelessly the fruit of their labor and activity fellow citizens, the Jews quickly managed to gather In their hands lie the wealth, the influence, the elements of domination. From nothing they became, in fifty years, everything in the Habsburg monarchy.

EXPLOITERS AND EXPLOITED

Despite the bitter complaints leveled against them From all sides, the Jews continue to present themselves as the defenders of all freedoms. As at the beginning of the invasion, whose rapid pro-sandstone, in the Jewish newspapers, we speak of the principles humanitarians, from the march of civilization which will provide – They say there are remedies for all suffering, Helpful advice in all perplexities, milk for childhood and a generous wine for old age. But this Verbose logomachy no longer manages to deceive per-sounds. Everyone in Austria now knows what leads to-feel these so-called liberal and humanitarian doctrines, which have led the population into such harsh servitude. It is not no one has the power to conceal the truth anymore, nor

even to mitigate it. One only has to open their eyes to

140 JEWISH AUSTRIA

to see that Austria is delivered into the hands of an unscrupulous feudal system, ruthlessly sacrificing the country's fortune to the voracity of these "friends of humanity".

It is not without reason that they are also criticized for the wear and tear applied to food items. There are periods when the price of wheat falls to half of what it was the previous year; and yet the population does not pay less. The bread is cheaper; she pays a higher price instead. The Jews manage to win on both sides. They acc-

They used all the available grain, and once in possession of almost all of them set the prices as they see fit, at will, of their interests. No one benefits from it except them. The urban worker continues to pay dearly for bread; but the speculators got rich.

It is true that one tries to object that the price of wheat must adapt to the international rating. That's possible. But this only proves that there are Jews everywhere, and that they are the ones who dominate the major international markets. Moreover, in an agricultural country like Austria-Hungary, it's the local coast that should alone influence the price of bread. The international wheat market price only has a reason to exist insofar as it constitutes a kind of average between the prices of the various producing countries. VAR (Variable Arbitration for Sport) is being introduced into all odds, in Hungary or Cisleithania, as elsewhere. We have seen, in Budapest, in the spring of 1897, the price of corn fell to 3 florins thirty per quintal. Then, when the farmers had they sold their stocks at this derisory rate, the price would have risen. This same speculation was raised to a significant extent. It occurs almost every year, on all the categories of cereals,

To fully understand the seriousness of the illness from which he suffers in agricultural Austria, it must be remembered that out of 24 million of inhabitants, in Cisleithania, there are approximately 13 million men, or 54%, who are engaged in field work. Hungary, due to the nature of the soil and the character of the

For the population, agriculture has always been the main element of activity. However, on both sides of the Leitha, the misery in the villages is unspeakable. The peasant doesn't eat meat only once a week, on Sundays, and even then... Not always. He often lacks even bread.

In Hungary, the distress is even greater than in

Cisleithanian Austria. Such sights must be seen up close. to believe they are possible.

Many Hungarian properties, insofar as they do not yet belong to the Jews, are leased by them, as is also done in Galicia; one can see Jewish farmers, whip in hand, watch over the islands plowmen or reapers, hunting them down as soon as they do I thought I'd take a minute's rest. Meanwhile, Jewish women assist their husbands by traveling the shod in a two-horse carriage, to see if one works; and their sons, armed with long swords, trot at Horse across the paths. What a heartbreaking sight! We must The washhouse, contemplated in the Hungarian puszta; one must have seen it. The Polish peasant, overcome with fatigue, had a piece of bread black in hand, sadly contemplating his children who have only a shirt as their sole garment. Anyone who seen these appalling paintings, unworthy of a century that He claims to be civilized, but can understand the intensity of hatred. which gave rise to anti-Semitism.

In Galicia and in certain cantons of Hungary, the Jew he owns inns and brandy outlets; he runs a There are few grocery or haberdashery shops. That's where, for The lower classes, the most dangerous group. These Moneylenders and retail merchants sell brandy on credit to the peasants; they calculate in advance what they will be paid the following year on the product of agricultural olive oil. From this way, and subject to exceptionally high interest rates When they are raised, they deprive the people of their last resources. lead him to lose his mind through the abuse of spirits, and reduce women and children to begging to beg. The ruined peasants turn to drink to

to numb themselves; and it is, as always, the Jew alone who triumph amidst universal disarray.

What he does for the hoarding of grain, he also does for all the objects necessary for life. Under the name of Cartels, he organizes the monopoly for oil, the sugar, coal, etc. As for the meat of butchery, including wholesale trade, in large cities, is also in the hands of the Jews, the price of the Retail prices are absolutely exorbitant, although Vienna and Budapest are surrounded by agricultural areas. In short, the exploitation of the working and impoverished class by unscrupulous speculators could not be pushed any further far away. Never have honest and hardworking people been put Thus, a systematic process to enrich a single breed. Never. The facts have not demonstrated so clearly how much The speculative spirit of the Jews is deeply deplorable. For them, there was never any question of limiting production. using cartels – which could prove useful. He always acted to maintain prices at a high level or to make them rise even further.

Are factory workers happier?
workers' laws, which we discussed in a previous chapter, have, it is true, somewhat improved their sad condition. Not that their lot has become very dignified. of envy, but before the vote on these laws, he was absolutely Intolerable. The exploitation of children, in particular, was extreme. to the extreme. In textile industry centers, children had to work even at night, and replace, from From time to time, the weavers who were doing so well that badly in a corner of the workshop to sleep three or four hours, and then they would return to continue their work. However, these children, belonging to peasant families, arrived— every Monday they came from the most remote villages, bringing They put their week's food in a bag. They earned by A maximum of 2 florins (approximately 4 francs) per week: and when They sometimes succumbed to fatigue, fell asleep, the

The Jewish boss sprinkled them with cold water to put them back on

foot.

Workers' wages have been so drastically reduced, prices of all mechanical or industrial products have so low, that it has become almost impossible to to live honestly from one's work. Social misery and the discontent has reached such a degree that one can fearing at any moment bloody clashes between exploits owners and exploited. By the ferocity it displays, and which truly surpasses that of carnivorous animals, the Austrian Jewry provokes outrage when it dares to speak of civilization and progress, In reality, it is remaining wild; it sows death through famine and excessive work; she is incapable of feeling human. His greatest pleasure is devouring the vain-cus, provided they belong to a Christian denomination Anne. For the exclusive satisfaction of her interests, she is ready to crush all her opponents, without the slightest worry of this dogma of human fraternity that she proclaimed so high in 1848. She even goes so far as to forget the right to imprint- A fundamental right of humanity: the right to live.

In terms of financial activity, the Jews have not was less disastrous for Austria. Not that EE establishments are poorly managed; quite the contrary. What they are criticized for above all, with great reason- Its sound, these are the stock market fluctuations that periodically remove she was saving what little she had managed to accumulate and keep. More than a quarter of a century has passed since the terrible crash of 1873; and yet the appalling breach of trust that this disaster has brought to light are not yet forgotten. The crash of 1873, the work of Jews, has undoubtedly been one of the economic disasters the most terrifying that history has ever recorded; and none of Those who witnessed it will never be able to forget it.

It was not uncommon, in those dark times, to see two or three young Israelite men, still beardless, formed themselves

144 JEWISH AUSTRIA

to kill in a "corporation", to draft articles of incorporation, to spread titles in the public domain, without having other resources, of a different fortune, a different investment than a table covering green with a green carpet and a few chairs, in a

room on the ground floor or first floor of a beautiful house. It was the era of what was called... "foundations"; many businesses were conducted there based on nothing serious, and having no existence except in the imagination of their inventors. How can one be surprised—From then on, from the ruins that have accumulated? How can we be surprised, especially by the harmful influence they have? have exerted their influence on the entire situation and fueled hatreds. The profound disorganization they caused? political, in Austria, from 1873, such as the disorganization—economic nization. One is the fatal consequence of the other one.

If the large exploiters have left such traces lasting from their passage, there are thousands of small ones whose daily influence has radically altered the public morals. In an inhabited Austrian province by nearly a million Jews, it is a common thing to to uncover the false testimonies presented in court. in this region there are people who do the job of Witnesses. For one or two florins, they appear. in all trials, and swear before God that a no one (whom they have never seen, whom they do not know) not) received from a Jew whom they designate by name, and who is present at the hearing, 100 or 200 florins and has committed to return them within six months. Fortunately, the The new Code of Civil Procedure leaves room for conscience judges have greater discretion. They It becomes possible to refute such testimonies. Previously, under the old procedural law, these The testimonies were valid; they had to be admitted. as truthful; and in this way, thousands of families have been reduced to the most extreme poverty.

JEWISH AUSTRIA 145

According to the last census conducted in 1890, the Jews were in Austria in the proportion of 4.8% of the population; they accounted for 62.9% among the people who were condemned there for usury.

The most appalling form that the The cruelty of the Jews is that which relates to the exploitation of human body, what they call the "human beast". We will discuss this specific point again in the following pages. vantes. Let us simply say here that, according to the accounts of

Eyewitnesses, the way the Jews treat the peasants in Galicia absolutely surpasses all imagination. It would seem incredible if it weren't attested to by witnesses. trustworthy. Cases have been cited where the polo- farmers born, as interest on a small debt, had to hand over their creditors to Jewish creditors, who had the right to keep them in their service without their to pay no salary until the debt is extinguished.

It is solely, exclusively through exploitation that The Austrian Jew became rich. He did not work; he did not proof of no special merit. He never took charge nor He never handled a needle, an awl, or an X. the plow, neither sowed the fields, nor mowed the meadows. What fruitful work has he accomplished? Everything for him, and

for himself alone. He became rich, infinitely richer than Christians, and at the expense of Christians. All that these had amassed through their labor, increased by their savings, and preserved with a thousand meticulous care, he them stripped them of it.

Who could be surprised that love of country has disappeared, that ardent hatreds had accumulated at the depths of hearts against a state of affairs that protects the Jewish atrocities, and their book bound hand and foot. Honest and honorable people?

The shift in public opinion that occurred in Austria thus confirms in every respect the lessons of History. Social upheavals arise from the observation-

146 JEWISH AUSTRIA

irritating tion of an excess of parasitism in the community nature, and especially because of this, recognized by the crowd, that a certain classes cost more than they bring in.

THE SEDUCTIONS

The cry of human conscience, rightly indignant, has deeply impressed all of Austria, in pre- the presence of a more shameful, more degrading, more

It's still painful, even more so than everything we've just said. The vast popular classes were moved by the sight of the hecatombs of thousands of young Christian girls, sacrificed-linked to the Semitic Minotaur. In the feeling of una-Nîmes: sorrows, shared disapproval, hatreds Nationalists have been forgotten. Germans, Slavs, Hungarians or Italians had previously felt rage in their hearts seeing the Jews absorb the vital forces of their country, and accumulate in their hands all the resources of the monarchy. However, weary of the war, they had finally They had gotten used to it. They had resigned themselves to picking up the crumbs. fallen from their hosts' table. Likewise, they had protested vigorously against the harmful influence exerted by the Jews on the destinies of the State, against venality that they introduced into public customs; and despite They had all eventually become accustomed to seeing everything. to become venal, jobs, dignities, titles, names and first names, the very honor.

But on the other hand, resounding shouts were... raised to Heaven, sobs arose all the breasts when we had to recognize and note the ravages caused by the venality of love. By the all-the power of money and the demoralizing influence of their with foul tastes, the Jews brought, in the minds of young women, conceptions of life that were unknown to older generations. In Austria more than in any other European country, respect for the

JEWISH AUSTRIA 147

The female population decreased; and the entire population felt the effects. humiliated by this change.

The Jews instilled in young women, in Austria, with its dissolute morals and deplorable habits, an unprecedented demoralization. The inherent baseness of their feelings, money, and their absolute lack of conscience predispose them singularly to the role of seducers. So prostitution lurks at every door, young girls who in big cities become so A large number of Jewish servants. There is little risk. to be mistaken in saying that the largest number of unfortunate girls who become corrupted and prostitute themselves in the major Austrian cities, owe their first fall.

It must be remembered, in fact, that most of those who come from the provinces to find work as servants, Vienna and Budapest are forced to enter the service Jewish families, given that many families Christian women are no longer in a position to pay for domestic. We can accept as certain that the 2 one and a half million Jews settled in Austria and Hungary have as many, if not more, maids at their service than in have the 38 million Austrians and Hungarians belonging to the Christian denominations. Let us add that the nine tenths of the young women in service are Christian; there There were very few Jewish servants. However, the established practices and well known to Israelite families in relation to their servants all too often exert control over the latter a harmful influence. It is not uncommon to see mothers Jewish women to take as maids of all work, according to the expression so widespread, young girls whose mission special, alongside their ordinary work, to satisfy the whims of the sons of the house. Not only the mother She knows and tolerates it; but she most often desires it herself that it be so. In his mind, it is a matter of preventing the Young people should not be [unclear] before their marriage. We do not Let's talk, of course, only about Jewish mothers and families

148 JEWISH AUSTRIA

Jewish women. Despite this special allocation, the salary of The good one is not increased. It is usually 10 florins (21 francs) per month. And all too often, when the The young girl is sent away to make room for another; she is constrained by acquired habits, to take refuge to live in one of the hospital houses, so many in the two capitals of the monarchy, which are held by the coreligionists of his former masters.

If some of these unfortunate women escape a Such a destiny is that the salutary advice of their parents manage to protect them from it, and that, from their On the other hand, the priests of rural parishes, in Bohemia all as in the German Aatnehe, do the most praiseworthy efforts to ensure that their young flock, when they leave their villages, be well prepared to fight against the dangers that threaten them in trying to win honestly their lives. These meritorious efforts are currently joined by the anti-Semitic indictments, so that finally, at

Where has this moral propaganda ended up, ladies?
Jewish women sometimes have some difficulty finding servants.
To get them, they often agree to their
good things happen, twice a month, on Sunday night at
Monday out of the house. That's good, we can see, a remedy
which is no better than evil. One can judge that the
morality of future wives, future mothers,
does not increase much through this generous act of charity.

The relationship between Jewish employers and female workers
Christian women look very much like those of young men
Jews with their mothers' maids. They are unhappy-
tainted by the same immoral character, In

Speaking of socialism in Austria, we have recounted the
Li which were found in the investigation into the work of
women. We have updated, we said, the ways of acting
of an industrialist who occupied numerous workshops in his workshops
apprentice girls aged fourteen to sixteen. When they
had completed their two years of apprenticeship without the
With a lower salary, they could not obtain the passbook from him.

JEWISH AUSTRIA 149

of female worker, to which they were entitled, only on the condition of
to sacrifice to him what Dumas called their "capital".
exploits accomplished in this genre by another Jew are not
no less typical. He alone exploited a thousand four
hundred weaving looms in various localities of Silesia
Austrian. However, he publicly boasted of having received
in his counter, over the years, the intimate visit of
more than a thousand of its female workers, women or young girls,
married or single women, whom he had invited, one after the other, to
They came themselves to ask him for work. These visits
In private matters, he brazenly referred to them as "commissions" to
deduct from salaries.

The profound misery that reigns in the lab-
laughing, the lack of bread, in the fullest sense of the term,
explains these very frequently used processes all too well
in Austria. As Mr. publicly stated
Gregorig, deputy of Vienna, it has come to be admitted
as a proven fact that Austrian workers
generally only marry girls who have previously
endowed by the Jews. Mr. Gregorig even employs
a stronger expression. He said: "the girls put aside

by the Jews as a commodity that no longer has value" (von Juden abgelegte Waare).

Marriage between Christians is by no means a guarantee against the sensual appetites of the Jews. The Talmud, it seems, only defends adultery when it involves of a Jewish woman. The defense does not apply to the wife of a Christian; for whoever is not a Jew, according to Rabbinic doctrine states that he is not legally married. This is the lively commentary on this saying from the Talmud: "The Jews alone are men; the others, all those who do not "They are not Jews, they are merely cattle seed." That's clearly, it's formal; no legal union, no pact. In their eyes, marriage is not considered possible. between livestock, that is to say, between all beings humans who are not Jewish. Hence, the rabbis naturally conclude that adultery with a

150 JEWISH AUSTRIA

A woman who is not Jewish does not constitute a crime. They are only asking that relations be maintained. secret, so as not to invite scorn and curse on Judaism.

This way of considering "human rights" resulted in Vienna seeing in the streets of many people, supposedly born to Christians, who have very pronounced Jewish types, and thus form a contrast with other members of their family. The hooked nose, the whole face, reveal to the eyes the less observant, an Israelite paternity. The same fact also reproduced in all holiday resorts where residents rent out homes for the summer to Jewish tenants.

Other incidents, less well-known but more atrocious. They, too, have often stirred Austrian hearts. reveal a state of affairs which elsewhere is not. They didn't even have the idea, and they show how audacious they were. Disgusting contempt for humanity has arrived, in this unfortunate country, the Jews in half a century. Bukovina, for example, in Galicia and in other provinces poor, when a ruined peasant cannot pay his daughters are the ones who pay the interest on his debt.

bodies as payment. The forced gift of their virginity alone has the power to prevent the father from being cast miserably upon the main road.

What, moreover, is the case in Vienna and other major cities? cities of Austria, the fate of young Christian girls, What if they don't belong to a wealthy family? That's what that court decisions teach us; that is what What does the sudden disappearance of so many young girls reveal to us? still minor. That is finally what he declares in these terms Mr. Gross-Hoffner: "The millionaire Jews, the Stock market speculators prefer to seek out The purest and most innocent young girls. Then, when the Jewish aristocracy freely abused these

JEWISH AUSTRIA 151

unfortunate, then only the Christian victims are abandoned to their misery and fall into the abyss of prostitution. As for the poor Jews, those of the lower classes, they excel at exploiting the role of inter-directors. They know how to find young girls for the Turkish harems and disreputable houses around the world.

Thus, the further we go, the deeper we sink into this mire. Jewish woman from whom emanates a foul odor which eventually to stink up all of Austria. Certainly, among all the crimes that the sun illuminates, Christians have too often also their share; but never before has there been, in Austria, to accuse them of engaging in the export trade of Christian virgins. This shameful specialty which dishonors our century belongs to the Jews alone and in a way exclusive. We must let them have the infamy. For a long- For a time, we ignored the details. We saw young people girls, in large numbers, mysteriously disappear, without to know what became of them. This was the subject of the trial held in 1892. in the capital of Austrian Poland, in Lemberg, which we finally learned it.

Twenty-eight Jews were accused of kidnapping and trafficking young girls. These wretches had lured them into a trap skillfully prepared a large number of young Christians yours, most of whom were still attending school. they had promised them the most brilliant conditions for to convince them to go abroad. As soon as they had

Once they crossed the border, they were treated as slaves and Any attempt to escape was brutally suppressed. Arrivals In Türkiye, they were sold to brothels. tuition at an average rate of one thousand marks each. Now, who owns similar houses in. Türkiye? The Jews alone; no others. Those of these The poor victims who tried to resist were imprisoned. in underground dungeons and rendered docile through force of mistreatment. When the police finally decided to After intervention, sixty of these young girls were freed.

152 JEWISH AUSTRIA

They were rescued from the clutches of these barbarians. But alas!
#: LEAL
They were completely lost, body and soul.

The trial lasted ten days. It brought to light details monstrous. It was clearly established that hundreds of young girls had been trained by this gang of Lemberg in shame, despair, illness and death. Due to gaps in the legislation, the perpetrators did not were sentenced to only insignificant punishments. The chief Isaac Schafenstein of the gang got off with a one-year sentence. imprisonment. All the others only a few months of confinement and they resumed their sinister ways to trade by simply adding a little more cunning and mystery. What was most revolting about this The sad thing is that the signatory of the sales contracts and delivery had the audacity to proclaim loudly, at At the start of the trial, his An culbabihte "You don't have to "Take care of me," he told the judges. "Let me sell some..." Clothes, fruit, calves or women, it doesn't matter. I'm in business; and nobody has anything to do with it. Speaking thus, the accused, as we know, was standing exactly on the grounds of Jewish morality, which allows for practice, with regard to human beings, any matter that is not forbidden by the Talmud with regard to animals.

By virtue of these maxims, which they adhere to too faithfully- In practice, vampires suck the most blood Reckless. They tear apart the body and degrade the young the ones they take when they have barely left childhood. Sometimes in one place, sometimes in another, they make them their prey, their plunder, and sell them as any other merchandise. "Clothes,

"calves or women, it doesn't matter," to employ
Their language is new. We're watching them a little more closely, it is
True. The arrests of these human flesh traffickers
become quite frequent. The police seize them in com-
pany of peasant girls, still minors, to whom they
promised well-paid positions, such as maids
in good homes abroad. Girls from the

JEWISH AUSTRIA 153

the bourgeoisie are themselves driven by the perspective
Dice for governesses. About ten years ago, the

Jews only engaged in such operations in Galicia, in

Bohemia, in Bukovina, and in certain parts of the

Hungary. For some time now they have also been operating in the

German provinces of Austria, especially in Styria and:
Carinthia. At the beginning of July 1898, the

the police headquarters in Prague, received a list of mar-

women's rights belonging to the Jewish race, which are pre-.
appear to have come from Constantinople to do "business" in

Bohemia. On the same date, the government of Galicia

was also informed by the Austrian consulate in Buenos Aires

Areas that fifty of these traffickers of young girls

were traveling to Austria, where they wanted to

procure fresh merchandise for brothels

Argentiniens.

These are facts that everyone in Vienna knows.

Due to the very nature of things, he does not succeed in the
public knowledge that only a tiny fraction of these
horrific crimes – either the families of the young victims
They prefer to remain silent, to avoid shame, either because,
Driven by poverty, they take their share of the price
paid by the merchants, a price that varies between 50 and 600
florins per head, or rather per body, or finally that the

poor girls, once they arrive at their destination, no longer have the courage to inform their parents about their fate
Done. It is certain, in any case, that many of them,
Pole, for one cause or another, no longer gives any sign
life.

The extent to which this odious trade has spread indicates, to
Without a doubt, thousands of wealthy Jews lend
their support to those who exercise it consistently. In
No criticism can be found in any Jewish newspaper, none at all.
word of blame regarding this trafficking, so deeply criminal-
nel. The guilty parties are not excluded from the community
Jewish, nor even disavowed. It follows that their conduct.
is, if not formally approved, at least looked at

154 JEWISH AUSTRIA

deemed permissible. Radical remedies should be applied.
caux to such a state of affairs; but it appears that the great
The liberal principles proclaimed in 1848 opposed it.
Freedom of trade above all...

Sensual misdeeds, which the law apparently cannot punish,
and, more generally, the abuses that Jews commit
against women have powerfully contributed to the explosion
the source of anger that gave rise to anti-Semitism
Austrian. When you mention it in Vienna, the looks you get-
They are an expression of unspeakable hatred. That's where it needs to be.
to recognize, a feeling too natural to which man does not
cannot be avoided, and this is something all races share.
civilized or barbaric, white or black, for little
that they have a sense of honor and dignity
human. In this circumstance, the Austrian suffered the fate
the blacks of the Congo, whose revolts, at the beginning of the invasion
The sion of white people, had as their main motive, as we know, the
disrespectful treatment that the invaders inflicted on
their wives and daughters. However, if the Negroes are
forced, on African soil, to submit to the regime
imposed on them by the victors, the Austrians, who had returned
ideas from 1848, brought back by sad experiences to the
reality of things, they intend to defend what man has
of the most precious things in the world, his honor, his wife and his
children. The opinion of honest people in all countries, the
competitions for writers of great merit, are acquired by them on
this field. Dr. Grebbert notably said: "What

traps set by vulgar Jewish thieves for young girls
Christians! What snares they sow in their path
To steal their innocence! What sacrifices they make!
to accomplish, by this means, on the altars of their God
Hidden! There are many chapters to be written on this subject; and
Unfortunately, in light of the facts, the morality of
The Talmud appears to us in strange colors.

JEWISH AUSTRIA 155

THE ANTI-SEMITIC MOVEMENT

Faced with the ever-growing Jewish threat, Austria
remained inactive for a long time and, in a way, hypnotized
by a kind of mysterious terror. While the
Jewish hive, bustling and buzzing, multiplied its
attacks, government and parliamentary ostriches—
The birds hid their necks under their wings, thus seeking to
to dismiss disturbing visions of the future. This was the initiative
courageous of a few citizens who ultimately substituted—
resistance to government action by organizing resistance
tance. Men of heart and energy, concerned about the
human dignity and rightly concerned about the fate of their
The children placed themselves without hesitation at the forefront of the stage
to attempt the work of salvation.

They were few in number at the beginning;
at first seemed destined to break against inertia
the masses and the ill will of the central power, including
the main organs fought them vigorously.
On the other hand, those they attacked had had the
strength that comes from long-standing possession of wealth and
However, antisemitism, despite its
weak beginnings, has since made considerable progress;
He found powerful people within the deliberative assemblies
echoes.

The electoral reform, carried out after the fall of
Taaffe's ministry, in 1893, the awakening of nationalism and
the fervor of the socialist discussions could not
to remain without influence on its development. It is up to
It was on this date, in fact, that the movement took on an extension—
a completely new sion. The revolt of public conscience has
The Jews were surprised, and they took the long silence for an act
of resignation. They believed themselves certain of the degeneration

in Austria and hoped to continue leading without obstacles
The Lances of this unfortunate country were at their leisure. It was
above all the instinct for self-preservation which caused
Numerous and energetic protests arose on all sides.

156 JEWISH AUSTRIA

Seeing that after taking away their lands and their
houses, after stripping them of their money, the Jews
took their wives and sold their daughters,
The Austrians understood that it was high time to rise to the challenge.
the head, and to close ranks to push back the enemy
their rest. They set to work to put an end to
to excessively long suffering. The struggle that has begun
It was thus inevitable: on the one hand, nationalities united by
a common danger; on the other hand, the ambitious Jewish nation
to dominate, eager to further increase her power,
exhilarated by her successes to the point of becoming absolutely
despotic, and driven by her instincts to ruin all those
who were subjected to his touch.

When Jews claim that antisemitism is the
a product of religious hatred taken to the extreme, they
they are telling a lie and they are very aware of it
account. He is among those indifferent to religion.
Indeed, that the most anti-Semites meet in Fi
and the most determined. On the other hand, what is undeniable,
that is because the Jewish press, in complicity with the government-
so-called liberal ments from 1861 to 1879, had organized a
a relentless war against Christianity. It attacked in
violent terms against the Church and its priests; but, having
awareness of the decisive role played by religious faith
With regard to the preservation of breeds, she refrained from
to undermine the Mosaic faith.

The Jews, by spreading their literary poison throughout all
the ranks of society, had boldly undertaken the
The dechristianization of Austria. The religious war which
The complaint they are making today was made by themselves.
They wanted to take away the Christians' faith and their
beliefs to weaken them, to take away all their strength
resistance to corruption was impossible.
that the Viennese do not end up realizing it
accurate account; also, to react against demoralization
the masses, the largest fraction of anti-Semites

It was organized under the leadership of Dr. Lueger, into a socialist-Christian party.

This party, on which the personality of its leader has a strong influence... has attracted attention lately, and which some members could be qualified today of opportunistic anti-Semites, has retained, at least in appearance- He possesses a genuine Austrian patriotism. some important advertising outlets, and opposes openly the masses who rallied to the phalanx socialist who obeys the orders of the Jewish leaders. The Christian Socialist Party has many representatives members of parliament, and holds a majority in Vienna City Council. He regimented in his ranks of the most popular members of the clergy, representatives prominent figures in modern science, as well as the survivors of the old Viennese bourgeoisie, of very numerous students and part of the teaching staff. The vast majority of the working masses also follow its flag.

The Austrians, and more specifically the Viennese, Dr. Lueger, leader of the socialists, like to compare them to Dr. Lueger- Christians, with Mr. Édouard Drumont, the eminent French writer. There are certainly many points of resemblance between the two tribunes of anti-Semitism. The absolute sincerity of convictions explains, for one as with the other, the influence they exerted from the beginning and that they still exert on the minds of the populace lations. Pursuing the same goal, they necessarily proceed of the same principles, and have also conquered by their love of country, undeniable rights, esteem public. But, upon closer examination of the two In models, the portraitist finds dissimilarities that he It is appropriate to emphasize this.

The author of "Jewish France" captures, across the ages, the thread of the underground activities of the Jews, which he analyzes and describes from the in the most precise way, by carefully separating the ques-

religious interpretation of the race question, which takes precedence over all others others. He has the undisputed merit of having shown France unaware of the harmful influence of the Jews, in its origin and in his results. Dr. Lueger is quite different. With a verve that was somewhat empirical, without too much Preoccupied with the Talmud, he rushed to attack the Austrian Jews, by striking them with blows that made the delights of good Viennese. He updated the background of the back room where the ruin of their country was accomplished. In short, he relied, in his anti-Semitic propaganda, on the facts, which he was able to develop with fervor an unusual oratory style, so as to make them obvious for everyone. He sometimes has the weakness of resorting to provocations, In Viennese slang, of dubious taste. As for... Despite scholarly research, it does not appear that he ever took the trouble to do it.

Mr. Drumont awakened a sleeping France. He has raised the Jewish question in his country, which did not exist before him. Mr. Lueger, in Vienna, simply placed at the head of the masses who were already in motion. Like Mirabeau before him, he took the lead in a order of things that he had found existing, but within to which he brought order and clarity, in place of the Previous confusion. Psychologically speaking, it's about the secret of his immense Enbare is, in fact, the the secret of all great crowd-pleasers.

If we want to take the study of similarities further and the differences between the two tribunes, and to investigate which caused the crowds to swarm, we find ourselves led to point out yet another characteristic fact of an order very particular, but which may have played a decisive role in the eventful career of the mayor of Vienna. Here, Mr. Drumont has the disadvantage. The Viennese women, young or old, poor or rich, have met in a shared feeling of sympathy at with regard to Dr. Lueger. They nicknamed him after a common agreement "the handsome Charles" (der schæne Karl).

JEWISH AUSTRIA 159

The admirers of the anti-Semitic mayor are they-same known in Vienna as ZLueger-Amazonen; and this new kind of regiment includes

almost the entire female population in the capital from Austria.

It is unnecessary to dwell at length on the consequences consequences of such popularity. "What a woman wants, "God wills it," says a well-known proverb. In politics As in any other matter, we have often had the opportunity to verify how true this saying is. What about many things in this world have come about through women, and only through them! The destiny of Doctor Lueger and, Consequently, the rise of antisemitism provides one New evidence. Women, enlisted under the banner The "handsome Charles" sounded the alarm for liberation. Thanks to them, the movement took on all appearances. of a social revolution whose early signs are already reveal, and that their children are prepared to accom- To fold. That was to be expected, moreover. In the struggle underway against society as a whole, women could not They had to remain indifferent. They were bound to take a party.

Almost all of them saw their husbands, their sons, their brothers bowed under the oppressive yoke. They on the other hand, they saw the price of all the necessary goods They are women whose lives are exaggerated to incredible proportions. protested vigorously against this price increase, as well as against the adulteration of food supplies, in short against all the evils that afflicted and still afflict Today the home ones Maybe also (because it "We have to say everything," the insolent luxury displayed by women Did Jewish women provoke feelings of envy, and is it not not unrelated to the development of antisemitism. We We could even add that there were unfortunate experiences Even more intimate factors also contributed to this. in all likelihood. Nevertheless, membership in almost unanimous support from Austrian women for the movement

160 JEWISH AUSTRIA

liberating is likely to inspire generous hopes Frances. There are, in a way, guarantees for the future there. which cannot be ignored. One can affirm, without fear of making a mistake, which most women who keep at a distance, yielding in this to the cruel necessities of life. They are anti-Semitic at heart; but they fear of losing their daily bread or compromising everything

less the situation of their husbands, yoked under the Semitic yoke. Some of them are simply neurotic, with nothing but the worship of the golden calf in their hearts; this These are, in fact, exceptions. Generally speaking, the Austrian women have rallied to anti-Semitism and have worked with all their might to make him triumph.

Furthermore, let us add that the resistance movement Semitism is by no means confined within the boundaries of the Austrian capital; it extends throughout the Empire, and makes Significant progress has been made in all provinces. The Jewish actions having neglected no locality, the A reaction occurred everywhere. Alongside the bourgeoisie ruined, peasants driven from their huts, there are the anti-Semitic civil servants and schoolteachers. Also, Despite the strong pressure from above, it's no longer a crowd terrified trembling men, among whom no one dared formerly to have an opinion. They all rebelled; and the On voting days, they walk to the polls with a real discipline, to fulfill the duty imposed upon them the need to improve the lot of the people to which they belong. In these ranks, all spirit of servitude has disappeared. There, from Instead of degrading man, the Semitic scourge has record.

This had already happened on several occasions in the humanity's past is being renewed today with more vigor and animation. There is no need, in this book, to go back to ancient times to show that The Jewish threat has always existed, to see anti-Semitism develop in Greek cities and around the world Roman, in Asia Minor, in Egypt, in Cyrenaica and

JEWISH AUSTRIA 161

elsewhere; but when such diverse populations of origin and aspirations than those of the Austrian Empire unite before our eyes, by common agreement, with a view to In a struggle for life or death, one must necessarily 'to admit that such a fact has deep-seated causes that are worth hardly to be sought after, to be well known by the world threatened entirely.

What happens, we ask, in the presence of a Also serious is all the declamations of the Jews, of their

acolytes and their employees? The energetic resistance of
Starving peoples give them a resounding rebuttal, of which
Even the least attentive philanthropist should be moved.
It is easy to understand, therefore, the success that has been achieved in
Let the Christian socialist idea come to pass. Placed on a terrain
However well prepared, it was bound to germinate and
prosper as she did. Some are criticized for
Alongside this popular party, they are being intolerant. But to
So what was the point of this famous tolerance which was
formerly the watchword of the so-called liberator reformers
What fruits did it produce? What havoc did it wreak?
She did not cause any harm in Austria under the pretext of establishing equality.
between all citizens?

The Jew, we have sufficiently established in the lines
which precede, does not include the doctrine of love of
next. For him, the next one is exclusively his
coreligionist. Anyone who is not Jewish is, in his eyes, a fellow Jew.
the enemy, and considering him in this way, he faithfully obeys the
precepts from his sacred books. That is why, after
Having been emancipated half a century ago, he did not benefit from the
freedoms that were given to him only to turn around
against their liberators and brutally oppress them.
As for being tolerant towards them, there is no
I thought about it for just a moment.

When we witnessed the despicable spectacles that took place
taking place in Austria for forty years, one cannot
to be astonished to see the fury of the people sometimes exceed

t

162 JEWISH AUSTRIA

all limits. Generous men grieve over this, but they
feel powerless to oppose it; understanding the indig-
popular nation, which they share, they feel that everything would
compromise if the Jews believed they saw in their adversaries
They were quick to notice the slightest sign of weakness. There was applause with
enthusiasm for the work of emancipation accomplished at
early nineteenth century for the chains of
peoples. The bloody revolutions which were approved
resulted in giving all classes of the
Society of political rights. Let's not be too harsh on
with regard to the acts of violence that are committed from time to time

to another on this or that point of the Austrian empire; they do not are unfortunately only the fatal consequence of the

protest raised by acts that are far more heinous, otherwise contrary to all divine laws and human.

During the year 1898, the Polish peasants, in a state of exaltation by the feeling of their suffering, exasperated especially Because of the exorbitant rise in the price of bread, they rushed to fairy Jews and mistreated a number of them. The authority intervened; martial law was proclaimed in thirty-three districts of the kingdom. The peasants were warned, to the sound of the drum, that all aggression of this nature would be immediately punished by death; and the executioner repaired to do its job. Justice has been served. fan that the law has placed at his disposal. We will not try not to describe the horrific scenes that saddened Neu-Sandec and its surroundings. The whole region was ablaze; the The flames of the fire reddened the entire horizon, illuminating-covering the scene of destruction. The houses, the inns especially were prey to the scourge; the shops run by the Jews were looted and their homes demolished. The army and the gendarmerie were making vain efforts to put an end to these scenes of savagery. One would truly have thought one was witnessing the revolt of the Negroes against the planters of America; and to Fundamentally, it was indeed the same cause producing the same

JEWISH AUSTRIA 163

effects. It was civil war in all its horror, with its most terrible consequences.

Order has been restored. Many insurgents are fell dead in the fighting; others, in great numbers, were sentenced to forced labor by the courts; and The Jews, none of whom lost their lives, calmly resumed their nefarious work of plunder, usury and of infamy.

It has sometimes been said that with regard to the Jews From Austria, it is the small, the weak, the wretched who They pay for others. That's absolutely false. Everyone pays for his own account, given that there is not a single A Jew, among those to whom the people's anger is directed, who has not contributed, to the best of their ability, to

the work of appropriation. The demands of the socialists
Lists of Austrian Christians against the big exploiters
who have become scandalously wealthy, apply
also to the poor Jewish children who earned less, less
benefited, but who nonetheless took part in the work of
devastation. And if it is a matter of establishing fairly the
responsibilities, it must be recognized that one of them falls to the other.
a large share went to members of the Austrian aristocracy who,
in their dealings with the powerful have always acted
in order to encourage them, by accepting their lavish hospitality
ity, and by seeking alliances with their daughters.

In the capital of Austria, there are many
Jewish millionaires, almost all of whom left their village
born with no other fortune than the price of a bunch of onions.
Most of them are originally from Poland or from
Hungary. As for those known as the "great Jews," he
There are only three: Rothschild, Gutmann, and Reitzes.
The last two started their careers selling
boxes of matches in the breweries of Vienna. Each
one of them possesses more on its own than they possess together
the 1012 convents (Xlæster) that exist in Austria.
Mr. Gutmann has amassed such considerable wealth—

164 JEWISH AUSTRIA.

rables by monopolizing trade in the capital
coals. As for the Jew Reitzes, he owes his fame
exclusively, to his stock market moves. A fourth Jew
Austrian, who was also described as "great", the baron
Hirsch is no longer of this world. He was the one who stripped the
Türkiye is using its last resources, under the pretext of
to build the Eastern railways. The Viennese in
retained a sad memory, having suffered losses
huge amounts on the purchase of securities known as lots
Turks. It would nevertheless be unfair and childish, let us repeat, to
They alone are responsible for the ruin of Pautche.
They certainly had their share; but their coreligions-
naires in Cisleithan Austria, numbering 1,200,000,
They divided the rest among themselves and thus completed their work.

The Christian Socialist party began by
to attack the big Jewish capitalists; he destroyed the first
ring of this iron chain, and imposed at the same time
Silence amidst the triumphant cries of the so-called liberal newspapers
in reality Judeocratic. But his didn't stop there.

benevolent action. To do useful work, he had to go further. The more generous and truthful we had been, in fact—the more liberal they were towards the Jews, the more they became audacious, insolent, and brutally despotic. What Seeing this, the anti-Semites had no other choice. than resorting to drastic measures. Already, at the Council municipal authorities in Vienna, anti-Semites have a ma- a number that reaches almost two-thirds; they lack Just a few more votes to become the absolute masters of This assembly. But also the scenes that repeat themselves. almost every day at Vienna City Hall Ln any description. Insults are no longer enough for the advers- irreconcilable forces that are present; one in descended into a brawl. In parliament, the prevailing mood is the same, and the rhetoric of anti-Semites is just as violent; but acts of violence are less frequent. Members of Parliament are reserving all their passion, all their ardor, for conflicts between nationalities. There is no need,

JEWISH AUSTRIA 165

moreover, neither from the parliamentary gallery nor from the chamber of City Council meetings to propagate the doctrine anti-Semitic. The indictments against the Jews are given also free career in public meetings, where eloquent agitators, accustomed to stirring up crowds, preach the gospel of Redemption. It is true that they are often troubled, in the middle of their speeches, by linva- the sion of the socialists who, obeying a slogan, intro- they go into the meeting rooms to bring the disorder- Dr. But they rarely let themselves be seriously disturbed. and do not ultimately prevail.

Moreover, anti-Semitic writings are being published in Vienna. of all kinds. In the most diverse forms, this literature penetrates to the deepest layers no to convince her that the company has the absolute right to repudiate those who are harmful to his intellectual, moral or material interests. In no country _of the world, without question, the interpretations of the Talmud are not placed, as much as in Austria, under the eyes of the public and subject to its judgment. The learned professor- Sister Rohling, who gave Féenule in this respect, had some numerous and very skilled disciples. There is more. All anti- A somewhat literate Austrian Semite knows that there are two The Talmud, both the Babylonian and Jerusalem Talmuds, and that the Israelite doctrine can be taught in two ways, one

gentler and more humane, the other harder and more severe. The Babylonian Talmud, as is well known, originates from from Rabbi Aschi, rector at the school of Sora, on the Euphrates.

The fervor with which several scholars have debated on Talmudic doctrines led them to take care of everything especially the rites according to which the Jews proceed—would resort to human sacrifices to employ their religious uses of the blood of young Christians. In support of this thesis, which is propagated in numerous writings, and which has been developed in large volumes, the disciples of the doctor Rohling cites as evidence what seems to them conclusive:

166 = JEWISH AUSTRIA

1) statements made in court by Jews accused of murders, including murders of children born for religious purposes, and who have confessed the acts they were accused of;

2) the voluntary revelations of Jewish rabbis, converts to Christianity;

3) historical documents;

4) Finally, the testimonies that the tradition.

The propaganda carried out using these accusations to It bore fruit. As Passover approached, the parents Christians watch over their children; and many servants, frightened by the prospect of such sacrifices Fices prefer to brave misery, even hunger, rather

the possibility of entering service among Jews. However, in Despite all the precautions taken, it often happened that Christian children disappeared in Poe's Passover. Is it really certain that it was the Jews who... abducted? Could we say that these are not overzealous anti-Semites who make them disappear temporarily—in order to make the infanticide theory plausible committed by Hebrews? Certainly, when one knows the

religious fanaticism among Orthodox Jews makes one feel inclined to grant to the facts alleged by Dr. Rohling, his disciples and his predecessors, if not a complete faith and absolute, or at least the benefit of the doubt. But, we must say it frankly, the accusation seems to us so monstrous that, for our part, we refuse to believe it is factually founded.

Based on all the above, it is easy to understand the animosity that reigns in Austria against the Jews. best patriots, the most educated and the most eminent figures absolutely share these hostile sentiments. No amount of reasoning can dissuade them. Hatred against the Jews, as it exists in Austria, and the aver-

JEWISH AUSTRIA 167

the treatment they receive in other countries is sad episodes of the struggle for life. But, by its very nature, A struggle of this kind is the most ardent, the most relentless. that can be conceived. Those who pursue it are not very concerned about the choice of means, but only of their effectiveness. And as long as the need for a A radical change in the situation is taking place urgently To feel it, we must go all the way. Half- These measures would achieve nothing, would remedy nothing. Public opinion understands this; once it is raised, it will not stop. She knows that to fight effectively- the corruption of morals and the moral disorder which The country is suffering; it is the perpetrators of this evil who must be held accountable to take. If it were not so, the genius of evil, favored through the indifference of the citizens, he would continue his orgies. However, This is one of those forms of degradation that is tantamount to death, and against which the will of the people protests. men who have taken the lead in the anti- movement Semites became the idol of the population; their instruction The instructions are followed with promising punctuality. On the side of Mayor Dr. Lueger, let us mention the prince Alois Lichtenstein, Doctors Pattai and Gessmann, Psenner, Canon Scheicher and Messrs. Vergani, Gregorig, Schneider, Schlesinger and the scholar Deckert. HAS 'these men who are vigorously at the head of the The movement has attracted the support of numerous prominent figures. members of parliament and private individuals, that, by common agreement, the people's votes have placed them in the forefront of the scrum; you wanted to join in, to the extent of your forces, at the work of repair. In a vigorous effort,

The soul of the people is trying to pull itself together. It is asserting itself as alive and seeks to rebuild the network of vital forces if necessary for the future of the country.

However, a regrettable split occurred within this valiant resistance party. Some of those who had rallied to it were unable to remain loyal to the initial program. Politics got involved; the questions—

168 JEWISH AUSTRIA

nationality requirements, which complicate everything in Austria, have found in popular discontent an element favorable to their views. Many anti-Semites have declared highly that, in their opinion, it was the Jewish race that was needed to fight, and not the Israelite religion. The baptismal fonts—They say that the ailments have nothing to do with the movement. anti-Semite. The Jew, even when he abjures and is baptized, He remains Jewish. Judaism and the customs it entails. — That is the opinion of a fraction radical known in Vienna as Rassen Antisemite.

Many dissidents did not stop there. For political reasons led to the split that occurred took on a completely different significance. The Christian socialists have preserved, in the heat of the struggle, with more or less devotion, the traditions of Austrian patriotism, based on loyalty to the ruling house. The national-Germans, on the other hand, have ostentatiously detached. Finding the opportune moment to spread out their aims, previously kept secret, were brought to light; they are not initially joined the anti-Jewish league only to try to rally all the discontented under the Germanic banner. This is the pace that it took, particularly from the very first hour. Mr. Schœnerer, the leader of the German nationalists. The anti-Semites soon realized that they were marching were fighting, unwittingly, under the flag of Great Britain. United Germany, alongside the Austrian separatists. 'Many of them, having noticed this mistake, re-linked themselves to the Christian socialists and abandoned frankly the nationalists of the Schœnerer school. But of new recruits came to replace them, and so it was formed this noisy, turbulent party of German nationalists, whose intransigence makes its functioning impossible of parliamentarism and gradually brings Austria back to the

the need for a dictatorship. These anti-Semites, who are before
All supporters of Pan-Germanism adopted the following motto:
"Through the purity of the race, to unity."

JEWISH AUSTRIA | 169

The split thus established within the large party of the
protest, moreover, only served to make things narrower and more
tightened the formidable circle of animosities against the
Israelite people. The dissidents are not showing themselves at all.
embarrassed when they are criticized for having changed their
primitive opinion. On the contrary, they respond emphatically.

A loyal man honors himself by confessing without shame and without
his change of opinion. To get out of this mess-
They try to shift the responsibility onto the rulers.
the extent of the misdeeds committed by the Jews. "You have
favored – they say – by not opposing you from the outset
their exploits begin. Silence always has a bit of an effect.
of acquiescence.

The anti-Semitism of the pan-Germanic Austrians did not
Moreover, it differs from the doctrines of pure anti-Semitism
that they do not regret seeing the Jews at all
to bring disorder to the state. This confusion benefits
their views. We see them everywhere acting in concert with the
revolutionary troublemakers, especially in the
countries where Jews managed to quickly reach the
material prosperity. They are even accused, rightly or wrongly, of material prosperity.
reason, to make a pact with the Jews to hasten the triumph of
their cause.

In any case, anti-Semitism is everywhere.
the strength of its expansion, and the number of its members
It's growing bigger every day. So far, however, it hasn't
achieved decisive results. He simply stemmed the tide.
the influence of the Jews and made their stay in Austria little
pleasant. But he hasn't yet managed to start.
They seriously consider their position. Many people throughout
In other circumstances, they proudly express their ideas and
protesting their independence, they cannot evade
to a veritable movement of terror that it is a matter of affirming
openly declared this independence from the Jews.
far from it, despite all the efforts already
tempted, that we touch the implementation of the program
anti-Semite: "Destruction of Jewish influence in all

the phases of social life. One could even say that, as a result of the incidents caused by the struggle of the nationalists In terms of factors, the ground gained has been partly lost again.

The strangest thing about this situation is that the Jews, despite the undeniable domination they operate throughout Austria, despite the monopolies which They seized, and are still complaining about, in their advertising bodies, persecutions which they claim to be victims. One of them had the incredible audacity to say, Just recently, it was revealed that Jews cannot content to enjoy the material possessions they have acquired. "He They still need the respect of the people around them.

In the struggle that has been ongoing for some twenty years, the The dilemma clearly arises as follows: Either these are the Aryans who must imprison their oppressors in ghettos like in the Middle Ages, or perhaps they are the ones who create them. will be confined by the Semites. Equality of situation does not It cannot exist between Jews and Christians; experience has shown this. demonstrated. When one finds oneself at the edge of a precipice, this It would be an act of madness or recklessness to walk in Before. Retreating is the only way out. Likewise When you've made a mistake, there's no room for hesitation; you must repair as quickly as possible the harm one has caused oneself- same and to others.

How to definitively resolve the Jewish question in Austria? That's the major difficulty of the current era. Many solutions have been proposed. Some of them are not Christian enough, the one that is sponsored by the Deputy Schneider, for example, and his fierce supporters rents. Voices are being raised recommending that the

question in conjunction with oriental problems, and To repatriate the Israelites to the land they inhabited formerly. To this race, and to it alone, would then belong the care to demonstrate that she can live her own life. Naturally, to arrive at such a re- As a result, a prior agreement was reached between all the major powers.

sessions, between all European states. Will we manage to realize this agreement, and to set aside, for the good of Humanity, all the rivalries of interests? Who would dare To assert this? We have already been able to achieve results on various points international agreements. Will this be possible in a circumstance- Is the reprimand also that serious?

Opinion is almost unanimous among the anti-Semites, to be considered as an essential condition and paramount to the emancipation of Christians in Austria, enslaved today, the fulfillment of the two reforms following:

1) Absolute prohibition against all foreign Jews entering in the country;

2) voting on special legislation for those who are there already established. These are the two fundamental points of anti-Semitic program; and one is generally in agreement with Ed admitted that nothing serious could be done until they are achieved. Depriving Jews of equality rights granted to them in 1848, subjecting them to a special tax, abolish the Grain Exchange, prohibit cartel associations, excluding Jews from all. public sector jobs and all newspapers, do not admit them in higher education institutions than in a number proportional to total number they represent in relation to the population Austrian, such should be the basis of the new legislation, demanded by anti-Semites, as the only capable of resolving the issue.

The Jews, it must be said, are not very frightened by this person-prospect whose realization does not seem to them to be next. Mr. Hertzka, who sincerely acknowledges The impossibility of complete assimilation between Christians

?. It is about Theodor Herzl and his book Der Judenstaat, Versuch einer modernen Lösung der Judenfrage (The Jewish State) 1896. (Note Samizdat).

and Jews, argued in a heavily documented book due to a voluntary exodus of his coreligionists of Austria. His eloquent appeal found few adherents, even among Zionists. Jews prefer to rely on the arguments put forward in their favor outside of Austria. They have full confidence in the longevity of their domination and rely above all on the valuable support of Freemasonry and socialism.

PLEAS FOR THE JEWS

The vehement attacks they are subjected to by anti-Semites could not leave the Jews indifferent-ments. Their silence could have been taken as an admission; however, To admit guilt would have been to voluntarily renounce the ascendancy they gained in the Austrian monarchy. Consequently, they entrusted the powerful organs of advertising which they have the task of energetically repelling they are responding to the reproaches leveled against them from all sides; and These newspapers most often resort to means seditious individuals attacking under the pretext of self-defense. the language they use every day is not only in with a view, in effect, to facilitate and continue Rs of absorption-Jewish organization; it tends above all to cast odious light on the organizations resistance movements, which are being attacked with the greatest violence in long and ardent diatribes.

This way of arguing, it must be acknowledged, to has had very little effect so far. The convictions are too pronounced on both sides to be likely to change. However, some Christians have been encountered who tried, unsuccessfully, to defend the Jews. Perhaps they were impressed by the mood combative in the newspapers in question. Probably also did they tremble before the permanent threat of the state of seat, as it was established in Galicia, to give a terrifying example.

JEWISH AUSTRIA 173

It is therefore understandable that there is hesitation in resorting to acts of violence that would be so harshly repressed; but from there to to allow himself to be convinced by the arguments of the Jewish press, he

It's a long way. Those on which cosmopolitans insist
Moreover, they do not stray from the realm of banalities.
"The Jews – we are told in particular – are after all
human beings; but, whatever the men may be, it is necessary
"try to live with them." There is undeniably
something true in this philosophy of the semi-
ism; only it has the disadvantage of not responding to
Nothing. No one is thinking of inaugurating anything with regard to the Jews.
cannibalistic habits; they are simply asked
not to torment others, not to exploit them with
So much ferocity.

Perhaps we could add, in support of this argument-
The fact that Jews play a role in our modern society
role determined by the secret designs of the Pro-
vidence. Some fish farmers, for example, put in
their pike ponds in a determined proportion, 8 to
about 10%, so that they hunt down the other peas
sons, carp and trout, and thus keep them in a
permanent state of agitation, of movement essential to
any conservation. It is, in fact, demonstrated by experience-
only that, in ponds not stocked with pike, the
Carp and trout lose all liveliness and reach a
such a state of torpor that they even forget the law of the
Reproduction. Their flesh is not edible. Who knows?
Perhaps the Jews fulfill the role in the world
pike in the ponds. They certainly make a living from it.
task.

No one, moreover, thinks of disputing that, among
Austrian Jews, one encounters sincere men-
imbued with humanitarian principles, and practicing without
the slightest ulterior motive, all the manly virtues that are
the glory of honest peoples, of populations worthy of
Respect. But it has been observed, through centuries of experience,
that among the Jews, the bad tendencies, the tastes of

174 JEWISH AUSTRIA

Plunder and exploitation are the norm, while
among Christians, or rather, among all who
is not Jewish, on the contrary, they are only found in a way
exceptional. One could even say that the exceptions
would be even rarer if contact with Jews did not
It was not becoming contagious. Only those could
renounce their characteristic ideas and habits which

have never had any dealings with them.

One of the inherent traits of the Jewish character is, in particular to try to circumvent the laws, to skirt the Code, in a way to be able to commit all kinds of misdeeds with impunity. One However, they object, in their defense, that the criminal laws, like the laws, i.e., in Austria, are applicable to all citizens, whoever they may be, without distinction of caste, of religion or nationality. How then – he adds – could they commit all the acts they are told to commit? close, without falling foul of criminal law? Those Those who speak in this way willfully forget skill. however notorious, with which some men escaped exposed to all dangers. How can we expect to make people accept, by anyone who reflects, that the Jews, accustomed to walking without being moved by the sight of corpses, in order to achieve their goal, would be stopped by the inserted paragraphs in a criminal law? For them, nine times out of ten, that's the cunning prevails; and that is precisely what... allows one to triumphantly point out that the statis- Austrian law, in criminal matters, is of no consequence to them. unfavorable situation. From these statistics they make a large number display; and yet, despite all they put on skill to avoid being taken in cute the teachers- the changes that result from these official tables are "not as conclusive as they claim."

Without a doubt, the statistical data seem sometimes indicate that the number of Jews condemned for crimes have an average lower rate than the name- the Christians. But the difference is minimal; it is a matter of an infinitesimal fraction of one percent. Still not

JEWISH AUSTRIA 175

It doesn't produce it every year. There are years when the proportion is to their disadvantage, in such conditions minimal, it is true, than in the opposite case. One can say that the balance is established, at this point, between Jews and Christians, on the same basis as the number for each of the races in the total amount of the Austrian population. But This conclusion does not allow us to formulate a moral lesson. definitive; it has only very limited value. Each knows, indeed (and this is one of the most characteristic traits) of our deceitful civilization), that the crimes of lèse- humanity, in its most diverse forms, escapes,

by their very continuity, to the action of the legislator. They are precisely the most heinous misdeeds which are not struck by the vengeful hand of Justice.

Another consideration, which is likely to diminish particularly the satisfaction shown by the Jews in the presence of prison statistics is drawn from elsewhere of the classification of punishable acts and how they are defined by law. The reprehensible acts committed most often, their motive is fraud. the acquisition of another's property through illicit means; among those who are committed by Christians, to On the contrary, it is necessary to take into account, in a

A fairly high percentage of mistakes are caused by passions.

human. In certain Cisleithan provinces, in the Upper and Lower Austria, for example, it is not uncommon to see all the young men of a village translated before the courts for punches or blows knives exchanged in a room or at the end of a fair – scenes of violence that have their epilogue before the courts. All these young people are condemned. condemned for crimes. But, in good conscience, their guilt – can overall bility be compared to that of a single bankrupt who ruined thousands of people in abusing their trust? Yet that's what it leads to. A comparative study of statistics. What conclusions can be drawn? Can we seriously draw any conclusions from this?

176 JEWISH AUSTRIA

Along the same lines, it should not be forgotten that 69% of common crimes are caused by the misery, and that, as a result of the circumstances we have As indicated, this determining cause is much more More common among Christians than among Jews. Again It is worth noting that the violations of the law crimes committed by Jews most often relate to questions monetary transactions, and constitute acts that the Codes Austrians refer to them as misdemeanors (Vergehen), not crimes. Moreover, in a country such as Austria, where the race Israelite exercised an undeniable supremacy, where justice so easily puts itself at the service of politics, legislation lends itself to anything when those in power know how to use it with a real skill.

These are considerations that must be taken into account.

and yet the Jews take great care to set aside when they flaunt prison statistics. We cannot go into a multitude of details here which escape—most of these fall within our competence; however, we see documents being invoked which, in our opinions, cannot serve as convincing evidence, it is not It's not pointless to discuss them. One of the most prominent authors Lombroso is a famous figure among those who have dealt with these subjects. is particularly sympathetic to the children of Israel. But, while Lombroso put forward many original ideas, he He could never be considered a profound thinker. The observations he made were sometimes very superficial and dictated by theories at least debatable. For him, as for a number of Compared to its counterparts, criminology relies on physical signs. siques. He is of the opinion that genius, madness and trends criminals have mysterious links that connect them to a similar cause, which he calls Aebeneration. It is Perhaps very ingenious and very learned. But what conclusion—to draw from this for or against a category of men entirely? Lombroso often presents facts of which he does not draw any conclusions; and, on the other hand, it happens to him

JEWISH AUSTRIA 177

sometimes to formulate conclusions that are not based on
| no specific facts.

It is not only in the field of criminal law that The Jews intend to triumph. They readily claim all sorts of virtues, foremost among which they They place their attachment to family life on it. It is undeniable. that one finds more family intimacy in their home than in us. But the explanation is quite simple. The attitude hostile attitude they adopt towards the rest of humanity, and the aversion inspired by such an attitude, the constraints naturally tend to look within their own homes for a refuge, a necessary compensation. Intimacy within The house helps them cope with the enmity they provoke. outside.

To defend their cause, the Austrian Jews invoked and still consider the financial services they have provided to Austria. They emphasize the pioneering work they have accomplished when all economic resources were lacking; they insist on the fact that it was they who founded Austrian credit, demonstrating in this circumstances of true courage due to the lack of the prestige that Austria then enjoyed abroad. They they add that even today they support with all their to foster initiative and industrial enterprises. That's right, but a thousand voices are rising up at once for their to reply that it is much more in their personal interest that in the country where they made all these efforts and They completed all this work. They profited more from it than the general population of Austrian citizens. How then Should they be grateful to them in the slightest?

Anti-Semitism may not have such powerful roots, if there were no serious reasons to explain it and the justify. Who then buys the houses and furniture of the

after having ruined them? Who then drives the peasant out of To his fathers' cottage? Who excites the young men to the Debauchery? Who commits fraudulent bankruptcies? Who

178: JEWISH AUSTRIA

deprives the worker of the benefits of his labor? Who possesses sede has the talent to capitalize on political passions to To fulfill one's own desires and satisfy one's interests? Who does? Stock market crashes? Who, after all, dreams of disorder and anarchy and pushes the parties to tear each other apart on all fronts The means? The Jew, always the Jew, whom we find wherever there is difficulty in doing so.

He boasts of having founded the Austrian state credit system. But what dignity has he left to those who govern? Who doesn't remembers that Monsieur de Plener, taking possession from the Ministry of Finance, felt obliged to address Mr. Rothschild's installation visit? If the Austrian state has credit, the taxpayers of this state have become in A large part of them were slaves, the wage laborers of the Jews. They are reduced to begging in their own cities, in their own homes, in their furrows, the right to live. Moreover, if the Jews have succeeded in restoring Austria's creditworthiness, that is because the The ever-increasing mass of available capital

They are looking for a job everywhere. Since their founding, the Consolidated English stocks rose by about twenty percent. German annuities of sixteen percent, annuities Austrian women make up fifteen to twenty percent. The latter They were simply following the universal trend. He produced, in the field of movable assets, a enormous transformation in one: relatively very short time short. Circumstances changed rapidly: the Capital, enlarged by labor, struggles in a way against himself.

But what does the Austrian people gain from this? What profit? Has the population experienced this? The country is located in a state of exhaustion that justifies the most serious fears. And, in this mass of ruined lives, in the midst of all These starving men, the Jews, are growing old, surrounded by everything what makes a man happy and healthy, of all that which mainly contributes to doubling his arrogance. The Jews "Austrians, who avoid any regular work in the factories, live much longer than the

JEWISH AUSTRIA 179

Christians. The average life expectancy in Austria is for Christians aged twenty-six, and for Jews of thirty-six. The fundamental idea, innate in all Jews and deeply rooted in them, that they are part of the chosen people of God, this conviction that they are more than men, gives them a boldness with the help of which they dazzle short-sighted people. But that's also what has ended up provoking so much hatred. The Austrians have not could not, in the long run, bear the contempt shown to them by treating them as inferior beings.

At socialist congresses, the Jews and their acolytes loudly proclaim that anti-Semitism is only one of the forms of reaction. "It suffices to be convinced of this – they say–to observe that, wherever it occurs, antisemitism has exclusively clerical origins and feudal." Starting from there, and while energetically pushing back the racial war waged against the Jews, they proclaim the existence of an exploiting class and an exploited class; then they conclude that class struggle is necessary. This is of a rather loose logic, since the exploiting classes are those who get rich without working, and whose Jews are the main representatives. It's a terrible

It is a lie to represent the anti-Semitic movement.
as not being directed against the most dangerous and the
the most insatiable exploiters. In the presence of what has
what happened in Austria, and what happens there every day,
That's denying the obvious.

It is legitimate to be surprised that this obvious fact is
sometimes contested. What illusions, it is true, do they indulge in
Those who have the courage to express such ideas! "The
the day when the Jew will resign himself – they say – to being nothing more than a
A man like us, he will become our brother. Let us open–
Let us embrace him; let us realize, in all its truth, social equality
and policy proclaimed by law, let us embrace the Jew for
Let us merge with him. Let us enrich ourselves with his qualities.
and let's put an end to the race war. Anti-Semitism has not
never been to the countries where it has a meaning what–

180 JEWISH AUSTRIA

conch shell, something other than the weapon of a political party or the
the result of a poor economic situation."

This is how those who believe in the
Reconciliation of races. How the Jews must laugh at
What a kind heart they have reading such declamations! They love
However, to be judged in this way. But the truth is
quite different. The Jew, whatever he does, cannot change his
nature; and just as Negroes cannot
to bleach the color of their skin, it cannot meta–
to transform in such a way as to adopt the way of thinking, of acting
and to feel like an Aryan.

The Judeophile Austrians are divided into several
categories. The largest is that of the workers
socialists, used to blindly following those who shout the

stronger. To them come all those who
AR to take by sentences. A third category
consists of timid and fearful people, who do not dare
to resist the attacks and treachery of Israel, or who,
not yet knowing for themselves the dangers of
Judaism, they think they don't need to worry about it.
per. They act in this like someone who believes they have
There's nothing to fear from the fire, because it's only declared
in the next street. Finally come the people without con–
science that people have embraced for money or sinecures,

...to whom a personal advantage was suggested. The clan the Judeophiles are complemented by the fraction of men of good faith, sincerely imbued with the sentiments of the human solidarity.

So that their combined efforts can lead to a
As a result, in order for anti-Semitism to disappear in Austria,
First and foremost, Jews must renounce hatred.
the senseless animosity that drives them against all those who do not support them
They don't resemble each other; they would have to resign themselves to respecting
the laws of nature prohibiting usury, the abuse of ee
Theft, fraud. If they refuse to recognize the law of
Christ, let them at least renounce following the regulations.

JEWISH AUSTRIA 181

rabbinical to return to the teachings of.
mosaicism. Then, but only then, will they cease to be
a danger to Christian peoples, a veritable scourge
for the nations that gave them asylum and granted them
citizens' rights.

WILL THE JEWS BE THE MASTERS OF EUROPE?

It pleased the Semites, in their ceaseless agitations, to
They undermined the foundations of the old society. They created everything
pieces the social question and posed it from its aspect the
more frightening. Judaism is currently working with so much
with such strength and such fervor, he strives to imprint with such
zeal for a new direction for modern civilization,
that certain social strata are gradually allowing themselves to be penetrated
to unconsciously enter through his mind. We are witnessing a struggle
deaf between two currents, cha of order, based on the
Christian morals, and that of an upheaval which
would confront the world with the unknown. Indeed, one can,
to consider the solution in two different ways
social question: either through progressive reform and
peaceful through preventive legislation, either by
revolution. Who will prevail, from the peaceful
of humanity or of the rise of the forces of evil,
causing bloody, endless orgies?

Socialism, as it is taking shape today in

the horizon of human destinies, is, under certain reports, that a skillful combination of rabbi- precepts niques, aspirations that the Talmud bequeathed to those who professing their beliefs. The Jewish community felt threatened. created by the disclosure of his favorite doctrines, until then kept secret; she felt threatened in her dominion tion, in its riches, perhaps even in its existence. She sought a diversion by directing indis-

182 JEWISH AUSTRIA

complaints against property in general and the Popular demands. Divide and rule.

Unleashing passions against the nobility, the clergy and the Christian bourgeoisie, striving to demonstrate to what extent The distribution of wealth is unequal; to present it thus The Jewish woman, as if forming only one ring in the chain of social inequities: therein lies the tactic of socialism Jewish. Quite naturally, he adopted, on this occasion, of the spirit of domination tending to realize the old prophecies that foretold the reign of Israel. This is how that the Jews, in order to achieve their ends, were led to to seek in the blinded, fanatical masses, a counter-weight to the undeniable power of the Christian spirit. It is as well as they attempted to fight against the organization of the State, as it had been constituted by the experience of centuries. That nations tear each other apart, that is the dream of A Jew who wants to bring about a social cataclysm. By... linking it to social democracy, he believed that this was the that he would best find his way, and that with his help he would more surely achieve world domination. This psychological overview contains the central idea which animates and directs today's most formidable revolutionaries tionaires.

The question that arises can therefore be formulated in these terms. terms: will the Jews become the masters of Europe? For those who know, for those who think, the scenes which we are witnessing takes on a completely different meaning. when they appear in their true light, with their true physiognomy.

Let's admit it, moreover; the political circumstances ticks and social issues in the midst of which the old woman struggles

Europe offers Jews unparalleled means of action. The battleground seems to have been prepared specifically for them in the most favorable conditions. Also, with the with the resources they have at their disposal, do they easily become the masters of the situation. The Israelite Alliance is watching; it has in

JEWISH AUSTRIA 183

all the countries of the agencies and branches that embrace the The entire Earth is contained within a tightly woven network. The influence- The power of this wonderful organization is so great health that "the Alliance" is informed of the slightest incidents which occur, as soon as they can have for her a of no interest.

In short, overall, the situation is such that one one of the most moderate Jews in Vienna, Dr. Louis Ernst did not hesitate to write verbatim, in a a brochure which, incidentally, was not confiscated: "The Jews, If they can stay united, they are strong enough. so that no one can stop them from ruining the

states, to stop trade, to suspend all affairs; and, as they are spread over the whole surface of the globe, they can cast such a [force] on any state whatsoever The discrediting of Re absolutely hampered his actions. the most powerful governments would not be in a situation where they could resist for twenty-four hours if they had to... "Them, the entire Jewish race."

In the face of such claims, which have not been Having been denied, isn't it too easy to understand the audacity and the arrogance of some members of the community Israelite? Let us reflect on the effect that should

to produce such situation reports that proclaim to the

He of civilized nations the omnipotence of the Jews to with regard to the strongest states, which are however tolerated. Then, let us remember, when reading this declaration- war ration so thinly disguised that the Catholic Church, identified as the principal enemy of the Jews, was at On the contrary, throughout the Middle Ages their only protection- trice, alone saved them more than once from a complete extermination.

Even today, one is certain to encounter
against the resistance of the Holy See and to undermine
its traditions when one places oneself, in the fight against the
Judaism, on the terrain of racial diversity. The leaders

184 JEWISH AUSTRIA

of the Church resolutely condemn the Israelite doctrines;
But they always protested against race wars.
It is nonetheless true, however, that in all writings
emanating from the Jews, that they enter into the domain of the
literature proper, or in the field of journalism
On a daily basis, we constantly see the tendency to
stifling Christianity in order to put Judaism at

First plan. The instinct for domination is so strong in
the children of Israel whom he makes forget the Island
They remember the services rendered. They think of nothing else but
to remove anything that might hinder them.

Why, indeed, these continuous attacks against the
regenerative principles of the Christian religion, why
these attacks on civil authority and much more to
militarism, why these continual incitements directed at-
seized upon the working classes against the upper echelons of the
society? All of this, of course, is part of a plan.
pre-designed. It's a system cleverly designed for
to replace the reign of religious ideas with the reign of money,
conservative social foundations. The Jews set fire to
the house, hoping that in the midst of the genocidal conflagration
a new order of things would emerge, and
that they would be the only ones to benefit from it.

Their reasoning is that of all revolutions.
naires: "Let's first overturn what exists; we will see
after." Their attitude towards parties in Austria
is inspired by the same point of view. The goal doesn't matter.
Finally, the program, the ideal of the parties. What interests them,
The question is whether or not they can derive any benefit from it.
any. They also speculate on this fact, noted by
a long experience, that moral epidemics have
have always been more contagious than epidemics
physical, and have always developed much more
quickly.

Whether one traces the history of Freemasonry in Austria, from 1743 to the present day. The alliance between the Freemasons

JEWISH AUSTRIA 185

And the Jews asserted themselves from the beginning. It was the Jews who played, from the very beginning, the leading role in the Freemasonry, as well as in false liberalism who is its ally. When will the hour of the ordeal arrive? supreme, when the fruit is ripe, the people of Israel will find—will undoubtedly be a way to assert its unity more than ever racial identity. Today's freethinking Jews have already warned that, for them too, at the decisive moment, the The lessons of the Talmud will be sacred. But let them take from them Keep watch. Joshua may not appear again then.

to stop, not this time the sun's movement, but fueled by the anger of the people.

This is, as everyone knows, the belief in the coming of a Messiah who especially separates Israelite beliefs from Christian doctrines. Not having wished to confess the divinity In the unity of Christ, they wait, as they waited already there Two thousand years ago, a redeemer who shouldn't, moreover, to come only for them and to accomplish the work of salvation only to their profit. What they hope for, what they believe they owe Waiting is the gift of a messianic empire over the Earth.

In this empire, they would naturally be the masters: and all the “impure” peoples, that is, non-Jewish peoples, their would be subject. That is how they understand and explain the prophecies. In their willful blindness—By remaining silent, they forget that everything that was predicted long ago by The prophecies of the prophets were fulfilled with the coming of Christ. refuse to believe it, and persist in waiting for “the real Messiah.” This belief in the appearance of a man powerful, which would place them on a pedestal, sustains their hope and gives them confidence in the future. While waiting—Meanwhile, they are trying to prepare the way for their Messiah by striving to clear the ground.

The people of Israel, who pride themselves on being “the chosen people”, employs peculiar methods to justify the favor

of which he was the subject at a certain time. After a past of

186 JEWISH AUSTRIA

four thousand years ago, he now stands at the head of the silver aristocracy, the golden International, and at the same time the time of the Red International. How to explain this A strange coincidence? Is there any connection? between the two things? What does this behavior mean? Double understanding? As Mr. points out Cheliel in a scholarly dissertation on mosaicism at Throughout the ages and in modern times, there is a striking contradiction.

The Gold International strives to amass wealth incalculable. She wants neither health nor intellectual culture. that for her alone. There is no kindness of heart. question.

The Red International, on the contrary, proposes to but well-being, education and health for all world; she wants to raise the masses to the level from other classes: his point of view is also materialistic in an exclusively materialistic way.

The incompatibility of interests in order to achieve the goal Finally, the true reality, we glimpse it with an obvious clarity: the selfishness of some, the vilest of all passions, is the organization's most active solvent social; philanthropy towards others is the antithesis of this bestial vice.

If, therefore, the two Internationals were to succeed in to agree, if the one we initially designated under the name "silver aristocracy" could be used the Red International to achieve its goal; if, in In other words, it was possible for him, by relying on the working classes, to actually make eight million of Jews, the masters of the world, the logic of events indicates too clearly that the joy and triumph of Israel would only be short-lived.

History demonstrates, in fact, how the

peoples, in their forward pushes, agree to do

JEWISH AUSTRIA 187

to pull the chariot that carries their destinies out of the rut, and that usurping hands or would attempt to embed—
ber. The election of a Jew as president of the "United States
"of Europe" which the Austrian Jews speak of is not a
a fairly probable eventuality, but neither imminent enough for that
Even the most vigilant anti-Semite has reason to be outraged.
The danger lies elsewhere. The Jew wants to become master of the
world. He aspires to domination. An ambition of this
genre in ancient Greece or in Rome of the time
The old ways led straight to exile. The most
The proud and strongest among them had to leave for a distant place, as soon as
that they were suspected of aspiring to domination.

Jews have always been seen abusing their power, with regard to...
other men, of what they believe to be their rights, and
we live in an era where the absence of ideas
general, the lack of a spirit of truth, lead to
The unleashing of self-interest. The duels.
Unfortunately, these demented selfishnesses have nothing left.
that might surprise us. But we have the right to be
astonished when one sees with what strange indifference the
governments allow such theories to take root
in the minds of the people. Under the pretext of fighting for the
progress of humanity, and under the guise of progress
in technical sciences, the Jews continue with their
their usual tenacity, the work of destruction they have
company. They are constituted, vis-à-vis the Christians, at
the state of irreconcilable and bitter enemies who do not think
than to destroy their faith, to corrupt their morals, to suck the
blood of the people, in order to reduce them to misery,
to dominate them more easily afterwards and turn them into legions
of helots. They embark on this path under the cover of the
socialist movement... The heart bleeds at the sight of
this enormous lie.

The State's duty is to ensure that development
'The development of intellectual faculties does not enter into a contra-
diction with the destinies of humanity. It is, for him,
at once, a moral duty and a political duty; it does not

could not escape either one or the other. The governors initiatives, which ultimately have the same interest as the people, They should realize this in due course. Experience taught them that it is not through harsh measures, to with the help of laws that one can annihilate what is legitimate and truly grounded in the aspirations of the democracy. They cannot be eliminated any more than the Rome under the Caesars could not annihilate Christianity by surrendering Christians to wild beasts. As for the program absolutely insane, practically unworkable by the party socialist and its Jewish leaders, one cannot oppose it in too forceful a manner. It would achieve nothing less than In effect, it amounts to a veritable human slaughter. This is a of these monstrous attempts that conscience condemns it with genuine horror.

The Jewish race that has outlived so many vanished peoples from the surface of the world without leaving any trace, it-poses today, for almost all, of degenerates who are, deep down, truly ill. Their moral state is characterized especially by an exclusive feeling of all the others, through a thought constantly focused towards the same concerns. The spirit of gain, the desire for Domination drives away all other thoughts from their intelligence. any other affection, which is, as we know, the sign characteristic of an obsessive idea. Secondary disturbances issues that emerge from it, such as the obscene passion for Young Christian girls, cruelty towards the poor, a vindictive spirit, are episodic symptoms of their morbid state. The efforts made to put the hand on the whole world, to make themselves masters of Europe, likewise, emerges from this background, and completes all the manifestations of degeneration moral.

The Jews disregard the warnings which come to them from all sides. The storm sometimes rumbles long before it erupted. Austria, the only country they had managed to dominate completely, could not resist

JEWISH AUSTRIA 189

their contact; it is in complete disintegration. However the a reaction occurs. It only took a certain number

courageous men, devoted to the great cause of humanity, show these unfortunate peoples the way salvation so that they feel the energy to shake their torpor and to march valiantly towards deliverance. The A resurgence of nationalist sentiment, coinciding with the revolt against the oppression from which the country has suffered for so long For a long time, it will complete their journey towards more destinies. prosperous.

After Austria, will France be the next to appear?
as the designated victim of rabbinic maxims?
Is this the story of our beautiful France that has been written in letters of fire in the annals of the monarchy of Habsburg? Most of the Jews one encounters in The streets of Paris are named after Austrian or Jewish types. Polish. The number of these invaders of a new kind increases constantly; and, what no one would have They found it possible not long ago. a way to incite a part of the nation against the army emerging from its bowels. It's too easy to forget what Popular sentiment has understood this so well, namely that the Disorganization of the army would be the end of France. But This nefarious work—let us hope—will not be accomplished. to the very end. France will recover in due course under the benevolent impulse of all those who consider as a sacred duty to enlighten public opinion. If Austria, From the very beginning of the Jewish invasion, he had had, to guide himself on the terrain of resistance, such eloquent writers, As patriotic as the French anti-Semites, she does not... would not today offer the sad spectacle of 38 million Christians absorbed by a diligent effort to feed or Enriching 2 million unemployed Jews. That's what which gives us hope that the French will not be reduced to the same fate as the Austrians.

The social destiny of European peoples depends,
it seems, depending on the attitude Russia will take

190 JEWISH AUSTRIA

in the Jewish question. The number of Jews residing in Russia's figure is over 4.5 million, or approximately two-thirds of the Jewish population in Europe. Gathered at those of Austria-Hungary, they constitute approximately the three-quarters of European Jews. The day they would be emancipated and where, consequently, Russia would be obsolete

driven by liberalism, this would be an absolute reversal of the current order of things; it would be the end of a world. Indeed, by rushing into Europe, these millions of Jews would finally bring about the cataclysm they have been preparing for so long for a long time. This is precisely what explains the efforts that is being done, especially in Vienna, to achieve emancipation—tion of those who remain, in Russia, subject to laws exceptional.

Upon the accession to the throne of Alexander III's son, the The Jewish press in Vienna endeavored to scrutinize the character of the young sovereign, in an attempt to predict his decisions.

"A nature like that of Nicholas II—she said requested — is it really the right one for such soil? than that of Russia? Does it correspond to all the tasks humanitarian issues that fall to a tsar ascending to the A throne? For now, the salient trait of his character is enough. to make him feel heavily the responsibility that to bear the weight of the fate of so many millions of men oppressed. In the future, Nicholas II will need more strength again. He will have to call upon all his old-timers. intellectuals. Prince! Elevate your mind. Lift your eyes to High. Destiny places in your hands an almost immense power. Without precedent. You are, in a way, a God on Earth. Summon all your strength for the salvation of your country.

This is how the main Austrian organ the Israelite Alliance addressed the Emperor of Russia, during of his accession. Such language sufficiently demonstrates to what extent this association is imbued with the importance of the goal it pursues and the seriousness of the interests at stake connect.

JEWISH AUSTRIA 191

In the German Empire, Jews are relatively They are few in number. There are only 600,000 of them. Like everywhere else where they received the rights of citizens, they seized them there in

He had time for social activity. However, things are far from being as advanced in Germany as they are in Austria-Hungary. The national discipline of Germans opposed the Israelites, within the limits of the

ossible, a formidable dike that is not easy to Oh

After the details we just went into,
Is there any need to insist further? Everyone
understands that the Austrian people, as they
that they become aware of their true condition,
seek to get rid of the superfluities that have
grafted onto the social organism. The Jewish question deserves
thus an important place in the meditations of those who
want to understand what feelings govern the
popular masses by becoming disinterested in the fate of the State.
This is undoubtedly the one that has powerfully
contributed to pushing old Austria towards one of these
historical turning points that leave their mark on the lives of peoples.

VI THE NATIONALIST MOVEMENT

POPULAR MOVEMENT – THE
PAN-GERMANIC PROPAGANDA – SLAVES AND
TEUTONS (THE CZECHS) – THE SLOVENES –

ITALIA IRREDENTA

The term nationalist revolution, often used
to characterize the manifest acts and tendencies of
The Austrian people, there is nothing exaggerated about it. It is not a
arbitrary designation; it is an expression that corresponds to the
truth. It is not rash, in fact, to assert that the
the current situation of the multilingual monarchy presents the

The complete analogy has the one that preceded it, you dismember-
Taking from the Ottoman Empire. The popular masses, who,
At first, they were somewhat held back by the fear of...
They let themselves be carried too far, they no longer keep to themselves today.
no measures. Regarding their demands, the vehicular activity...
the way in which they promote them, defying absolute-
any description. They are no longer, as they once were,
small groups of sectarians rallying people of different nationalities
pitting them against each other and striving to excite them further by
fiery sermons; these are the people themselves

194 JEWISH AUSTRIA

even those who entered the race with enthusiasm

irresistible. Popular consent has given to nationalist demands make a rise almost impossible to Stop now.

On all sides people want a fight, to the extent that The means at our disposal: either all-out war, or that which justifies and facilitates the opportunity. In any case, none nationality no longer wants to hear about compromise. They are irrevocably and unanimously disposed, reject institutions that do not provide satisfaction their aspirations, which are, moreover, powerless to to resolve the difficulties of the situation. Therefore, he constituted, in the presence of such a state of affairs, of the parties extremists who openly speak of separating from Austria to reunite with their motherland. The Germans, Italians, Romanians from Hungary, seeing outside the Empire, a greater Germany surrounded the prestige of success, an Italian state that has managed to achieve its national unity, a kingdom of Romania having at its head a Hohenzollern, naturally converge towards These centers of powerful attraction. Their gazes are constantly facing north, west, east, and south, everywhere, in short, anywhere but Austria.

DD

Other groups, more isolated and not having the same elements of attraction, such as the Czechs, the Slovenes, the Ruthenians, the Serbs, the Slovaks and the Croats, debate amidst a somewhat incoherent commotion rent, but with clearly defined programs. all tending towards complete or partial autonomy. base their conduct on this deeply rooted conviction that the national idea is not at all, as we have

retension, a simple watchword that will soon be set aside, like so many other modern ideas. It is, In their opinion, the sole condition for existence and duration a people. Anyone—they say—who renounces their nationality or simply neglecting to support her makes herself despicable, and can now only serve as fertilizer for the ambition of others

THE NATIONALIST MOVEMENT (05

peoples. To act with indifference in such cases is to...

to voluntarily condemn to decadence, to the peace of tombs.

Isn't it ultimately according to these principles that... How were the major European nations formed? France and England were the first to realize the ideal dream of every living nationality. Other peoples have followed their example and reached their goal. Why the movement in this sense, which has continued since the fifteenth century, Should it be suspended now? Why are the nationals—those who are dissatisfied with their lot should not Don't they have hope like the others? The current carries the peoples to concentrate on their respective territories. Therefore, it is not, strictly speaking, a phenomenon of the order policy taking shape on the horizon of the Austrian empire. What is happening before our eyes is the application of a law natural which has presided, in the most constant way, over the formation of all civilized states. And as this law it brings strength and energy to those who invoke it, like 4 gives them both the impetus towards the future and the courage of resistance, it follows that the peoples Austrians pursue their aspirations so ardently pursued a powerful entity, before which bend and must bend more and more, whatever happens, the centralist traditions of the old Danube Empire.

This observation, made by all men of good faith and sound judgment, has, in the circumstance, an important crucial point. It is more than sufficient to refute the assertions superficial views of those who do not see in the struggles passionate about Austro-Hungarian nationalities that the eff-Vescence provoked by excitable politicians. It demonstrates that if we were to stick to it, as we have too often tendencies to do so, based solely on the presentation of contemporary facts porains, without bothering to investigate their relationships fundamentals with the historical evolution of peoples, we would be very likely to misunderstand their true character.

196 JEWISH AUSTRIA

These fundamental considerations lead us to to examine, in a few quick words, the role played by the Jewish press on current events. Its main organs have powerfully contributed, as everyone knows, to to incite hatred, by pouring out, according to the vulgar expression,

adding fuel to the fire. Even now they continue to exploit the efforts of the parties involved, with a view to to derive benefits for the "chosen people". That is how Jews are found in both camps, in the camp of Pan-Germanists, where they are most numerous, such as in that of the Slavs. They are also counted among the Italian irredentists. Having newspapers at their disposal Rich and powerful, they obviously could not resolve to to fade into oblivion and indifference. Their combative mood leuse would not accept it. However, it would be ridiculous- It's ridiculous to claim that the nationalist movement is the work of the Israelite revolutionaries. The Jews in undergo the effect, while also contributing to pushing it into the state sharp; but they did not create it. Moreover, many adherents of nationalism, and the most convinced among them, principal- palement among the Germans of Austria, consider rather antisemitism as one of the stones fundamentals of national thought, such as one of the main means of action that can be used by popular demands, and therefore as one of the great national conquests of this century.

The difficulties these fierce struggles cause for the Empire In distress, they communicate forces to their aggressors all new. Reconciliation, understanding between the Having diverse nationalities might be the best approach to improve the situation in Austria. But No one wants to hear about it, given that everyone understands the extent of the incompatibility of interests would jeopardize the chances of a sincere reconciliation. the day one would like to try it. The mistake that those who dream of an understanding between nationalities consist of precisely to not appreciate the factor accurately enough

THE NATIONALIST MOVEMENT 197

main popular currents, not to be held taking into account the momentum that the national awakening has gained. The criticism often leveled at Viennese governments to be hostile to the constitution of the Empire on a basis federalist, could be turned against those who seek to restore calm. "The remedy radical – those who are animated by such intentions – would be to gracefully separate what is heterogeneous, no longer seeking to maintain in a uniform mold of different nationalities, but of to give each of them a framework appropriate to its character

clean room. In short, what is needed is not federalism.

the historical provinces, but the federalism of the units national.

With excellent intentions, those who speak of the
This would probably lead to something, after a pause
short enough to produce the disintegration they want
avoid. Excessive agitation and its real causes do not

do not allow us to foresee any other result. We can see at
Strictly speaking, in a menagerie, the lion lives in a
touching intimacy with the gazelle, the wolf with
the lamb, the eagle with the partridge. But we will not make live in
good integration of nations grouped by
fortuitous circumstances in a confined space, and which
They scream in terror at the sight of themselves mating. That's good, we don't
We cannot stress this enough, a Hatonalist revolution...
is accomplished within Austria, with all the islands
the consequences it entails. No one can be mistaken about that.

The Austrian Empire comprised the following countries:

The archduchies of Upper and Lower Austria; the
kingdoms of Bohemia, Galicia, and Dalmatia; the
duchies of Styria, Carib, Carniola, Salzburg,
of Bukovina and Silesia; the margraviates of Moravia and
of Istria; the counties of Tyrol, Gorice and Gradisca; the
Vorarlberg country; the city of Trieste and its territory.

The Kingdom of Saint Stephen comprises:

198 JEWISH AUSTRIA

Hungary; the Grand Duchy of Transylvania; the city
free of Fiume and its territory; the kingdoms of Croatia

and from Slovenia.

The following table shows the extent of these various countries
and their population figures, according to the census of

1890.

- Country
- Lower Austria
- Upper Austria
- Salzburg
- Styria
- Carinthia
- Carniola
- Gorice and Gradisca
- Istria

Trieste and
its territory

- Tyrol
- Vorarlberg
- Bohemia
- Moravia
- Silesia
- Galicia
- Bukovina

Dalmatia

Total :

AUSTRIA

Area in km²
19 8232

11,985

7,152

22,427

10,327

9,955

2917

4,953

94

26,685

2,602

51,948

22,221

5,146

78,496

10,451

12,832

300,024

Population

661,799

785 831

173,510

1,282,708

361,008

498 9538

220,308

317,610

157,466

812,696

116,073

5,843,094

2,276,870

605,649

6,607,816

646,591

527,426

23,895,413

THE NATIONALIST MOVEMENT 199

HUNGARY

Country Area in km²? Population

Kingdom of Saint- 279 486 15 232 159

Etienne
Fiume and its 19,303,337
territory
Croatia and Slovenia 42,535 2,200,977

Total: 322,041 17,463,473

The total population of the Empire is therefore, in figures
rounds, of 41,360,000 inhabitants, not including the military
outside the country (in Bosnia and Herzegovina) number
of approximately 25,000.

The following nationalities are represented:

Germans 10,852,000
Hungarians (Magyars) 7,540,000
Czechs, Slovaks 7,440,000
Polish 3,740,000
Ruthenians 3,486,000
Serbs and Croats 3,275,000
Romanians 2,825,000
Slovenians 1,271,000
740,000 Italians
Other 190,000

The Jews, spread across all these nationalities, are at
number of 1,922,000, including 1,142,000 in Austria and 780,000
in Hungary (official figures).

200 JEWISH AUSTRIA

PAN-GERMANIC PROPAGANDA

For nearly twenty years, from 1879 to 1898, the press
Viennese people were almost unanimous in praising the merits of
the Austro-German alliance. She applauded both
hands to the resolution, taken at the highest level, to link fortune
from Austria to Germany. High-quality displays were displayed
the conviction that outside of this very intimate link between
For both countries, there was no chance of salvation.
the prestige of a unified Germany shone alone over the entire
central Europe. Public opinion was not developing at
Vienna, only in contact with Berlin. The legislation itself

It was inspired by the laws passed on the banks of the Spree. It was and so on until the day when propaganda, pushed to the extreme, wanted to completely replace the pan-Germanic idea with Austrian patriotism, and the fortune of the Hohenzollerns in that of the Habsburgs.

When things reached this point, the spirit of resistance to these Prussian-ophile tendencies developed in the ruling circles. The Crown's advisors are alarmed by this excessive propaganda and tried to react. There are very few polite men ticks, however, who clearly understood, in time useful, what sentiment did the vast majority of Aenende of Austria, by rallying to the ideas of the nationalists uncompromising lists. Very few of them saw clearly—the fatal consequences of this movement of opinion and have become aware of the separatist tendencies pursued by the leaders. However, it remains to be seen the pole-current trends, to consider, for example, those which are raised by the use of languages in the countries of mixed population, it is easy to see that, on the German side mands, the debate continues fiercely between île government and factious political groups, which pursue the exclusive triumph of their aims and seek to incite the masses against the government, without

THE NATIONALIST MOVEMENT 201

to consider for a single moment this collective interest of the populations of which the State is the authorized representative.

If the language issue hadn't come at just the right time for to serve as a pretext, it is certain that the struggle would have committed nonetheless; it would have been worn on another terrain. Hence, the need to combine certain elements who nevertheless remained loyal to the Austrian cause, and to take into account the divergences of interest when intervening in the rivalries between Slavs and Teutons for the ne as much as possible in a way that is favorable to Austria, since we can't delete them. But from the beginning we could have, with a little more attention, understood the the seriousness of the mistake made the day one threw oneself into Germany's arms. It is now impossible to to seriously pursue, in Austria, a patriotic action tick; the intimate consent of the masses is lacking. In many popular layers, and especially in the most

a large part of the country's intellectual circles, the movement that initially appeared to be German nationalist, is had become overtly antidynastic. This is not the only-ment in Vienna and in the countries bordering the Upper Danube that this trend has developed among the masses inflamed by methodical propaganda. From close In the immediate vicinity, it spread to the Alpine provinces, in Styria and in Carinthia. Its peak was reached in the northern provinces, in Bohemia and Moravia, where coha-Along the borders of Germany, the two races irreconcilable.

Although to a lesser degree, the manifestations of irrepressible German nationalism also reveals itself thriving in North Tyrol, where they clash with Italian irredentism. Who would have believed, just a few years ago-what years, that German radicalism would take rooted among the faithful populations of Tyrol? In Silesia Also, the very compact population constantly directs-his gaze turned towards the borders of the neighboring Empire. In short, the Germans of Austria, numbering more than 9

202 JEWISH AUSTRIA

millions, are almost all united in the se of Germanic nationality, some claiming the supremacy within the Empire; the others, aspiring highly to the separation of the German provinces of the monarchy and their reunion with Germany, that they proclaim their motherland. In ordinary times, Such an attitude would arouse general disapproval; one would would see it as a crime of high treason. But, in the middle of the political and social disorganization of the Empire, that's all simply the affirmation of the will of the people.

The separatist projects of these followers of Germania irredenta have made, in recent times, immense progress. Countless new members, from groups influential politicians and prominent figures are came to strengthen, with unexpected brilliance, the party of apologists for a united Greater Germany; and, as the The crowd always needs to crystallize its feelings in a man who seems to embody her her desires and aspirations, she acclaims the knight of Schœnerer as the most authoritative representative of the pan-Germanic idea. Mr. Schœnerer, in fact, knew how to

The first is to constrain governments and majorities parliamentarians in Austria, to take into account the aspirations separatists, who once seemed to be nothing more than a vain and A dangerous theory. He turned it into a body, a living entity. and active, whose growing power is causing serious concern the sovereign's entourage. It was in Vienna itself, under the in the eyes of the central power, that the movement took birth sance. They thought they could stifle it by having the agitator condemned, by excluding him from Parliament. But the seed had already been sown. It germinated. The work continued to grow nonetheless.

The extreme party of these nationalists who recognize Emperor William II, for their leader, does not count however, only five members of parliament in the Chamber. But besides of them there are more than forty representatives German populists (Deutsche Volkspartei), and whose Their ideas, in essence, hardly differ from their own. Faced with these

THE NATIONALIST MOVEMENT 203

radical Austro-Germans, the other parties, in the pro-German vices of the monarchy, to bow or disappear. In German Bohemia, the four fifths-numbers of the population stand firmly grouped together behind the intransigents who put the German idea at the forefront above all. The old progressives have ceased to count. Now, among German populists, there are some who initially seemed inclined to compromise, a kind of reconciliation. But their voters disapprove of them one after another, so much so that that one of the organizers of the Pan-Germanic movement was able to say very recently, with the unanimous approval of his audience: "In the next elections, our party will have 60 to 70 representatives in the Chamber. Bohemia The North should expect to be the scene of the first fights and to play the main role in the movement. Only then will better days come, when the the center of our political activity will be transferred to borders of Prussia and Saxony.

No one doubts that these hopes will be fulfilled; and one Indeed, one cannot doubt it, when one sees, in certain On occasion, entire Austrian cities were decked out in flags. of the German tricolor flag. As was said at the Parliamentary tribune: "The crisis, which dominates everything Austria, for the moment, is not, as one affects

sometimes to say it, exclusively caused by a simple
It's a question of languages. It's a deep-seated problem with deep roots.
in the heart of the nation and threatens to shake the
foundations of the State. No palliative can be of
The Parliament we see before us is not
"More than just a fleeting shadow. He is, in fact, dead."

These are indeed the ideas of the majority of the population.
of the Empire. They all agree on one crucial point,
if they divide themselves into many other categories. Slavs, Italians
Germans, whoever they are and whatever their
many put the national idea, that is to say, in short
the separatist idea, above the Austrian idea, which

204 JEWISH AUSTRIA

finds itself relegated entirely to the background. Those who,
Among the Germans, attempts were made to reconcile these two
Such diverse points of view, increasingly risk, we
as we just said, to contradict the
the majority of their voters. Large property
It itself is partly linked to national radicalism; and
within the ranks of the Catholic party, the feeling of
nationalities are also tending to awaken. The Socialist Party-
Christian, which always has increasingly strong tendencies
accentuated to get closer to the people, a Horse of
struggles to maintain the masses, to whom anti-Semitism
already seems unsuccessful on the patriotic front. The im-
an absolute possibility, observed by many people.
to shake off the heavy yoke of Judaism by means
legal pressures are pushing most of those who have recognized this
an inextricable situation where the adversaries of the State declare themselves.
Who would have thought, a few years ago, that things
would come to [this? Who could have imagined that the
the most peaceful citizens, the most accustomed to respect for
the authority, which the parties that had hitherto been preserved
private and governmental, from the Elbe to the
banks of the Inn and all along the Danube, would take part
to the struggle, and that no one would ask for the fight to end? Without
Without a doubt, a state does not suddenly descend into chaos by
A series of internal crises: but the revolution was in a latent state.
makes continuous progress. Anyone with eyes for
seeing and ears to hear is struck by the speed
with which it is fulfilled. Within the administration
and even from the army, we can clearly see the traces.

To achieve their goals, the Austrian Pan-Germanists use all means and display remarkable productivity of extraordinary imagination to vary the forms of their propaganda. They find powerful factors for this purpose in school associations (Deutsche Schulvereine) including One was dissolved by order of a higher authority. They managed to reattach A good part of the Jewish press has rallied to their cause. Vienna, whose attitude in this instance is entirely...

THE NATIONALIST MOVEMENT 205

Less strange. Without openly endorsing the program of radical Pan-Germanism, the main daily organs The people are fighting for the supremacy of the Ales over all other nationalities, and thus maintain, as a party taken, a revolutionary situation. As if readily the radical press, the Judeo-German newspapers proclaim this day that the first duty of all citizens must fight relentlessly for well-being and the power of the German race, for security and the development of Germanic nationality in Austria. The expressions they use for this purpose are borrowed from military vocabulary. "The Germans from Austria – they say – in particular, are required to remain at the post (Wacht an der Donau) assigned to them against the Slavs.

Under these conditions, German nationalism appears everywhere. It was possible to measure, at the time of death Bismarck, the progress he made in the country since

a few years. On this occasion, the nationalists have decided, in their assemblies, "that the year 1898 (according to their calculations for the year 2011, going back to the first The Cimbri and Teutons appeared in 113 BC. Jesus Christ) would be considered a year of national mourning and that the Austrians of German race should, therefore, refrain from appearing at any celebration, with the exception of those that would be given in a propaganda purpose. The Vienna city councilors are invited to propose to the Council that the name of Bismarck should be named after a street in the capital, and that a commemorative plaque should be placed on the facade of the palace Pallfy, where Bismarck lived during his last stay in Vienna. Finally, the steering committee of the associations students decided to observe a period of mourning on the occasion of the "Death of the chancellor."

In the eyes of the Austrian Germans, the prestige and the power of the German empire must pass well before the prestige and power of Austria. "That one

206 JEWISH AUSTRIA

dares to touch the parliamentary prerogatives of Germans, they cried, let nationality be placed Germanic under Czech domination! Let one resorting to absolutism or federalism. The government will then see how much he will have to fight, in all Austria, against the disorder in the streets. And if he believed by chance to be able to rely on the army's intervention, and to do to direct repeating rifles against the people, that he remember the revolts that took place in the barracks of Prague. Let him not forget that at some point the Czech soldiers and German soldiers fired at each other over others.

Nothing could be clearer, for sure, but at the same time Nothing is more frightening than such statements. Unfortunately, they have all the strength on their side. powerful nationalist logic, so powerful in our century, in Austria as everywhere. That's the dominant idea of our time, ever since the Second French Empire so They greatly contributed to making it fashionable. The radicals Viennese people, as far as they are concerned, do not hesitate to to push this irresistible logic to its ultimate conclusion consequences. By their own admission, they do not find that they have there is no interest in being Austrians except insofar as Austria will have a German character. They are ready to repudiate their quality of Austrians the day when the Slavic majority, to which they deny any rights because they consider it to be of a race inferior to them, would come to gain the upper hand. as the governing rule of all majorities to him gives the ability. That's probably why, that's why to assert this Germanic predominance that the bad

Austrian patria sing, in their meetings, the Habsburg anthem (the Gott erhalte) to the tune of the German national anthem, (Deutschland, Deutschland über alles: Germany, Germany above all). Each time the fact occurred, the representative of the The government, which was attending the meetings, 'had the area evacuated' room, and numerous assistants, chosen from among those who

are shown to be the most ardent in singing the German tune, have been imprisoned for several days. But neither the prospect of such treatment, nor the shootings have not been able to frighten anyone so far.

It is not only through the political press that pan-German propaganda continues actively. She is also extremely sharp on the field purely literary, and more generally in the intellectual world. Besides the movement fueled by the newspapers, in Vienna as in the provinces, the spread of books and writings of all kinds are organized with the aim of misleading the spirit of youth and to instill in them contempt for the Habsburg dynasty. Expertly compiled statistics combined are carefully arranged to demonstrate who wants to hear that, in all respects, Austria is inferior to Germany. The sciences, the arts, the commerce and public education are, according to this literature... erasure peddled at great expense, absolutely inferior in the Habsburg empire. This, it must be said, is a means of the most effective. No more terrible weapon could be imagined. There is, in fact, an obvious connection between Germany's material prosperity and the active role that this prosperity, moreover undeniable, assigns to Austrian Germans, on whom she visibly exerts influence with a power of attraction of the greatest.

All the works we are talking about, written by hand masters, true masterpieces of erudition, are proactively supported by the country's literary societies. They are, Fiea understood, published in Germany; but they are found in Austria in all private libraries, and often even in the opus libraries as well within both in the countryside and in large cities. The zeal of Acolytes get them into everywhere.

Similar ideas, although perhaps a little less advanced (let's say Germanophile ideas, otherwise pan-Germanic) also found access to the Univer-

city of Vienna, where some professors, of nationality German, preferably place in the hands of their students of works dealing with historical theses to the point from the point of view of their intimate feelings. Also, the united youth-university, which is itself largely German, Is she notoriously devoted to Pan-Germanism? With her fervor, she readily engages in bloody battles. to Slavic students, or to Jewish students, or even to young German classmates who remained devoted to Austria. It's civil war in the school classrooms. A bad omen for the fate of future generations! can state, without fear of being accused of exaggeration, that in the Austro-German intellectual world, the tendency the predominant view is to consider it an absurdity geographically, the existence of German provinces in outside the German Empire. Many officials The Austrians themselves were influenced by these ideas. An argument that has its importance, from the point of view Economic factors are often invoked in support of the argument. points out that the German population in Austria does not represents that 35% of the total population in Cisleithanie, and yet she pays every year to the Treasury. in the form of taxes, 20 million more florins than all other nationalities together. We leave to our Readers are free to judge such an argument.

Alongside pan-German propaganda, that which was done recently in De du protes-Tantrism corroborates the first and ultimately tends to the same end. Those who support the Protestant religion take as a pretext an effect that the Catholic Church Roman law is not national. It accepts as a principle equality between all Austrians, and does not recognize the German superiority.

Austrian Catholicism emerged triumphant from the ordeal, although the Masonic press favored the anti-Catholic movement. It had to be. What the instigator of the Kulturkampf was unable to obtain, at the time of his

THE NATIONALIST MOVEMENT 209

absolute power, in Lutheran Germany, its imitators They cannot hope for that in Catholic Austria.

But the fact remains that this propaganda in favor of Protestantism contributed to inflaming passions. It is the result that agitators constantly strive for. As such, it is naturally part of the program drawn in 1882 by the Pan-Germanists, and which has undergone various modifications since then, but it has remained, Overall, the Gospel of their political faith.

This pan-Germanic program, which is also one of More detailed, it can be summarized as follows:

— "Abolition of the currently existing union between Austria and Hungary, incorporation of Dalmatia and provinces of Bosnia and Herzegovina in the kingdom of Hungary, thus becoming tri-unitary; absolute separation between German Austria and Galicia on the one hand, the Bukovina on the other. Adoption, in the Cisleithan Empire thus reduced to narrow limits, of the German language as the sole official language; extension of electoral rights; law on the incompatibility of certain public functions accumulated; development of public education, budgetary economic reform; Lee service two years compulsory for all men who can read and writing; reorganization of the direct tax system and indirect.

Then came, as if the goal to be achieved was not fairly transparent, the part of the program to which the Pan-Germanists have made significant contributions since 1882 dede

"Strengthening the alliance with Germany through a treaty, no longer in the long term like the Triple Alliance, but eternal; creation of a customs union with the Empire Germanic, replacing the Austro- customs union Hungarian; construction of the Danube-Order Canal.

210 JEWISH AUSTRIA

The surplus relates to social or order issues purely domestic policy:

"Organization of the working classes into trade unions"

professionals; creation of a freely elected Council of State, tasked with examining draft laws of order economic; operation of railways by the State and tariff reform; business corporations law; laws against the falsification of food products and industrial products, weights and measures; judicial reform; pricing of procedural costs and fees of lawyers; creation of penal colonies for vagrants bonds; measures against indebtedness and depreciation of small rural landholdings; law guaranteeing to peasants a minimum of goods protected from forced sales; safe-preserving Austrian influence in the countries bordering the Lower Danube; definitive annihilation of Jewish influence on everything related to public life.

We have already noticed, on the first reading, the points essential elements that have been modified since 1882, and which This shows how quickly ideas spread in Austria. The alliance is no longer a topic of discussion today. "eternal" with Germany, which seemed sufficient a while ago just a few years. This wish, so loudly expressed in 1882, was replaced by a declaration that never appeared in the printed programs, but is not part of them less the essence and the foundation, namely that the annexation to the German Empire of the provinces Germans from Austria must be considered as a An absolutely imprescriptible right. As for the union of customs... It is worth noting that both Empires have excluded by including, by common agreement, in the treaty of Austro-German trade, ultra-strict clauses tives. Regarding the other points of the program, This is not the place to examine them in detail. Let us limit ourselves- we should point out that the German radicals, like The socialists want to subject everything to government interference. rain of the State, and advocate complete absorption, by the

THE NATIONALIST MOVEMENT 21i

central power, of all individual initiatives, of all the vital forces of the nation.

The social aspect of the program was clearly present. inserted to make it popular and gain its support lower classes. In AT, what the authors want From these statements, the propagators of the movement, they do not they no longer bother to conceal it: it's the sepa-

absolute ratio, among the various elements of which makes up the Empire. That's their real program, plain and simple. as possible; it is said loudly enough so that everyone hear it.

This state of mind results in the atmosphere Politics is charged with electricity, as evidenced by the island. conflict that recently erupted in Graz, the capital of Styria, between civil society and the garrison, composed of troops Bosnians. This serious matter has sparked debate. enthusiasts in the Viennese parliament. All the people subjected to military discipline, and who had taken part in demonstrations were subjected to a most thorough investigation severe; a number of reserve cadets, who were awaiting their appointment to the rank of officer, did not was included in the subsequent promotion; finally, thirty-seven reserve officers were, by court decision of honor of Gratz, declared stripped of their rank. Some of them, although of nationality Germans, were incorporated as ordinary soldiers into Slavic or Hungarian regiments. As a result, among Viennese students belonging to the national party-German, the resolution was taken to voluntarily renounce- He was assigned to the duties of a reserve officer. But he did not This project has been followed up. The young people in question finally declared that not only their resignation would have no political use, but that it would clumsy and harmful. Should we conclude from this that in the event of a pre-war situation could occur in the country. guard of accomplices, conspirators and traitors, all ready to favor the enemy?

212 JEWISH AUSTRIA

In any case, one can conclude from this fact, as from many others that it would be too long to mention here, that the movement is antidynastic in its aim and in its means. Austria, a simple geographical expression, is a state made up of bits and pieces. Therefore, the The efforts of the nationalists tend to demonstrate that the unitary aspirations of the Austro-German part of the Empire clashed with the interests of the Habsburgs, who they confuse – they say – with those of Slavic nationalities. He thus entered the minds of the Germans of Austria that this is a decisive struggle between the Germans and the Slaves of the monarchy. They draw their strength from the conviction that “the Aude brothers will not abandon them-

will not. "The German Empire," they say, "will not allow not let the Germans of Austria fall into distress; For, at the critical moment, in the "hour of danger," one remembers—dra in Germany that it is not only about the fate of Austrian subjects, but of prestige and interests of the whole of Germany.

This is, without a doubt, the most delicate point of the The situation. The Germans of Austria count on Germany's support against the Government Austrian. Prince Alois of Liechtenstein himself stated, in a public meeting in Vienna, that the subsidies necessary for pan-German propaganda come from Berlin: he thought he was implying that it's about the banks of the Spree where the explanation must be sought acts of high treason that are committed on the banks of the Danube. Moreover, there is no shortage of spreading a barrage of details about alleged manipulations which would serve as a basis for secret operations. These statements would established on tangible facts and would appear as Current history, living history. Now, we believe that it There is at least a great deal of exaggeration there.

Because of the importance of the facts, the light they can throw into the nationalist question in Austria, and, apart from any other consideration, by resp=ct

THE NATIONALIST MOVEMENT 213

For the sake of truth, it must be considered certain that the The German imperial government never interfered. at least since the nationalist movement tends to intensify, in Austria's internal affairs. His attitude in this regard has always been absolutely correct. recte. That there are ongoing relationships between the heads of Austrian parties and German Pan-Germanists, person—he is not unaware of it; that the Berlin agitators are supplying subsidies in cash are quite possible, although the days—Austrian pan-Germanist nationalists had to fight against administrative difficulties. But we must be clear, and To explain this clearly. Assuming that... Subsidies come from outside; it is important to specify this clearly. the origin.

A strong cou—

popular rant, pushing its waves from within to outside of the monarchy. It gave rise, as a logical consequence and Easy to predict, another current, even more powerful, acting from the outside in. We do not want to individualize quer as proof that the activity of the panger- association manique known as the All-Deutscher Verband. Most of his publications are banned in Austria. given that, from the Austrian point of view, they constitute acts of high treason. However, it was under the auspices of this association that the pan-Germanists Austrian-dogs meet periodically, taking care of garlic- their desire to travel to German territory, sometimes in one locality, sometimes another. Given the organization- sation of the All-Deutscher Verband, which extends over Germany The whole of Magne and all the German countries outside of it; being data on the personalities who support it worldwide literary and scientific worlds; finally, given the powerful influence that this association has gained over life national of Germany, it can be considered as the key figure of Germania irredenta. But as It does not contravene any law of the Holy Roman Empire, the The German government is powerless against it; it is

214 JEWISH AUSTRIA

without the power to oppose his action. He does not protect this association, but 1] does not create any obstacles for him. He does not He doesn't encourage it; he simply lets it happen.

Furthermore, if the Al-Deutscher Verband is criticized, who has no official ties, to interfere in the Austria's internal affairs, what should we think of the approach made in July 1899 to the Emperor of Russia by a number of professors from the University city of Vienna, who felt compelled to protest, in a note collective, against the so-called persecutions of which would the object the Germans of the RACE By what right of the Viennese professors, whose functions should, It seems that, requiring extreme restraint, one allows oneself- do they commit similar acts which constitute, throughout the The force of the term, a true impertinence? Isn't there So there's not enough to do at the University to restore order. in the environments that affect them most closely?

It is no less true that the action of the A/!-Deutscher Verband created, within the governmental spheres of

Vienna, an obvious unease that was first translated through a series of police harassments, preventive measures and repressive measures, which had their counter-
A fatal blow in Germany. Expulsions were carried out on both sides.
a number of workers who came from Berlin to Vienna, or from Vienna to Berlin, due to socialist unrest in other reasons of this kind. Following the disturbances which have taking place at the University of Vienna, the police prefect, acting- obviously with the prior authorization of the minister-
tère, proceeded with a stroke of the pen, in May 1896, to the dissolution of twenty student corporations, namely:

- 1) German students from North Moravia;
- 2) the German academic society Amicitia;
- 3) German students from Silesia (Opparia society);
- 4) German students from Bohemia (Herodnia):
- 5) the Hilaritas association;
- 6) the academic technical association Libertas;

THE NATIONALIST MOVEMENT 215

- 7) The German Academic Society of Silesia
oriental;
- 8) The academic roundtable of German students
of Nikolsbourg (Turolia);
- 9) The Academic Technical Society of Students of
Salzburg;
- 10 } the German academic association Normania;
- 11) The German Society for Advanced Studies
Philadelphia;
- 12) the German academic association Cheruscia;
- 13) the German academic association Rabenstein;
- 14) the German company Campia;
- 15 } the German association for higher education Ostmark;

- 16) the German academic round table Eisen;
- 17) the German academic society of technicians;
- 18} the German society for higher learning Gothia;
- 19) the German Society of the Academy of Fine Arts Athenaia;
- 20) Finally, the Academic Society of Upper Austria, Germania.

In April 1899, even more radical measures were taken. This time, it was no longer a question of associations between students, but from societies with an openly pan-Germanic and pursuing a well-defined political goal determined. The aim was to suppress the movement by In favor of Protestantism. Four associations of this nature were dissolved by a single decree. In At the same time, moreover, the Minister of the Interior... he ordered the officials under his command to prohibit the stay in Austria for foreigners "who are in the assemblies using anti-Austrian language or who intend- tion to take part in political meetings, when their past experiences may raise concerns that their participation in these meetings are of a nature to create excitement

national and to cause a public danger.

It has not been forgotten that on this occasion there were dissenting opinions. things were on the verge of happening between the two

216 JEWISH AUSTRIA

The governments of Vienna and Berlin. The scathing criticism which they allowed themselves, regarding Austrian affairs, some of the most widely circulated German newspapers, the state the resulting animosity, and above all the countless details of the separatist movement have ended by calling into question, at some point, the alliance of two Empires, or at least their friendly relations. Other reasons, of a diplomatic nature, also came into play. shake the alliance. The Austrian Pan-Germanists have. The first to attempt to harm it. After having served, in the early years of its existence, as

of a means of attracting the Austro-German people by the enchanting mirage of Germanic power, they are then shown to be quite willing to give it up, and, to approve of his disappearance. One of their own (or rather: one of their leaders) said in open parliament, regarding a recent incident: "Under the current circumstances, it does not It may be pleasant for us to see the reports. Tensions were low between the two empires. If the alliance were to to cease to exist, the forces which today consider themselves, within the German Empire, as if chained by This friendly bond would make them completely free again. would then intervene, with all their power, in the decisive struggles that Austria is currently supporting German national cause.

Anticipating and anticipating in advance the effect that would undoubtedly lead to the isolation of Adehe Cisleithan Germans speak openly about dismemberment of the monarchy as of a thing completely natural. They consider its collapse as inevitable and shamelessly address the question of knowing how it will be accomplished. It seems that this has been abandoned. in these circles, to the primitive idea of a block annexation by Germany, from all German states to Austria, believing that an immediate absorption of such vast territories toires would excessively increase the power of the house of Hohenzollern to the detriment of the other states of the Confederacy

THE NATIONALIST MOVEMENT 217

Germanic deration. It was considered that an event of This type of thing would give rise to intense jealousies within United Germany. Those who profess this way of They therefore disapprove of the idea of mass annexation.

which appears to them as an overly ambitious combination. of Prussian statesmen. They assert, with great appearance of reason, that by acting in this way, one would put jeopardizing the authority of all other German dynasties.

In the face of these objections, and probably obeying- in response to a slogan of the All-Deutscher Verband, the Pan-Germanists currently believe in the necessity of proceed with the partition of German Austria (including its Slavic annexes) between the neighboring German states of various provinces. This is with a view to a solution to this

the kind where we have already drawn up geographical maps where
The conditions of the sharing are indicated in advance.

Bavaria would take over Salzburg, Vorarlberg and the Tyrol, which she already possessed in the fifteenth and sixteenth century. Prussia would have Silesia and Moravia. Saxony Bohemia would be annexed. In this way the Czechs of Bohemia, numbering around 3 million, would be easily increased by the 4 million Saxons, gathered at the 2 millions of Germans who live in Bohemia. In addition, the Czechs would find themselves cut in two. Prussia would only have to reduce those in Moravia, the others being delivered to Saxony. They would remain in southern Austria, the provinces of Styria, Carinthia and Carniola, 'which could constitute an independent, self-governing state' by a German prince who resided in Graz, and who would have It was quick, without a doubt, to subjugate the Slovenians of the Carniola.

These are combinations that can be strong ingenious, but nonetheless a sovereign impudence to display in broad daylight while the empire Austria still exists, headed by a sovereign residing in Vienna. The mere fact that similar cards

218 JEWISH AUSTRIA

can be freely displayed in the windows of German booksellers mands demonstrates the little importance that is placed on it in Germany of the Austrian alliance. The House of Habsburg... would find, according to the Pan-Germanists, reduced to the possession of the Cisleithanian provinces whose population is essentially Slavic, like Galicia and Bukovina. would deign to leave him Hungary as well, by granting him full latitude to increase its power at the expense of the Türkiye, on the Bosnian border side.

Those who admit today the possibility of similar redrawings of the map of Central Europe seem to believe that Germania will only have to open the mouth, at the death of Emperor Franz Joseph, and that The fruits will fall fully ripe from the lobe branches Austrian, without needing to shake it. It will be It is fair to say that, in our opinion, things will not go as well. neither quickly, nor especially so easily. The struggle between the

Habsburgs and Hohenzollerns for supremacy in Germany has already lasted for a century and a half. It seems It is likely that it will not end abruptly like this. that, as if by magic. It will take, to put an end to it, a great war, the... results alone will have the power to modify the appearance in this way of the European configuration. On the other hand, the followers of the United Greater Germany too readily forget that Germany is not alone in Europe. The dismemberment The decline of the old Danubian Empire is keenly felt by vital interests of all the states that closely border it or From afar. Otherwise, what would mean what we call European balance?

SLAVES AND TEUTONS (THE CZECHS)

It is demonstrated, by indisputable facts, that the party The German centralist is totally powerless to govern the vessel of the state, despite its "countless capabilities" whom he claims to count in his ranks, but who do not want

THE NATIONALIST MOVEMENT 219

nothing to learn and nothing to forget, according to the historical saying. known, and willfully closes his eyes to reality. This party, long the undisputed dominant force, refuses all concession. He intends to retain his previous position. while everything has radically changed in Austria. the all-powerful logic of facts and the chain of events natural tendencies have led to the centralized state, which led the Germans, a composite state where all the nationalities possess the same rights and demand a complete equality.

The Slavic nations of Austria managed to emancipate themselves ciper; they shook off Germanic tutelage and are working, Each on their own, to form their unit. The mission civilizing mission that their [states] had attributed to themselves in relation to them The former dominant class has definitively come to an end forever. The Germanic avant-garde, established in Slavic countries, did not can no longer continue his work. It is up to the Austrian Slavs— dogs themselves, which it is now up to develop— through civilization in the lands they inhabit; and we Today we are witnessing the efforts they are multiplying, with tireless patience, to bring forth, from each nation—

uniformity, a government that meets the highest standards legitimate, which will guide them towards the goal assigned to them by genius of their race.

The Czech nation, more than any other perhaps, has faithfully preserved its own character and charm of originality. The girl has her own literature, her own history. She is proud of its writers and gathers around the men who maintain its traditions. At any time, it has not imbued with German civilization to the extent necessary to derive general principles. It does not did not allow her core ideas to be shaken, in her fundamental convictions, even at the time when she was enslaved by the centralist governments of Vienna. This is how two clashes occurred in Bohemia. currents which, without ever meeting, determine a absolutely inevitable, absolutely irrerecognizable antagonism

220 JEWISH AUSTRIA

targetable, between the Austrian institutions, in which German exclusivism predominates, and the Re Czech nationals. Now, Palacki's compatriots, from Rieger and so many other eminent men, have the cult innate to their historical rights; they want, whatever it may be arrives, to make their country an autonomous state, having its independent government, its own life, its representatives authorized stakeholders. In short, they are demanding a situation analogous to that of Hungary towards Austria.

It is on this ground of a bohemian constitution, based on historical law, that the struggle between Czechs and Germans. The former want to be at them in their own country; the others intend to take advantage of alleged prerogatives that the tradition acquired in bureaucratic careers, the numerous relationships that necessarily result from the mania-public affairs management, and other advantages as well which they derive, if we are to believe them, from a so-called superiority the essence of Germanic civilization. The Germans, in By virtue of these claims, they dispute the Czech language a right recently granted to him by an order ministerial to be employed in administrative matters tradables, just like the German language. From their On the other hand, the Czechs intend to repudiate definitively a political system that no longer meets their aspirations

tions. They oppose all attempts at rapprochement—
ment, insofar as they are based on inequality between the
races, an insurmountable barrier. And, like their resistance—
tance is directed against oligarchic institutions and
They are outdated, yet they are the ones who defend the cause of progress.
and democracy in Cisleithan Austria. The constitution
tuition of a Czech state, under the conditions in which they
what they demand would be equivalent to a victory for justice and the
liberal ideas.

The language ordinances, so violently attacked—
principles established by the Pan-Germanists laid the foundation for equality.
unity between the Austrian peoples. If they were to be

PEOPLE

THE NATIONALIST MOVEMENT 221

If these laws are repealed, the Czechs would be forced to resort to
to extreme means. With the help of radicals, of
Democratic socialists, Ruthenians, South Slavs,
they would stage a most lively commotion in
in favor of universal suffrage and direct elections, which
would bring a Slavic majority into the chamber.
They have therefore reached an inexpressible degree of acuity. The
The coalition ministry has demonstrated that one cannot
to govern Austria against the Czechs; and the fate of
His successors have demonstrated, on the other hand, that one can
even less so to govern it against the Germans. Now, I am
absolutely certain that it would be foolish to want to resort
to an outdated absolutism, totally powerless to—
today, to govern both against the Germans and
against the Czechs. So we need to look for something else. The
unanimous will of a valiant people, aspiring to its
Independence can no longer be set aside.
Sooner or later, whatever we want or do, it will be necessary.
to satisfy him. The big question is to know how to
In what manner and under what conditions.

The party known as the Czechs did not
He, for his part, sees no danger. Dissatisfied with the present situation, he
dreams of a more prosperous future and busies himself preparing for it.
This, moreover, is the imperative of the younger generations.
satisfied, who want to achieve a better fate.
Unfortunately, the efforts of this advanced party, which has
enlarged by the addition of an even more radical fraction,

are not as vigorously supported as he wished hoped for. The bohemian aristocracy does not lend him its support. who alone could hasten the fulfillment of the will national. She fears seeing it disappear, through development-natural occurrence of the facts, the prerogatives due that still ensures the current regime.

Meanwhile, the nationalist idea is making a strong impact on gateway to the old Habsburg empire. The Czechs march at the forefront of the movement which, at a certain point At this hour, it manifested itself throughout Europe, and which,

222 JEWISH AUSTRIA

after having received satisfaction in the East, in Italy, in Germany, must necessarily also lead to the following regions Slavs of Central Austria. Of all the aspirations that political unrest is emerging in Europe. which rightly concern those in power, there is no is not more powerful, more active, more current especially. Oppressed nationalities want at all costs to be recognized and constituted in full independence; they want to establish their autonomy. As for 'the Czechs, this trend is emerging in Moravia, where they However, they are more scattered, just as in Bohemia. Dr. Forscht once said it in parliament Vienna:

"The sole reason for the existence of the Austrian Empire is the mission incumbent upon him to satisfy the needs inevitable nationalities. The struggles that we support-no, not currently, and those that we will have to support Again, they are nothing more than the symptom and the precursor. runner of a happier future. All that is viable must, we are aware, before revealing itself in full light, suffering, and enduring pain. We must so let us hope, after so many misfortunes, that for Austria A new era will soon emerge, an age of political renaissance. It is in this hope that we Let us bravely support the current struggles. If the pilots who are piloting the Austrian ship (we are not saying

as the state officials who govern, but the factors well-known figures who actually hold political power tics) know how to understand the important-Given the current movement's momentum, it is quite possible that the

The ship thankfully reached the port. Otherwise, everything would have been irretrievably compromised.

It is impossible to escape this dilemma. Anyone has heart, anyone who conscientiously observes the in this situation, understands that the Slavs must resist to the very end. They must stand firm [at where They have remained steadfast for a thousand years.

THE NATIONALIST MOVEMENT 223

Bohemia assumed an exceptional position in the Slavic world. tional, a place of honor that she will not leave. Always the first to face danger, she claims the right to stay there. It was already the same in the time of Charlemagne, while the Germanic element had conquered in Europe an influence that seemed to be due to everything absorb. It was at this date, the Byzantine emperors who considered ways to organize resistance against Germanism. It is the same spirit that inspires Today, the Czechs. They know that future struggles Those who seek world domination will not be delivered. not only with the help of armies and fleets but also, and especially perhaps, through the intellectual development of

peoples. The progress of enlightenment which, among them, cements and fe the national alu, makes them all the more difficult to endure the excesses of the Austro- bureaucratic system dog. As one of their leaders recently said, the Dr. Hérold: "If the spectacle we were shown The witnesses in Eger had to renew their testimony; we would be within our rights. to ask ourselves if such scandals belong to the Asian customs or European civilization. Never Such cowardice, never has such baseness been seen before. cynically displayed by the administration's employees and judicial officials.

This, above all, contributes to giving this fight A serious aspect of this is that the Youth Party- The Czechs are trying to dislodge the German officials. positions they hold in such large numbers. The Czechs took control of the municipalities in Prague and everywhere else they were able to do so. However, this is still just the beginning. The statistics of Central government reports reveal that in Prague, 90% of The officials are German. That's why, in

In all deliberative assemblies, there is much talk of the need for a relentless struggle, a real fight for existence. It is, in fact, nothing less. If Sad as it is to observe such a state of affairs, the

224 JEWISH AUSTRIA

two peoples united under the same rule, and living in the same country, have come to consider as a vital principle: the obligation to fight relentlessly against each other. Prague was, two centuries ago, a completely Slavic city; it was only as a result of circumstances—painful criticisms for the Czech nationality that she has has been Germanized. "Since the awakening of this nationality — "Everything German," say the Czechs today. in Prague must be set aside at all costs. Such development—historical progress was previously made in other cities, such as Budapest, Agram, Trieste, Lemberg. The capital of Bohemia owes it to itself to to follow the same example." In short, as we can see, This struggle, which has the appearance of a political struggle, is in at the same time and perhaps above all a social struggle.

As for the consequences it may entail, they appear too clearly, to leave room for the slightest doubt. Just as the Germans of Austria rule their gaze towards Berlin, likewise the Czechs turn eyes towards Saint Petersburg, seeing in Russia their natural protector. However, the ruling circles, in the empire of the tsars, they showed no signs of urgency whatsoever to put an end to this matter. They want, in the great Empire of North, avoid as much as possible any conflict with the Governments of Vienna and Budapest. We are keen on this that the Western Slavs are temporarily standing tranquil. Pan-Slavism is more patient than panger-Manism. He does not abdicate; he awaits his moment. One believes that the situation still needs to mature and to to draw more clearly. We want to leave it to the nationalities Slavs, taking the time to develop more fully, so that, when the time comes, those who will come to their aid find in them truly effective support. Russia gathers information regarding this Austro-Slavic question.

Firstly, there is a lack of information in the case of Mr. de Wenceslas, such as The impatient Czechs would like to reinstate it, a pretense-national front on which they can pose the

crown. Failing that, the Czechs remain faithful so far, at least in very large numbers. The majority belonged to the House of Habsburg. From their point of view, the establishment of an autonomous Czech state is by no means incompatible with their dynastic sentiments. They only ask the Head of the House of Austria to come to Prague to be crowned King of Bohemia. Calls for Russia's protection are renewed without ceases; but perhaps, in essence, they are merely the manifestation—the expression of anger and discontent caused by the attitude of the Germans. Behind the threats, a separation simply conceals anti-germ demonstrations. Maniques. The bohemian nation does not want to disappear. the ocean of Pan-Slavism. It wants to survive in the midst of independence, with its language, its history, its literature

proper. Many Czechs, without breaking in any Slavic solidarity, and while being ready to be part of a Slavic confederation on bases similar to those of the former Germanic confederation, apprehend that Russia only wants to sponsor them for the to reconnect with the great Russian homeland. They fear the a request that could be made of them to sacrifice their language and their Czech literature to adopt the Russian language. But this is a sacrifice—they say—above their forces; and if the Habsburg dynasty rid them of the German officials, if it constituted a kingdom of Bohemia, as it constituted a kingdom of Hungary, they would be delighted to recognize the Emperor of Austria as King of Bohemia.

On the other hand, however, it is easy to understand that The Czechs, like all Slavs in Austria, felt to develop in them a feeling of legitimate pride when they saw Russia reach a degree of power unexpected. It is therefore not only the desire for self-Economy is also the intimate awareness of solidarity. Slavic interests that inspire and direct their resistance against those who have treated them for so long and still treat them

as belonging to an inferior race. By force brutal, with unjustified arrogance, they resolutely the law. In this contrast lies, for all of Europe, the The true meaning of the struggles taking place in Austria. the decisive hour, as hoped in some circles, the Russia could not remain inert or insensitive; she would not could not allow the triumph of iniquity.

Multiple complications of various kinds, and counteracting each other, that's the true image of the The Czech question. The major, undisputed point is the civil war which it provokes in Bohemia in the state permanent.

To try to put an end to it, some Pan-Germanists oppose attempts to establish a Slavic state From Bohemia, the idea of dividing the kingdom into two parts, at least one of them, the one where the Germans are the most numerous, may later gather at the Great-Germany. It's pure madness, do we need to say it? that an attempt of this kind, at a time when the sentiment-The concept of nationality is powerful enough to make someone crack. all the institutions of a six-century-old empire. The struggles supported by German Austria against the Slavic Bohemians have just as little chance of success as those which were once supported against Hungary. Historical borders, created by nature and confirmed by... guided by a history that is lost in the mists of time, can no longer be modified arbitrarily. In examining the situation without bias, without preconceived ideas, The Court of Vienna itself will acknowledge that it has everything interest in allowing German influence to weaken in Bohemia. In this way she would deprive Prussia of all hope to one day be able to claim this country as a dependency of the German Empire.

The question at the moment is this:
Would the German Empire allow it, without hindrance,
to establish a Czech state on its borders? Geographical-

THE NATIONALIST MOVEMENT 227

In a manner of speaking, this state would sink like a wedge between the Austro-German countries and the German Empire. But he would include large German minorities within its borders

who would not shrink from the horrors of war civil. Germany, for the time being, is merely observing with a watchful eye the internal commotions of this part of Austria; but she follows them with passion, without losing her monitoring to fall asleep for even a single moment; that is precisely which makes the situation so serious for the Austrian Empire.

THE SLOVENS

Although they are very few in number, the Slovenians nevertheless seem destined to play an important role in the grouping of peoples, as predicted by the future. It is only in the last few years since this small nation, after having long—for a time he led a rather tormented existence, after having languished under German rule while retaining its vitality intact, has regained enough strength to repel the efforts what Germanism is doing in order to completely stifle it. Living in compact groups in Carniola, more scattered throughout Lower Styria and Istria, it represents, within Cisleithan Austria, the isolated South Slavic element in this part of the Empire. But from there she extends her hand to the southern Slavs of the Adriatic coast, and thus presents itself as the most advanced post of 25 Millions of men. That, in fact, is the exact figure. to which this population of southern Slavs is drawn, whose importance for the organization cannot be ignored shaping the future of Europe.

The various governments that have succeeded one another in Vienna has become accustomed to regarding the Slovenian people as a negligible quantity, and some of them have even pushed their blindness to the point of not understanding to describe the task that this people has to fulfill within the monarchy

228 JEWISH AUSTRIA

Shit. They forgot that, often, it's the little people that make history. Above all, it is important to appreciate the task assigned to the Slovenes by the geographical situation of countries they occupy; that is to say, it belongs to them contribute to protecting the Adriatic coastline from the the surge of pan-Germanic Germany, whose program—I understand the possession of a territory with access to this sea, a perpetual object of envy on the part of the Germans.

What would Germany be doing in this country whose inhabitants are mostly Slavic, and their coasts are populated by Italians?

The Slovenian nation numbers only 1,270,000 people; but it may one day become of real importance to the destinies of Austria. This is the very clear feeling of the Slavic solidarity which gives him the strength to resist as she does so in response to the centralizing actions of the Germans, living side by side with them in Lower Styria and a notable part of Carniola.

Because of their small numbers, the Slovenes oppose resolutely committed to the autonomy demanded from various quarters by the Austrian countries. They feel that she would suffocate them. This What they are asking for is autonomy for nationalities. They have great care was taken to establish a difference, albeit a subtle one. Moreover, between these two conceptions. As for the goal they Currently, it is based on the nationalist idea. which leads them to desire union with the Croats, on the historical basis of a Croatian state.

This is what they are ardently demanding today, their politicians. All the leaders listened to from the The Slovenian nation unhesitatingly became the apostles of unity with Croatia. They believe that joint action by Having two populations is essential for organizing in southern Austria and Hungary, a league powerful of the South Slavic peoples, in a position to defend and to effectively protect their interests.

THE NATIONALIST MOVEMENT 229

As for the Croats, their aims concern more specifically to the unrest that is emerging in Hungary. We will discuss this further in a special chapter of in a more explicit way.

ITALIA IRREDENTA

There is another nationality that was the first to fight against German domination, and who today still fomenting at the heart of the Habsburg monarchy of

perpetual unrest. For centuries, history has recorded what the writers, in their figurative language, say in the decline of the Germans in the Peninsula Italics. Then one day, the French army crossed the Alsace, and came to pronounce the great word, Paffranchie so long awaited. We don't have to go back here on events that are still in all the memoirs. No one has forgotten the two campaigns of 1859 and 1866 cost Austria the possessions of the Lombardy and Veneto. However, some Italians still remained in the southern provinces of Austria, under Habsburg rule; and since for a quarter of a century, they have been constantly demanding their autonomy. nomy, while waiting for something better. From Trieste and Trentino, the movement spread to all inhabited districts. by Italians. Popular opinion has taken some steps in this regard increasingly pronounced trends. L'/'ralia irredenta to formulated his program in the most uncompromising, demanding its outright annexation to the motherland.

The demands made by the Italian MPs at the parliamentary proceedings are, moreover, highly instructive. They show how much the population's complaints that they represent are justified. It is impossible not to see that it is no wonder that they were sacrificed with such negligence the interests of those who nevertheless had the same

230 JEWISH AUSTRIA

rights that all other citizens of the Empire, but which had the misfortune of not being the most numerous. In the northern part of Tyrol and in Istria, various very distinct nationalities have long clashed against each other, without the central power having considered intervening to prevent the weakest from being odiously oppressed by others. The Croats and the Slovenians abused their power in the localities where they dominate in numbers, just as much as the Germans in North Tyrol. That would have been the natural role of the Viennese government to restore calm, by imposing. He emphasized respect for the law and mutual tolerance to all. He did not. He couldn't understand it; he himself, in Dalmatia, didn't hold no account of the existence of the Italians, to which they there are few in number. It is therefore not surprising that legitimate claims arise with a violence that is all too understandable.

It is especially in Trentino that the situation of Italians is truly intolerable. Since a series of anti-their deputies abstained from taking part in the deliberations resolutions of the Diet of Tyrol. Some of them requested that the legislation relating to Provincial Diets ciales, i.e., Edifice, that independent commissions they sit in Innsbruck and Trent, leaving the Diet only the rare cases that are common to both parties of country. Others go further. They want Tyrol to be divided into two parts, and that the Italian Tyrol have its Diet special, its Italian courts, its autonomous administrations— They point out that the Hungarians enjoy a complete autonomy, which the Poles were able to obtain a situation that allowed them to dominate for a time in government areas, and that the Czechs to In turn, they managed to maintain their supremacy. German in the countries they inhabit. This is, in the southern Austria as well, to redress an injustice which has lasted for centuries; and the very energy with which The fact that this struggle is supported is sufficient proof of the strength

THE NATIONALIST MOVEMENT 231

of an isolated faction that does not intend to give up its national existence.

"Why," the Italians ask, "are we forced to..." we suffer, in schools, before the courts and in all Administrations, the use of a foreign language? We have been asking for high schools and schools for a long time. normal schools and higher education institutions in language Italian, in the Italian districts." However, despite these They note with regret that there are incessant complaints, but nothing has changed. nothing has been done in terms of education, for the Italian population of Trentino. The population, den Suspicious, one is left wondering whether, in Austria, legality exists between citizens. The creation of an Italian University—enne seems to them a legitimate desideratum, in the same way that a national administration; they demand it as a way to put an end to the false situation that has been created to the Italians and to compensate them for unfair treatment that were inflicted upon them.

In Dalmatia, as we have said, there are very few Italians.

numerous. There, they suffer from the general malaise, that is to say, from abandonment in which the Austrian government leaves this province. 1 no one has yet been encountered statesman in Vienna who had thought of taking care of her Not seriously. She doesn't have any paths yet. of iron that puts it in communication with the center of The Empire had no roads in good condition. The waterways did not are not regularized. Everything there is still in a deplorable state. the rable where the Venetians and the Turks left it. To the point of From a political and national perspective, things are even worse. At each election, officials engage in acts of truly unprecedented pressure and commit illegal acts the most scandalous. These are not the constitutional laws— Those who preside over the government of this country: it is Pure and simple arbitrariness. Citizens who allow themselves The singing of Italian songs is abruptly cut short. in prison; emigrations are constant. The

232 JEWISH AUSTRIA

Dalmatia is the only province of the Empire that has a military government.

In short, the complaints and grievances of the Italians Austria's actions are neither unmotivated nor excessive, even as regards Tyrol, that is to say the province where they are relatively the least unfortunate. The Tyrolean unit is pure fiction, given the differences fundamental differences between the two very distinct parts of this countries, each of which is occupied by a very large population homogeneous and very compact. The Italian Tyrol should have its separate administration for a long time, its existence independent of that of German Tyrol. The No. administrative action could be carried out without raising the least This difficulty. It would put an end to many troubles. If one wants to ensure peace reigns in the province of Tyrol, it is necessary to avoid with great care anything that might arouse sensitivities of one of the two races that live there side by side. It is necessary that Neither can claim to be oppressed, and that in In no case does force prevail over law.

The Austrian government has so far been very reserved in his attitude towards the Italians. In a recent conference with the President of the Council, the Nationalist MPs told him, without mincing words, that the The Italian club would openly switch to the opposition; to which

Count Thun, while acknowledging this declaration, has responded by expressing the hope that separatist passions would calm down, or at least take on a form more softened. But the Italian deputies pointed out to him, For their part, they felt that we had probably acted in a rather unreasonable way. skillful, since they were bringing in people who, until then, had by no means been irreconcilable, to the point of rebelling against real persecutions and to declare herself frank—their opponents.

And indeed, the characteristic aspect of the claims The Italians' position is to have discontent as their support. general trend that is revealed in irredentist aspirations. If,

THE NATIONALIST MOVEMENT 233

unlike what is happening within the ranks of the Germania irredenta, these aspirations had only a few weak repercussions, the fault lies exclusively attributable to the indifference of their compatriots on the other side on the side of the Alps. The Germans are making a lot of noise about the complaints from their Austrian counterparts; the Italians On the contrary, those that are formulated go unanswered. by the Italians of Austria. Moreover, all the claims—actions coming from this direction are vigorously repressed. measures taken by the Viennese government. The actions of the authorities The presence of female dogs is felt much more harshly in Trieste. than everywhere else, and especially in German cities. It is from this overly forceful repression that resulted in the peculiar way in which they are treated in Austria Italian workers. Although they are, ultimately, Austrians, they are considered from all sides, in the Empire, like foreigners. When we say that it exists an economic struggle between German workers and Italian workers, given that the latter have less needs, and consequently are content with lower wages, one only tells part of the truth. The Italian worker works better and does much more work than the worker German. But, at the same time, one must realize One thing is certain: the violent attacks to which Italian workers are subjected Austria is not designed to instill in them the idea of the Austrian homeland. In the autumn, when work is scarce in Vienna, they return home with rage in their hearts.

In the Vienna parliament, there are few Italian deputies.

listened to. Their group is too small to force attention. But in the Austro-Italian provinces one signals from time to time the intense nationalist unrest organized by the Italia Irredenta party. The leaders of the movement highlights the need, for Italians, to unite in a group to defend themselves. In one of its first sessions of 1899, the Municipal Council of the capital of Istria decided to have a photo taken in the hall of

234 JEWISH AUSTRIA

Advice a commemorative plaque with the inscription next:

On January 15, 1899,
the members of parliament and mayors of Istria,
of Trieste and eastern Friuli,
gathered in this room, affirmed
contrary to the claims of other races,
the Italian character, indelible for a thousand years,
of the region between the Julian Alps and the sea.

The Italian demonstrations, although one assigns to Vienna thus reveals that it attaches little importance to it. something more than just an explosion of local anger. They indicate that at the appropriate time the Austro-Italian provinces were attached to Italy without resistance. It would be to misunderstand its seriousness to see it as simply a movement organized by nee agitators. It's the uprising of an entire population. the feelings present for Austria symptoms unsettling. The Quirinal's policy, which neglects it with incredible indifference, does not, however, make him to forget his age-old hatreds against oppression.

Thus, whichever way one turns, one does not see in Austria, which has nationalities dissatisfied with their lot, and As a natural consequence, hostile neighbors next door of its borders. It doesn't have a single one that belongs to it. Really nice, really friendly. Everyone feels that The time will come when they will seriously consider... to divide his spoils; and, if they do not seek to hasten this At least for the moment they are ready not to let him escape. That's what you must never forget if you want to recognize oneself amidst the changes taking place

felt within the Austro-Hungarian populations.

VII

THE POLISH AND THE RUTHENES

POLISH EXCLUSIVITY IN THE EMPIRE – THE RUTHEANS – PUBLIC EDUCATION – REMINISCENCES – AN OVERVIEW

The Poles have long occupied Austria an entirely exceptional situation. Galicia, however, is beautiful to be nominally a province of the Empire, having a government that obeys the orders of its ministers Viennese, and sending his deputies to sit in Parliament Cisleithan. Nevertheless, it constitutes, throughout all of it, a country apart, enjoying a true autonomy. The inhabitants of Galicia have constantly in given the realization of their Polish national aspirations. For them, this is the first and last word of wisdom. politics, the supreme and in some ways exclusive goal of all their efforts.

Moreover, the Austrian government has never nothing has been done to combat this trend, it seems, On the contrary, at a certain time, encouraging everything his power, as if he had seen it as a way to work

236 JEWISH AUSTRIA

to the weakening of the two neighboring empires. Perhaps also, in the midst of the fierce struggle in which the other nationalities of the monarchy, he deemed prudent to to win over the Poles, believing they could count on their recognition. Nevertheless, Emperor Francis-Joseph gave personally, in every circumstance the most blatant evidence of his sympathy for the Polish cause. By a special decree, which he didn't even had it countersigned by the ministers, in order to clearly show that it was his work and the result of his sole initiative, he has restored to the Poles of Galicia the use of their language in schools, the administration, the courts. Public documents are written in Polish; justice is administered in the country's national language; children are raised like in the days when Poland had its kings. They speak to

at school, just like in their families, the language of Sobyeski and Kozciusko. The Polish press, which taking into account numerous and important bodies, concludes to nurture in everyone's hearts the feeling of Nationality.

As if he feared that it still wouldn't be enough, In 1880, François-Joseph made his mark within the provinces of the Austrian Poland, a trip that was for him a A true triumph, and one that has the newspapers badly affected. informed from all over Europe, an opportunity to compare the situation of Austrian Poland with that of the Duchy of Posen and the Grand Duchy of Warsaw. That is what gives the question a very special importance. By the the fact that Austrian Poland alone enjoyed autonomy more absolute and that its politicians sit in the advice from the sovereign, the two co-partitioning Empires, Germany and Russia are required to pay close attention—they are concerned about the state of mind, if they want to avoid the progress that could, at certain times, give rise to the idea of a Poland reconstituted as a kingdom, under the rule of an archduke of Austria. This, as everyone knows, is a dream of the Court Vienna has long cherished and to the realization of which

THE POLISHES AND THE RUTHEANS 237

had rallied, at least outwardly, many Influential Poles.

Things have, in some respects, changed. since the accession of Emperor Nicholas II in Russia. The Alexander III's successor acted liberally; he showed himself to be conciliatory towards the Poles, left a large number of exiles returned to their homes. He has broken, in short, with the system of severity and vexations that had weighed so heavily on relations between the Russian Government and the inhabitants of the Duchy of Warsaw. He too, like Franz Joseph, accomplished a journey through the Polish provinces of his empire; and, by his chivalrous attitude, by the confidence he has demonstrated in Polish loyalty, he provoked the enthusiasm of the people.

What future awaits Polish nationality? If the Poland was supposed to be reconstituted one day, it seems unlikely

It is likely that this is for the benefit of a family member.
of the Habsburgs. Politics has, nowadays, come back to haunt us.
unforeseen events that often disrupt forecasts
human wisdom.

Let's be frank about it. Galicia is not
in no way constituted or administered in accordance with
democratic traditions of our modern times.
The Polish aristocracy plays a dominant role there. The ideas
social, as understood in Western countries
rates, are completely relegated to the background. The
nobility, rich and powerful, exerts its influence throughout the province
an undisputed influence, against which it would be difficult
to fight. This explains, in large part,
the attitude of Polish deputies within the Austrian Parliament
dog, and this justifies the criticisms of which this attitude has been
Object. The evidence they have consistently demonstrated,
when questions of domestic political freedom arise
are found in play, and they have been criticized quite often.
People were also moved by the opposition they put forward.

238 JEWISH AUSTRIA

with persistence in all electoral reform projects,
likely to facilitate expression for the working classes
of their wishes and aspirations. It was necessary to constantly-
How to deal with the hostile tactics of the Polish Club
when they tried to raise up in the Austrian Reichsrath
Reform projects in a democratic direction. Fraud.
so often committed, so often reported in operas
electoral matters seem to them a natural thing, of which there is no
There's no need to worry. Still full of memories
from the past, representatives of the Polish nobility
would undoubtedly be very ready to ride a horse,
even today, and to gather, sword in hand, to
electing a monarch, as in the most brilliant days of a
a past that will not be erased from their memory.

So what does it matter to them what is happening in Austria?
They only take care of it as much as the decisions made or
past events can have an influence
genuine on the future of their nationality. By trend
Instinctively, they belong to the Conservative Party.
In reality, in practice, they have always supported the government
yesterday, whoever the men were who
occupied power. Wasn't that the true way to be

always favored and to obtain for Galicia what they
Did they want it? We even saw them once consent to
to vote on certain laws that did not have their approval,
provided they were not applicable to Galicia. They
were willing for them to be put into effect in the
the rest of the Empire, provided that their country was
exempt.

This is what ultimately creates true unity.
their conduct. They were bitterly criticized for being
fickle, one day allying themselves with the German party, the next
to the Czechs, to declare themselves hostile to parliamentarism
and to use it, however, to their own advantage with a real
skill. That shows a poor understanding of them and a disregard for the
They are driven by a sense of their nationality, which guides all their actions.
do not want to remain Austrians; but, provided they do not

THE POLISHES AND THE RUTHEANS 239

they are not conspiring against the monarchy that granted them their
frankly, (their conscience makes no reproach to them).
Let the Czechs and Germans fight each other and
They're tearing each other apart, that's their business. The Poles, on the other hand,
they only need to take advantage of these internal disputes to consolidate-
They are increasingly laying the foundations of their autonomy. They know
that the victorious party, whoever it may be, will need their
voices. In the higher interest of the Polish cause, they
practice the politics of opportunism. It was at the
German or Czech politicians to know
The advance, what to expect. The Poles have no interest
to facilitate neither the establishment of their
national predominance. Their useful role is to approach
to successively address all parties without favoring any of them
None exclusively. It's the conduct they have
consistently held since they have been sitting in Parliament;
It was the only one they had to maintain, from their point of view.
To be honest. Where some people wanted to see...
On the one hand, it was seen as a kind of betrayal; on the contrary, there was only one
A noteworthy loyalty to the Polish cause. Under this
In their report, they didn't change one bit. What they were
Forty years ago, they were still there today, they are still there today.
will still be there tomorrow.

The anger expressed by German parliamentarians
or Czechs is the best proof that they have reached their
but and let no one be mistaken. On every occasion, he makes himself known-

a veritable hostility, which sometimes goes as far as an explosion of veritable rage, but which nevertheless has the merit of provoking wishes of absolutely significant frankness. German nationalists are loudly demanding that the Poles should be separated from the rest of the Empire. That's enough. To clearly establish the absolute incompatibility of the feelings, differences and aspirations between the German population and the Polish nationality. They can live temporarily side by side, as long as circumstances require it-

240 JEWISH AUSTRIA

will; deep down, they will always have the same desire in their hearts. namely, to have nothing in common.

There is something else, moreover, that must be noted in great honor to the Poles. Whatever their differences they have suffered more than anyone else, they possess an undeniable quality, to which they give They readily pay homage to their most bitter adversaries. are of unwavering solidarity, of a community ideas demonstrating sound political discipline. knows they are incapable of vileness, of anything that could to resemble a betrayal. The supporters of annexation to The German Empire cannot count on them at any time. prizes to help them realize their projects. Hence also the the trust shown to them in the highest circles government bodies of Vienna.

At a certain time, there were no fewer than four ministers of Polish nationality in the Austrian Cabinet; and the advantages, however modest, that they knew obtaining for their country naturally motivated the jealousy from other nationalities. It's not just Vienna, that the Poles managed to take their place in the dominant spheres. Skilled at propelling themselves forward, Intelligent and skillful, they know how to take a real advantage everywhere; influence; and it is not uncommon to see them sitting on various points of the globe, in the highest positions.

THE RUTHENES

It is regrettable that the Poles do not seem to be able to...

willing to understand in others the feeling of the national duty they themselves profess to such a high degree. One can apply to their conduct towards the Ruthenians, for example, what is often said of Hungarians vis-à-vis Romanians and Croats. There are Galicia and Bukovina: 3.5 million Ruthenians

THE POLISHES AND THE RUTHEANS 241

against 3,740,000 Poles. It would therefore seem natural that a certain place was given to the Ruthenians in the country's administration. However, this is not the case. The element Ruthenian is completely relegated to the background; the Poles alone govern and administer as if they were the only inhabitants of the region. The Ruthenians arrive only with great difficulty, and at the cost of patients efforts, to sometimes be worth some of their retentions. This was explained, for a long time, by the ardent resistance of the Poles against the Russians, whose Ruthenians are very similar in their approach to customs and trends, and towards which they are visibly directed their sympathies. As things stand, after the sort of rapprochement that took place between Poles and Russians, this bias has lost none of its absolute nature.

In Galicia, just as in the other provinces
In mixed populations, the issue of languages plays a role predominant and introduced into public relations a disruptive element. Things have come to this to the point that the Ruthenians ostentatiously patronize a project for the administrative division of the monarchy over entirely different bases than those that exist today. At place of the current division into provinces, corresponding to the former kingdoms or duchies grouped within the Empire, it gave them it would seem more natural to introduce the division based on the community of language and nationality (individuals national (to use their favorite expression). This will only happen – they say – when things are
Once we reach this point, it will be possible to pass a law in Austria. on the use of languages and to create between peoples peaceful relations. It's an idea that has, we must to recognize, something that is attractive at first glance.

The language question in Galicia is not only,
Indeed, it is a national issue; it seems that it is also

And perhaps most importantly, a social issue. Language Polish is that of the upper classes, of the aristocracy

242 JEWISH AUSTRIA

noble, of the government; the Ruthenian language is that of a fairly large population, but composed of pro-Letters. However much Polish painters may show us, in famous paintings, a great lord and a common man holding hands. Such brotherhood can occur at a critical time, at a moment of general uprising and hope-killing. In the practical aspects of life, the Ruthenians and their language are discussed with a certain disdain by the Poles; and even in certain exclusively Ruthenian communes, the influence government inspectors were large enough to provide Polish education to the children of people. That is why the Ruthenians are demanding division of Austria in provinces organized according to the individuals national dualities. They want, in the words of one of their deputies, to constitute, in the Austrian state, a Ruthenian province, entirely distinct from Galicia.

Perhaps, from the Austrian point of view, it would be wise to grant their desires, to give them a certain autonomy. Perhaps in this way we could achieve to awaken in them a genuine Austrian patriotism, and especially to temper their strong sympathies for Russia. The test would be worth doing. It would, in any case, to cease a state of affairs that the Poles claim to be based on historical law. At the time of the government absolute, under the domination of a central government The Viennese, the Ruthenians, were much happier that under the current regime; and as long as things do not will not change radically, they do not expect any improvement to their lot.

The Polish aristocracy, so adept in other respects, It seems ill-advised in this circumstance. She would have We need help within to combat the Jewish peril. which is one of the major problems in the situation. It will soon be powerless, if she is not careful, to carry out the relay social change in the country. What to do in certain localities where Jews are in the majority? There is a city, by

for example, populated by 94% Jews and only 6% of Christians. Is it necessary to add that the social body Does the whole world suffer from it? Thanks to the disastrous activity Spread by the Jews, alcoholism caused unprecedented devastation. Most hostels in Polish villages are

leased by them. They buy the peasants' wheat in exchange for the brandy they supply them; They gradually took control of all commerce and everything industry. The consequence of this invasion has not been not kept waiting. Misery is widespread in the country; the mass desertion of the population; Emigration begins of enormous proportions; and many of those who remain People in the country are resorting to acts of desperation. We have seen recently Ruthenian peasants threw themselves under the wheels of the locomotive, because the authorities were preventing them to emigrate.

PUBLIC EDUCATION

Under such conditions, it is easy to understand, the constitution of a powerful third estate, upon which the nobility can rely with confidence to raise the The moral level of the country has become extremely difficult. The task is all the more arduous because the main means action in such an instance, namely the development public education is extremely neglected. Sad admissions were made in this regard by a Galician deputy, Mr. de Gniewosz, exercising the functions of rapporteur for the public education budget, during one of the last parliamentary sessions; and his confessions are all the more serious because they all rely on the official documents that the honourable rapporteur has communicated screwed in the Chamber. However, it follows that Galicia is undoubtedly one of the provinces of the Austrian Empire where the state of education leaves the most to be desired. There are in the country 700,000 children registered as having to go to school, and who are materially unable to attend to return, because in 21,500 municipalities there is none

244 JEWISH AUSTRIA

school. In addition, 400 formerly existing schools had to be

closed because there was a shortage of teachers; finally in 1,000 of those that are currently operating, the teaching instruction is given by teachers who only have Insufficient knowledge and no qualifications. This The teachers' strike is caused by the cramped conditions. salaries.

This is a most deplorable state of affairs. In the publicly reporting as F Va did, Mr. de Gniewosz thought he would be doing his wife a real service country. He wanted to provoke a movement of public opinion which could become the starting point for useful measures to

to bring a remedy to the ailment. In any case, one must be surprised that the governors of the province, who are themselves Poles, members of the Diet, deputies, had The Government allowed things to get to this point. Vienna's central office would certainly have been willing to to act if he had been asked to do so in a timely manner. Certainly, it seems It's hard to admit that things could be so bad state s1, it had been insisted upon, in the highest Polish circles, to But things turned out differently.

Leaving 2,500 municipalities without schools, being forced to closing the schools of another 400, due to a lack of teachers, is This is truly a fact that could have been prevented, otherwise Completely, at least to some extent. And when we see the Diet, instead of thinking about teaching of the people, decree that children who attend the High schools will have a brilliant, rather expensive uniform, we will not can't help but wonder if there isn't something to specify- creating a deliberate contrast, to establish a greater distance in greater numbers among the sons of the Szlachta (lesser nobility) rural) and the offspring of the working classes. The Galicia found funds to build and maintain museums, universities, academies. It shows itself very proud of these designated organs of an advanced civilization. How does she suffer from having her name appear first? ranks among illiterate countries, given that 90% of its

THE POLISHES AND THE RUTHEANS 245

The population can neither read nor write? How? does she bear the shame of being one of the provinces where the law Doesn't primary education exist?

The disastrous consequences are having a cruel impact. on her, moreover. It's no longer just the peasants, These are also the small landowners who are among the hands of the usurers. Inept at defending themselves against the At the hands of the Jews, they surrendered bound hand and foot. to the lenders who exploit them unscrupulously and who gradually reduce the entire country to despair, to the misery, placing the people in the sad alternative of choosing between death or emigration. Is it any wonder that From time to time explosions occur, which Dr. Is the people's nation overstepping its bounds? Without a doubt, it must be done. blame as severely, as energetically as possible ble anti-Semitic peasant revolts when they result in

massacres, violence, bloodshed, and

These seem to be the prelude to a full-blown civil war. Without a doubt Without a doubt, the people must be taught to respect the law and not to not to take justice into his own hands. But the real remedy would consist above all in uprooting the populations Galician women under the yoke of alcoholism on the one hand, loans exaggerated on the other hand. It would be appropriate for all forces the vibrant people of the country agree to unite in the accomplishment-sowing of this work of salvation. It is only by giving to the Galician peasants, to the workers of the cities and of campaigns, to all the working classes of the country, the A sense of their human dignity, through education and a good example, that one could regenerate a country which Ultimately, it possesses all the necessary qualities to to achieve progress.

Until now, we have been too exclusively concerned with the the Polish question from an external point of view; and we have strived to diminish German influence as much as possible nique in the localities where it could still exist. Wherever it was possible to replace the German workers, who had infiltrated Poland, through Polish workers, one

246 JEWISH AUSTRIA

did it eagerly. Perhaps we will gradually succeed in little, in this way, to endow Galicia with a class average, which until now has been lacking. The workers, in becoming bosses themselves, by acquiring a certain instruction will eventually, we must hope at least, by to constitute a third estate whose absence is becoming too apparent

I really want to feel better about not having been noticed since long by the country's true friends. It would be a enormous service rendered to the Polish cause.

REMINISCENCES

The national sentiment of the Polish people has been maintained resilient through all trials, and constituted the a true unity of their history. In support of this understanding— In this regard, it is important to emphasize the interesting conclusions— insights that emerge from a book by Mr. Kozmian, Polish publicist, devoted to the events of 1863. The Poles of Galicia were initially very hesitant to They joined their fellow Russians. They understood that nothing good could come from this uprising for the Polish cause; they blamed him in their hearts; and it was only on a coded telegram received from the hotel Lambert, by Mr. Kozmian himself, whom the nobility Galician woman finally gave her support to a movement— which she found absolutely premature and insufficiently It was prepared. How can this turnaround be explained? How can this be justified in the eyes of the world and of history? the self—denial that this aristocracy was giving itself Galician, so deeply patriotic, and at the same time so Intelligent and so thoughtful? Quite simply. She has summer, if not pushed forward, at least tacitly encouraged by the Austrian Government, in whom she has I thought I saw the benevolent support that Poland needed. And on the other hand, she believed she could count on France.

THE POLISHES AND THE RUTHEANS 247

It is this double illusion, understandable, moreover, in due to the circumstances, which dictated his conduct.

Mr. Kozmian seeks to explain the errors that were committed at that time. "They can," he said to be recorded by the writers of the time; but the facts

that they have but hardly deserve attention of History." On both sides, in fact, it appears that one exhausted himself in vain efforts to know thoughts which have always remained mysterious. The Poles, by the intervention of Prince Czartoriski, multiplied their attempts to persuade Emperor Napoleon III to

to embrace their cause. The emperor, for his part, was waiting that events took a decisive turn, and that An opportunity arose for him to intervene usefully. He had implied that his attitude would depend on that of Austria and England, to whom he had asked what they intended to do and who had not responded clearly enough. However, with its habits studies of not rushing anything, always wanting to reserve the the right to decide at his own time, he avoided discouraging the Polish. His ministers, his advisors, in particular Messrs. Walewski and Drouyn de Lhuys had been sounded out; and these had, without committing to anything, lavished expressions of sympathy that had been taken at Serious. This is, as we said, according to a dispatch from the Hotel Lambert, which the Galicians associated with, defined-actively to the insurrection, in order to take away from it what it could have been too local, and give it the character of a national struggle.

It seems certain that Poland counted, until the very end, on a French intervention, as well as on Austria's support. She hoped that the 1863 uprising would provoke a European war, and consequently a congress where his fate would be decided. No one is unaware of this. to what extent events deceived his expectations. Emperor Napoleon III did not move; and as for Austria, for its part, limited itself to exchanging goods with Russia.

248 JEWISH AUSTRIA

diplomatic notes that only served to demonstrate his embarrassment. Prince Gortschakoff, in one of his In response, he felt compelled to remind him that in 1849, When Hungary rose up, it was a Russian army who had saved the Habsburg throne at the Battle of Villagos. The Russian chancellor was asking if Austria did not He did not believe the time had come to express his gratitude. This was achieved by helping the Tsar restore order in Warsaw. invitation, addressed to a power that had ostensibly- the committees were encouraged Polish people gathered publicly in Vienna without putting no obstacle to the action, demonstrated that in Saint- In Petersburg, we weren't fooled by the double game played by the Vienna Cabinet. In any case, he felt eagerly await the irony hidden beneath the courteous words of

Prince Gortschakoff.

To give an appearance of satisfaction to the great Northern Empire, the Austrian Government took certain precautionary measures which, arriving late, do not could lead to nothing. Some arrests were made. isolated incidents that were not maintained; and believing no doubt having thus sufficiently saved appearances. we allowed things to form quietly on the borders of armed groups that entered Russian territory in view and everyone knew it. The Austrian authorities fer- They closed their eyes and pretended not to hear anything. By acting in this way, they were obeying an order that had come from above. What was impossible in 1863 could, in the opinion of certain influential figures, becoming possible later. It was therefore necessary to let people believe to the Galicians that Austria would sooner or later become the liberator of Poland.

OVERVIEW

The Galician nobility took very skillful advantage of this situation. that concerns her, prevailing states of mind to

THE POLISHES AND THE RUTHEANS 249

Vienna. She managed to build a powerful group there which took a dominant share in the government of Austria. Although she did not reconstitute the Kingdom of Poland, she knew how to at the very least make Galicia a real country independent, where one lives on memories of the past and hopes for the future. The Poles of Galicia have nothing to to envy no one in terms of political autonomy tick. But, it cannot be stressed enough, they have a lot to to gain from the point of view of true civilization; and for To achieve this, they would first need to change the state social system based on prerogatives that are not fundamentally

a revival of medieval customs. The work The people are prey to the Jews, insofar as they are not absorbed by the nobility. The social and economic constitution The identity of a country is not, it is true, an arbitrary thing, variable according to the desires of a caste; in Galicia and in Bukovina more than anywhere else, it is determined by a set of 4 circumstances which must be taken into account

account. However, as the investigation public would raise the intellectual level of people Polish and Ruthenian, they would become aware of the actual condition and would collect the essential elements to the improvement of their lot. If therefore the caste ambitious, which dominates in Lemberg and Krakow, shows itself rebellious against any action where the future of the people is at stake, it is because his intervention would encounter numerous interests, would thwart the covetousness, which all conspire together to obstruct the march of progress. What results from this? Is it? In the absence of a strong impulse emanating from the country's elite, the causes that once led to the division of Poland remains intact.

VIII HUNGARY

OVERVIEW – THE UNION OF HUNGARY
WITH AUSTRIA – JEWISH HUNGARY – THE
NATIONAL WRESTLING – THE ROMANIANS – THE

| CROATES

The kingdom of Saint-Etienne offers the observer impartial, the same spectacle of unrest and agitation policies that the Austrian Empire, although to a degree one

at least. If the internal dissension has not reached Given the intensity on both sides of the Leitha, it is necessary to... to seek the cause exclusively in extreme severity with which all movements are repressed in Hungary comments that would be likely to hinder the work of "Hungarianization". Everything that is not Hungarian by race or trends must become re: such is the law; This is the goal pursued with unprecedented tenacity. The severity in this regard quickly becomes excessive when it comes to fighting the slightest inclination to wear an attack on Jewish domination. The Judeo-liberal caste is all-powerful in the kingdom of Saint-Etienne, more even though in Austria.

252 JEWISH AUSTRIA

The Magyars, so proud of their nationality, seem However, they have forgotten their origin. Whether they are of race

Finnish or Ugric, therefore close relatives
Siberian Vogoules, or perhaps Vambéry is right in
claiming that they are of Turkish race, it is certain that they do not
they no longer live, as in the past, from their national life, but
that they have embraced in all things the views and desires of
Jews. These, with their usual skill, have
Hungarianized to become masters of the country, who unfortunately—
Fortunately, they hardly benefited from it. The Hungarian people, in
its broad lower layers, has remained at a degree of
very low cultivation, much lower than that of others
peoples of the Lower Danube, such as the Romanians and the
Bulgarians. There is great misery in the plains of Hungary.
The population, almost entirely devoted to agriculture
ture, shows little taste for industrial work, to which
The government is seeking to initiate it. By PRE's own admission...
The Hungarian province is suffering. The old source
of wealth that long seemed inexhaustible, agriculture
ture, must withstand the fierce competition it faces from the
foreign products.

In the face of this misery in the countryside,
the rapid and continuous expansion of the capital,
Budapest presents a striking contrast. There is reason to be concerned about this.
all the more striking given that, generally speaking, all the
works that have been carried out, public works and works
private companies were financed through loans. The resources of
countries would have been completely insufficient. It was necessary to do
call for credit. Little by little, moreover, the government
strives to develop industry, in order to compensate for the
decline in agricultural incomes; but the transformation
The desired outcome is achieved only very slowly in this area.

Things, however, move faster on the field
politics. As everywhere Jews dominate, the
partisan passions have taken on a feverish intensity in Hungary
unhealthy, which most often translates into fierce struggles and
passionate members of parliament. A change as well

IN HUNGARY

T
Air LIVVIN VIA

tn
A

radical than that which has been accomplished since 1848, and especially since 1867, could not, in truth, have been achieved without the use of the force, which always leaves behind a desire to re-sailles. It is therefore not at all surprising that the Hungarians have today a reputation for being prone to violence and to arbitrariness in the exercise of authority. Let's not forget However, to pay homage to the truth by placing the excuse alongside the brutal statement of facts. Any transformation information achieved in a state where homogeneity is This flaw inevitably offends certain interests, certain feelings... ments, to satisfy others. She cannot concent- to combine the elements of a unit that is difficult to constitute without to provoke discontent and contradiction. However, this The Magyars are trying to stifle the discontent. demonstration; and to the contradiction, they oppose the rape- ence, that is to say the right of those who cannot find it others.

As the Germans do in Austria, the Hungarians, although they are actually a minority in the countries strive to exert absolute supremacy, without counterweight, without control, over all other peoples grouped under the same laws. During the last elections In Hungary, truly horrific acts have occurred. Political pressure and violence have never been pushed that far. The Catholic-Popular Party has been in somehow repressed into the ground. The Slavs, the Romanians and other non-Magyar Hungarians, were, to a small extent Nearly one hundred people were injured during the election period; Fifty to sixty were killed; it was necessary to call in the army to restore order. The Austrian regiments came to Hungary, by order of the Hungarian ministers, lend a hand so that the will of the country is put into action in the powerlessness to make themselves heard.

254 JEWISH AUSTRIA

THE UNION OF HUNGARY WITH AUSTRIA

We don't need to remind you in er circumstances led to the formation, in its current form, of the Kingdom of Hungary. None of those who are so much so

Those who are not well-informed about contemporary history have not forgotten it. When old Austria was crushed on the field of Battle of Sadowa, the Hungarians, who had contributed to the disaster due to the attitude of their troops towards the enemy, wanted to take advantage of the crisis that he was going through the Habsburg empire. They wanted to be independent. However, the Hungarian state remained linked to Austria by a number of institutions common to both halves of the Empire, such as the army, the customs union and commercial, the monetary unit, the Austro-Hungarian Bank, and other points of lesser importance, This pact, concluded in 1867, and known as the Austro-Hungarian, sets the importance of the contributions made. to the responsibility of each of the contracting parties for the inter-army expenses and other common costs. However, when it came to renewing this compromise recently For a period of ten years, he manifested himself in both ways On the side of the anger, one might have thought that two irreconcilable adversaries were present, instead of two states that ultimately have the same advantage in remaining united. In Hungary, we have seen very political groups powerful, believing that their country would be wronged in its interests in favor of the other, to request, in terms of a extreme violence, the complete separation of the two halves of the Empire, which would have retained no other link than that, purely honorary, of a personal union under the same sovereign.

Within the narrow framework in which we are forced to move, we can only sketch in broad strokes the causes of these passionate disagreements. Traditional hatreds traditional relations between Germans and Hungarians naturally play a role there. one element plays a major role; but one must also play a major role

on.
>>
has

©
z

0
7

ee
Ed
N
A

taking into account the desire expressed, in antidynas circles—
 ticks, to weaken the power of the Empire. Nevertheless,
 that in these tendencies towards absolute separation, it is necessary
 to see that the effervescence of an artificial agitation
 maintained, into which certain principles are mixed
 policies of a special nature.

Hungarian statesmen present as a
 an indispensable condition of Austro-Hungarian dualism, which it
 there is, on both sides of the Leitha, a
 Dominant nationality; German nationality in
 Cisleithania, Hungarian nationality in Transleithania. However,
 Can we honestly say that the German population—:
 Who currently plays the dominant role in Austria?
 It would be more accurate to say that she gradually lost her
 leading individual and that domestic policy of
 Austria today consists of a life-or-death struggle between
 the Germanic and Slavic peoples. This is not only, in
 the current state of affairs, a special issue for Austria
 Cisleithane; this is a matter of extreme gravity which
 can, at a given moment, exert a decisive influence
 on the fate of the compromise. The Hungarians do not want to
 no price to consider the possibility of a triumph of
 Slavs in Austria. In this case, indeed, dualism
 The Austro-Hungarian system, as it exists today, could be
 They would not consent to it.
 The establishment of an independent Czech kingdom, which
 would be sanctioned by the coronation of the emperor
 as king of Bohemia, seems incompatible with the
 foundations upon which the union between the
 two parts of the Empire. In the opinion of the Hungarians, if the
 If the constitution of a Czech kingdom were to be established, it would not
 They would have no other option but to demand
 the absolute independence of Hungary, completely
 separated from Austria.

The governmental system followed in Hungary in
 In the last twenty years, he has made two big mistakes.
 On the one hand, billions have been spent to give this

256 JEWISH AUSTRIA

a multilingual kingdom with a pompous national-Hungarian veneer;

and the resulting burdens weigh heavily on the mass of the people devoted to agriculture, to such an extent that in Despite protective rights pushed to the extreme, a part of the population is literally threatened in its existence. On the other hand, everything possible has been done. to imagine throwing into the opposition, or even into a preconceived hostility, the non-Hungarian majority of the country, to instead of winning her over with sympathetic feelings. The Hungary does not possess the necessary means of action to have an independent army nor to follow a Independent foreign policy. A Hungarian army- The Croatian army would contain barely a third of Hungarian soldiers. two other thirds would be declared enemies.

Did the anti-Slavic policy at least have any effect? the result of reconciling the Germans of Austria with the Magyars? Not in the slightest. The Germans, as that nationalists do not see, in the union with Hungary that a means of stirring up public opinion, of presenting the kingdom of Saint-Etienne like a parasite, gnawing away for centuries the Austrian state. The Austrian anti-Semites dogs rally to the nationalists to give free career to their hatred against the State which they call Judeo-Hungarian. It was under these conditions that the compromise The Austro-Hungarian treaty was renewed in 1899, that is to say, two years after the expiry of the pact, with the approval of parliament-Hungarian ment, whose members are almost all Magyars, still display dynastic sentiments. But, in Regarding Cisleithan Austria, the divisions of parliament and the obstruction by the Germans did not allowed the compromise to be voted on by the deputies. renewal was decreed by the emperor, by virtue of Article 14 of the Constitution, which authorizes the power executive branch to act as needed, when the country's interest demands it. without the consent of the legislative bodies.

In short, despite this pact of unity, hatred continues to to subsist between the two halves of the Empire.

0
pr)
eo
(e)
D
A
NEITHER

JEWISH HUNGARY

The important role played by Jews in Hungary can only be compared to the one they play in Galicia, the province most subject to their influence that exists in Austria. The Hungarian Jews number 800,000. approximately. They absorbed almost all social activity of the country, and have also come to exercise a preponder- absolutely undisputed leadership in public life, even apart from material interests. The inevitable effect The outcome of this domination was what was naturally expected. It is the same everywhere the children of Israel reach this degree of power, the peasants in the countryside, the The middle class in the cities are absolutely ruined. The money is concentrated in the coffers of the Jews. The castles and the Thousands of farms have passed through their hands. Usury has everything destroyed, everything ruined, everything drawn to it, like leprosy incurable.

Dr. Horsky recently wrote: "In In 1862, Jews did not own an inch of land in Hungary; currently a third of the land of the entire kingdom It belongs to them. The county of Nyitra is entirely theirs. Three Jews alone own 100,000 hectares. According to According to official statistics, there are 3,192 large properties. From this total, the Jews found a way, in thirty years, to acquire a third; they own 1,031. When two opponents are grappling – says the pro- verb – a third thief appears who laughs at their expense. The Magyars were fighting against the Germans and the Slavs. They argued over language supremacy and political domination in Hungary. The Jew passed between them and took everything.

What becomes of them amidst this invasion? Progressive, the Hungarian aristocracy? Certainly, there are still wealthy nobles, who were able to retain their properties heritage. But their number is decreasing year by year year. Many of them had to sell their land and

258 JEWISH AUSTRIA

Their castles. But who is the buyer? Nine times out of ten It is the Jew. Others, to save themselves from ruin,

decide to contract wealthy marriages; and who marry-
They? A daughter of Israel. That is the most salient aspect of the
Modern life in Hungary. Marriages between aristocrats
ruined and Jewish are multiplying beyond all expression.
This is how Hungary is becoming Judaized. Financial activity
Worldly skill is added to this. The wealthy Jew makes his
daughter, so that she might marry a Christian nobleman.

It must be acknowledged that civil laws in Hungary,
greatly facilitate the task of the Israelites. The legislation-
mortgage ion in particular, skillfully exploited by the
capital holders, allowed them to strip the
peasants and the petty bourgeoisie, and to take away their land
and the shops that provided them with a living. The poor people
thus find themselves at the mercy of Jewish masters to whom they are not
more than the tenants, and who subject them to all sorts
of humiliations. Furthermore, upon a simple request
written on paper stamped with 50 kreuzers, it is permissible to
changing a Jewish name to a Christian name. The Jews,
To give the impression, they thus Magyarize themselves, and believe
to act patriotically. The number of those who took
In this way, Hungarian names number in the thousands.

The practice of usury in all its forms and in
all conditions have passed to a degree which no one can
To form an opinion. It has absolutely no limits. To act
With this audacity, with this frightening shamelessness, one must
that the Jews have, more than anywhere else, the idea well
deeply ingrained belief that they are dealing with beings of an inferior race.
The contempt they show to the Hungarian inhabitants
leads one to believe that everything is fine with them and that they
have nothing to spare. One wonders how a people
However proud the Hungarians may have been, they allowed themselves to be dominated.
mastering it to that extent. Perhaps it's simply the effect of
the misery that stripped him of all strength to resist.

N
A
D

The same cause must be attributed to the progress of
agrarian socialism that the Jews created within the
Hungarian countryside. Activity being much less
in the factories on this side of the Leitha, there was no
Catholicism has no place to concern itself with workers' socialism.
tried in vain to fight against these doctrines by

placing him, too, at the head of a popular movement which he wanted to lead. Socialism, bolder in its means of action, more adept at flattering the bad the passions of the people, easily prevailed.

Through the political propaganda carried out in this regard, by the usurious loans, through industrial and financial activity, the The Jews became the undisputed masters in Hungary. governments themselves have fallen under their domination nation, as a result of skillfully executed financial operations carried out. They are completely dependent on the Jews, and the The people have no help to expect from them. The anti-Mitism attempted to oppose this absorption of forces vibrant life of the country. But he was crushed by brute force, at Paide used extraordinary means. He was supported in vain by the party called the people's party, within the Hungarian Parliament. The brave men enlisted under this banner are far too weak to make their voices heard. especially since the capital's press is entirely monopolized by those they would like to fight. Nothing only indicates, in the current situation, the Hungary has the opportunity to escape the yoke anytime soon of Israel. Undoubtedly, there are a certain number elite men among the people's chosen. The nation Hungarian, taken as a whole, is to be honored. neat and possesses remarkable qualities. She is hardworking leuse, heroic in times of danger, accessible to all noble ideas. But she lacked strength of character. sufficient to repel the A of Jewish corruption which has invaded everything; and above all, it would be powerless to dominate the other nationalities if the Jews declared themselves against it.

260 JEWISH AUSTRIA

NATIONAL WRESTLING

The Magyars, who number approximately 7 million, and consequently form only a minority in the State Hungarians govern a country of 17 million people. claim to be able to Magyarize other nationalities. that is to say, to make them abandon their language, their habits studies, their national life. Hence the ardent struggles, the passionate resistance, an absolutely chaotic. These national struggles, however, have not, it must be said To put it bluntly, the harshness that characterizes them in Austria. Indeed, the Germans from Hungary, Serbs, Slovaks, so jealous

that they may be of their nationality, are in reality too poorly supported, and above all too isolated from each other to that their resistance to the Ibn where Judeo-Hungarian had some chance of achieving a significant result.

The Romanians and the Croats remain. The latter form a kingdom of Croatia-Slovenia whose administration The territory is freed from the influence of the Magyars, and whose the situation, vis-à-vis the Government of Budapest, is at almost identical to that of Hungary itself vis-screws of the Austrian Empire. As for the three million of Romanians, who live in the plains of Transylvania, of the Banat at the foot of the Carpathians, they possess three cities of a of some importance, Hermanstadt, Clausenbourg and Kronstadt. In these three centers, nationalist agitation Romanian is all the more vibrant because the population holds its eyes fixed beyond the Carpathians, the border between the Hungary and the Kingdom of Romania.

THE ROMANIANS

Transylvania's autonomy was abolished by the Magyars, so that the Romanian population was, by that very fact, deprived of what constituted the best protection of its national existence. Currently the

{

ND
O\
has

Romanians are victims of truly oppressive behavior. intolerable. Consequently, a current formed among them. ideas tending towards the annexation of Transylvania to the mother-homeland, that is to say, the Kingdom of Romania. It is the an inevitable consequence of the oppression they are subjected to times. This separatist trend has taken on such proportions-statements that an Austrian MP recently made the initiative of an interpellation in this regard within the Austro-Hungarian delegations. It was indeed necessary to act in this way. since neither the Romanians, despite their respectable number of three million, neither the Slovaks, nor do they have representatives legal matters in the Parliament of Budapest.

The fact remains that this fact, of seeing a nationality of 3 million men, which is encompassed in the Hungarian state, forced to turn to Romanians Austrians to make their grievances heard, is sufficient-characteristic of the state of affairs existing in Hungary. This gentle fact that the non-Hungarian peoples They are not exaggerating when they say that there can be no question of genuine equality between the various nationalities. The the fiction, so dear to the Magyars, of a unitary Hungarian state, inevitably leads to such violence, such abuses of power. Never the Romanians, nor the Serbs, nor any other nationalities that constitute the majority in Hungary, will not voluntarily renounce their individuality national identity. The Magyars know this very well. It doesn't matter to them There are no other resources left besides brute force, and they make use of them. widely used.

In Budapest, there is absolutely no concern about knowing if, by acting in this way, one does not cause the most harm serious about the general interests of the monarchy. No one does not ignore, for example, from the point of view of inter- relations national, what importance is attached, in Vienna, to maintaining good relations with Romania; and However, the Hungarians, by the brutality with which they oppress the Romanians, work without interruption at destroy the ties of good neighborliness with the young kingdom

262 JEWISH AUSTRIA

from Romania. They seize every opportunity to to accentuate their way of being in this regard. That is how in fussy neighbors, they raise every conceivable difficulty import duties in Austria-Hungary on products Romanians.

The Romanian-Moldavians truly form a nation valiant, and worthy of genuine sympathy. Since the two principalities of Romania and Moldova, united by made in 1859, saw their union legally consecrated in 1861, and that they began to have full awareness of their national life, they have constantly remained faithful to their mission of maintaining order and Freedom, in Eastern Europe. From an intellectual point of view as well as in terms of equipment, they made quick

progress, during the reign of King Charles I. This young Latin people, descendants of colonists established in Dacia by Trajan could serve as an example from more than one point of view. to some of his older and more powerful brothers POccident. He deserves to realize his dreams of national unity-nale, reminding him of those of his brothers who groan under Hungarian rule.

THE CROTANS

The Croatians, as we indicated above, enjoy the benefits of an administration that escapes the influence of the Hungarians. They possess autonomy fairly extensive within the Kingdom of Hungary. However, In some respects, they are still subject to the tutelage of the Magyars, whose flag they abhor. On the occasion of the celebrations commemorating the thousandth anniversary of the capture of possession of the country by the Magyars, the Croatian students from the University of Prague published a protest con- to celebrate these holidays. "We cannot see - they said - among other things, that a tribute was paid to the triumph of brute force over justice, of savi-

{

HUNGARY 263

gerie on intellectual culture, of lies about ve- rity. Even today, after a thousand years have passed, the strength and lies are the foundations of the power exercised by Magyar hegemony over the Slavic peoples of Hungary. As Croats, as Slavs, as men, we Let us condemn this festival of violence and immorality. Europe, we are convinced, possesses at one to a fairly high degree the sense of law and justice, for to welcome this protest as it should be received 4 the Croatian youth.

Following the example of the Czechs in Austria, the Croats invoke undeniable historical rights in favor of the absolute independence they demand. They are not Hungarians; they never wanted to be, however weak they may be the link that connects them to the monarchy of Saint-Étienne, they intend to break it. Croatian politics pursues a goal

clearly determined. Croatia, Slovenia, Istria, the Dalmatia, Bosnia and Herzegovina must, according to the adopted program, to be brought together one day under the same banner, and form a single state, within the Habsburg monarchy. This unitary state, having the character of Croatian national character, would have its center in Agram, which is already currently the center of intellectual life in Croatia. It would retain certain common interests with Croatia. the other parts of the monarchy, and would resolve them with one mutual agreement with them. The Slovenian delegates already committed to this unification program; and the demands that they have formulated have no other purpose than to break the links that subjugate the lands inhabited by Slovenes to the domination of the Austrian Germans. By right Undoubtedly, the Austrian lands inhabited by Slovenes belong to Croatia.

The national questions raised on the banks of The Adriatic are, moreover, too complex for us to can hope to solve them well in advance. In these maritime regions, political and national unrest tend towards often contradictory goals, and are com-

264 JEWISH AUSTRIA

They also raise religious questions. While I, the Croats of Agram, aspire, as we have just said. to say, to the formation of a South Slavic state under the rule of the Habsburgs, a movement in the opposite direction is emerging for some time now in the southern part of the Dalmatia, in favor of the Prince of Montenegro and a Kingdom of Greater Serbia. From Raäguse to Cattaro, notably- The entire Serbian population is fighting against the administration. Austrian tration and fervently hopes for the proclamation- the appointment of the Prince of Montenegro as king, as well as the unification of all Orthodox Serb countries into one kingdom unitary.

The efforts made by the South Slavs to unite have However, they do have one thing in common. They all want to put an end to their fragmentation, their scattering, which is the result of Hungarian domination. Indeed, it was the Magyars

yes, by their appearance in Europe, changed the course of born of the South Slavic race, sinking, like a corner, in the middle of the populations they have subjected to their

yoke. The founding of a Slavic empire seemed all indicated between the Adriatic Sea and the plains of the Lower Danube. It was the perfect solution before the arrival Hungarians a thousand years ago. The South Slavs are currently seeking to extricate themselves from the conditions contrary to the destiny that the past has made for them.

IX

THE AUSTRO-HUNGARIAN ARMY – IN CASE OF WAR

MILITARY REORGANIZATION AFTER SADOWA – THE MANEUVERS – THE JEWS IN THE ARMY – THE AUSTRO-HUNGARIAN ARMY CAN SHE ESCAPE THE INFLUENCES? NATIONALIST STRUGGLES?

The active army in Austria-Hungary was formed, on a footing of peace, to 385,210 men, including 24,538 officers. Adding to this the officers of the reserve and the Landwehr (territorial army) riale}, not included in the Landsturm, the total strength, on The war effort would have numbered approximately 1,872,000 men. Officers and soldiers. How is this army recruited? What has been his attitude in the past? To what extent? Could such influence be accessible in the event of war? That's what we need to examine quickly.

MILITARY REGORGANIZATION AFTER SADOWA

It was only after the disastrous campaign of 1866, and when the foundations on which today rests

266 JEWISH AUSTRIA

The dualistic edifice had been fixed, that serious thought was given to... semement to make use of the experiences of the years previous ones to reorganize the military forces of the monarchy. Above all, efforts were made to realize the idea often issued by the old Marshal Radetzky, in constituting killing a truly popular army, organized according to

the modern system. Compulsory military service was decreed; it became the basis for army recruitment. At the same time, the Landwehr was created on both sides of the Leitha. Then, the reform activity, deployed for this purpose in the upper echelons, it spread to all branches of Military administration.

In the midst of this reconstruction work, something happened. The Franco-German war broke out unexpectedly. The various twists and turns of this struggle between two great nations revealed to all of Europe points of view in large part new, in any case very surprising for the most. Events demonstrated, with clarity striking, the decisive influence that it exerts on the fate of the war, the speed of mobilization, as well as the immediate concentration of the army at the border. We live, in light of the facts, how important it is to maintain the forces of a nation always ready to fight in first signal, and to prepare in a way for success the advance. Tactical experiments, relating to how to command large armed forces and ensure their supply—the measures to be taken to bring them together on time desired on the same point and use them in the best possible conditions came to provoke everything naturally, the universal interest.

The major lessons provided by the events of 1870–71, were put to good use in Austria. They were used to continue the work of military reorganization started after 1866.

First and foremost, attention was paid to armaments and the equipment. The artillery was given cannons of

THE AUSTRO-HUNGARIAN ARMY 267

bronze-steel, which at the time seemed to meet all the modern requirements. But as has been brought about since, in France and Germany, major improvements to the construction of cannons, Austrian artillery is no more today, commensurate with the progress made in other countries. The need for a renewed effort is becoming increasingly apparent. to feel. The rapid-fire cannon, currently under study, and the one that has a chance of being adopted is the 75 mm caliber. 10 meters; the manufacturing material is an amalgam of

bronze and steel. The complete overhaul of the artillery is

revised in the budget for a sum of 40 million
ARE to be spread over several exercises. The infantry was
equipped with repeating rifles, according to the Manlicher system;
its weaponry seems very worthy of entering in parallel
with that of other states. Care was taken to take into account,
for this weaponry, experiments were conducted in 1870-71, and
to establish uniformity of caliber throughout the army. Finally
The adoption of smokeless powder came, provisionally-
at least, to conclude the series of improvements for this
which concerns the infantry.

All questions relating to the equipment of
troops and the transport of supplies were also
studied with meticulous care. Particular attention was paid to-
everything to organize the supply in such a way
as complete as possible and to create means of trans-
space-saving ports.

At the same time as this dual task was being accomplished,
great care was taken in the practical instruction of
officer corps; and the results have so far responded to
the expectations of the highest levels of government. The Au-
Hungary has a corps of officers that is led by
Their highest point is the feeling of honor. They all do,
with an indefatigable effort, which depends on them to form
the soldiers in their image, by instilling in them the idea of
Dedication and sacrifice. All army officers
active, at whatever rank they may have attained, are

268 JEWISH AUSTRIA

educated, serious, simple in their way of life,
of absolute moral and character correction.

The failures that have occurred recently
are produced among reserve officers. and of the
Landwehr, where the military spirit inevitably suffered conta-
region of the quarrels that divide the Austrian nationalities-
nes. This observation is of great importance for who-
anyone familiar with the organization of the Austro-Hungarian army,
whose officers, in peacetime, are relatively few
important. However, it is a certain, proven fact. Number
reserve officers voluntarily renounce their

grade, for one reason or another. The number of these resignations reaches and sometimes even exceeds two cents per year. Other facts also corroborate the indications that emerge from these trends. The population of Gratz having felt compelled to protest recently against the presence, in this German city, of troops Bosnians, a number of young men, who were Reserve officers took part in the demonstrations. were brought before the court-martial, numbering thirty-seven; but it is certain that the number of those who what they had demonstrated was far more considerable. discussions that took place on this subject within parliament made the strange physiological conditions keenly felt logical and especially psychological aspects of a hetero- army gene like that of Pantehe Honeie They have clear- has been established that there is no means of prevention, no

moral rhyphylaxis likely to prevent contagion
eee which reaches military personnel doing at the same time
part of civil society.

In the eyes of the officers of the active army, this, in despite the diversity of its origins, it remains no less the school of patriotism and discipline. All their efforts (we must do them this justice}, tend to give him this noble character, by perfecting the moral education of men placed under their command. And on the other hand, if one takes into account, moreover, the scarcity of financial resources

THE AUSTRO-HUNGARIAN ARMY 269

of the information available to the military administration, it is necessary acknowledging that the results obtained demonstrate a wise use of funds. The ordinary war budget amounts to at approximately 150 million florins, that of the navy at 14 only millions. It is true that the budgeted forecasts- taires are generally outdated by challenge accounts- end-of-year gifts. But, all things considered, we arrive at to do a lot and achieve great results with limited resources.

THE MANEUVERS

Among ordinary expenses, those that are allocated each year to the collective maneuvers of several

Army corps are of real importance. These maneuvers indeed constitute a decisive test to determine the level of education in the army. And it is undeniable that serious progress has been made in this area sight. The foreigner was struck by it and was not without drawing some benefit from it. certain lessons. The Austrian maneuvers did not are by no means parade exercises; they are not designed to capture the imagination. They are truly amazing. serious study jets, based on technical data well suited to the possibility of war; and they provide each corps commander the opportunity to showcase his true abilities by letting him Full freedom of movement. Supreme leadership maneuvers are being attempted to introduce into these exercises a wide variety, either by choosing specific locations particularly interesting from a military point of view, either in as various assumptions as a point of

so operations, or finally by grouping in a way

It differentiates the troops that take part in the operations. It is worth recalling that it was the Austro- army Hungarian, which inaugurated the first plu- maneuver several army corps assembled, simultaneously putting at the ordeal the military supply corps responsible for providing large masses of soldiers; she was also the first to

270 JEWISH AUSTRIA

staged mock sieges, attack and defense fortresses requiring the use of heavy artillery caliber, thus creating interesting topics for research and studies to continue in peacetime. Great cavalry maneuvers also took place, both for to train troops in the service of scouts on the front of The army was only there to accustom them to tactical marching. horsemen gathered in large numbers. For the troops who were unable to take part in the major maneuvers In the finals, special exercises take place according to the same system.

JEWS IN THE ARMY

From various quarters in Vienna, a danger is being reported. public the considerable number of existing Jewish officers within the army. A few years ago, we were talking about

counted 2,179, out of a total of 25,897. Since then, their
The number must have increased considerably.
judging by the ever-increasing number of students who,
Upon leaving school, they take the exam that grants them the
one-year volunteering. But these are, as we know, these
one-year volunteers who provide the main contingent
young officers for the reserve leadership.

Although it is generally agreed to admit
that bravery is not precisely the salient side of
Israelite character and that, on the other hand, the physical constitution
the sique of the Jewish race is not well suited to the endurance of
fatigue and deprivations of all kinds that forced labor entails
It seems very difficult to assess the profession of arms.
with complete impartiality to what extent are the
assertions made in this regard by nationalists
Austrians. Bravery, in particular, is a very important quality.
personal opinion. To comment on this matter in a personal manner.
Fairness requires individualization instead of generalization.
as we usually do.

THE AUSTRO-HUNGARIAN ARMY 271

Moreover, the reported drawbacks are indeed
less in the active army than in the reserve. Contrary-
in relation to what is happening in France and Italy, the ranks
senior officers in Austria-Hungary are not
accessible to the Israelites. There are only very rare persons-
nactivities which, for special reasons, are an exception to
this rule. And even in the junior officer ranks-
dull, they are relatively few in number in
the active army, whereas on the contrary, as we have
He said they are swarming in the reserve.

The gravity of the role incumbent upon the Jews is entirely different.
in the very important service of supplying the army.
It is they, we know, who gather in their hands
all sources of commercial activity in Austria,
and which must consequently supply the army, in
wartime, which is essential for him. However, we already have
on several occasions, in this respect, sad experiments have taken place
Things. How much the state has been robbed by suppliers
Israelites during the Italian War in 1859, all those who
those who are aware of contemporary history know it
for a long time. Moneylenders, in agreement with the suppliers-
their designated army representatives had been paid sums

enormous sums for delivering nothing to the military command.
It was later learned that entire herds of cattle,
considerable supplies of bread and wine had been
Part of it was sold to the enemy. The surplus had not been delivered.
To whom it may concern. The Jew Moïse Basevi and his associates
FREE, too happy to seek their salvation in the
suite.

CAN THE AUSTRO-HUNGARIAN ARMY TO ESCAPE THE INFLUENCE OF STRUGGLES NATIONALISTS?

The big question, the one that takes precedence over all others, is
In military matters, the question is whether the Austro- army
Hungary suffered the effects of the struggles between nationalities which

272 JEWISH AUSTRIA

are becoming increasingly pronounced in the monarchy of
Habsburg. As a result of its recruitment method, this
Is the army capable of resisting the
Nationalist influences? And, if we can conclude
that she is necessarily subject to them, in what way, in
To what extent are these influences felt? That is the
A serious problem lies before us.

To try and solve it, with full knowledge of
because, using facts recognized as accurate, we do not believe
to do better than resorting to a published memorandum
in Munich by Mr. Karl Schwarzenberg, whose high
His competence cannot be questioned by anyone.
We only have reservations on one crucial point.
The author believes he must seek an island as a remedy for the ills he
signals a return to German supremacy. We do not
we would, of course, associate ourselves with such conclusions-
we were. But, as for the facts and details, we borrowed them-
Tons to Mr. Schwarzenberg. Here is a brief excerpt
from his interesting work:

"In no army in Europe," he said, among other things.
the author - differences in nationality do not create such
serious and just as numerous difficulties as in Austria-
Hungary. Indeed, no fewer than eleven languages are spoken there.
various languages in this army: German, Hungarian, the

Czech, Polish, Ruthenian, Croatian, Slovenian, Italian, Serbian, Romanian, and Slovak. The Germans make up a third of the army. But for a long time now the fight against Germanism is underway on all points of the monarchy. It continues as a clear plan—a carefully planned path, which has already led to very promising results. However, it turns out (and this is the side singular of the question) that the German language alone can provide to all these nationalities in contact under the flag: a way to reach an agreement.

“It’s not just from today, moreover, that the disastrous effects of these are noticeable in the army

THE AUSTRO-HUNGARIAN ARMY 273

nationalist struggles. From 1820 to 1840, at a time when it was necessary to quell the uprisings in Italy, Galicia, and Croatia, it was necessary to acknowledge, in all the regiments which signs did not belong to the Germanic nationality unequivocal signs of political unrest and disagreement. These were already the preludes to the storm that was to break in 1848 and which shook the monarchy to its very foundations. From all sides the nationalist movement is developed with a rapidity that also drew into its various parts of the army. He was no longer even able to—It was possible for the State, in 1848, to resort to the means that had previously edily successful on several occasions, namely to hold Italy defeated by the Poles, Bohemia by the Italians, the Hungary by the Czechs. Everything that wasn't German. was clearly tending to crack down on German nationality nic. Therefore, there is no reason to be surprised by what is pro—then, as a result of the universal mistrust towards the central administration. Among the troops who, in Vienna, refused to obey; it turned out that some were used to to be counted among the best and most solid. In Italy, in Radetzky's army, several battalions of Italian nationals went over to the enemy, namely: two battalions of the Archduke Albert's regiment in Cremona; one and a half companies of the Haugwitz regiment in Brescia; the entire garrisons of Treviso, Udine and Palma—Nuova, and finally the sailors' corps in Venice. All told, 20,000 men (a third of the army) They abandoned their flag in defiance of their oaths.

"It was in Schwechat (near Vienna), in 1848, that

imperial troops were present for the first time brought to fight against each other. Twenty-six infantry battalions and fifty-nine squadrons of The cavalry had gone to swell the ranks of the insurgents. The only Hungarian regiment that remained faithful to its duty, in Transylvania, despite the existing disagreement between its love of country and obedience to its leaders, was the 51st Infantry Regiment Archduke Charles Ferdinand.

274 JEWISH AUSTRIA

All the surplus of the army, of this army which until then had been so disciplined, so loyal to the flag, had passed to the enemy. 70,000 men, with their generals and their With their general staffs at the forefront, they thus did an about-face and refused to Defending the Viennese government. Local patriotism, love of nationality, which had been successfully suppressed Until then, suddenly exploded. Loyalty to the dynasty, which once dominated everything, was relegated to background.

"That's not all. The consequences of this state Their spirit soon revealed itself in the struggles as well. committed against foreigners. The sympathies of the Czechs and the South Slavs for Russia, so vibrant in the Carniola, Carinthia, Croatia, Slovenia and the part Hungarian and Serbian, emerged very clearly in 1854, during the deployment of troops which took place in Galicia. The regiments from the provinces that we those who have just quoted did not conceal their feelings, without to worry about whether or not they were at the border.

"Also in 1859, during the Italian campaign, the the attitudes of the various nationalities exerted a serious influence on the army's attitude. The enthusiasm- siasm, which so often constitutes one of the main elements of success, the dedication that sustains men to sacrifice to the last drop of their blood for Military honor was almost entirely lacking. Most of the Austrian nationalities were visibly hostile to Austria on this occasion; and, of 61,000 of the soldiers, only 12,000 took part in the battle of Magenta. The attack directed against the city by the brigade Kintzel failed due to the fault of the Sigismund regiment. composed largely of Italians. Two regiments Hungarians fled into the streets, a third was made

A prisoner, without having fired a single shot.
The Austrians themselves admitted to 4000 missing persons.
Magenta, and 7,000 at Solferino. Regarding this
In the last battle, the Wasa Regiment No. 60 was the cause

THE AUSTRO-HUNGARIAN ARMY 275

the main reason for the defeat of the Austrian army. The treaty of
The peace treaty of Villafranca, by a special article, decreed amnesty.
for the soldiers who had allowed themselves to be taken prisoner of
war without having fought seriously. Through the application
sincere in this article, which assured them of a free return in
their homes, it was learned, that thousands of Austrian soldiers
had surrendered, in a way, without putting up a fight.

"In the Croatian districts bordering the frontier,
Public opinion was so hostile to the government that...
officers were caught taking part in demonstrations
Russophiles. In the former military borderlands of Slovenia
and of Dalmatia, the governor has, in a way,
provoked similar feelings in himself.

The people and the soldiers glorified, under the protection of

The Greek Church, the great Slavic Empire, whose leader
political and military matters were naturally the responsibility of the Tsar.
Russia. It was necessary, in order to quell the unrest in Dalmatia and in
Galicia, to replace the Slavic troops, who were clinging to it
garrison, Hungarian and German regiments.

"Is it surprising, in such circumstances, that the
The Austro-German War of 1866 provided the opportunity to
to observe the same symptoms as in 1859, and to
to find the same provisions within the army
Nationalists? In the battles fought from June 26 to 30,
40,000 men, none of whom had received the slightest
wounded, were taken prisoner; at Koeniggratz (Sadowa)
18,000 were also taken into captivity in the
same conditions. In the Army of Main, the regiments
Italians, particularly during the Battle of Aschaffenburg,
passed by, band playing, with all their gear, to
the enemy. In Upper Silesia, it formed, with the help of
deserters, a Hungarian legion under the command of
Klapka, all ready to invade her own homeland.

"In short, in most wars where there are—
had committed the honor and interests of Austria, the
Most nationalities have demonstrated, by abandoning the

276 JEWISH AUSTRIA

The Habsburg flag, how little they cared about the
prosperity of the monarchy. They proved, in the same way
suddenly, popular sentiments of the various pro-
Vinces finds his faithful echo in the ranks of the army.
How much more so are such trends not-
They are not widespread among soldiers today.
now that military service is reduced to a duration
three years. ES dement such a short stay at the barracks ne
can change anyone's political convictions
also deeply rooted. Given such hatred of all these
Are there nationalist groups opposed to the Germanic element?
It is not surprising that the maintenance of the German language
as the official language of the army, may give them the impression of a
A thorn in the side? However, if German remains the
In addition, each regiment has the language of command.
its special language. In all regiments of the army
Austro-Hungarian commune, orders are given in German;
but for military training, field service, the
shooting, or in any circumstance unrelated to regular service
To link, one speaks in the language of the regiment. At one
the regiments are recruited from certain districts
mined, always the same. That's why in some the
The majority of the soldiers are German, in another they are
Slavic. There are also some recruits, in fairly large numbers.
many, who only know their mother tongue,
Italian, Croatian, etc. According to the language of the regiment, one
speaks colloquially of a regiment and or a regi-
Czech, Galician, Hungarian, or Croatian. All natural-
These language differences inevitably lead to...
numerous and rather significant difficulties. He can very easily
it may happen, for example, that in a maneuver, the cava-
the liers cannot come to an agreement with the infantry; it is not
It's also not possible to choose the first soldier who comes along.
to perform courier or orderly service in
outside of the army faction to which he belongs.

"How difficult does such a state of affairs make
the execution of orders during major maneuvers

of autumn, to what extent the supreme direction of these maneuvers constantly encounter complications reborn, we notice it more and more each year in more. A spectator of the 1885 maneuvers in Bohemia, tells curious things about this confusion of languages. A cavalry patrol, in particular, had approached a battery to which she transmitted a notice by Czech language. The battery commander made him, from On his side, a question in German. He received for all The answer to this word is: nerozumim (I don't understand). Then came Polish uhlands, tasked with to convey another opinion, which they naturally did in Polish. And as the battery commander their asked if they didn't understand German, they they in turn replied: #eznam (I don't understand). Finally, Hungarian hussars arrived, who seemed to bring some obviously important news, and who spoke in the Hungarian language. Again he They were asked questions in German, and the answer was the same for the third time: #emtudok (I don't I don't understand).

"Even more disastrous experiences under this reports took place in November 1897, in Totis, under the eyes of Emperor Wilhelm II. The Reports Department was completely unable to function, as a result of absolute ignorance of the German language, even of the part of staff officers. The honveds (territorial Hungarian) especially, did not understand one The word for the orders given in German.

"In an attempt to destroy the special character of a regime—how we are currently trying to mix it, in a A certain proportion, the various nationalities. That's how it is. that the 73rd Infantry Regiment (Egeraner) quartered at Prague, and composed until then almost entirely of Germans, has recently received many Polish recruits. No account is taken of what by Such mixtures only serve to inflame hatreds.

278 JEWISH AUSTRIA

national; at the slightest opportunity, among people whose Early education has most often left much to be desired,

raise heated debates; it is not even uncommon that
It escalates to violence. This is deeply regrettable.
This became apparent in serious circumstances; and
We saw it again recently during the unrest in Prague.
Not only was blood shed inside the barracks;
but some companies, which had been ordered
They absolutely refused to march against the Czechs.
to do it. In Sistow, a lieutenant in a Czech regiment,
seeing that stones were being thrown from the windows of the houses,
furniture, pieces of iron, on the troop, wanted
resorting to force to restore order. After having
threatened to shoot on several occasions, without getting any
As a result, he ordered the fire. Only two shots.

They left. He gave the order to fire a second time; all
The soldiers, without exception, fired into the air. How many times has it not been
Didn't we see, in the most critical hours, the soldiers
Czechs tasked with blocking the streets, fraternizing with the
donkey right under the noses of their officers! Which demonstrates
the best way to understand how little the government relies on the
troops in difficult times, that is, for
to suppress the unrest taking place in a part of the country,
he constantly resorts to regiments speaking another
language. In Graz, for example, where disturbances were taking place
almost insignificant, they marched against the people
Bosnian battalions. This fact, as well as others,
serious incidents, such as the murder of German non-commissioned officers by
Czech reservists, and the execution of several
soldiers under the state of siege law, were subjected to
noisy complaints, on the part of MP Wolf, to the
Bohemian diet.

"As for the officers, most of those who are not
German nationals are more willing to talk
in their native language, and do not use German
somewhat reluctantly. What shall we say about
reserve officers, who, in their civilian careers,

THE AUSTRO-HUNGARIAN ARMY 279

openly express their wishes for citizenship in
to which they belong, and relegate to the background
the idea of a large and prosperous Austria? What influence—
What influence can such men exert over the soldiers?
Wartime! The military administration is striving,
for some years now, to ensure that the commands
troops and staff officers do not belong

do not take into account the nationality of the soldiers placed under their orders. We only need to consult the military directory. According to the names of the ee we will see that indeed this rule is generally observed. Lately we have also endeavored not to place outgoing officers military schools and cadets in regiments belonging to a nationality other than their own. We extend even this precaution today for officers of reserve. This clearly demonstrates that the management The army's supreme commander understood the danger we would be facing. exposed if the head of a regiment, his officers and his The men all belonged to the same nationality. But, On the other hand, it resulted that camaraderie, formerly Legendary, within the officer corps, tends to decrease. She still mentions it in official toasts, adding that she is driven by the dynastic idea. In reality, the aspirations Nationalists killed her. The old camaraderie, in the in the noblest sense of the word, hardly exists anymore except among the old officers, who already belonged to the army before 1866.

"When compulsory military service was introduced In Hungary, in 1868, the Magyars obtained, to their great joy, the organization of a Landwehr exclusively Transleithana and using Hungarian as its language of service. They also obtained, equally to their great satisfaction, a Hungarian Ministry of National Defence: the use of the Croatian language for Croatian regiments was also granted. The Hungarian Landwehr, which carries in the country the name honved according to the memories of 1849, includes all recruits who were not admitted

280 JEWISH AUSTRIA

in the joint army. In addition, all soldiers of Hungarian national who served in the joint army are part of it after ten years of service; and then, instead to have German as the official language of the command They immediately have Hungarian or Croatian. The honveds have a special and completely separate situation in the army. They have flags in the honour colours. large. They have their own educational establishments military. Officers of Hungarian origin enter with their preferred choice among the Honveds, while their The number is relatively very small in the common army. If we add to all the above that the army of bonveds cannot be called to a service see Le

that with the special authorization of the Hungarian Chambers,
It is easy to recognize how such a way of com-
to take the relationships common to both halves of the
monarchy does not correspond well to the ideas and aspirations of
those who dream of the unity of a dynastic army.

"Let's now take a look at the future. So far
Germany and Austria were united by ties
historical so narrow that the Battle of Kæniggraetz itself-
Even so, in some respects, nothing could be changed. But
The more German influence wanes, the more, in Austria, to
that of the Slavs and Magyars, plus the ancient unity of
The state tended to disappear under the Habsburg monarchy.
and the more naturally the existing bonds loosen
between the two Empires. Furthermore, the importance diminishes.
of the brotherhood in arms with troops animated by a
spirit such as that of the army without any
serious man, and especially no Austrian officer, is
able to assert that the opposing trends of
Political parties do not dominate the army, nor do they...
do not exert a dangerous influence on discipline. If
such a state of affairs could not have been prevented at the time.
where the soldiers remained for many years under the
flags and where intellectual activity was far from being what it is
Given what she has become since then, how could one even consider

THE AUSTRO-HUNGARIAN ARMY 281

to put an obstacle, now that the duration of service is
Re lesser, and where the culture of the mind has
widespread, even among the lower classes? As well as
As we just mentioned above, the events that took place
are produced in 1848, 1859, and 1866 and can make
predict those that might occur
new in the future.

"In the face of the fervor with which each nation-
the society pursues exclusively the fulfillment of its
desires; in the presence of intimate relations between the people and
the army, and complications of international politics,
it is clearly impossible to count with certainty
on the army. Significant demonstrations are expected to take place
from the Czechs and Hungarians in favor of the
France, and on behalf of the South Slavs in favor of the
Russia, in the event that Austria were involved in a
war with one or the other of these states. These are

considerations with which Austria's allies have to count just as much as herself. Consider the feelings that the Czechs would experience, with their hatred rooted in opposition to everything German, the day when Austria would send its armies to the battlefield, to alongside those of Germany. To lend aid and assistance to the German Empire, that would be a real crime in the eyes of Slavs and Magyars. Much more than that was seen during the major maneuvers, the individual bravery The soldiers' duel would be somehow annihilated, in the event of a new war, due to the lack of agreement which would weigh so heavily on the decisions of the command-supreme ment. The result would unfortunately not be doubtful.

"It must be acknowledged and openly confessed."

No other state in Europe possesses such a difficult army. to lead only the Austro-Hungarian army. On no point of the. world it is not so difficult, in the presence of the struggle of nationalities that only think of tearing each other apart, of organa- to create an army animated by a single spirit

282 JEWISH AUSTRIA

and only thinks of maintaining high and firm the honor of flag ".

That is Mr. Schwarzenberg's opinion.

In the event of war, it would also be necessary to consider taking into account the feelings and attitudes of the population Austrians vis-à-vis the enemy army. Some countries would be willing to fraternize with her. In the Islands In other cases, one would encounter roughly indifference absolute power relating to the destinies of the State. On the other hand, the the government would have a duty to protect the 2 million Jews against the anger of the people, who would want without any no doubt taking advantage of the absence of troops held at borders to plunder all Jewish settlements. It would be essential to keep one or more inside. two army corps tasked with maintaining order and to prevent civil war from breaking out at the same time as foreign war.

... AUSTRIA ON.
THE EUROPEAN CHESSBOARD

AUSTRIA AND THE NATIONALITIES –
AUSTRIA AND GERMANY – GERMANY
– THE INFLUENCE OF DOMESTIC POLICY

AUSTRIA'S POSITION ON ITS POLICY
FOREIGN – FRANCE AND RUSSIA –
ITALY – AUSTRIA AND FRANCE – THE
RUSSIA AND AUSTRIA – THE CHRISTIAN EAST

Everything fits together within the implacable logic that governs the
the destinies of a people; and the internal history of a state
composite, as Austria-Hungary clearly explains–
In the eyes of the impartial observer, the phases
stranger, on the surface, than its external history. If
However turbulent the destinies may have been in this last respect,
of the Habsburg monarchy for half a century,
They offer as a whole a unified character that
It is impossible to ignore. Disastrous wars
that she supported against Italy and Germany were not,
Indeed, that the necessary result of the great principles
who direct, nowadays, the movements and aspirations
tions of the peoples, in all parts of Europe.

284 JEWISH AUSTRIA

The popular currents, which we have pointed out in
the previous problems and which we tried to
Describing the irresistible force can be summarized in two points.
very simple ideas, – ethnic unity and concentration of
Races on their territories, pee. Such are, in reality,

the foundations of the movement that leads civilized peoples

amidst their ceaseless transformations. Only
errors may have been made in the application of these principles
fundamental principles, that numerous errors have
sometimes distorted the meaning and scope; it was almost inevitable–
table in a period of trial and error and uncertainty.
But that doesn't change the fundamental issue; and one is
forced to acknowledge that there are very few events,

among those that History has recorded in the second mid-19th century, which do not find their explanation in the irresistible force of nationalist currents. The desire to concentrate within their natural limits pushes in before all peoples; he inspires them in the constitution of their social status, and ultimately march in concert with the the most immediate interests of national dynasties. After the violent concussions of the early years of this century, the progress of enlightenment has led to various groups of common origin the means of recognizing each other and of to bring closer. The feeling of the right to exist, that is to say—to speak to national life, has infiltrated the pro-foundations of humanity. The heart of Europe has shaken, under this powerful impetus, at the same time as the Christian East. Italy and Germany wanted to proceed—to the constitution of their unity, just like Greece and the peoples living along the Lower Danube. And as, from our “These days, it is the nations themselves that draw, all at less in broad strokes, the direction of their policy foreign statesmen were unable to accomplish great things than by following the trends that their revealed, as it progressed, the march of the civilization.

THE AUSTRIAN PRESS 285

Sadowa, Sedan, the Congress of Berlin, are just... stages in this uninterrupted march. Without a doubt, it As we have just said, there have been mistakes. committed; there have been fluctuations, hesitations Inevitable setbacks. The question of Alsace-Lorraine, for example, will remain for a long time to come, for Germany, and indeed the whole of Europe, is a serious cause. Embarrassment. Ethnically speaking, Alsatians are not Germans; history is there to confirm it. But he in 1870 it was much less a question of a genuine issue of nationality for Mr. Bismarck and the Hohenzollern, a triumph of the Germanic ideal. In speaking loudly of reuniting so-called “brothers” subjected to foreign domination, fon cher—above all, it is a cause to train “the soul German” in a current of more or less pan-Germanism less diffuse. It was necessary to group forces and concentrate the aspirations of all the Teutonic countries in order to direct their joint efforts towards a single goal through moral effect and material from the annexation of the two provinces taken from the France. They were already considering how to overflow later this passion for Germanic unity over the countries really

aHemands outside the borders of the new empire.
(Deutschland in den Sattel heben; reiten wird es dann
schon selber.)

But, even in the deliberate errors that it points out
impartial history, even in the excesses of a chauvinist
artificially overexcited nism, we find the characteristics
distinctive features of the dominant nationalist politics,
For fifty years, contemporary events. This
It is no longer a matter of chance, nor is it the ambition of the kings who preside.
today at the helm of states, no more than at their
formation. The unitary aspirations of nations are inherent in them
an impulsive force that breaks all resistance; they
The lenen blends in with those of the houses
reigning, and thus complete the tacit pact
concluded between the peoples and their sovereigns. The role of

286 JEWISH AUSTRIA

The fundamental nature of dynasties is the same as that of democracies.
national. It consists of creating groups and
their territories. There is, in a way, a law there.
natural, itself determined by a set of
ethnic circumstances and major civilizing currents
that no one can make disappear, nor modify at will.
All of contemporary history is there, for what it is worth.
It notably encompasses central and southeastern Europe.
constitutes the necessary link between past events
and the program for the future.

The Directorate of External Affairs was formerly the
a monopoly held by a few diplomats. Nowadays, it's a
austere science, a delicate and difficult art that cannot deviate
of its natural ways. Thanks to its action, the organization
of the contemporary world is more learned, more complex
than before. We are no longer in the time when...
Princely marriages, skillfully arranged, were enough to
to increase the possessions of a state, where combinations
the strangest and often the most disloyal served as
guiding principles, where intrigue reigned supreme
and duplicity. Politics has ceased to be a work
mysterious, demanding shadows and silence. She makes herself at
A big day, under pressure from public opinion. The
The interests of the people have, nowadays, more weight in the
balance of destinies that the actions of the most diplomats
proven.

The great art in politics is to act in such a way as to inspire. Trust. When achieved, it's a success all the more significant. greater than, one might think, the confidence does not It cannot be commanded. It results rather from an impression, of a feeling, a line of reasoning, or even a fact insignificant. It is hard to conquer; and yet It takes very little to shake him, when the reality of things, The incompatibility of interests makes its continuation too difficult. difficult. Austria has often experienced this in these recent years.

THE AUSTRIAN PRESS 287

AUSTRIA AND GERMANY

While it is true to say that it was difficult to scrutinize the "Thoughts behind the back of this terrible statesman" who was the founder of the German Empire, he is not less true than Austria-Hungary learned the hard way the cost of a policy that forgets the lessons of the past, contrary to reason, and leaving aside the appreciation the most basic of future possibilities. To be clear to judge the facts and circumstances that gave rise the Austro-German alliance, it is not without interest to examine—to change the relationships that existed after the Congress of Berlin, between Russia and Germany.

In the year 1879, the Emperor of Russia, regarding a simple matter of border regularization, he wrote to his not Emperor William, three letters, all more each more violent than the last. William I transmitted these letters to Mr. Bismarck, who was then making a The chancellor took a cure at Gastein and asked him for advice. replied that, if these letters were to be considered as because it was an official matter, there was only one answer. to do there, namely to order the mobilization. But, he added— They do not bear the signature of any minister; they are Personal letters from sovereign to sovereign. The opinion The chancellor's task was therefore to ask the tsar to abstain. to write such letters, or, failing that, to send them to their address by ordinary and regular means. William I, who was primarily concerned with maintaining peace, he immediately left for Russia, where he had with his imperial nephew, a confidential interview. We never knew what

the two emperors had said to each other; but the result of their
The interview revealed that Alexander III subsequently did not write any further.
of letters similar to those that had caused such a
Great emotion.

At the same time, the German Chancellor undertook,
I too had a sudden trip. But it wasn't to Russia.
He went there; it was to Vienna. He appointed Count Andrassy

288 JEWISH AUSTRIA

aware of everything that had just happened, and made him
observe that, according to the tone of the emperor's letters
Alexander, it seemed obvious that Russia was preparing to
to conclude an alliance with France, if it had not already done so
concluded. Count Andrassy shared this opinion and
declared ready to sign the Austro-German alliance treaty
that Mr. Bismarck presented to him. The signatures
a preliminary draft, hastily written, were exchanged
commissioned on September 24, 1879, at Schönbrunn. And a few
Days later, on October 7, the final treaty was signed by
the German ambassador, Prince of Reuss.

The most characteristic aspect of this case,
that is that neither the German emperor nor the emperor
The Austrians were not very enthusiastic about the actions
of their ministers. Neither of them put any
eagerness to access it, and showed no eagerness to do so.
joy at being allies. Andrassy even had great difficulty in
to convince Emperor Franz Joseph of the excellence of
treaty. The old Emperor William, as evidenced by
a letter addressed by the German chancellor to his
His colleague from Vienna, for his part, had been painfully affected.
to be forced to choose between his two neighbors; he
refused for as long as possible to believe that the moment
The habit of acting had come. "The habit," added Monsieur de
Bismarck – has enormous power in our country, which is growing
with age. As a result, one hesitates to think that a
change may be necessary.

The alliances formed between monarchs often did not,
as experience has shown, that a value res-
A string. To give them strength and durability, it is necessary to...
consent of the people, drawing inspiration from a set of
Specific reasons. In what state of mind was it concluded?

The Austro-German alliance of October 1879 >? From the part of Mr. Bismarck, who was its promoter, the decision was obviously only made as a result of a deep calculation. From Count Andrassy, to the con-milking, there was greater eagerness, a more

THE AUSTRIAN PRESS 289

great satisfaction. By placing his hand in that of the German chancellor Andrassy remembered above all that he was Hungarians, and that Hungary had been defeated by Russia on the battlefield of Villagos. It was in this feeling—a piece of Hungarian chauvinism that impartial history will find the true origin of the Austro-German pact. Even today, after so many years have passed and Despite the events that have occurred, Hungarians do not forget that These were the 100,000 Russian soldiers sent to the aid of the Austrian imperial army, in 1849, which decided on the The aftermath of the revolution in the kingdom of Saint-Étienne. the resentment they felt has never faded; and Count Andrassy, who had taken such an important part to the national struggle of 1848–49, was influenced by it thirty years later, perhaps without even realizing it himself. If he had not been so blinded by Magyar passions, if his spirit had not been embittered by the sufferings of exile which had been imposed upon him, he would certainly have put less eagerness to sign the alliance treaty. His

His keen observation and alertness would have signaled the danger of the The attraction that Germany was inevitably bound to have to exert control over the German populations of Austria. He would have understood that William I's advisor had done to enter, it seems, into this possibility in the sphere of his calculations and would have considered himself warned. History, by coldly weighing all these considerations tions, assigns to Count Jules Andrassy the preponderant place—rent that is due to her among the Hungarian patriots; but she the judge severely as Minister of Foreign Affairs governments of the Habsburg monarchy.

It must also be acknowledged that the alliance of the two Empires was based, from the very beginning, on an extreme spirit—peacefully. This is so true that the ultimate accession—Italy's withdrawal from the Austro-German pact could not modify the tendencies that had been instilled in him by the emperor Franz Joseph. Russia having greatly declined the invitation to serve as a springboard for the expansion of the

Germanic power, Germany, eager for consumption to consolidate her conquests and finally enjoy the rest she needed, naturally sought to rely on another ally. On the other hand, Austria had just committed in the Balkan Peninsula; she had achieved an of Bosnia-Herzegovina, which the Congress of Berlin Italy had given it a mission to civilize. Italy had done so in Tunis. a discouraging experience. In such conditions- tions, diplomatic relations between the three powers was, so to speak, Christopher's egg Columbus. All three of them needed to to gather in the shelter of peace.

However, that was only one side of the issue. Austria-Hungary, for its part, had not surrendered taking into account the disastrous results that such a policy would have to exert influence on the development of its internal affairs. The fundamental idea that guided the conclusion of the Austro-German alliance, far from promoting power and Austria's prosperity, on the contrary, was fruitful in The consequences were absolutely disastrous for her. The first and most serious of these consequences was, no one Ignorance, the awakening of the nationalist and particularist spirit among the Germans as well as among the Slavs of Austria. The The treaty of 1879 came to throw a flammable essence between the two centers of intersecting nationalist movements in the opposite direction. The signatories of the alliance believed to be able to rely on each other to serve their projects. It was difficult, given that the task to be completed was double: the Germans primarily wanted to warn the effects of a Franco-Russian agreement, and at the same time to prevent France and Austria from revisiting the facts accomplished. The Austrians, while showing less of With foresight, they were primarily concerned with clearing the way route towards the east.

The effects of these contradictory trends have not was slow to reveal itself. The Germans of Austria, moreover, contributed themselves to making the alliance unpopular by

the exaggeration and strange exuberance with which they have glorified, for many years, everything that happened there connected, directly or indirectly, in particular the interviews of emperors. Good taste and political tact would have demanded it. that the noisy phraseology of unofficial organs and telegraph agencies. In the Along the same lines, we cannot ignore the imprudent, strange generosity shown by the the Austrian government towards all those who saw the alliance with Germany as the only way out of salvation for Austria. From 1879 to 1896, that is to say For years, it was enough to obtain favors government officials in Vienna, to swoon with admiration in front of a Prussian helmet or to bend one's back under the Berlin rods. Anyone, on the other hand, who allowed himself to express doubt about the excellence of this orientation diplomatic, found himself immediately exposed to the mad-administrative matters. The person writing these lines, by for example, although he had been a humble man all his life as a publicist, he had to resign himself, for many years, to living in Austria under close police surveillance, because he had made the unforgivable mistake of not loving Triple E.

The great flaw of Austrian foreign policy-Hungarian, it is, ultimately, about not having taken, as She should have, in very serious consideration, the consequences possible consequences of a potential victory won by The Triple Alliance over the Tsarist Empire and France. Austrian diplomacy, somehow hypnotized by influenced by Berlin, he felt compelled to spend all his skill in challenging the Muscovite Empire for control of small states of Christian Po. Although they are in predominantly Orthodox, she has striven to place them under its influence and to remove them from that of the tsars. In the She had gone down the wrong path she had chosen, and she swelled up. pride in savoring the glorious predictions that They offered auguries concerning future victories.

292 JEWISH AUSTRIA

more or less sincere. However, when you look at it more closely In reality, nothing is truly appalling, in its grandiose horror. like a picture of a European war and especially of its consequences, as outlined by writers

designated members of the Austro-German alliance. "Admitting, by for example – said Baron von Sacken – that France and the Russia's allies are completely defeated by the forces armies of the two central empires, and that the capitals (Paris, Saint Petersburg, Moscow) are occupied, this Would triumph be enough for the future? No; it will be necessary to ensure that the Russian and French armies cannot They will never be reorganized. They will have to be occupied militarily. the two countries in such a way as not to allow them a revival offensive, and to prevent it, place garrisons in all cities of any importance, in all the shopping and industrial centers, destroy fleets, * destroy the arsenals, in short, dry up all sources of life and resurrection.

If things were to come to that, what advantages would there be? would she find Austria? Did she believe, by any chance, that Germany, which had become all-powerful in Europe, would let triumph beside her, and would not have the task of Reduce it, too, to nothing? If we had thought about it more carefully, at the Ballplatz, it would have been acknowledged that Austria did not, in definitively, there is no point in defeating France and Russia. concert with Germany. Its real interest would be to to remain neutral, to maintain a balance between the two Great empires that surround it.

Gradually, under the influence of time and circumstances– tances, the original idea that had dictated the count's conduct Andrassy underwent a visible transformation. In the pro– Vences Eniddes' pan-Germanic propaganda engendered trends in the provinces For the Slavs, with the exception of Galicia, the opportunity seemed opportune to applaud Russia for its friendly agreement with France. It was, nine, when this dual current of ideas became clear in all its clarity, that the policy of

THE AUSTRIAN PRESS 293

Austria appeared with its true character, its illusions and their dangers. Inspiration had triumphed over the reasoning; she had positioned herself, with an incredible lightness, in a most unpredictable situation. She had disregarding the invariable rules of common sense and logic to engage in combinations that experience has not completely unjustified.

This is what the courageous voices that rose up in the Austrian press female dog and at the parliamentary podium. The defenders of The alliance did indeed invoke, in support of their argument, the remembering what happened in 1866, during the conclusion-peace agreement. William I and his entourage wanted to take northern Bohemia and Silesia from Austria. The chancellor alone opposed it, pointing out that he did not Austria shouldn't be humiliated too much; he was wiser and It would be wiser to grant him a rather gentle peace.

This evocation of memories from 1866 did not succeed, Despite everything, it rekindled enthusiasm in its waning stages. conduct taken by Germany on the occasion of its treaty trade with Russia contributed powerfully to to further exacerbate Austria's resentment. As we have already said in the chapter devoted to the economic situation, Germany has some wheat Russia the same favors as those of Austria-Hungary, while the dualist monarchy believed it had obtained from her ally a favor that would be exclusive to her - reserved. But scarcely had they found consolation in Vienna from This disappointment was followed by the public revelation of the the statesman's grand, "inner" thought He had concluded a treaty of reinstatement with Russia. diplomatic dealings without the knowledge of its allies. As soon as this became known, In Vienna, indignation knew no bounds. All long-suppressed anger was unleashed with a unprecedented violence, both in the camp of the unofficials and in independent spheres. As for the spheres of the

294 JEWISH AUSTRIA

Cour, they had already heard about it for some time. not, it is true, through ordinary diplomatic channels.

A member of a ruling family, related to the sovereign of one of the German kingdoms, had given knowledge to the Emperor of Austria. Thus Francis-Joseph learned that his loyalty had been poorly rewarded. thought, and that it had been permissible for Russia to harm the the most immediate interests of the Austro-Hungarian Empire, with the consent and benevolent neutrality of Germany.

What exactly were the clauses and stipulations of this Secret treaty? How long did it remain in force? Under what circumstances was it denounced? We find no precise answer to the two pre-nor in official statements have addressed these questions. made in Berlin in 1896, nor in the parliamentary debates which took place in Vienna and Budapest, nor in the organs Austrians bribed by foreign chancelleries.

From a careful examination of the circumstances it seems resulting in the secret agreement not having lasted long. It appears to have actually existed only from 1887 to 1890. What is absolutely certain is that, if she has not been renewed, it is because the government of Saint-Petersburg, understanding what the situation had Strangely, he categorically refused to extend it. The official statements that were made from the podium Germanic, at the time the fact was revealed, tended to dispel the clouds that this dual attitude of Germany could cast doubt on the nature of Austro- relations Germans. They were only able to achieve this by disapproving highly the conduct of Mr. de's predecessor Caprivi. On this occasion, the government of the empire Germany has formally promised to be loyal in the future to its commitments to Austria. Indeed the only way to reassure his ally.

THE AUSTRIAN PRESS 295

Under the weight of the disappointment caused by the discovery of this indiscretion, and in the presence of propaganda pan-Germanic, that is to say anti-dynastic, in the German provinces of the Empire, it had to be acknowledged, in the upper echelons of Austrian society, which had been done Wrong track. We seemed disconcerted by this failure. The Triple Alliance, so long celebrated as the unshakeable foundation- The label of Austro-Hungarian policy ceased to appear prominently featured in official speeches. The emperor Franz Joseph, in the speech delivered on May 11 In 1898, at the opening of the delegations, he did not do the slightest thing. allusion. He merely stated that the relations of the monarchy with all the powers, and especially with The neighboring states were better. Not a word from more. And on the other hand, Emperor William, at the closing of the The German Parliament also observed the same reserved, kept the same silence in the speech he had

pronounced.

Other facts, quite numerous, and some of which date back to an earlier date, are no less significant. It has been widely noted, for example, that during a trip by the German emperor to Hungary, We arranged for him to go directly From Berlin to Budapest, without going through Vienna. (That was for avoid pro-German demonstrations by the population (Viennese.) We will not stop at recording all the incidents that followed the cooling of the relations between the two emperors and between the two Cabinets. In Vienna, they do not hesitate to return Germany responsible for the difficulties encountered, In recent years, domestic policy Austria. A political figure, very well informed about this that is happening, he didn't even hesitate to say: "The first the war that Austria will now have to support will be directed against the German Empire.

296 JEWISH AUSTRIA

This, it seems, is the epilogue of an alliance which, during seventeen years old, filled the world with the noise of his importance.

GERMANY

The considerations that motivate statesmen Germans are of such a nature that there can be no doubt about the course of action to take. Finding in the the current constitution of Germany the determining reasons—Nantes, pursuing a realistic policy, continues its views overall, in line with national aspirations and the The country's practical needs. The German Empire... thus offers the rare example of a state that resolutely enters in the economic phase at the very moment when the people, evolving towards national unity, is visibly preparing for a war of conquest against the eastern neighbor. is preparing to challenge England for commercial supremacy commercial, invades most European markets, extends its colonial domain and at the same time finds in its military organization of sufficient forces to maintain the people in a kind of erethism towards the struggles external. In short, he wants to do something big, too big.

perhaps; because the chances of success are obviously less today than in the past. The turnaround which diplomatic circles have made it clear that... as radical as it is difficult to comment on, if one does not took into account the more precise notions that have been acquired Austria and Russia on the strength of German expansion-
nic. The way in which the conduct of their Foreign Affairs, in recent years, proves it superabundantly.

The rapid development of German power insists that the entire nation contribute to the effort common in order to achieve the goal pursued with so much Constance. The Hohenzollerns are meeting today, again, with the masses sharing the same desire,

THE AUSTRIAN PRESS 297*

in the same trend. They understood that their dynastic interests are intertwined with those of the nation; and the mission they fulfill, pursued with formidable means of action, constitutes at the heart of Europe, the great problem whose solution lies with a future that is more or less near.

Circumstances, it is true, served politics. Germanic as much as, to say the least, the talents and energy of the statesmen of Berlin. It is often believed to be able to explain the sudden rise of Germany in involving only the profound Machiavellianism of Bismarck. He certainly played a large part in it; but at He alone would certainly have been insufficient. The nation German had within itself an impetus force subject to laws of absolute rigor. The Chancellor relied on this strength.

Austria was in reality merely a puppet between his hands and he knew how to bring Italy, as well as Russia itself- even, to act in a way that corroborates his plans. With a With marvelous skill, he had managed to completely isolate France, to divert the entire continent from supporting it rescue, without any power ever having been rewarded thinking of the services she had thus rendered him. In the presence Given such facts, it is all too understandable that various States, in leaving to Germany the task of guarding RUN in Alsace-

Lorraine, may have wanted to try to derive other advantages from Accomplished events. The diplomat's methods of action. The Germans ended up giving everyone something to think about. However, when we started to think about it, it was already quite late. The successes of the famous statesman, since 1864 until his downfall, were largely due to weakness, to the inadequacy of his opponents.

German unity, despite everything, does not remain less the cornerstone of contemporary history, one of the foundations on which the building currently rests European. It was said one day in Frankfurt: a Prussia that

298 JEWISH AUSTRIA

would deny Frederick's legacy. He would not deserve it. to exist in Europe. It is worth recalling in this regard that the true effects produced by the genius of men are most often only recognized and observed after their death. The thoughts of Frederick II and Stein-Hardenberg's works were only produced between 1850 and 1890. At that time Only at that time was it possible to appreciate them at their fair value, because they then passed into the domain of sn As for the future, I am certain that in Germany it will have to dominate, during the twentieth century, the spirit of the promoters of unity Germanic.

From time to time, however, certain incidents arise which might suggest that German unity rests on less solid foundations than is generally believed-The German confederate princes are jealous. of their sovereignty; they carefully ensure that that it be respected. Bavaria, in particular, has not never shown to be very enthusiastic or very affectionate towards Prussia. Moreover, it occupies a very particular position. special, and in a way privileged, in the new empire. It is the greatest power in Germany. South; it is clearly tasked with preventing the Empire Germanic should not become Prussian, especially since the Prussia is, in short, the least German of all states. the Empire, since it counts in its ethnic essence many Slavic elements.

But to conclude from this that German unity is

Threatened, or even at risk of being so, is a long, long way off. the principle of unity does not rest on the will of sovereigns nor on the ambition they may have to extend their authority. This principle, on the contrary, subordinates all personal or particularistic consideration of the idea of National solidarity. The unitary movement has become too powerful, too uniform, in all the confederated countries, so that it can be stopped in its tracks.

THE AUSTRIAN PRESS 299

Let us add that anyone who has had the opportunity to approach Emperor William IT and to know him personally—ment, always recognized in him a sovereign whose nobility of spirit and high character cannot be little known. Daue, one cannot say it too much, to know to assess one's opponents impartially and to recognize their qualities. Perhaps a day will come when the question of Alsace-Lorraine, however fraught with danger it may seem Currently, it will be resolved by the triumph of the spirit

active force that animates this monarch. The spirit of initiative of Germany's independence from its concepts ions, the breadth of his views, are no secret to person.

We are gradually seeing Germany arrive at this community of views, to this concentration of power which appear to precede, in the confederations more or less homogeneous, the accomplishment of a new work of unitary organization. The excess of its vitality a state, which economic labor does not absorb, seems to revive in the deep popular strata of the Island a movement that leads it towards national development. Drawing its strength from within itself, Germany is increasingly indulging in pan-Germanism. However, this policy, imposed upon him by the will of the people, inevitably entails dangers to the tranquility of its neighbors. It forces diplomats to keep a watchful eye on the maintaining a certain balance between nations for to prevent any of them from threatening common security. In this state, the conditions for his future attempts expansions must be appreciated at their true value. under penalty of exposing the whole of Europe to serious miscalculations, the consequences of which would be more Es in the current political constellation, that all the events that preceded and prepared the formation of

the German Empire. Not to mention the development of its economic power, was able to note the increase-continuous deployment of its military forces to see that the

300 JEWISH AUSTRIA

France cannot compete with her on this front. This increase is, in fact, the natural result of growth population growth. Germany currently has-a population of 53 million, which increases every 500,000 per year. France only has 38 million. remain stationary. It is essential to take into account, and a major factor, this dual phenomenon is important for many. to understand the direction of European policy. If Moreover, Germany wants to be able to one day do a war in which it is able to deploy all his strength, Rudi, that it be a war in which all the The Germans will give their assent; in other words, a A truly national war.

THE INFLUENCE OF POLITICS INTERIOR OF AUSTRIA ON HIS FOREIGN POLICY

Among the many struggles that the Emperor Franz Joseph had to support during his reign fiftieth anniversary, one of the most decisive was, as we have seen We know, the one that occurred between Prussia and Austria, relative to supremacy in Germany. In the past, this supremacy had unquestionably belonged to the house of the Habsburgs. By expelling Austria from the Confederation-Germanic ration, the minister of William I" modified profoundly, therefore, the situation in the center of Europe. And when, thirteen years later, he himself came to Vienna, to extend a friendly hand to Austria, by proposing the alliance with the German Empire was, for many of Austrians, a cruel ordeal to forget Sadowa's memories to pay homage to the grandeur of the new German Empire.

A state's foreign policy cannot, without serious disadvantages, being independent of her concussions laughs. It would be just as well to try and make a a watch whose springs were said to be broken. However, it has

tried for a long time in Vienna. It was believed that in the face of a completely abnormal internal situation, one could follow—a foreign policy shielded from repercussions. But at the In the long run, it has become obvious to the less attentive that the internal disagreements between the various factions of The Empire inevitably exerts a direct influence, we We should say fatal, on its relations with neighboring countries. They make them difficult, and sometimes even dangerous.

Who, then, can seriously rely on, from the outside, the alliance and friendship of such a divided state, and within which the Is this disarray making new progress every day? And what about other things? For Austria, what value can the alliance of Germany, whereas it is the native Germans themselves, pushing with all their might, with all their power, to the dismemberment of the Cisleithan Empire? On the other hand, the growing power of the Slavic element, in the Habsburg monarchy, completely distorted the driving forces behind the Austro-German alliance. The consent—the mass no longer supports it, nor on one side m of the other. The pact seems to have been torn apart by the mutual attitude of two countries.

— From the outset, as we just said, the vast majority

the Austro-Hungarian populations showed little friendly, and even in some respects decidedly hostile to the direction given, in 1879, to the foreign policy of the monarchy. As for the Austro—The Germans who initially applauded it, for two reasons one: either they admit they were wrong in approving the treaty signed by Count Andrassy; or they have grown accustomed to regarding the German emperor as their sovereign; and they proclaim Him loudly.

Such conduct undoubtedly constitutes an act of betrayal of their Austrian homeland; however, he It must be acknowledged that they are acting with absolute logic. from the point of view of modern ideas. For each state that followed a wrong path, which depleted his strength

To scatter and divide, sooner or later the hour of inevitable punishments. To justify this view, In its application to Austria, it suffices to note that, in Sonbee of his provinces, the spirit of resistance to Dynastic interests ultimately prevailed. The forces that Pan-Germanism in Austria is quite powerful health measures to create chaos at the desired moment. Therefore, Active external action will not be without very serious consequences. difficulties within. The Austro-Hungarian peoples, that separate them from one another by so many differences of ideas, character, and sympathies, have too much feeling—their destiny is not today to exhaust their forces in wars contrary to their intentions, to obey impulses outside of movements who train them. That is the crucial fact; and that is why the threatening fear of a crisis that could to become deadly.

The question remains whether the Habsburg monarchy will be able to relying for a long time on a parliamentary majority which, ostensibly, refused no sacrifice for the Triple An alliance that, in reality, played a double game; because it is acquired with heart and devotion to the Franco— cause Slave. She financially supported the friendly agreement with: Germany; but deep down, she cherishes an ideal quite different. The Czechs of Bohemia and Moravia, all like the Poles, the Ruthenians, the Croats and the Slovenians harbor an ineradicable hatred in their hearts against the Germans. That is the danger, and at the same time the scandal of the policy followed at Ballplatz during a twenty years.

All the statesmen who have led in this direction Austrian foreign policy, Count Kalnoky like Count Andrassy, and Count Goluchowski to In turn, like the first two, they had to fight against difficulties which, at certain times, threatened more of once becoming insurmountable. The struggle of nationalities, which, year after year, are escalating in violence,

THE AUSTRIAN PRESS 303

has often made the task they strive for very difficult for them They were trying to fill in. The Cisleithan prime ministers, in

Indeed, notably Count Taaffe and many others Count Badeni, have more than once shown themselves to be more concerned with satisfying the Slavic and clerical Abe than to meet the demands of diplomacy.

Some supporters of the Austro-German alliance, do not understanding nothing of the repugnance felt by the Slavs They blamed them for engaging in an anti-Russian policy. too often of their opposition without making themselves sufficiently aware- It takes into account the motives that inspire it. It is not for them It never seems to have occurred to anyone to examine whether the conditions new ones created in Germany by the substitution of Hohenzollern to the Habsburgs at the head of the German people did not necessarily include another way of seeing things. Wasn't there reason to foresee that a time would come when looking after their interests would place them, by the very force of things, the Habsburg dynasty and the Hohenzol- They would be placed opposite each other, and would make them adversaries. Inevitably irreconcilable?

FRANCE AND RUSSIA

The German victories in 1870 had placed at The center of Europe, the axis of international politics. They had taken him through Berlin and Vienna. Wisdom and the Tsar Alexander III moved it for his own good reason; he will Now from Paris to the capital of the Slavic world. At the hour where Europe was undeniably subject to the supremacy of Germany and Russia did not want all peoples from the continent got used to receiving the word order in Berlin; and she frankly extended her hand to the France. Russia entered the scene with its 110 million of men, blindly obeying the will of their sovereign. France, for its part, had already reorganized its military forces; and between the two, the Slavic peoples

304 JEWISH AUSTRIA

forming an unbroken line from northeast to south-eastern Europe, had rallied voluntarily, in their national autonomy, centered around the great hearth of the family Slavic. It was impossible that the world would not be struck by the The sheer number of forces involved presented an impressive spectacle. We immediately understood that one of the greatest events of modern history had just taken place;

and the deepest disturbance was thrown into the Austro-German policy.

Alexander III, the peaceful tsar, was not just a great sovereign, concerned with happiness and prosperity of his people. He was above all an honest man and loyal. However, we know the contents of his will. Tick: understanding and friendship with France must in the future to be the fundamental basis of Russian policy. Despite all the changes in ministries in France, despite all the obstacles that might arise, this base must be invariably maintained for as long as the French politics, domestically, will repudiate socialism revolutionary and will maintain the essential principles social order. As long as he lived, Alexander III made himself a duty to remain faithful to this course of action. However, Today, nothing has changed in this regard. The Tsar Nicolas II follows the same policy as his father, from whom he inherited the devoted admirer declared on several occasions. amidst the uncertainties and perils that are causing concern, at From other points of view, the whole world, the young souvenir-Rain, in line with popular sentiment in Russia, maintains as the guarantee the highest level of peace European, the powerful alliance of the Russian Empire with the France.

Even apart from the multiple interests that Russia is forced to defend itself on the political front Strictly speaking, the boldness with which Germany has tempted, at a certain time, to place a sort of burden on her financial vassalage would have been enough to open his eyes rulers. Whatever objections may be raised

THE AUSTRIAN PRESS | 305

by certain moralists regarding the intervention of French fairy, it's important not to be seduced

through the skillful maneuvers of the alliance's enemies those who understand their powerlessness all too well facing these two large, closely united countries,

The use of French capital in Russia is not, at Moreover, there is only one criticism that the Austrian opponents of the alliance have repeatedly voiced their opposition to France.

"How," they exclaimed, "is French democracy?"
Doesn't she feel a sense of shame when she puts on her
hand in hand with an autocrat? How can a republic
Can it ally itself with a despotic empire? And from there to
to conclude that France would sooner or later repent of such a
An alliance was just a small step. We took it naturally.
without asking whether Germany, too, had
first felt some shame in allying herself with the empire
autocrat of Russia, while the alliance of the three emperors
From 1871 to 1878, the reurs formed the basis of the policy
German. No one thought to look for the Government
Russian too despotic that the day he distanced himself from
Germany to get closer to France. A truth of one
"On one side, error on the other," Pascal had already said in his time.
What is perfect in the center of Europe becomes bad in
The West. Such is the logic of human passions.
Let's not dwell on it. In Berlin as in Vienna, people showed themselves off.
happy with the Russian alliance. Why wouldn't it be the same for
Even in Paris?

To try to make their arguments more acceptable
and their more striking thesis, the same criticisms in
that the French have gradually become accustomed to playing on the
on the international stage, the role that Russia assigns them.
In Eastern Europe, they say, Germany stands
coldly keeping to himself so as not to arouse sensitivities
of Russia; and it is the Franco-Russian alliance that...
attitude in these regions. The Russians, therefore
(This is the conclusion reached by the opponents)
of the alliance), know very well what the friendship of the

306 JEWISH AUSTRIA

France; but the French have so far received only
promises. In support of this opinion, they assert that the
Russia will never support France against Germany
and that she didn't really agree with the
Republic, which was the day it was a question of countering
England. It is no less true – they add – that the
Russia skillfully played its game between Germany and
France, in order to immobilize them both,
while she took a giant step forward on the
route to Asia.

On closer inspection, it does not seem to us
doubtful that the preceding considerations contain

a grain of truth amidst some errors. In his
in principle, as in its general features, the alliance between the
Russia and France are to their adversaries what.
The Austro-German alliance was for themselves at
at a time when they were isolated. We can conclude that,
Drawing on the lessons of history, the two states have
contracted an alliance that was both conservative and
defensive, aimed at the balance of power in Europe.
Provided that the agreement can be lasting, so that it does not
It is necessary to avoid creating dangerous illusions; we must do everything
the necessity that, in principle, it be peaceful. Such is the teaching-
arrangements determined by the immediate interests of both
powers. At the forefront of our interests
Let's talk about, of course, resistance to appetites.
worrying to England, which would not ask, if we
allowed it to happen, only to appropriate a significant part of the
known world. The alliance for stands entirely natural-
truly confronted by his usurpations and his covetousness. Sooner or
Later, Germany, aligning itself, as it had already done,
For the first time, on the side of the two allied states, it will include
She too is aware of the danger that transactions pose to the freedom of freedom.
tions, exchanges, trade and navigation, this
tyranny that England, with the help of its powerful fleets,
strives to do so across the entire universe.

THE AUSTRIAN PRESS 307

In this regard, it would be highly desirable for the agreement of the
France's alliance with Russia has the character of a combination
more effective, deliberate, corroborating the military convention
to keep quiet without giving it a threatening appearance for anyone
So be it. He would gain in dignity and strength. Also
Would it be appropriate not to Cube that the links comr-
cils have always greatly influenced the duration and the soli-
the strength of political and diplomatic ties, and consequently
they are more likely to be linked than they are
today the material interests of the two countries.

3

ITALY

France and Italy, whatever their differences may have been,
From different eras, they are fundamentally two sister nations which,
for a thousand reasons, each more conclusive than the last

Others should constantly strive to reach an agreement. Under this report, the trade agreement that was concluded between them The end of 1898 is an excellent omen. It allows to hope that the future will be as we wish it to be. The

Russian politics had always tended to favor understanding RAT and, if we are to believe the information trustworthy, the conclusion of the trade treaty which what we just talked about is largely due to the efforts of the Russian ambassador, Mr. de Nelidow, who worked diligently in Rome to bring about a rapprochement between the two Latin nations.

In Vienna, the possibility of a closer agreement between France and Italy is being considered as an event which deserves the utmost attention; one has always considered, i.e., Italy's accession to the Triplice as being subject to caution and intended not to last. In the possibilities that are linked to this

A delicate question, the comings and goings of the members of the Napoleonic studies are being observed by diplomats Austrians with meticulous care. The sympathies of the

308 JEWISH AUSTRIA

The Austrian court is indeed exclusively devoted to the family of Orléans.

Let's not go back to the incidents that motivated, to some extent, the accusation of ingratitude directed at Italy's loyalty to the nation that helped it conquer its independence on the battlefields. Let us not Let's not stop there, either, from relating the multiple consequences of the anti-French policy from an economic point of view. Let us simply state, as one might do in With all due assurance, that the current constellation of Europe, considered in its broad outlines, advises Italy to to return frankly to friendship for those who have been, to the decisive hour, his brothers and his supporters against age-old enemies. An illustrious English statesman, Cobden, completely disinterested in the matter, himself-even gave this advice to the Italians.

Indeed, for both nations, this concerns the future of

Latin races, so threatened by the Germanic world and the the Anglo-Saxon world. The Great-
"United Germany, as everyone knows, is tending to gain a foothold on The Adriatic; and the gradual weakening of Austria Unfortunately, it flattens the roads. However, Trieste is well near Venice; and the Lombards are of noble origin Teutonic. Nothing would therefore seem easier to achieve. that this dream of Germany, if nothing were to come and disrupt it obstacle. As for Italy's cooperation with Austria, Let's just say what everyone understands without

eine. It is absolutely contrary to all previous ones braués as well as to the very essence of things which are accomplished within the Polynomial Empire.

One grievance remains, stemming from France's colonial past: But, on closer examination, this grievance itself is far from to have the gravity that some have tried to attribute to it In some respects, Italy has no interest in opposing it. biased towards the civilizing mission undertaken by France,

THE AUSTRIAN PRESS 309

in Tunis, just as France could not be jealous of to see the Italians establish themselves on the Red Sea.

All things considered, there is no difference between Italy and the France, not only no cause for war, but even 'no cause for quarrel or coldness. One can see, at On the contrary, as soon as one examines the situation with impar-legality, numerous reasons that govern the agreement to two countries, in the name of their dearest interests. After a a certain time when foreign influence had prevailed From other perspectives, public opinion, in Rome as in Paris, tends, it seems, to engage again in this way.

AUSTRIA AND FRANCE

Did the Habsburg monarchy, for its part, have a any interest in seeing Sabaiblr's power France? And, conversely, does France have a motive seriousness to rejoice in any diminution whatsoever within the power of the Austro-Hungarian Empire? In

In other words, would Richelieu's policy still be opportune = our duty? We don't think so; and null A politician of good faith would not think so either. However, the national struggles that continue at the inter- The Austrian people cannot fail to exercise a influence on the foreign policy of the monarchy dualistic; and this influence is of such a nature that France could not remain indifferent to it.

The Vienna Cabinet, under the inspiration of Mr. Bismarck cooperated, to the best of his ability, in the erasure of France. He did not realize the misfortunes that he could, by this conduct, bring upon his country; and it is permissible to be astonished by this. How could it not have I didn't understand that, if France were to be crushed in a In a new war, Austria would inevitably become the vassal of the powerful Germanic Empire, which would no longer So there are no counterweights in Central Europe?

310 JEWISH AUSTRIA

the current constellation of the European chessboard has not altered the state of affairs to the advantage of the monarchy of the Habsburg. Quite the contrary; the dangers that they create in this monarchy, already so often tested, the probabilities of the future, have only grown instead of diminishing. One eventually realized it at the Ballplatz; and in the presence of the In this peril, Los has striven to mitigate its seriousness by setting, at less in their essential lines, the foundations of a new action outside.

The intervention of the chivalrous sovereign of Austria, so rightly surrounded by universal affection, maintenance, we are not unaware of, in some minds, the hope of an agreement with the Tsarist empire, and made believe to the possibility of a new Triple Alliance between the France, Austria, and Russia. It is even, at the moment currently, in Vienna, politicians who work at to establish this alliance on the basis of a permanent agreement nent and not possible.

It seems to us, in truth, that this is going a bit too fast and A bit far-fetched. First of all, the Franco-Russian alliance is sufficient. perfectly to itself; there is no need to admit new members. Then it's very difficult to believe

that Austria could ostentatiously separate itself from Germany, at least in the short term. Too many interests bind them together the two Empires; and these interests, to be of one economic order, are no less worthy of a Serious attention. Half of the foreign trade of Austria-Hungary is formed through the borders of Germany; a very large part of its funds the state and its listed securities are in the hands of German savings. However, the total of these investments made in This amounts to 4 billion florins. It follows that Germany, in the event of an open break between the two Empires would have very powerful means to starve his former ally, which again, in turn, making the difficulties increasingly acute internal cults amidst which Austria is struggling.

THE AUSTRIAN PRESS 311

On the other hand, France could not agree, in view of joint action, with a country such as the Empire moribund, that as much as Russia would take the initiative of this three-way agreement.

In the event of a war between Austria and Germany and France would have to follow a course of action very precise, which would determine the attitude of the Slavic Empire. Without the cooperation of the Russian armed forces, it would have to resigning to strict neutrality. Relying on the regimes-German ments of the Austrian army, in such a case, one would count in Paris on what Carlyle calls "playful appearances"; we would have as allies shadows that would vanish to the sounds of the Lieb hymn? Vaterland or other German war songs. At However, France has no need to interfere in the complications of the dispute that exists in a permanent state in the east of Europe. Whatever might happen in these regions Eastern states, whether autonomous states expand or... constitute again, she is not directly affected by it neither in its political influence, nor in its trade or in his industry.

RUSSIA AND AUSTRIA

The old antagonism that existed between Austria and the Russia, while they were fiercely arguing

Has the dominant influence in the East completely disappeared?
ru, as a result of the joint efforts made for this purpose by
The two sovereigns? Has it given way to true unity?
Of views? Who could say? Russia, by the treaty
of San Stefano, which she had skillfully prepared, showed
She clearly states what she wants. Her goal is to have
outlets to the southern seas, as well as to exercise
an undisputed protectorate over all Slavic peoples
belonging to the Orthodox religion. In many respects,
his aspirations intersect, in this respect, with those of

312 JEWISH AUSTRIA

Austria, which seeks to rediscover itself in the Slavic world,
between the Lower Danube and the Adriatic, what it lost at
center of Europe.

To try to exaggerate the importance of what is called
The Austro-Russian entente, we like to cite the collective note
by which the two Empires congratulated each other
agreed, the governments of Belgrade, Sofia, of
Bucharest and Cetinje, because of their wise attitude
during the Greco-Turkish War. Is this really the right path in
which could walk together for a long time
Austria and Russia to agree on everything that
Does it touch on the affairs of Eastern Europe? Many minds
They think about it and doubt it.

In recent years, it has been impossible to mis-
to understand Russia's attitude towards the monarchy
The Habsburgs were constantly free from any
hostile tendency, no doubt out of respect for the august
Franz Joseph's personality (1%). There is all the more
Instead of rejoicing, the press of the IPs previously
the country neglected no opportunity to try to embitter the
Austro-Russian reports. Most of the press organs
Austrians had seemed to take pleasure in creating, through the
violence in their language, a real unease between
Vienna and Saint Petersburg. Without taking into account the wishes
yet well known to the vast majority of the population-
tion, which aspires to the maintenance of peace, they strove to
Every day creates causes for conflict. As a result of
this deplorable intervention by the Jewish press, the antagon-
Austro-Russian nationalism, which was part of it, had as its objective
principal, much less the interests of the Austrian Feat

Honeiote that the emancipation of the Jews in Russia. This anta-
gonism, now largely extinct, has also
has been powered, as we have already had the opportunity to
to say, by the resentment of the Hungarians towards the
Russia, in remembrance of that power's intervention in
1849. Now it seems that this intervention at one of the
the most critical hours in Austrian history should have

THE AUSTRIAN PRESS 313

to inspire entirely different feelings in loyal patriots
attached to the ruling House of Habsburg. By what
This empire, which has a strange forgetfulness of all generous notions, which
had been saved by Russian weapons, did he suffer nothing?
more eager than to revolutionize Poland in 1863, in order to
to detach it from the Russian Empire? And how can one
to come to understand that at the time of Alexan's death-
Dr. III, one of the senior officials of the Austrian Ministry
Foreign Affairs dog, Mr. de Doszy, had done
to spread in the press controlled by his coreligionists the
the most violent insults against the august father of
Nicholas II?

To explain such inconsistency, we should
To utter such an impropriety, one must remember one of the
famous maxims of La Rochefoucauld, saying that: "The
men are not only willing to lose the
They remember both the kindnesses and the insults. They come to hate.
those who forced them, and to cease hating those who
committed outrages. The application to reward good
and to avenge themselves for evil seems to them a servitude to which they
have difficulty submitting. For a time, the
Austria's conduct appeared all too consistent with this
a disheartening sentence. If, currently, Austrian diplomacy-
Hungarian's main concern, as is rational to
Assuming this, the amicable delimitation of spheres of influence
In Eastern Europe, it must be recognized that the
the conciliatory means to which it resorts make great
honor to the flexibility of his talents.

THE CHRISTIAN EAST

While calm seems to have returned to the minds of
those who guide the destinies of peoples within the
an island in the Balkans and in southeastern Europe, this

The result is perhaps less explained by a patient resignation on their part, through this conviction

314 JEWISH AUSTRIA

that Russia is currently directing its attention, in a way

almost exclusively, on the Asian side. Regarding In the Balkan countries, she seems momentarily to be to lose interest; she relaxed surveillance somewhat that she formerly exercised over them. And this is certain, moreover, that nothing will counterbalance, among these Slavic peoples, the national sentiment that draws them into the orbit of its influence. Even in Serbia, popular trends have not They have lost none of their vivacity in this direction. Sometimes, without a doubt, in Belgrade, within a fairly small circle, of stronger sympathies are emerging in favor of Austria, especially since Queen Nathalie is no longer in a position to exert, as in the past, an influence dominant over the young king's mind. We remember, at Belgrade, that present-day Serbia is a creation of Austria. One of its former regents has just died readily recounted to whom he had addressed himself at the Congress of Berlin, to proclaim the independence of Serbia and to give the country the borders that have been assigned to it. Its

protector in Berlin, his defender before Congress, was Count Andrassy. The former King Milan, for his part, can say to his son what would have been the consequences for Serbia—consequences of the defeats he had suffered, if the count Khevenhüler, sent by the Emperor of Austria, had not penetrated into the victor's camp, and had not made himself heard to the Prince of Battenberg words that stopped him in his victorious march. Not only the royal crown was placed on the heads of the Obrenoviches by Austria, but it was she who maintained this dynasty in the midst of the crises that nearly claimed his life more than once. It is therefore understandable that the Serbian royal family and the Court She herself remembers the services rendered by Austria. But the mass of the population is not less animated by Russophile sentiments than anything can uproot; and it is deeply regrettable that a The ruling dynasty thus puts itself in opposition to the island. national sentiment.

As for Bulgaria, which owes its freedom, even its very existence, to tence, to Russia, and exclusively to her, one could believe a that moment she would renew, in the face of loss. the DA show by the Austrian monarchy, the day when one of his most influential ministers was not afraid to say that she astonished the world with her ingratitude. The prince Ferdinand of Coburg, who is a gentleman from head to toe head, however, had the wisdom to understand the aspirations- to his people and to give them full satisfaction. With a perfect understanding of the situation, he frankly- Bulgaria was placed back under Russian influence, somewhat personal sacrifices that he had to make for this purpose.

Moreover, there is a powerful motif which, even outside of of all religious questions, of all racial affinities, would be enough to throw all the peoples of the Balkans into the arms of Russia. It's the deep hatred they all have for the Hungarians. Although the states of L'inisule are the neighbors of the Danubian Empire and that the nature of things invites them to sell their products on this side, the policy Hungary's ultra-protectionist approach to trade commercial forces them to make enormous expenditures, to contract debts to build railways that connect them to the sea. It is by sea that they sell their products. Such ways of acting from their neighbors naturally return the favor and will make their friendship increasingly precious to them. from Russia.

Peace in the East seems assured, according to all the human forecasts, as long as Austria and the Russia will agree to protect it and to prevent that the principles on which it is based are being undermined rests. Austria does not want to admit that a power any entity acquires too much east of its borders large predominance, which would be incompatible with the independence of small states. Unfortunately, there exists For her, this is a black mark that weighs on her policy and will motivate his concerns for many years

316 JEWISH AUSTRIA

Again. Possession of Thessaloniki seemed indispensable to him. for the consolidation of its problematic power in Bosnia and Herzegovina. The flood of the Austro- invasion

Jewish people would thus be drawn to the shopping center in the southeast. then it would spread its radiance across the South Slavic world. Now, Thessaloniki is also coveted by the Serbs, the Bulgarians and the Greeks, who are willing to engage in a struggle for this purpose dead. The battle that will one day be fought for possession The Salonika will ignite a terrible fire that all the art of diplomacy will have much of struggled to extinguish. How much this inevitable solution would have could have been hastened, and made definitive, at the time of the Treaty of San Stefano, liberating the Slavs from the Aegean Sea to the Danube!

The role played by the Austro- monarchy was surprising. Hungarian in the Cretan question. Initially, at the example- unlike the other great powers, it sent its ships buckets in the Cretan waters, to demonstrate that in all Given the circumstances, she is ready to put her interests in the... Mediterranean. But she didn't want to leave them there during the day where Russia has proposed the nomination of Prince George of Greece as governor of Crete. That day, she withdrawn from the European concert and did not follow up on the Russophile tendencies she had previously displayed.

Apart from the legitimate claims of Hellenism, Moreover, what a lot the Congress of Berlin left behind! unresolved, or poorly resolved! How many errors have been committed! put in place by the plenipotentiaries of the great powers 1878! If we consider only Austria-Hungary, for example- How much bloodshed and embarrassment could have been spared him! if she had not accepted the mandate to occupy Bosnia and Herzegovina in the name of Europe. These two provinces She conquered the Turco-Slavs with the help of the heaviest sacrifices; and yet they do not belong to her. She is installed there only as an agent of the powers European. On the other hand, some fragments of territory- the tax had been allocated to Montenegro; it too had to

THE AUSTRIAN PRESS 317

to conquer them. Blood has flowed again; at Dulcigno he has It was necessary for the European fleets to intervene. Then it was Greece's turn. He had been granted, as compensation for its rejected demands by the Congress, Thessaly, and some of the worst. News struggles, new battles. As for the separation against nature of eastern Romania and Bulgaria, it has

gave rise, firstly, to the war between Serbia and the Bulgaria, then, with the revolution... That's not all. The reforms passed by Congress for what was left to Turkey resulted in the silent massacres in Armenia, to the Cretan uprising, to the Greco-Turkish war. In short, In twenty years, the so-called peaceful Congress of Berlin has done to shed more tears and more blood than war, however, so deadly, between Russia and the Empire Ottoman in 18/7.

He divided the lands arbitrarily and illogically. which were designed to remain compact and homogeneous. He has divided into two parts, one part of Albania, which is inhabited by a population of Serbian origin. The smallest of these two parts was allocated to Montenegro; the The surplus remained under Ottoman rule. From [to ongoing unrest. The Serbian and Albanian women are victims of the errors and mistakes of the diplomacy, which sought to resolve Eastern issues without a thorough enough understanding of social conditions, confesses the sional and ethnographic aspects that needed to be taken into account. The work, accomplished in 1878 by the Treaty of Berlin, is It needs to be completely redone.

The constitution of small autonomous states, as it has been partly accomplished under the action of time, is the visible indication of what remains to be accomplished, as the Civilization progresses. Essential to the European balance. In Europe, small states cushion the shocks, inevitable in a At a given moment, between the great powers. By their In large numbers, their national spirit will make it more difficult

318 JEWISH AUSTRIA

coalitions that could too easily become the cause serious problems.

The situation in Austria, from the point of view of the. foreign policy, it must be acknowledged, is one of the most delicate. The peoples of the Empire, divided roughly on all the questions can be difficult to find Austria agrees to act in the name of the general interest. In short, she arrived at one of those psychological moments situations where she would need the devotion of all her naked; and yet it is certain that she is condemned to

immobility due to its internal divisions.

The current situation in Europe would promptly-
the disappearance of a state, half of which, in the event of
conflict with a foreign power, would first consider strangling
the other half before worrying about the defense of the
territory. Germany, Italy and Romania on the one hand,
Russia, on the other hand, exerts influence over the Austrian nationalities.
Hungarian and Hungarian forces a centrifugal action which, rising
from the deep layers of the population to the surface, ends
by piercing the cloak of historical traditions, including
Each day takes away a fragment. In this extreme peril,
The dualist monarchy must withdraw into a reserve
absolute, with prudent circumspection. A war,
Whatever it may be, it would provoke a crisis within its ranks
whose seriousness it would be childish to ignore.

However, there will come a time when, according to all appearances,
In the event, the monarchy will not be able to escape the event.
The reality of an armed struggle. At that moment, everyone...
predicts. The action of international politics will know the
to take advantage of. In the European crisis that will begin
So, France and Russia will inevitably have their role; and
The course of action they will follow will appear with this
particular character that events derive from
circumstances.

XI THE EASTWIDE PUSH

UNREST IN THE STATES BALKANICS – THE JEWS IN THESALONIKI – THE BOSNIA AND HERZEGOVINA

After dominating all of central Europe, the
The Habsburg monarchy is now reduced to...
to ask if she will be drowned in the Slavic ocean and the panger-
manism, or if she will be able to carve out a space for herself, in the middle of the
conflict of nationalities, a new empire in the east of the continent
Whether German power or Slavic power, there is no
there is no other alternative to escape the current chaos. However, the
the constitution of Europe, as it must necessarily be:
resulting from the evolution of modern peoples, is quite
progress so that we can outline the main points.
FAeiche no longer has the resource to reject itself today.

towards the West; there it would encounter Pan-Germanism, who wants to get rid of her, in order to eliminate the Island main obstacle to its expansion.

Too weak to oppose the development of the German power, the dualist monarchy seeks to delaying the hour of triumph of the Slavic cause, as we includes Moscow. Moreover, he must, under penalty

320 JEWISH AUSTRIA

to stifle, to secure outlets on the eastern side; and by Given the circumstances, she strives to exercise her influence, to some extent, on the conditions in which the peoples living along the Lower Danube, and those from Southeast Europe now intend to assert their national existence.

Who will hold influence in the near future? dominant among Christian populations of The Orient? That's the big problem to solve; that's what which disturbs the sleep of Austrian diplomats when Their thoughts are moving in that direction. Austria and the Russia is vying with itself in its efforts to try to maintain so much Although a flawed, artificial balance. But the ideas work. faster than men and the solutions of the future are will somehow realize this on their own, by the only action of time and the logic of a movement which has based on the immediate interests of the people.

Austria's eastern concerns have began to reveal itself as early as 1854-55, when its troops occupied Romania to resist the Russian encroachments in these regions. From this At that moment, she was obeying the current that carried her along. today. "Drang nach Osten!" had said in 1878 the German chancellor; he was right.

A provisional agreement was reached at the Congress of Berlin, by entrusting Austria-Hungary with the task of occupying and to administer two South Slavic countries, Bosnia and Herzegovina. This was simultaneously a way of diminishing the Empire Turkish without completely stripping it, and pushing the monarchy dualistic in this path assigned to him by politics

Prussian-German. The push towards the East was thus
It had begun; the first step had been taken.

The political world in Vienna was not mistaken about the
scope of this event. The German party, supposedly
constitutional, who was in power, wanted to oppose
this introduction of new Slavic countries into the Empire

THE EASTWIDE PUSH 321

multilingual. But that would mean running up against some very firm resolutions
arrested within the circles of the Court. It was therefore obvious
that Austria was a state where nationalities did not
German women had to satisfy their aspirations in the same way.
A title that the Germans themselves. The Cabinet
Auersperg (a German centralist) resigned, and
Count Taaffe was tasked with forming a new
ministry. A simultaneous reversal therefore occurred in the
domestic policy and in foreign policy.

The timing couldn't have been better, either.
Everywhere in the East, questions of the most serious nature
sought attention; and if Austria-Hungary wanted
to try to establish its influence in the Balkan countries, the
The time had come to take a stand. It is true that she
had done nothing to justify this influence to which she
claimed so openly. While Russia had paid
rivers of blood and lavished his treasures to free the
Slavic peoples, Austria-Hungary, still torn apart in
a thousand opposing meanings through contradictory tendencies of
her subjects, had been unable to settle on any resolution. She
had not had the energy to defend the integrity of the Empire
Ottoman, which, from a realistic point of view, from the point of view
In practice, it ultimately constituted its best safeguard.
She had also failed to decisively take control of the
liberating flag and to take the lead of the movement

our liberation of the Christian peoples of the peninsula
Ebeue, having done nothing for either Turkey or
For Christians, what was she demanding in 1878?
claimed to oppose the fact that: Russia became too
powerful, by grouping the southern world under its protection
entire slave.

That was relying too much on the ingratitude of

men, it was inviting those whom Russia had freed to turn against their benefactress. It was especially (and This was the main means of action she used. (so far) speculate on the jealousies and rivalries between the small, newly founded states in Eastern Europe. This game

322 JEWISH AUSTRIA

At first, he succeeded better than she could have hoped: Belgrade, King Milan, no doubt out of gratitude for the Viennese bankers who had extended him credit

personnel at the same time as in the Kingdom of Serbia, as its best efforts of Austrian diplomacy female dog. He was letting in, according to a well-worn expression, Serbia within the sphere of action of Austro- policy Hungarian, without worrying about whether public opinion The public, within the country, ratified this deviation. brought to the course of action followed by the heroes of the great struggle for liberation.

At the same time, and by the same means, the influence- Austrian influence was attempting to establish itself in Sofia, with the unspoken sentiment of the Prince of Battenberg, while the The road leading from the sea to Cetinje seemed well-made. to facilitate friendly relations between the Court of Vienna and that of Montenegro. And as, on the left bank of the Danube, King Charles of Romania, because of the alliance Austro-German, he too was careful not to offend Austria-Hungary, It seemed that, for the moment, she had all the advantages. in his game, and that everything had to contribute, momentarily at least, to the success of his plans.

Unfortunately for her, her plans are too easy to to see through. We can see all too clearly the idea that guides it; and its interests are in too direct opposition to those of populations over whom it seeks to impose its influence. Go ahead and try to persuade the Slavs of the Balkans, the Greeks of Macedonia, to the inhabitants of the Black Mountains, that they have any interest whatsoever in subordinating their destinies to those of the House of Habsburg. Above all, they will will ask what she did for them in the past, this that she is able to do for them in the future. In their instinctive reaction against the convoluted politics Austro-Hungarian, all the peoples of the East have conscious- something that the polyglot Empire, powerless to maintain

The union and understanding under Pius I did not have the necessary prestige. to establish balance outside. They understand-

THE EASTWIDE PUSH 323

They state that he has absolutely no mission to intervene between them, and that it is up to them to know how to resolve their family issues. The Bosnians themselves, we can be sure, if their The voice is not stifled, and if Slavic solidarity succeeds They still have some progress to make, and will not hesitate to demand their admission into the great Slavic family with the same insistence that the French put on demanding for their brothers from Alsace-Lorraine, the return to the French homeland, or that the Germans of Austria, put in to ask the right to sit at the hearth of the Germanic family.

First and foremost, indeed, above all the little rivalries, of all the power struggles, there is a necessity imposed on all these peoples. To be in as a measure to assert their nationality forcefully, he They need to free themselves from all foreign influences which would like to try to attach themselves to their national body. They did not shake off the yoke of the Turks only to fall back under it. the leadership of the Austrians and Hungarians.

UNREST IN THE STATES AND THE BALKAN COUNTRIES

So far, Austrian diplomacy, in its attempts that she did to extend her hand eastward, was seen forced to conceal her intentions. She invoked at times the looking after his material interests, the need to open outlets for its trade, sometimes the demands of its de-political defense. In reality, it has constantly found itself obliged to be mindful of the sensitivities of the Russia. Forced as it is to acknowledge that there is no a place for her in Germany next to triumphant Prussia-Phante, she has always tried to demonstrate that there is room in the East for her and for Russia. But here again, not Does she not encounter adversaries of the peoples? fighting for their national independence? It is increasingly more evident than the aspirations of the peoples placed between the

The sea and the Lower Danube tend towards a social state that different from that of nations grouped under the laws of The polyglot Habsburg Empire. The force of circumstances will therefore probably nullify any aim of Austria-Hungary's shift towards the Orthodox East. A thousand reasons feelings, religion, instinct, interests, drive these peoples towards Russia. None, except perhaps the fear of displeasing a powerful neighbor, does not push towards Austria-Hungary has populations that do not have with it nothing in common.

Let's not talk, for the moment, about those whose nationality The nature of this is clearly accentuated. There are others where the the question of the nation's future arises in the form of a question mark. What will become of, for example, the Macedonia, where three nationalities coexist in roughly of equal strength? That's where they pile up Clouds heralding the storm. Albania also constitutes... a center of unrest likely to become the point of the starting point of serious complications. The southern part- The country's national identity is considered by the Greeks as making part of irredentist Greece. Its inhabitants feel attracted to Greece, not only by the language and the customs, but through a community of memories. The North and the East, on the contrary, belong to the Slavic race; and for Adding to the confusion, something is happening in Albania movement analogous to that which preceded independence dance from Serbia and Bulgaria. They are asking for various aspects of the creation of a self-governing Albanian province nome, or rather of a new nation-state under the sovereignty the sultan's sovereignty. Now, what could Austria hope for- Hungary for the development of its influence in Amidst such complications? If it is difficult to reconcile the diverse interests, to reconcile the trends contrary to what we have just indicated, it is on the other hand one point on which everyone agrees, in Macedonia, just like Albania. Nobody wants to hear talk of an intervention by Austria-Hungary.

THE EASTWIDE PUSH 325

No one would understand that the Habsburg Empire considered exerting some influence on the destin- born in those countries. If the Albanians believed they needed of a protector, they would preferably turn to the

Prince of Montenegro. It would seem natural for them to see him fight alongside them and embrace their cause.

The peoples who inhabit the Balkan Peninsula have all the same love for independence. It's for the to be satisfied that they strongly affirm their nationality. not to then drown her in an ocean of diverse nationalities, under the rule of a dynasty German. The future, whether we like it or not, belongs to the the formation of new national communities. The results obtained in those that exist today are quite encouraging, ultimately, for one to persevere in this path.

The Serbs alone are still agitated, perhaps because that they are in more immediate contact with the empire from Austria and that they are therefore more exposed to to see the power struggles between the renewed Russian trends and Austro-Hungarian trends. The The Obrenovitch house apparently enjoys playing the bank game.

On the summit of the Black Mountains, we do not know Not the hesitations, the annoying alternatives. Instructed by an already long experience, inspired by a heroism that the The weather hasn't cooled down, Prince Nicholas is making his voice heard without The rallying cry ceases. If his advice were followed, if His patriotic projects were realized, all the Slavs inhabiting the lands located between the Black Sea and the Adriatic would form a compact, fairly strong group to withstand all encroachments, powerful enough and might be homogeneous enough to take away from anyone to cause the slightest harm to the existence of these vibrant nationalities.

This prince is a likeable figure. Nicolas, whom Europe has barely glimpsed on several occasions,

326 JEWISH AUSTRIA

and whose literary activity has attracted much more attention that of his qualities as a soldier and patriot. His sympathies have never varied; he has never been seen to waver between Vienna and Saint Petersburg. From all eternity he understood, with

the ardent patriotism that forms the basis of his character, that Russia alone was the true friend of the Slavs, that only she had both the power and the will to do real sacrifices for their cause, and that to it alone they owed their emancipation. Judging, moreover, with bloody-cold, and without the slightest illusion, the current state of affairs, he is perfectly aware of what makes the Persian the danger of the Eastern Question. That is why he would like to group, in one form or another, so as to thus creating a sufficient resistance force, all countries emancipated from Turkish domination. The key to the question of the Balkans would thus be in the Balkan capitals themselves—same.

If it is true, as is claimed, that Prince Michael of Serbia also once professed similar ideas; The result would be that the fundamental thought of what we have named the Balkan League would present itself under the patronage of two figures of a political nature very pronounced. It was also, indirectly, Éobiton from a German scholar, Mr. Mommsen, who expressed the idea, moreover highly debatable, that there is no room, In our modern societies, for small states. The day where the independence of those who exist today in the east Europe would be seriously threatened, they would not have no other recourse than to unite, to enter into contracts with each other strong bonds, mutual support, in a the word to oppose the aggressor with military resources and financial resources befitting a great state.

Russia is merely exercising towards them a kind and friendly protection, without thinking of constituting to kill again this unit of the Slavic world which is one of the problems of the future. How will they be addressed, at the moment of the peril, the groups of peoples scattered across

THE EASTWIDE PUSH 327

the immense space that stretches from north to south, from the Neva on the shores of the Black Sea, from the Balkans to the Adriatic? How will the concentration of Slavic forces take place, the The day when circumstances demand it? That's the secret of the Providence. We could not, at this moment, formulate at In this regard, there are only vague hypotheses. What is certain is this What is beyond discussion is that Serbs and Bulgarians, Montenegrins and Albanians, South Slavs and

The northern Slavs all share, deep down in their souls, the same aspirations. rations, deep down the same hopes. Could it be, In its infancy, the true solidarity of the Slavic world? There is to one of these movements against which would break all opposing efforts. Austria-Hungary has nothing to to hope for it.

THE JEWS IN THESALONIKI

Consider the amount of effort that the monarchy Austro-Hungarian forces have already deployed to gain a foothold in the Balkans; let us reflect especially on the revolts which are produced in Bosnia-Herzegovina from the very first hours of occupation, and the consequences that could leading to the future invasion of the former provinces Turks by the Jews whom the Austro-Hungarian army dragged after her! There you will find, along with its accessories, the the beginning of this political orientation which determines the Drive eastward, the Drang nach Osten. Whether she wills it or not, the dualist monarchy now has its social state inextricably linked to Judaism. The children of Israel, no pleased to have extended their sphere of activity to all the provinces of the monarchy, are still seeking inter- to move towards shores where it would implant the ideas and the aspirations that contributed to its greatness in past centuries. They want to make him plant his flag on the banks of this sea where she would find herself facing all the memories of ancient Greece, but where nothing would be reminiscent of what was once the Holy Roman Empire.

328 JEWISH AUSTRIA

Certainly, from the Israelite point of view, the calculation is clever, and can only be beneficial to the expansion of Judaism. The taking possession of Thessaloniki, further emphasizing plus Austro-Hungarian cosmopolitanism, would be equivalent to a The undeniable failure of Russian influence in the East. The 2 millions of Austro-Hungarian Jews, to whom would come to join the Jews of Romania, would resolutely try to hindering definitive training and development representation of Bulgarian, Greek, Serbian, Montenegrin nationalities Negrine. The care of their interests would absorb them to the point to make them hostile to any idea of respect for existence national identity of these small Slavic peoples. They felt- would be too powerful, moreover, to even consider stopping now faced with no consideration other than that of the

Gain at any cost. Within these populations, among whom Prosperity has not yet had time to develop. It would be a game for them to break down all the obstacles. to erase all national sensitivities, and not to leave the natives with no other role than that of mere instruments Blind and unconscious. That's what they've been doing ever since fifty years in the Austro-Hungarian countries.

Without a doubt, popular sentiment would rise up against them if they wanted to confront him too directly quickly. But who can say that in the long run, under the a constant barrage of temptations, the concern for preoccupations material actions would not succeed in extinguishing, in the heart of nations not yet matured by the trials of the life, any sense of dignity, without them even realizing it have they been reported?

It is this nefarious work that would be accomplished by the infallible-Jewish cosmopolitanism, hidden behind the banner Austro-Hungarian, if he felt supported and encouraged as it would be by the possession of Thessaloniki. We have too used to seeing only the side of the Eastern Question purely political. We haven't observed the work enough. underground activity in this regard by the people who call themselves supranational. Russia alone seems to have understood this.

THE EASTWIDE PUSH 329

But she shouldn't be mistaken. She will meet him without ceases in the ranks of her adversaries; and the struggle that she will still have to support in order to play the role in the East that it belonging will not only be of a military nature or diplomatic; it will be even more of a social struggle: the The war of unbridled cosmopolitanism against the patriotism

When we consider it from its various aspects and when we doesn't shy away from addressing it in its true light, which leads to to conclude that the Eastern Question lies primarily in determining whether the Austro-Hungarian Jews, having been surrendered bold because of their past successes, will be repelled by the explosion of Slavic national sentiment, or whether they will extend the hand on these peoples born yesterday into civilization. From the The solution that will be given to this question depends on, one can To affirm it, the salvation or ruin of the Christian East. While

that rival claims are asserting themselves within the Balkans, that Greece seeks to extend the domain of the panhellenism, that nationalities stir in the ferment From their youthful exuberance, the Austro-Hungarian Jew... glides across this land where he aspires to reign one day in master. Therein lies the danger that we seem to forget too often, and to which these countries cannot be exposed without opening for them the era of adventures and disillusionments.

Ultimately, what is national consciousness? This is nothing other than the affirmation of rights and of common interests of all men grouped on a same territory and speaking the same language. However, the day when this consciousness would be drowned in the turbulent waves of the cosmopolitanism, how would it be possible to begin or to pursue with some chance of success an action any kind of consensus, based on the unanimous sentiment of the masses? To make them durable, to make them solid and permanent the happy transformations that the second half of the The nineteenth century saw the achievements within the peoples Balkan, it is important that nothing disturbs these young states in the organization of their social life. It is

330 JEWISH AUSTRIA

It is essential that they be able to go about their business, together and in solidarity complete freedom, to the work of peace and progress which demands all their attention, all their most diligent care. But it is precisely this feeling of solidarity, this bond, that powerful that must unite peoples in the same path would destroy in its germ the deleterious action of Austro-Hungarian Jews.

They now have invasive tendencies that... make the boundaries within which they find them too narrow are temporarily locked up. Instinctively they wear their gazes on the other side of these borders. Now, where Go? In which direction should they focus their activity? Westward From Europe, there's nothing they can do. Germany has its 600,000 Jews who possess capital exceeding that that the Israelites of Austria-Hungary possess. To the north, Russia keeps its door stubbornly closed. Only one Their remaining outlet was the East. Since the monarchy Austro-Hungarian forces set foot in the provinces Bosnians, they suggest to him the idea of going all the way to Thessaloniki. They are, in a way, making it a patriotic duty for him.

they are so ingenious in explaining to him the reasons that
They must push it in that direction. A recent memorandum
addressed to the Austro-Hungarian delegations by the association
Viennese industrialists fully enlighten us on this subject.
"The possession of Thessaloniki by a foreign power —"
It is stated in this report that this would close our outlet.
natural towards the Aegean Sea. It would take away all our hope.
to bring us closer to the trade routes leading
to the Suez Canal and would inevitably lead to the
loss of all political and commercial relations with the
Balkan countries. We would be confined, in a way.
forever confined to our slightly advanced situation—
geuse at the bottom of a gulf on the Adriatic. Now, in order for
Austria could itself take possession of
Thessaloniki, as well as to prevent any other
The power to seize it, the only effective way is
to have a sufficiently strong fleet. It's also

THE EASTWIDE PUSH 331

Time is the least expensive way. A hand attack
Arming them by land would require a very long campaign
Expensive. A military march in a confined area,
without a marked road, with Albania on the flank of our
columns, would be a perilous and perhaps unsound undertaking
possible outcome. To seize Apona, that is to say
from an eminently strategic position, which would serve us
as a starting point for Albanian trade, the
Possession of a powerful fleet would also be indispensable
conceivable. If our eastern neighbors were to seize this
In this position, Austria-Hungary would be forever
condemned to remain a continental power and
should renounce all maritime expansion.

From Austria's specific point of view, it is necessary to recognize—
It is clear that this thesis is admirably reasoned.
The industrialists who drafted it had perfectly considered the needs of the sector.
They explored all facets of the issue; they understood and acted on them.
to grasp the true scope. Count Andrassy,
at the time of the occupation of Bosnia and Herzegovina
govine, had already hinted that one day or another the
monarchy could extend its possessions up to
Thessaloniki. Not wanting to provoke too much opposition
In addition to this, he limited himself to building railway lines.
in that direction.

As long as Austria does not further accentuate its ambitions, no one will think of opposing them. Let the monarchy is striving to gain a foothold on the shores of the Aegean Sea as a commercial power, which it seeks to obtain an ice cream for his productions, that's where a goal that no one will forcibly obstruct. But As for establishing herself there as the sovereign dominatrix, that is a difficult task which she would do wisely not to become attached so quickly.

It would not only clash with the No of outside, but even to the one that manifests itself inside. The taking of possession of the Bosnian provinces has already made

332 JEWISH AUSTRIA

Austria-Hungary, a Balkan state. And the consequences... The consequences of this occupation often cause significant incidents. The Austro-German liberals did not have never completely relinquished the resistance they opposed were used in the decisions of the Congress of Berlin, when they were communicated to the Cisleithan Parliament. All Just recently, disturbances occurred in Gratz, where the population was protesting vigorously against the presence Bosnian troops garrisoned in this city. a significant portion of the German population, in all the

provinces openly blame this resurgence of
eee slave in the Empire.

BOSNIA AND HERZEGOVINA

The current of opinion hostile to the occupation of the Bosnia and Herzegovina clashed, from the very first day, with this As we have said, to a very firm bias, on the part of the Austrian Court. The upper echelons have always manifested the most formal desire to keep at hand army, under the rule of the Habsburgs, the two countries detached from Turkey. Count Andrassy was not, in the circumstance, that the sovereign's spokesperson. Perhaps, As a Hungarian, didn't he care a great deal about the occupation of the two provinces. But, however influential he was At that time, he understood that if he showed the slightest resistance to desires. From above, it would be replaced without Delay at the Ministry of Foreign Affairs. A diplomat

more submissive, or perhaps even a general, would have come
To sit in the Ballplatz palace and everything would have been said. Let us
I also remember the campaign that was carried out at the time,
not only in the unofficial Viennese press, but
also in that of Dei The leaves to the devotion of
Germany had orders to show Austria, on the
The path leading to Thessaloniki, the natural direction,
necessary for Austro-Hungarian policy. It was, it must be

THE EASTWIDE PUSH 333

To acknowledge it, wonderfully reasoned; and politics
German, in this instance, demonstrated a
Implacable logic. Once Austria-Hungary was involved
In the Eastern machinery, indeed, 1 liter was becoming increasingly important to him.
more difficult, let's even say frankly impossible,
to make a turnaround and try to resume in
Germany plays a role of some importance. As
The Habsburgs advanced eastward and established themselves in the
In the Slavic world, it becomes clear to everyone that there is no
no more room for them in the Germanic world. The
Hohenzollern appear alone at the top of the structure.

The famous remark by the German diplomat regarding the
the eastward push (Drang nach Osten) did not occur
It could not have any other meaning. Bosnia has
found conveniently within reach of the diplomats to serve
bait for a ruling family that was searching everywhere
means to compensate, to some extent, for the losses
territorial issues previously experienced. The territory of
With the Empire diminished, the Habsburgs were keen to
to enlarge it on the other side. As the count said
Andrassy to the delegations: "For once Austria-
Hungary acquires two new provinces instead of one
"To lose, you mustn't let him down." That's the gist of it.
reasoning. This was the idea that decided the emperor, in
1878, to accept the mandate entrusted to him by the Congress of
Berlin. And, we must acknowledge, from the point of view of
the dynasty, the pan-Germanic agitation that occurred
since in Vienna itself and in all the Austro-
Germans are not made to change their way of seeing things.

The incidents that preceded the occupation of Bosnia
and Herzegovina by PADnicietonare have moreover
Eeon's comments were very contradictory to various
reprises; in Germany, Mr. de was criticized

Bismarck was criticized for having offended Russia without sufficient grounds. for having provoked the bad mood of the great Empire in with regard to Germany. "Why," he was asked, Why did they give these two provinces to Austria?

334 JEWISH AUSTRIA

to so resolutely deprive Russia of the advantages that it could, what the French war was supposed to provide him in order to deliver Bulgaria, and precisely, at the same time, filling the Austria's territorial ambitions? What reasons Could the German chancellor have given to the prince "Gortschakoff to explain this behavior?" However, pen- while people were speaking like this in Berlin, the unofficial Viennese people claimed that the occupation of Bosnia and of Herzegovina by Austria-Hungary was a conventional thing- naked with Russia itself, during the interview of emperors in Reichstadt. Russian diplomats were said to be there. consented to, it was assured, in order to obtain neutrality Austria during the war against Turkey. That was the reward for his inaction. And the proof. that it was so, add those who gave this The explanation is that the representatives of Russia at Congress raised no objections when it was the question of entrusting Austria-Hungary with the care to administer both countries.

These claims are unfounded. It could have been question in Reichstadt of the planned occupation from this era. But nothing has been concluded that could bind the International law. The arrangements concluded under this law. relations with Berlin have never had anything but an essential character- provisional element. Austrian diplomacy is withdrawing- had she, for twenty years, maintained such a cautious reserve if she did not believe she had to obey obligations Top-tier international organizations? Indeed, there has been no

question, at the Berlin Congress, that the administration

the two provinces by the Habsburg monarchy, no not a definitive annexation. And what would seem to prove that this was indeed how the Emperor of Russia himself- Even Reichstadt understood it; that was the response given. a few years, by Alexander III, to an Austrian diplomat- dog that had been sent on a mission to Saint Petersburg to probe its dispositions with a view to a definite annexation nitive. "That would be fatal," the Tsar simply replied.

It is indeed true that it is an absolute mistake to believe that the terms of an agreement have been previously stipulated based on the right of possession.

The 1878 arrangement, considered in Vienna, despite everything, seemingly definitive, has gradually transformed into a de facto annexation. Austria-Hungary is acting as if Bosnia and Herzegovina belonged to him clean. It produces fine, well-disciplined regiments, which it incorporates into its army. But this annexation is illegal; the question remains open. The administration—Moreover, the treatment of these countries continues to be absolutely distinct from that of the rest of the monarchy. They do not send of delegates neither to the Cisleithan Parliament, nor to the Parliament Hungarian, and are placed under the direct authority of the Emperor, who had them administered by a member of the joint ministry of the Empire. Regarding the budget of the “occupied countries” (that’s the official name we (gives them), it is also set separately. We switch it—the Austro-Hungarian delegations as a simple information.

As for the population, it includes elements that would certainly make true assimilation very difficult Independence from Austria-Hungary: 571,900 Orthodox Christians and 492,710 Muslims, or more than one million belonging to a religion different from that of the Court and the majority of the population of Austria. There are only 265,788 Catholics liques and 5,805 Jews. The Orthodox element therefore plays a considerable role in these countries; and, consequently, their tendencies draw them much more towards Russia and the Slavic world as towards the Germanic or Hungarian world.

There is more. From a purely Austrian point of view, the Twenty years of occupation cost the monarchy 500 millions of florins, not counting the expenses incurred in 1878 for the war of occupation. However, despite the enormous sums involved

Despite the resources that have been spent, we haven't even achieved anything. For twenty years, to erase the traces of the

Ottoman domination. One might therefore rightly ask: right if the result obtained is commensurate with the sacrifices which have been done. Austria has not yet implemented it in Bosnia and in Herzegovina the same tax system as in the Austro-Hungarian provinces. The tithe system, if far removed from modern financial practices, continues to be in force in Sarajevo.

Far from it, in fact, being the only one a vestige of the past that still remains opposite the current civilization. According to official budget figures, the people in Bosnia only pay the Austrian state 19,500,000 florins, or approximately 12 florins and 50 kreuzers per resident. But this tax burden, which would be relatively of little importance, is more than doubled as a result of the shave which has persisted, after twenty years of occupation, for the benefit begs, agas and other large landowners. The peasants must hand over a third of their harvests; and in the worst years, this rede- The total comes back to around 20 million. This is the country's situation from the point of view of expenses imposed on the population. This is in the Serbian newspapers and Dalmatian aliens, we need to find out more about this situation. The Viennese newspapers, when they talk about the occupied provinces, generally engage in ver-glowing reports on the benefits of administration Austrian. That's not where you should look for the truth. true. Austria would be greatly mistaken if it believed to have won the sympathies of these peoples.

Civil servants are not, in general, sufficiently at current desires and real needs of the population. According to the latest statistics, Austria-Hungary maintains 2,586 employees in Bosnia and Herzegovina and civil servants. However, of this number, only 560 are civil servants. natives, who still only occupy the functions lower. The other 2,000 come from all points of the Empire, and among them only 12 belong to the Orthodox religion, which is, as we have said,

THE EASTWIDE PUSH 337

that of the vast majority of Bosnians. Foreigners

They also came in large numbers to settle in the country. with the obvious desire to exploit its natural resources. Out of 23 inhabitants, there is one foreigner. Finally (last trait which (completes the table), the police state is extremely severe in both provinces. The gendarmerie rules there. as masters and the slightest criticism against the state of affairs current practices are severely punished.

These details are enough to give a fairly accurate idea difficulties encountered by the civilizing mission that Austria-Hungary undertook in Bosnia and in Herzegovina. Undoubtedly, progress has been made. considerable over the past twenty years, from 1879 to 1899. Agriculture The situation has improved; there is a glimmer of success. from the point of view of industrial activity; and teaching The public is undeniably making progress. But this is far from the case. be sufficient. Not only the work of assimilation

Strictly speaking, it hasn't made any progress; ideas, customs, His aspirations, his future plans, everything remains different. Bosnians and Flerzegovina residents may submit to Austrian domination; they can even recognize

which has benefited the country; they will not be any more so for it. willing to enter permanently. this chaos of peoples who make up the Danubian Empire. They know that the The legacy of this monarchy trembles on its foundations, and that sooner or later there will be rifts which will question everything. Without explicitly saying that they They are eagerly awaiting this moment, we can say that they would see him approach without sorrow. Was this truly the

one of those who so desperately desired provinces that would break away from inspired at the first signal from outside, and without the the slightest hope of return?

XII THE AUSTRIAN PRESS

HISTORY OF THE AUSTRIAN PRESS – THE
JEWISH PRESS – THE ANTI-JEWISH PRESS –
THE CURRENT ATTITUDE OF THE PRESS

VIENNA – THE ADMINISTRATIVE SYSTEM

The history of the Austrian press is so closely linked to

the history of the monarchy for the past forty years that he would impossible to separate one from the other. To trace back in a complete way the various phases it has gone through, it It would also be necessary to summarize all the twists and turns of the public life in the Habsburg Empire, recalling all the changes that the Constitution has undergone, as well as all the acts of some importance that have been carried out on the political, economic and social terrain.

However, in the already gigantic picture that one evokes a similar task for a unitary and centralized country like France, or England, oppose the one that must be forced— How to offer an empire where so many people speak of completely dissimilar idioms, manifest opposing aspirations, professing different religions and envision the future in entirely new colors distinct from one another. Throw away, in an attempt to...

340 JEWISH AUSTRIA

to get an idea, a quick glance at all the newspapers published in Cisleithan Austria. You You will find there not only all the languages spoken in the monarchy, but above all the faithful echo of all the nationalist or religious tendencies that are in conflict the influence, and the mirror where Rs, with a marvel—their accuracy, all the aspirations that emerge in the extent of this vast territory.

It's not exclusively the Germans. of Austria who express their opinions through the press and publish newspapers for the purpose of propaganda large. The other nationalities, who so rightly demand their place in the sun within the Habsburg monarchy, have also their eloquent and dedicated press which makes to know their thoughts, their desires, their regrets, their complaints and their ambitions. The Czechs, whose

Politics deserves the highest degree of attention, they have the newspapers, written in the Bohemian national idiom, of which Palacki and Rieger have brought the job back into fashion in a way so brilliant. The Poles also have their organs of advertising that maintains at home, with continuity unaltered Polish idiom, the great historical memories Risks of the past, hopes for the future. The Ruthenians They also have their newspapers, just as they have their churches. In In the southern provinces of the Empire, one finds leaves

Italian and Croatian women who echo the aspirations
policies of these countries, so little Austrian in reality.

N

And, to return to the press of the center of the Empire, to
the one that claims to represent all
the intelligence and all the wisdom of the monarchy, what
Doesn't this infinite diversity of opinions reflect in its
columns! Since the so-called vague and indecisive liberalism
from the middle of this century to the most advanced socialism,
from free thought in its most frank expression
and the most audacious, even to the point of Catholic convictions
more fervent, since the devotion to the dynasty
even to the separatist tendencies of those who work

THE AUSTRIAN PRESS 341

for annexation to Germany, all the political nuances
ticks, nationalists, revolutionaries, find in the
The German press in Vienna gave it a resounding echo.

This is indeed the undulating and diverse spectacle of this
a two-headed monarchy, looking both towards the East
Mysterious and westward-facing. A border state that could have
save Europe by a certain date by erecting a bulwark
to the Muslim invasion, but which currently
powerless to save himself from a dissolution from which he
The press carries the germs within itself.
Austrian is indeed the most accurate and the most
complete chaos, this mass of peoples in the middle
in which passions seethe and clash
more opposed.

The origins of this multilingual press date back to [date].
recent. Among the advertising outlets that have today
of real importance, no one can boast of
going back more than thirty-five or forty years. That's not,
Indeed, it was only from 1861 onwards that newspapers...
are multiplying in Austria and the press has taken a
genuine Elo npenene Some newspapers were circulating
however in Austria at an earlier date, but in very
a small number. And even then, they could only write what
was tolerated by the censors. As for telling the truth, that was unnecessary.

Don't even think about it, under penalty of exposing yourself to the most serious consequences of embarrassment, as he himself experienced to his own detriment
Wanderer, the only newspaper (or almost the only one) that dared, at this
at the time, to express the public's feelings frankly.
Finally, after 1859, events made it clear to
Vienna, that it was necessary to seek support elsewhere, that could not-
were no longer going to offer anything to the privileged classes on their own.
constitutional foundations were once again revised;
and Mr. de Schmerling became President of the Council.

It is from this moment that the true date of
Austria established a constitutional regime; that is
It is also from this moment that freedom of the press dates. Now, the

342 JEWISH AUSTRIA

The Austrian press has attributed to itself
missions very different, depending on the nationality in the city
belongs. She was, in every sense of the word,
the torch that illuminates and the torch that ignites the fire.
Czech, Polish, and other newspapers have awakened and
encouraged a spirit of autonomy among the populations of
Bohemia, Poland, Moravia. They prevented the use
of the German language to become general, like the
The centralizing ministers in Vienna wanted this.
The nationalist and local press generally did its duty
with deep conviction. It seems to us that at the point
From the perspective of the greater interests of civilization and liberty,
Their action was beneficial and fruitful. But, because
even the language in which these newspapers are written,
their influence did not extend beyond
Austria. They were not read and discussed in Paris, in
London, Berlin, like those published in
German in the capital of Au he Of those we
we need to take care of it in a more special way.

THE JEWISH PRESS

s

For twenty-five years, from 1861 to 1886, the press
Viennese belonged almost exclusively to the party
so-called liberal, that is to say, to the German centralist party;
It was run by Jews. All the major newspapers of

Vienna, all those who mattered, not only in Austria, but in the world, they described themselves of liberals. They did not hesitate to criticize bitterly—lying about the reactionary tendencies they attributed to their political opponents; and, possessing financial resources—covering considerable areas, they had managed to exert a real monopoly with regard to the direction of public opinion public. They abused it by distorting popular opinion, to instill in him the most regrettable ideas. Under a The only report, L, showed themselves to be true to their origin: they

THE AUSTRIAN PRESS 343

fought vigorously to prevent any attempt to a return to the system that existed in Austria before 1848. But We can honestly say that this is the only service real that they have rendered to the cause of civilization and progress leaves that could have done so much good with the help of powerful financial resources made available to them.

What became of this in Austria, under their influence? grand image of the Fatherland which, for noble hearts, Should patriotism be the object of affectionate worship? Austrian has greatly diminished; and the action of the press Jewishness is not unrelated to this result.

At first, he met some men from great courage and great talent who threw themselves into the literary melee alongside the Jews and attempted to fight against the omnipotence they saw them conquering.

The history of this press has recorded the names of ©.—F. Berg, Antoine Langer and a few other writers who had undertaken this worthy task. Unfortunately, These valiant champions were unable to sustain the fight. Attacked mercilessly by adversaries allied with each other, overwhelmed with insults, steeped in disgust, and above all lukewarmly supported by popular indifference, they felt powerless to fight against the obstacles of all nature, which was opposed to them. They disappeared, some to end their days in mental asylums, the others to finally succumb to misery and to despair. Feeling surrounded by an impure atmosphere, Too difficult to breathe, they were broken in a struggle unequal.

So, after these initial attempts, it was necessary to wait that public sentiment should revolt of its own accord, that the | Christian women voiced a violent protest-tation against the brutal and intolerant despotism of Jewish journalists. Under the ministry of Count Taaffe only around 1885, as we shall see later, the The fight was able to be resumed and antisemitism reached a

344 JEWISH AUSTRIA

a true power. But, for a quarter of a century, the Jews were, exclusively, absolutely masters of the They skillfully manipulated public opinion on the ground. consumed, have brought their elected representatives into parliament, and have presented to Europe an Austria that no longer resembled in no way resembling that of the past.

The Jewish press had established itself as a true an army constantly ready to fight against the population Austrian, without wondering if at the same time she She was not attacking the Empire's bases. She had organized, to defend its interests, a literary association, the Concordia, which was virtually inaccessible to Christian journalists; and, to better ensure its influence-to influence minds, the political press had taken care to... also to address the representation of the material interests of

ays, by providing very detailed information on financial institutions, on companies railways, industrial associations, companies insurance and other similar services. She gradually became accustomed to It's a real specialty of giving the public... advice that is often sound, often very motivated, on the matters that might be of interest to him. In To a certain extent, it would have been a useful service. But under This report, too, has seen the Jewish press go too far and have done a harmful use of his influence. By taking part in all The stock market crashes ruined the people who had been rather ill-advised to follow his advice.

Has she fulfilled her mission better under other circumstances? reports? Did she serve Austria's interests to the point From an international relations perspective? Did she make use of its undeniable ascendancy in creating Austria

useful connections, to gain his sympathy, to try to create a situation for him in Europe worthy of his past? That's the role that a truly patriotic press, devoted to the interests of the country. She allegedly tried to atone for her abusive supremacy-sive and its despotism re by great services

THE AUSTRIAN PRESS 345

returned to the country. However, its activity, from the point of view of relations International actions, on the contrary, have been absolutely detrimental. Russia had saved the monarchy in 1849, and did not ask- He was only concerned with living in harmony with his neighbors. The Austrian press gave her a poor reception. We cannot... we can better highlight the consequences of his attitude by recalling the tension that occurred in the relations between the two countries and which almost jeopardized the. World peace. And what was the real motive for this war? press? The Israelite Alliance had decided that it was necessary to work first and foremost towards the liberation of the Jews of Russia. The entire Austrian press followed the watchword in publishing vehement declamations against the horrors Siberia and the abuses of power voluntarily attributed to They were connected to the ruling circles of the Russian Empire. One does not did not think to ask why these same tsars, who had, on their own initiative, freed the serfs and protected the peasants, were strict with the Jews. They were voluntarily established throughout the empire. from Austria, with the help of numerous eloquent articles, the belief in legends that depicted Russia as a wild country, where everyone was left to fend for themselves, feet and bound hand and foot, at the will of a small number of tyrants.

On this occasion, more than ever, the Jewish press of Vienna demonstrated its absolute power over public opinion public. She managed to create such a current of animosity against Russia, that no one dared to fight against these harmful trends. Whether they like it or not, the monarchy of Habsburg, without even retaining, in the official organs- heavens, diplomatic niceties, found himself during fifteen years constituted in a state of latent hostility against The Empire. Until the death of Emperor Alexander III, no effort was made in the ruling circles of Vienna to stop the torrents of insults directed against him by Jewish journalists.

If the Viennese press played such a role, malevolent and detrimental, with regard to relations between Austria-

346 JEWISH AUSTRIA

Hungary and the Northern Empire, all the more so should have- it will act similarly towards France. Sometimes by way of fake news, sometimes through slanderous insinuations- sometimes, finally, through feverish philippics, one began to heap hatred and insults upon her, without the slightest concern for the truth. The disdainful silence that the French press, in its carefree indifference, to this overflowing with malice, he failed to put it there a term. Instead of understanding what is noble and Generous, after all, in such an attitude, the Jews Viennese and Pestoian redoubled their hateful ardor in their attacks. To criticize bitterly, excessively, everything that happening in France, spewing the venom of their spittle filthy against the French nation and those who preside over Their destinies, it all seems quite simple to them, safe from everything reply. And, strangely enough, they are not, as one might say, One might believe it, according to German nationalist newspapers. Austria, which is taking these passionate criticisms as a specialty. It is Jewish journalists who engage in Such attacks. For them, it seems, it's too much. The burden of recognition. The memory of services that France rendered to their cause, there are more than a century, weighs too heavily on their shoulders; they shake off like a crushing burden and take their revenge on their way, like petty minds and hearts These shriveled individuals take their revenge on their benefactors. These same men, formerly treated as helots, who should have devoted themselves to the France, an eternal gratitude, are the first to to heap insults upon him, and to spread rumors about him the most odious lies.

On the other hand, any claim by a French journalist to examine, even if only in a simple telegram- phique, what happens in their country seems absolutely monstrous. Whatever the calm form and even leniently, with this note being written, they look at it as absolutely inappropriate, from the moment it is directed against them. Freedom only exists in their eyes, if...

for Jewish journalists. Anyone who doesn't fit into
This category doesn't deserve the slightest consideration. One
A foreign journalist in Vienna is an outcast throughout the
The force of the term. The correspondents of French newspapers
especially in the Austrian capital, they do not enjoy
of zero tolerance. It's one of two things: either they must
to put their writing skills at the service of the ministerial office of the
press, or ik risk every day, not of being expelled,
but to be subjected to the most serious indignities, and to
to find oneself unable to live. Servility or perse-
cut, there is no middle ground. This was decided, with the support
of the state police, the Judeo-Viennese caste.

Under these conditions, it is understandable that the newspapers
those from Germany are practically the only ones who are
They were very well informed about Austrian affairs. Thanks to
the identity of the language and the large number of collaborators
Austrians, anonymous and unknown, who put themselves so
willingly at their service, they at least manage not to
to ignore nothing of what is happening, except to think what they
they want feedback that is passed on to them.

From a purely professional standpoint, the
The Viennese press is wonderfully organized.
has correspondents everywhere and provides them with the
subsidies needed for them to send him
precise, detailed telegrams, whenever the opportunity arose
presents itself. The most important organs of Vienna
They have thus made a specialty of discussions on the
international politics, which they know thoroughly and which they
sometimes deal with it in a truly remarkable way.
Unfortunately, all these qualities are undeniable, but purely
form, are spoiled by the bias of treating all things
exclusively from the point of view of Jewish interests.

Let's return to the actions of the press within the country, to the role
that she played, in her own country. Here again, we
We are forced to say it, we find ourselves in the presence of
of a dissolving action, of a harmful and anti-patriotic role

348 JEWISH AUSTRIA

Tick. Very ardent and very passionate in the directed attack
against certain classes, against certain categories of

citizens, she has always seemed incapable of feeling one of these generous impulses, as sometimes seen in the press from other countries and which groups all the opinion bodies public in a joint action, in an agreement for the public good. Don't ask for anything similar to Jewish newspapers of Austria. Criticism, denial, hatred, These are their methods of action. Regardless of eloquence. which fill the pages devoted to the glorification of their cause, regardless of their undeniable talent some of the editors of the Viennese Jewish press, Reading it, one senses that the sacred fire is absolutely lacking. Beautiful periods skillfully aligned, reasoning ments as far as the eye can see, humanitarian considerations and their ics. As long as we want them. But they are declamations that leave the reader cold and indifferent. knows that the exclusive pursuit of Jewish interests alone guides all his actions, all his thoughts, both from the point of view of international relations, as well as from a factual point of view economic and domestic policy of the country.

The Jewish press in Vienna sold everything, put a price on everything. artistic renown as well as fortune in the business. No intellectual product, no work of art has could have come into being and reached the public's attention without passing through The Crucible of the Jewish Press, without having to endure its critics or those who pay for their approval. Whether an artist has He wanted to win the public's vote, he needed all necessity, bowing before the omnipotence of the day- Hebrew journalists. That a young actress, a musician, a talented singer wanted to make her debut and risking it in front of a more or less full house, she didn't dared to do it, most often, only after paying his price. to the desires of Israel. Otherwise, she would have feared decorating in a way almost certainly. It was the restored despotic tyranny. this time for the benefit of the Jews, and brutally exercised by them in all its fullness. Nothing could escape

THE AUSTRIAN PRESS 349

their whim, their uncontrolled and unchecked omnipotence limits. Just as Warwick had become in England- land the kingmaker, they alone were in Vienna, the reputation builders. In whatever situation one finds oneself found, in whatever career one might want to seek the Success or fortune, you had to go through their ordeal. Caudines. Politicians or café dancers- concerts, writers or dramatic artists, painters or

composers of polkas, no one could claim the celebrity if he had not received from the ruling caste the permit to circulation. No one had the right to have talent, to do it to know the public if he had not humbly prostrated himself First, before the God of Israel. Anyone in Vienna who did not pay the tribute should at least expect to see the conspiracy of silence being hatched against him. "No one "Only we and our friends will have wit."

As revealed by its results, the press Viennese society, dominated by Judaism, was absolutely Disastrous. It is a work of death that she has accomplished. Around her, outside of her, emptiness. In all the classes of the population, the seeds of hatred, the seeds of discord and jealousy, dissolution, decomposition. It took nothing less than the confusion of spirits, suddenly awakened after a centuries-long sleep, to facilitate the duration of a monopoly that has also been exercised boldly for a quarter of a century, and who, even today, it is not yet destroyed, whatever the violence of the movement unleashed against him.

THE ANTI-JEWISH PRESS

The rise to power, in 1879, of Count Taaffe, to which, rightly or wrongly, were attributed anti-Semitic tendencies, dealt the first blow to this unlimited despotism, and gave public discussions a completely new twist. We understood instinctively-

350 JEWISH AUSTRIA

the spell was broken, that the dominators were going to be reduced to competing for the position with others, than in In short, the internet was abuzz with new shows. The Jewish press was the first to understand this; it tried to draw from it, by accentuating his oppositional attitude, by shouting to [a reaction, by attributing to his political opponents ideas they had never had, a resurgence in popularity. It was an admission that she felt threatened, that she was fighting 'for the preservation of its abusive privileges.

From all sides, indeed, as if by the result of a tacit agreement, and in any case by the backlash of a return

Absolutely inevitable, anti-Semitism was born. We were fed up with this silent adoration to which we had consented without a word for more than twenty-five years. We were determined, if not to break the idol again, then everything at less to demolish his pedestal somewhat. The Jews, After all, they had nothing to complain about. Usually, the reign of any party, whatever it may be, does not last that long. Their The domination had been longer and, above all, less contested, when Viennese public sentiment, seeing with astonishment the purely negative results of such a long reign, awoke from his torpor and convinced himself that he was time to look for another hoc

However, a few more years passed before that this movement took on a body and acquired a form tangible through the founding of newspapers intended to fight the Jewish monopoly. It was only in 1888 that Make serious initial attempts in this regard. popular sentiment had had time to assert itself, to to develop; it only lacked the organs capable of... capable of giving it a vigorous boost by making the Jewish press responsible for all the ills from which he suffered the population. It was one exaggeration opposed to another. But in politics, those who want the end want the means. If one If you want to have any chance of hitting the mark, you must, before everything, hit hard.

THE AUSTRIAN PRESS 351

!

It was Mr. Vergani, deputy for Lower Austria, who was one of the first to embark on this path by founding in 1881 the Deutsches Volksblatt, an anti-Semitic newspaper, appeared twice a day. List the attacks he was subjected to. confronted from the very first hour, depicting the violence furious at the passions that arose against him, would difficult thing. One does not count the waves of the sea; one Don't try to describe the battles the winds are waging. unleashed one stormy day. On the head of this first opponent who bravely entered the closed field, the visor The discovery triggered a barrage of Jewish anger. But the movement he had initiated was growing each day of importance and vibrancy; his example encountered many imitators. We saw them run wild, at within the Austrian population, all the angers aggravated raised for twenty-five years against a monopoly of au-

all the more odious because of its sole result, in the general opinion, had been to confiscate for the exclusive benefit of the Jewish community all the conquests that the people had sealed in 1848 of his blood. After having been, in the fullest sense of the word, The masters of the country, the Jews, suddenly found themselves in charge of all the sins of the world. And under the protection of the flag anti-Semitic theories emerged from certain leaders of antidynastic parties that could not find a better a way to make their cause triumph. That's how the newspapers which are today the proven organs of the party They began by showing themselves to be anti-mites, in order to flatter popular passions and to put themselves able to take advantage of it. Strange thing! The Jews had prepared the ground; but out of a kind of modesty who still had some dignity after all, they had not I didn't dare to clearly formulate this idea that the provinces Germans of Austria should join the Empire Germanic. They had limited themselves to sowing the seeds in people's minds dissolving seeds of skepticism and indifference to with regard to the Habsburg throne, but they had backed down faced with the consequences of their own doctrines. He was reserved for their opponents to clearly the

352 JEWISH AUSTRIA

conclusions from the premises they laid out; and the anti-Semitism, which, in 2 other circumstances, could have accomplished exclusively a work of a moral and orderly nature economic, thus found itself associated with a work of high international politics.

The Jews, for their part, wanted to regain the ground lost, they adopted a new attitude towards their opponents. In order to exploit the spheres in their own way threatening the lower classes, and to give satisfaction to the passions of the masses, they created several di tasked with pleading, with all the desired eloquence, the because of socialism. It wasn't there yet, just like the former abuse of the literary monopoly, which was a consequence of their spirit of domination.

In any case, the anti-Semitic press is today in favor, also in the Cisleithanian provinces, where she account of numerous bodies, that in the capital of Austria. Public opinion has become accustomed to seeing it as the instrument-essential to fighting corruption, the

more powerful to defend society's rights
Christian, and the means of arriving at the solution to the question-
Jewish tradition by shedding light on all the points that it
raises. It is true that others saw it primarily as
a means of perpetuating political unrest and thus hastening the
Dissolution of the Empire.

For one reason or another, probably
even as a result of a combination of various causes, the
The antisemitic press has thus gained influence over public opinion
an ascendancy she will never lose again. However, to put it simply
truthfully, frankly, impartially, we
We must recognize that she owes her success much more
to the circumstances surrounding his birth, and
perhaps also to the fervent conviction of those who
write, to their sincerity, that to the extent of the information
the elements it contains. In this respect, it is undeniably
tablement in a state of inferiority vis-à-vis the great

THE AUSTRIAN PRESS 353

Jewish newspapers, which have found a way, so far, to be and
to remain much more interesting. This advantage
The indisputable nature of this is not, moreover, due to superiority.
talent or intelligence. The Jews claim it
willingly, we are well aware of that; but men
Those who are sincere do not share their opinion. If they have in their ranks
writers of great merit, their adversaries do not
They yield in no way in this respect. The difference stems from
exclusively on the importance of financial resources
which the Jewish press has at its disposal, and which allow it to be
promptly, accurately informed about everything that
passes over any point in the world, to organize
telegraph services on a large scale, to ensure
the Fi ustres collaborators competition, to always hold, in
In short, the head of the movement.

Since its founding, the Jewish press has always had
of considerable capital and this state of affairs has not
Hated ever since. Quite the contrary, it has become the official organ
wealthy bankers, powerful financial companies, she
has seen its resources constantly increase and its
Information resources are growing. Anti-Semitic newspapers,
On the contrary, most of them had to fight against embarrassment
financial, to suffer all sorts of vicissitudes, especially
more than they had to renounce voluntarily: to certain

revenue streams that had enriched their competitors. On the other hand, the commercial and industrial movement being always dominated by Jews, the advertisements, which are so lucrative for cosmopolitan newspapers, escaped Nine times out of ten, they go to anti-Semitic organizations. The merchants—Merchants and industrialists naturally preferred to deal with their fellow believers, rather than those who fought them. In short, if we take into account the difficulties to overcome and that they The anti-Semitic newspapers knew in advance. accomplished, by the mere fact of having lived and having ensured the The very foundations of their existence, a true miracle. They have the They have the right to be proud of it.

354 JEWISH AUSTRIA

THE CURRENT ATTITUDE FROM THE VIENNA PRESS

Seeing the nationalists and anti-Semites despise the insults, and calmly follow the path they have chosen traced, many Jewish journalists understood that they they had to renounce the arrogant and haughty tone with which they had gotten used to it. They softened their style and modified the note of their controversies. If one finds too much of it, too— There is still a wave of violence and deplorable exaggerations, At least one senses a concern to respond to opponents who have serious arguments at their disposal. Personalities are no longer a mode of Sufficient discussion; what's needed are reasoning, facts, evidence. In this way, at least, journalism Viennese finds himself reduced to his essential task, that of intelligence—to educate the public, not to impose on them, in the name of absolutely questionable authority, dogmas that facts, contrary to his ideas.

The Viennese, out of habit, and some provincials by dilettantism, they still read the Jewish newspapers which have con— reserved, as we have explained, a real impor— tance. But they no longer read them with the same eyes, with the same tendency of mind; and after having taken note of it— session, they bring these opinions into contact, for the to control them and subject them to healthy criticism, those of newspapers with the opposite viewpoint. On all the questions, there is now a contradictory debate.

However, there is a category of readers in Austria,
For Sauele, the Jewish press still preserved in some way
thus losing the monopoly on the influence it once wielded.
We want to talk about some German gold.

for which the Jewish press has remained above all
Czechs, Italians, Poles and
other opponents. Nourished, since their entry into the
career, from this reading which has always seemed to them to recognize-
Fortunately, they did not sufficiently realize the

THE AUSTRIAN PRESS 355

changes that have taken place within public opinion
public. Accustomed to seeing the major Jewish newspapers of
Vienna to enjoy the privileges they now share
with others, but which they enjoyed alone for a long time and without
sharing, they retained for themselves a kind of respect
superstitious. It is to this line of thinking that we must refer.
the well-known word of Doctor de Gautsch, which was a
moment president of the Council after having long held the
Office of Public Instruction: "Without the assistance
From the New Free Press, one cannot govern in
Austria." Mr. de Gautsch, it is true, had to acknowledge-
to realize that, even with this competition, one is not always
confident that he could govern for a long time. But his opinion
It remains significant nonetheless.

From the specific point of view of the profession, if permitted
to use this term, the Viennese press, in its
Together, she demonstrates real skill. She knows what she's doing.
as is appropriate to seduce the reader and fix his
Attention. The main organs, to whatever nuance they
belong, excellent in the art of layout, to
which, incidentally, lends itself wonderfully to the format
that they adopted. To present their ideas and develop
They like to write long articles about their arguments, the most
often without a signature. It should be added that this was the case in both camps.
one encounters eminent writers, whose pen
eloquent and incisive, she knows how to address all the subjects she discusses.
touch on a powerful interest.

Pure and simple information, the intelligence provided
in a concise or telegraphic style, holds little weight
space in the columns of Viennese newspapers. The public
The Austrian is inclined towards political struggles; he wants to find-

to see the echo in the organs that are made available to it. The passion that he himself brings to his assessments of men and things, and which is fundamentally very complex understandable in an Empire where such things happen implausible, must therefore naturally be reflected in the newspapers.

356 JEWISH AUSTRIA

Today, the Jewish newspapers of Vienna, a few
With few exceptions, they enlisted in the ranks of those who
fight to eliminate abuses and strive to

to shed light on the true situation of the classes
At the same time, their language became more
moderate towards Russia. The current configuration of
The European chessboard inspired Austrian diplomats
These were salutary reflections; it was entirely appropriate that the press, at
in turn, so as not to put himself in opposition to the
desires expressed at the Ballplatz, should cease to show
aggressive and violent, as in the past, towards the power-
The Holy Roman Empire had become an ally of France. It was much more
Moreover, he was adept at submitting willingly, in
at least in appearance, given the facts, unless one undermines
subtly, through disguised attacks, a state of affairs
against eo can no longer do anything overtly.
That is why the language modification to which we
let us allude, is manifest, even among the organs
Viennese who are suspected, rightly or wrongly, of being in
ongoing relations with the Berlin chancellery.

Forced to summarize, so as not to go off-topic
that we have outlined for ourselves, let us simply list them-
rer the main daily newspapers that are published in
Vienna, in the official journal, the Wiener Zeitung.
Each of these newspapers, with one or two exceptions,
publishes two editions every day, one in the morning, the other
around three o'clock in the afternoon. Of the sixteen sheets which
Ten of them are Jewish, all more or less Francophobic.
know :

1) The New Free Press (Neue Freie Presse), the
the most important of the Austrian newspapers and without a doubt
among the best-written bones in Europe; The New
Free Press owes its importance not only to talent
of his collaborators and to the fame of some of them

of them, but above all to the scale and variety of its political, literary, artistic, financial information industrial, commercial and agricultural. Dedicated to the cause of this

THE AUSTRIAN PRESS 357

which is called the Triple Alliance, like most of the major Viennese newspapers, the New Press, support within German hegemony against aspirations
Slaves. Print run: 38,000 copies.

2) The Fremdenblatt, due to its ongoing relationships together with the Ministry of Foreign Affairs, deals with preference for international political issues, which there are, moreover, treated in a very diplomatic style appreciated by the highest circles. Rene also knew how to—how to surround yourself with collaborators who have a real authority in artistic matters. He thus established a double dog, being very widely read at times in the Austrian aristocracy female dog and in the art world. Print run: 10,000 examples.

3) The Neues Wiener Tagblatt, which mainly recruits its readers in the lower middle class, sometimes appears with sixty pages, of which twelve or fifteen are devoted to Editorial articles. The remainder is filled with advertisements. These are indeed the advertisements (especially the small ones). advertisements) which facilitated its initial success. Some Some of them are very popular in the world of romance. Print run: 36,000 copies.

4) The Wiener Tagblatt is notable for its violence of language that is noted especially in articles due to the light from its editor-in-chief, Mr. Szeps, whose Emille is allied, as we know, to that of Monsieur Clemenceau.

5) The Volks Zeitung (formerly Vorstadt Zeitung) follows the same line of conduct as the Neues Wiener Tagblatt. Quite widespread in Lower Austria.

6) The Reichswebhr, an unofficial newspaper, which deals with especially domestic policy issues and The military, took over from the old press, founded long ago by Mr. Zang. Its goal is to unite the

358 JEWISH AUSTRIA

conservative forces around the principle of the monarchy unitary.

7) The Wiener Journal is aimed more specifically at, as its name suggests, to the Viennese population. Its local news, his attitude towards his reviews social and legal matters, always very carefully arranged, have earned a success that resulted in a relatively high print run Important, 30 to 32,000 copies.

8) Extrablatt is very widespread in the lower classes wealthy. It appears morning and evening with an illustration in the style of front page, reproducing the day's event.

9) The Arbeiter Zeitung (Workers' Newspaper), directed by Dr. Victor Adler, is the principal organ of Austrian socialists. His vehement language is of a nature to make a vivid impression on some of its readers.

10) The Wiener Allgemeine Zeitung is more concerned particularly financial matters and controversies against anti-Semites.

Alongside these ten Jewish newspapers, six others were published. organs belonging to nationalist groups, conserva- Whether they are anti-Semites or anti-Semites, to know:

1) The Fatherland, which plays the role of the Universe in Paris, with even more pronounced trends to the point of From a political point of view. It is the clerical and feudal organ by Excellency.

2) The Deutsches Volksblatt, an anti-Semitic publication, directed by Mr. Ernest Vergani, who was the true initiator of the anti-Jewish movement in Austria, on the advertising field.

3) The Deutsche Zeitung, formerly a liberal Jewish publication, has been acquired by some members of the nationalist party German; moderate anti-Semite.

THE AUSTRIAN PRESS 359

4) The Ost Deutsche Rundschau (German Review) (from the East), a very pronounced pan-Germanic organ. Thing singular! Although published in Vienna, this newspaper bears above its title, the Prussian eagle.

5) The Reichspost, a clerical, anti-Semitic newspaper, defends the cause of the Germans of Austria on the ground patriotic.

6) The Weltblatt, a voluminous newspaper, publishing Preference for sensational local news, mixed feelings Clericalism and somewhat tinged with socialism. Like PExtrablatt, which we have just named above, the Weltblatt publishes an illustration on the front page. It is very common in the villages of German Austria.

Following this list of daily newspapers, Let us add a few words relating to the Viennese press weekly. The weekly political sheets are numerous. Among them, we can mention Sonn und Montags. Zeitung (Sunday and Monday newspaper), and the Wochenschrift (weekly bulletin), directed, one by Mr. Scharf, the other by Rabbi M. Bloch. They They are both distinguished by the violence of their attacks against the leaders of the anti-Semitic party.

Let us also mention the Unverfälschte Deutsche Worte, radical bi-monthly organ of the nationalist Germans of the the most advanced nuance. This publication, directed by Messrs. Wolf and Iro, MPs from the extreme party that wants the reunification with the German Empire, is often confiscated by order of the Public Prosecutor's Office. That is, in the fullest sense of the term,

an organ of high treason from the Austrian point of view. Highly regarded in Vienna and especially in Bohemia German as in the two Alpine provinces.

There are many special newspapers, most of the corporations in Austria having their organ, sometimes several. Almost all of these publications are directed by Jewish publicists, as well as society newspapers

360 JEWISH AUSTRIA

illustrated. These, to use a typical expression which will make our thoughts, do great in pornography; and one is entitled to be astonished that such things are permitted in such a civilized country.

Political satire in Vienna is primarily embodied by the Kikeriki, founded by ©. F. Berg, and whose pronouncements, in prose and in verse, Viennese jargon, delight the anti-Semites of suburbs.

Viennese publications in French are intended to inform foreign newspapers about what is happening passes through Austria. Experience has shown that a an independent French newspaper, in Vienna, addressing the public, cannot exist at all, due to a lack of numbers sufficient readership to cover costs. The Correspondence political dance (French edition of the Politische Correspondenz) is edited by Mr. Schiel, head of section to the Presidency of the Council of Ministers. This information body, for the use of foreign newspapers which They draw inspiration from unofficial sources, it's all very special-distinguished, for many years, by attacks against Russia, under Alexander III.

Finally, it should be noted that all those who have taken care of French advertising in Vienna, for about thirty years, with the exception of the civil servant we just mentioned to name, all perished in misery, or were judged to plans to leave Austria to escape trouble without number, which had been insidiously created for them.

The Hungarian press has not escaped the fate of the press

Austrian. In Budapest, advertising is, today again, almost exclusively Jewish, and began to service of the so-called liberal cause. The attempts made to Budapest to oppose the Israelite phalanx organs Independents have failed.

THE AUSTRIAN PRESS 361

THE ADMINISTRATIVE SYSTEM

The development that Austrian journalism has undergone is all the more wonderful because he had to fight against difficult obstacles. It seemed, for a time, that anything that could harm freedom of the press had been deliberately brought together to try and silence her. To the point of From a financial perspective, the stamp duty and the security deposit; at the point of From an administrative point of view, confiscation; from a judicial point of view—area, numerous trials; such was the case for a certain At the time, the regime to which the press was subjected, and under the empire of which she nevertheless found a way to prosper nonetheless.

The security deposit was the first to disappear, some time ago. years only. Until then, all the newspapers that dealt with it—pay for political, religious or social issues, y were required. The special agricultural sheets, industry, financial economics, etc., were the only sectors involved. exempted, and even then only on the condition that their character of special organs was duly recognized and noted by the authorities.

As for the stamp duty, it continues to be imposed on the press. Austrian; it is a heavy burden, given that each each copy must bear a stamp of one (2 (approximately cents). A newspaper with a circulation of 10,000 copies, For example, he therefore has 200 francs to pay every day to stamp, or 400 francs for both editions. As for the Foreign newspapers, undoubtedly considered as a harmful merchandise whose import we wish to prevent tation, they are subject to the stamp duty of 2 kreuzers on their entry into the territory of the Empire. This set of fiscal measures have such a strong political purpose that the stamp does not was never considered in Austria as a tax of its own—"It's not a tax," as they used to say. "To say so is a kind of endorsement."

One last word before ending this chapter. It will...
 It remains to discuss the administrative and disciplinary measures.
 which still exist in Austrian legislation on the
 press, namely: preventive seizure or confiscation,
 applicable to brochures as well as newspapers, and the
 Prohibition of peddling. Seizure does not necessarily imply
 a legal action, although it is sometimes the
 prelude. It happens, in most of these cases, that the authority
 simply wants to prevent a newspaper from being distributed to
 its ordinary readers or those widespread in the public. So,
 by order of the prosecutor's office or simply by order of the
 police, the entire edition is entered at the printing press or at
 The newspaper office. This has no further consequences than
 to prevent the seized copies from being put on sale. Dr.
 the administration of the confiscated newspaper believes it should
 She protested. She went to court to have the seizure lifted.
 But what advantage does she gain from it? The judgment is not
 realized after a few weeks, or even a few
 months, when the incident is forgotten. Even though the
 The plaintiffs win their case, but they are no less
 suffered a considerable loss.

At a certain date, confiscations were so
 frequent that up to thirty were counted in one
 same day. Following complaints that arose from
 On all sides, a Minister of Justice, Count Gleisbach,
 had promised parliament that no further seizures would take place
 without being accompanied by legal action. This
 The promise was not kept. This was understood, no doubt,
 that press trials always provoked a kind
 The year that was best avoided. As for the ban
 Peddling has been attempted many times, on the part of
 the parliamentary opposition, to get the ministers to do it
 to put an end to it. So far these attempts have remained
 unsuccessful.

XIII

FRENCH CAPITAL
 IN AUSTRIA

THE IMPORTANCE OF INVESTMENTS – THE STOCK MARKET
FROM VIENNA – ANNUITIES AND VALUES
MISCELLANEOUS

France has financial interests in Austria-Hungary much more considerable than one might think Generally. Out of the nine billion francs in securities of the Austro-Hungarians classified abroad, there are at least half, that is to say four and a half billion between the French hands. It is even the opinion, in certain circles competent authorities in Vienna, that this figure should not be considered Derelict as a minimum. As it is, in any case, it would be more than enough to explain the worried attention with France is following the events that are unfolding in this country. She has, as we can see, an interest there. enormous, more considerable, in this respect, than that of Germany. A significant portion of French capital, thus invested in Austria-Hungary, they are committed to annuities Austrian or Hungarian, with credit as collateral of the State. It is therefore understandable that the solution which will be given to the political problems posed by the events

364 JEWISH AUSTRIA

aspects within the dualist monarchy, either examined with As much attention in France as in Germany.

To speak only of the most recent events, without speaking difficult phases that the cre- said the public, certain incidents have rightly awakened the suspicion of French capitalists. It seemed, to various indeed, the Austrian government has been showed hesitation, at the time when they occurred in Austria anti-capitalist demonstrations. The projects... known for their aim to seize control of major railway networks best possible account, the law he presented relating to- regarding lotteries, the promises made on the occasion loans intended for monetary reform, and well other things have also allowed us to think and to say that, knowingly or unknowingly, some ministers The Austrians themselves were driven by tendencies anti-capitalists.

Is it any wonder that the public was moved by the presence of the project that the government had prepared for the buyout the paths of E and which he had to remove as a result of the Protests raised from all sides? The character The unfairness of this project was all the more evident given that the conditions under which buybacks can be carried out networks are clearly enshrined in the acts of concessions. Could it be admitted that provisions legislative changes are shaking the foundations of the law, to a era when the supporters of revolutionary socialism are already striving, in all parts of Europe, to attack The essential principles of property? The bill in The question was withdrawn under pressure from public opinion.

The bill relating to the ownership of sums proceeding from the drawing of lottery values and unclaimed by holders of the securities constituted a veritable confiscation; it was also open to criticism from a moral point of view than from a strictly legal point of view. So far, the lots Unclaimed debts remained the property of the debtors. However,

FRENCH CAPITAL 365

Then one fine day the State declares that the Companies issuing bundled securities already have enough privileges, and that it seems good to him to take them away from his profiting from these extraordinary recipes. It was, in reality, a matter of to get their hands on 30 million florins representing the sum of the values drawn and not claimed by the holders. Even if it were true that the available sums of This chef belongs to the entire public, it is not in in all cases that by agreement with the issuers of the securities that the State could claim it, and not by a simple confiscation, solely by virtue of his illegal desire. The claim Expressed in this way, it was absolutely unprecedented.

What more can be said about the way the government has given in response to the monetary law passed in 1892? The securities Theoretically, the amounts paid in crowns are due. in gold. In practice, they have so far been paid in white crowns, in silver or paper florins. The premium on gold is therefore borne by the holders of these securities, so that the new monetary standard does not differs in no way, from the point of view of randomness, from the old Austro-Hungarian value based on the forced circulation of the

Fiat currency. (See more information)
(in the chapter on the economic and social situation).

Anti-capitalist tendencies seem poised to break down doors and penetrate the councils of the bourgeoisie. In other times, legislative customs such as those we just talked about would simply have caused astonishment. Today they produce a real disruption among those involved. Thanks to the appearance of ambiguous figures from various successive ministries, the fight for social work continues relentlessly without encountering other obstacles besides the resistance of the capitalists themselves.

366 JEWISH AUSTRIA

THE VIENNA STOCK EXCHANGE

If we want to make a sound judgment about what is happening on the Stock Exchange from Vienna and to that of Budapest, which is considered as being the exclusive domain of the Jews, it is necessary to avoid proceeding by comparison with the market in Paris; conditions are different in many ways and the point of view must be changed. In Vienna there are still influences strong enough to distort the situation and render illusory the natural law of supply and demand. It is also necessary to point out this particularity of the Viennese market, that a special value, the share of a credit institution specializing in movable property, is recognized by all the world as the true regulator of the market. It is therefore easy for the financial group that represents this value of making rain and sunshine according to one's needs. Moreover, some speculators have become the masters of the Viennese market; one could say that they there constitute a specialty that is not very favorable to the interests of the country. The influence of these speculators is not exerted, it is true, that on a limited number of values of which they take turns handling it exclusively.

In some respects, the Vienna Stock Exchange is a very political market. The stock market is highly political. When Russia... a few years ago, he took out large loans in Paris, a general downward trend occurred regularly in Vienna a few days before the broadcast. Number of Viennese speculators at that time considered a

downward commitment as a kind of free bonus. They wanted to strive to prove to the world that the other European markets did not participate in any way in a way that reflects the enthusiasm of the French public. We were able, in this on this occasion, to observe the existence of a genuine organization obeying an order that came from Berlin and London. However, if we consider that, in certain cases, the The financial business market can have an influence serious on the conduct of political affairs, and that he can

FRENCH CAPITAL 367

circumstances can easily arise where there is a real connection between financial interests and the major national interests, one can understand the danger of an organization a situation in which, alongside financial matters, foreign political influences are also evolving pronounced.

The influence of German bankers on business Austria-Hungary's financial situation is not without its challenges. serious drawbacks. Their action is characteristic for Austria's economic situation. For a fairly A large number of Austrian stocks, the prices are dictated in Berlin. We said at the beginning of this chapter that France held approximately half of the Austro-Hungarians placed abroad. The other half, representing more than four billion is divided between Germany, the Switzerland, Holland and Belgium; but the largest share, at least two-thirds of it is located in Germany.

In many cases, German Jews are not, as As we know, depositors of foreign capital, are subject to... focusing less on the ranking of values than on opportunities to resell them at a profit. It would also be unfair to say that their intervention in the affairs of Austria is devoid of all usefulness. The control they exercise, in their advertising bodies, has asserted itself in in many cases in the public interest. It has been noted, in particular-ly, the refusal of the German markets, in these last time to absorb Austrian annuities at 3.5% in value of crowns, due to the uncertainties that the exchange rate fluctuations.

Annuities and Miscellaneous Assets

In general terms, and setting aside considerations—
Political discussions, it can be said that French savings have not
didn't have too much to regret about having invested his capital in the
affairs of Austria and Hungary. Regarding
especially state annuities, the acquired results are due,

368 JEWISH AUSTRIA

largely, to this era of peace which has lasted for more
thirty years. Bond prices have risen in
unexpected proportions.

We believe it is necessary to reproduce here the list of principals
pale affairs, Austrian and Hungarian, whose titles
a significant portion of which are located in France:

- Austrian annuity at 4% in gold;
- common annuity at 4.20%;
- annuities at 4% and 3.5% in crown value;
- Austrian state-owned lands;
- Hungarian annuity 4% in gold;
- Austrian and Hungarian railway titles
converted into state annuities;
- government lottery securities;
- shares and bonds of the Southern Railway
Austria (ancient Lombards);
- shares and bonds of the Railway Company
Austrians (Staatsbahn);
- shares of the Lemberg–Czernowitz railway–
Jassy.;
- shares of the Austrian Land Credit;
- shares of the Bank of the Austrian Countries;

- shares of the Central Bank of Land Credit Austrian;
- shares of the Hungarian Land Credit;
- shares of Wiener Bank Gesellschaft;
- shares of the Bank of Hungarian Countries;
- shares of the Franco-Hungarian Company;
- shares and bonds of the Société minière des Alpes Austrian (the Alpine);
- shares and bonds of the Trifail Mining Company and the Urikany Coal Mining Company;
- shares of about ten insurance companies.

The amount of Austrian state pensions and Hungarian, classified in French portfolios, is valued at 950 million guilders, or approximately 2 billion

FRENCH CAPITAL 369

francs. It is in these annuities, of the most diverse types, that French savings have committed the most capital. The 4% gold Austrian, whose outstanding securities represent approximately one billion francs, to its main market at Paris; it is classified almost entirely in France. The 4% gold Hungarian, whose emissions amount to 682 million florins, also found a place in wallets French. For this reason, no doubt, this type of annuity has been chosen for the broadcasts made under the pretext of restoring the circulation of metal in Austria-Hungary; at the time where these loans were issued, the Austro-German alliance was in full swing; it was therefore with French gold that shells were forged in Austrian arsenals. intended to massacre his children on the battlefields. The success of these loans was the triumph and the leader- of the work of international Jewry. As she said so in fact, a speaker at a recent session of the Society political economy in Paris: "One cannot disin- to be completely interested in what the capitalists of his country, especially when they entrust their savings to foreigners notoriously hostile to its interests nationals. In such circumstances, one could

report on the attitude of foreign governments towards France, a frankly hostile attitude among Some, not very likeable in others. Those who don't do not strive to harm us, do not strive by no means, in any case, to show themselves to be favorable to our interests. We must therefore ensure, if the money is, As they say, the sinews of war, let ours not be used not to equip the armies or to increase the influences that can fight ours.

The negative outcome of the monetary reform had to In effect, however, it makes acclimatization difficult in France of new securities at 4% and 3.5% in value crowns, the creation of which is risky in part at a rate that was previously unknown in Austria-Hungary, caused heated discussions. Indeed, no one dares to proceed with

370 JEWISH AUSTRIA

the conversion of the 4% into gold, for fear that the reducing the interest rate does not result in the downgrading of value; but it was judged appropriately to to create a type of 3.5% in crown value, that is to- to say payable in cash or paper. The logic of these facts is debatable, we will agree; it is not of a nature to give a high idea of the design power of the honourable minister who took charge of the issue of the rate of interest and has, in a way, made it his specialty. Therefore, only a very small quantity circulates in France. of securities of this annuity, no more than of the annuity, called common at 4.2%, also payable in cash or in paper.

Moreover, the lack of sincerity is revealed in the entire financial economy. The monetary reform- To remain silent, as we have said, is a fiction; the golden crown doesn't actually exist. As for a balanced budget, nothing more questionable than the arguments intended to to prove its existence. Despite the enormous increase tax revenues, the Government resorts to new calves borrowed from Jet continu, even in the years when the Ordinary budgets are liquidated as revenue surpluses. Annuity issuances made on both sides of the Leitha, for about ten years, have exceeded one billion of crowns.

If, moreover, we want to examine the question of to know to what extent Austrian annuities and Hungarian values can be considered as investments, one must be fully convinced of the decisive influence—the impact that these events will inevitably have on their future of international politics. The fate of rentiers is inextricably linked to that of the debtor state, expected that they have no other guarantee than the maintenance of its power and its integrity. Now, it cannot be denied that Austria is the most threatened European state.

FRENCH CAPITAL 37.1

French savings hold almost all of the Austrian state bonds issued in 1866 in the form of obligations at 5%. So far, she has only had reason to be pleased. This value is guaranteed in certain areas of both States of Austria and Hungary, as well as all assets of The issuing institution is the Austrian Land Credit Bank. results from various judicial consultations that the domains are not convertible. The amortization plan—The original plan was modified as a result of an agreement between the “curator” of the creditors and the Crédit Foncier, with a view to to ensure compliance with the deadlines set for reimbursement—the fact that the issuing institution had wanted to hasten.

One of the most unfortunate companies to which French shareholders have never participated, it's an island Southern Austrian Railway (formerly Lombard). The The nominal value of the share capital amounts to 375 million. francs, divided into 750,000 shares of 500 francs each. However, the price of these securities has fallen to 150 francs; for In the 1898 financial year, they were allocated a dividend of one franc, representing 0.2% of the capital. And that dividend again. can it only be obtained through manipulations of all sorts, and to the detriment of good farming practices. The The high cost of transport on the Südbahn lines is such that that the commercial movement has a lot to suffer from in the southern provinces of Austria, and that of stormy debates have taken place on this subject more than once in the provincial diets as within parliament. However, at the beginning, it was a company that seemed must be fruitful and prosperous, due to the monopoly which was guaranteed to him for communications between the LL and Trieste, the great seaport of the Empire. On the other hand, the financial power of a company where the The Rothschild house had a dominant influence from the beginning.

Nantes was beyond doubt for anyone. The shares were trading at extremely high prices; it was distributed dividends of 6 to 8.5%, requiring employment of 108 million francs in just a few years. But the

372 JEWISH AUSTRIA

The truth inevitably came to light. Then the dividends fluctuated. in the strangest way. For a few years they didn't were more than 1.5%, then in 1875 they ceased everything at A blow; for six years none were distributed. The Priority obligations were now only found to be difficult to enforce. takers; they fell, in France, to 50% of their face value and even below. The Company attempted a new effort; in 1865 and 1866 it issued 6% bonds, but which actually yielded 10%. Due to the rate of. the very high interest at that time, the issuance of bonds The operations were carried out under absolutely expensive. The Company has not withdrawn any of its loans that a small part of their face value.

In the meantime, there had been the transfer of the Lombard network-Venetian to Italy; and this cession had been made in poor conditions. The sum of eleven million, which The amount paid annually to the Italian government is insufficient. to cover the interest on the invested capital.

The mistakes made at the beginning are keenly felt. today; and their deplorable consequences will be heightened tensions will be reached when it comes to selling the network to State. To ensure the servicing of the 3% bonds, and well that bondholders have to bear the 10% tax on the coupons, the Company was forced to constitute- to kill a special fund for which it is levied each year a fraction per share on the amount of benefits. In addition, serious modifications were made- tions to the statutes for the amortization of: shares. Until now, this amortization was achieved by means of drawing lots; and in this way he met at least a number of shareholders whose shares were reimbursed at their face value. Currently, at On the contrary, the Company is authorized to buy back on the Stock Exchange the securities that it must redeem up to the amount of half of the share capital. It buys them back at prices depreciated; under the pretext of being able to pay a

dividend to shareholders, it gives the PEs their chance to be reimbursed at the rates of the past.

The situation is, therefore, in reality, absolutely disastrous. It's a mess, and we're surprised that things could have come to this.

B. A railway network that measures 2,200 kilometers, which has the budget of a small state and earns an average of 100,000 florins per day, should to provide its shareholders with even more guaranteed income that its traffic is constantly growing. But what to do when you have a debt of 2 billion 200,000 francs, and that it is necessary, under To avoid permanently losing all credit, consider first To satisfy creditors before thinking about shareholders? In reality, it is the bondholders who own the network. They will receive the lion's share of the prize purchase the day the Government decides to be exercise of his right.

It was indeed French gold that was used to build the network but following countless stock market crashes to which these values have given rise since many Over the years, French carriers have gotten rid of them; these are German shareholders and some speculators Viennese who own = burd'hui the titles.

It is fair to recognize, on the other hand, that savings French made some good deals by acquiring the bonds tions that provided him with sufficient income. It is at benefit bondholders precisely that shareholders have were sacrificed.

The Austro-Hungarian Railway Company
The state (Staatsbahn, Austrians) was, from the beginning, very prospered; and this excellent situation has not diminished. This society was founded in 1855, when the State, Pressed by urgent financial needs, he found himself forced to give up, after an experience of thirteen years, to the direct operation system of railway lines. The Society, whose founders were mostly French capitalists paid the State barely more than half

of what he had spent on the construction and network installation.

As we just said, this company has always been prosperous; and this prosperity has always been increasing—health as a result of the construction of additional lines, particularly in Bohemia. The share capital, which is 275 millions of francs, divided into 500-franc bonds, produced a fairly regular income. The Sn it are which, like the shares themselves, have become securities of all rest, occupying a good place in the door—French sheets. The Company, in addition to its railway network, still owns a private domain (mines, forests, factories)

which appears on the balance sheet for a total value of 30,600,000 di. Network operation has always worked at the general satisfaction.

The French and Austrians lived in perfect harmony. within the Board of Directors, when suddenly, in In 1890, a movement occurred, seemingly based on the rights of the Austrians, and tending to make of the Staatsbahn, an Austrian company, by reducing the Rights and prerogatives of the Paris committee. This movement that opinion could, at a stretch, have been justified in some way if he hadn't called upon her for help, to stir up passions, the the most extravagant calumnies. He was also wrong unforgivable to rely on the most speculative shameless. It was primarily, above all, about expelling the French president, although his attitude towards the The company would always have been absolutely proper. resorted to a vicious smear campaign which was, of course, bound to result in a stock market coup of a Uncommon audacity. The leaders of this campaign put large quantities of securities up for sale on a short basis and thus produced a huge drop in prices. Viennese newspapers got involved, with their skillful hatreds—maintained, and did not hesitate to say that the fortune shareholders were lost through France's fault, and that the situation of the Here themselves was seriously

FRENCH CAPITAL 375

compromised. All the speculators in Vienna began

of the game, and took advantage of the shareholders' panic French to bring in titles from Paris.

The meticulously planned attack finally succeeded. The chairman of the board of directors resigned. and was replaced by Mr. de Taussig, director of the Austrian Land Credit. Immediately, the goal being Once that was achieved, things returned to normal; and the people of good faith were able to realize the falsity of the accusations made so loudly. Not only was he distributed—that year, as usual, a deposit of 12 fifty francs to the shareholders; but the new The administration deemed it appropriate to distribute to the shareholders a supplementary dividend. No coupon payments remained. in distress. The company had not ceased to be prosperous.

That Austria wished to take control of this large network, that's easily understood; but it should not have forgotten that, without the help of capital French, its most important railway lines would not have could have been built in a timely manner. Consequently, it could have, in claiming what she considered as a right, to use honest methods and resort to Friendly gestures. That wouldn't have hurt.

The organization of the Company has, moreover, remained pretty much what it was before: Monsieur de Taussig presides over the Board of Directors in Vienna. But there is still in Paris a committee including Mr. Charles Mallet is president, and Mr. Henri Germain, vice-president.

Shortly after the stock market crash we have just described the talk took place following lengthy negotiations and the difficult separation of the Austrian lines and the Hungarian lines. Hungary, to remain property—silence of his network, pays a fixed annual annuity to the Company.

376, JEWISH AUSTRIA

The Lemberg-Czernowitz-Jassy railway is, like the Stzatsbahn, a very successful company. Shares of this Company have been introduced in France.

a few years ago, by the Austrian Federal Bank, to prices that have since risen by approximately 40%. The company is receiving support from the Romanian government. annual compensation in gold, for the price of the line of Moldova, which he took possession of by force. She recently lost a lawsuit against the tax authorities. Austrian for a matter of back taxes. She paid using only its reserves, the sum claimed, a million florins, without the shareholders' income having had to suffer from it. The Lemberg-Czernowitz network is currently operated by the State, on behalf of the Company. The only objection that can be raised to Regarding the titles, the point is that the railway lines are located in the regions most exposed in the event of war.

The Austrian state seems to have, for the moment, less, having abandoned his earlier plans to buy back the large private networks. He is waiting for the opportune moment for the success of his plans; and he can all the better expect than for the two most extensive networks (Austrian and Lombards) the primary condition of the buyout is from the outset presently achieved. Public authorities have the right to They are trying to address the issue of the buyout. However, they are hampered by the clauses contained in the concession agreements. In the specifications, the financial conditions of the acquisition were clearly indicated. The price calculation must have for .base, as we know, the net income of the seven last few years, after deducting the products realized during the two weakest years. However, under the pretext to group the stipulations into a single piece of legislation contained in the various concession agreements, the government had prepared, a few years ago, a project to The law that speaks too heavily in his favor. He had wanted, he said, interpreting certain somewhat dubious clauses: In fact, he was preparing an act of plunder. But the

FRENCH CAPITAL 377

The mere announcement of this project sparked outrage from all sides in Berlin. as in Vienna, such protests that its authors They did not dare submit it to parliament. Furthermore, regarding the takeover of the Austrians and the Northwest conditions can only be favorable. rables, in the current state of affairs. As for the Sădbabn, Various opposing influences are in conflict; and the outcome of the The question is dubious. Share capital can, in any case, to be considered largely lost.

When the opportune time for buybacks arrives, he will not
It seems beyond doubt that the current titles will be replaced.
by others, issued in the name of the State, and guaranteed by
mortgage registrations on their assets, unlike
what happened in Hungary. In the kingdom of Saint-
Etienne, indeed, the Government has bought back some
private lines, and simply gave, in some cases, in
exchange, Hungarian bonds, without the slightest
special guarantee.

Apart from the Austrian railways, savings
French is still interested in many
business in the Dualist Empire. It notably absorbed
a large portion of the Hungarian loan securities
of the railways in 1887. This loan, with a capital of 455
million francs, yields 4.5% annual interest, pays-
'bles an or. In the presence of the enormous financial operations-
candles that the kingdom of Saint Stephen has made since a
over a dozen years, it would be difficult to specify the value
actual value of the securities in question.

Among Austrian credit institutions and
Hungarian titles whose titles circulate in France, we must mention in
first line, as one of the oldest and most
solid, the Austrian Land Credit. This institution has
was created, with the help of French capital, by a few administrators
traders of Crédit Foncier de France. After a certain
During a period of prosperity, it nearly sank into crisis.
1873. Fortunately, he met at that time.

378 JEWISH AUSTRIA

critic, a man who possessed both courage and skill
to get the business back on track. It was Mr. Moser,
the former governor of Crédit Foncier, who, upon his death,
left his heirs only a modest fortune. Several
years were devoted by him to the recovery of this
large establishment, and in particular the need for repairs
to recover the considerable losses he had suffered. Throughout
During this time, the shareholders received no dividends.
When the sanitation work was completed, Mr. de
Taussig took over the management of affairs. He made
Austrian mortgage credit, a professional establishment
exceptional peril.

Let us not forget, moreover, that in the enormous reserves of this establishment are listed, as far as possible Judging by this, the essential provisions for the bonus of repayment of bonds, which provisions, similar to those of Crédit foncier de France, could not to generate a bonus for shareholders. On the other hand, the Land deals only bring in a quarter of the company about its annual profits. The surplus of its His income comes from regular banking transactions. and issuances or conversions. The securities are among the best classified.

The Bank of the Austrian Countries, founded in 1880, in maintained its position intact and managed to conquer Austria an important place which seems definitively assured In Vienna, they had initially thought they saw in her the instrument intended to end the monopoly of capital Jews, especially with regard to their relationship with the State. Perhaps that was the intention of its creator for a time. But he soon gave it up; it had become impossible to give the Bank a trend, political or religious-ordinary, unremarkable. She had to limit herself to becoming what she has remained, as it still is today, an established-credit union enjoying genuine prosperity. actions have affected, without the slightest interruption, dividends averaging 6.25%. Thanks to the upward trend

FRENCH CAPITAL 379

which she acquired in the business world, in Vienna, particularly in the wheat, sugar and 1 markets irons, almost all of his income comes from his day-to-day business. Its branches in Paris, Prague, and Bucharest and Thessaloniki are among the most prosperous. It is she which was carried out on behalf of the Government Austrian, the acquisition of the large network in Western Austria, and contributed, to a large extent, to the establishment, in Austria and the East, very extensive railway networks important.

She had under her patronage for many years the Austrian Central Mortgage Bank, whose stocks were almost entirely in his portfolio. It was only in 1894 that she introduced these shares on

the French market, where they found buyers at
Prices have risen considerably since then. The activity of the
The central bank we deal with has always been
limited to mortgage lending matters, excluding all
other companies. The bonds it issued exceed-
The total sum of 30 million florins is felt. The essence
mortgage lending matters being, as is known, the
progressive income, the situation of this company seems to us
Safe from all risks. But one criticism can be leveled at it.
very justified: no French shareholder appears in its
Board of Directors, although French savings
represents the largest part of the capital of which it
has.

The Hungarian Credit Federation (Mortgage Bank)
Hungarian) also owes its existence to the capital that
His FE ndabrs came to France to look for them. This established-
the sement enjoys a good reputation and has not suffered, since
1880, of serious setbacks.

We will only mention, for the record, three entries.
assets that have disappeared from the financial scene: the Bank of
Hungarian country, the Wiener Bank Gesellschaft, and the Company
of Franco-Hungarian insurance. The twists and turns that have

380 JEWISH AUSTRIA

crossings through these establishments have caused losses
important to the holders of the securities.

Now let's get to two big matters
industrials in which French capital is
heavily involved, namely: the Mining and Metallurgy Company
Austrian Alps (V'Alpine), and the Society
Trifail Pouilière. The issuance of Alpine shares at
gave rise to rampant speculation. The share capital, subscribed
For the most part in Lyon, it is 30 million
RER tickets divided into 300,000 individual tickets. It arrived this time.
Again, this has happened so many times in Austria.
While the French shareholder islands, discouraged from not
receiving no dividends, they sold their shares at low prices.
Viennese and Jewish speculators seized them,
were electing members of the Board of Directors and
they alone benefited from the rise in prices, cleverly
revoked at the time they chose. A few capitalists

Anieass alone, better inspired than the others, were able to seize the opportune moment for Sn pe their titles in de good conditions.

The Trifail Company, whose main coal-swimming areas are located in the southern provinces of Austria was founded by a few prominent figures. French and Austrian women from the Sädbabn, at the time when Mr. Bontoux ran this company. His beginnings did not were not happy, as a result of some rather serious mistakes which were committed within the administration; and during what- In recent years, stock prices, on which there was no no transactions, they weren't even listed in the stock exchange. The company was able to recover around 1889; dividends Between seven and nine florins were distributed to the shareholders, and Today, stocks are well-ranked. Bonds, which together represent approximately 6 million florins, are almost all in the hands of capitalists French. The share capital, which was seven, went to Initially, it was reduced to 4,900,000 florins. The properties social issues have increased in recent years.

FRENCH CAPITAL 381

new coal mines, notably those of Gran, in Hungary. But these coal mines have since been sold to a Hungarian company, which paid a certain amount number of shares it had issued and that the public had rejected due to the disrepute surrounding the case.

In 1891, French savings were invited, by... high-profile advertisements, to subscribe to the securities of a company coal mine takeover in Urikany, Hungary. The capital The initial amount, three million, was fully provided. Indeed, by French shareholders. But the affair was First, it was poorly managed by its founders, who seemed to have only thought of establishing surcharges in their favor. Fortunately, accurate and truthful information was provided. were published by the French press; and, in 1891, Île The board of directors was overturned. The new board, composed of honest and capable people, it deals with repairs to rectify the mistakes made; and, under these conditions, the case does not appear to be without chances of success in the future.

Significant French capital is being invested, in

Austria, in various insurance companies, such as the Alliance-Life, the Danube, the two Phoenixes, the General, the Real estate companies and others. These companies had very different fates. various. Some never gave to their shareholders the slightest cause for concern; others, at On the contrary, they had a turbulent existence.

Now, having reached the end of this special chapter, we take a retrospective look at all the Austrian or Hungarian affairs in which are Having committed French capital, we are forced,

to pay homage to the truth, to recognize that the far outweighs the evil. As for what Regarding bonds, investments generally have, It has been very fruitful; in addition to their guaranteed income, the security holders benefited from substantial capital gains maple trees, which can amount to hundreds of millions. Shareholders, on the other hand, had a destiny

382 JEWISH AUSTRIA

less enviable. Not to mention the companies that have sunk, many others, even those who are prosperous today, they have gone through critical times where panicked shareholders were throwing their shares onto the market at depreciated prices. Are there many, among those who had the courage or the financial means to witness without being moved the numerous crises that have Those who suffered at the hands of the Viennese market? Those who kept their cool They only have to wait and keep their titles. congratulate them; because, in most cases, they were able to achieve also serious benefits. It is up to each individual to compare. to compare present conditions with those of the past, and to assess- to assess, in each special case, the real chances for the future. They seem, for the moment, to be in favor of the stocks mortgages and various securities that had the opportunity to demonstrate vitality.

XIV

SUMMARY AND CONCLUSIONS

Unhappy Austria! Unhappy Empire! In comparing his current situation with the one he held in In Europe thirty years ago, it is easy to see, from the first

at a glance, how far he had fallen, and to measure all that that it has lost in prestige, in real power, in cohesion. What has become of his right to exist in the midst of the States which surround it and which are all based on the principle of nationalities? Everything conspired to weaken it: political causes ticks, economic causes, protests against abuses and nameless plundering, such are the origins of great movement which is taking place in the empire of Habsburg. All of this is mixed up, confused; and the resistance- The people's resentment against the central power provokes a crisis serious enough that we can see it, without the The slightest exaggeration, the symptoms of a true revo- political and social solution.

The guarantees that the nationalities, grouped under the The scepter of the Habsburgs, had to be found in the laws constitutional ones have never been anything but a decoy, a trompe-l'œil. Applied and especially interpreted as They were, these fundamental laws have remained the state of fiction, or rather fable. Public opinion,

384 INDEX

emancipated from Jewish tutelage, she subjected them to her free will. examination; and the scaffolding of chimerical promises, of grand principles that remained in the realm of illusions, collapsed like a mountain of sand. Who could Are we currently considering rebuilding it? A thousand circumstances well-known figures oppose it. The current regime, like a old building constantly being dismantled, under the pretext of repair gradually gives way to absolutism.

The administrative machinery is falling apart. The cowardice the conscience is such that the most The basics of duty are lacking. Trust The justice system is shaken. Respect for authority has disappeared. The accumulated anger erupts against the State police, supposedly secret, whose activity, put to serving private passions and hatreds, degenerated into a veritable manhunt, organized on the largest scale. The imperial police, driven by passions, encouraged by long-standing impunity, no longer even the instinct to at least try to do something useful. That is too often out of mere frivolity or to gain money, that she engages in criminal schemes, even in foreign territory. Its oligarchic activity is

undoubtedly one of the major causes that motivated the decline in political morals, and contributed to the decadence of the State through the revolt of consciences.

If the Austrian people, feeling that honor and Even the lives of citizens are no longer safe, uninterested in the existence and greatness of the State olyglotte, there are, moreover, other unnamed reasons for this. Those who do not escape their sound judgment. The state economic and social development in the country is one of the main factors that must be taken into account if one wants to determine precisely the discontent that has taken hold of people's minds. Large estates, like As we have said, it occupies about a third of Austrian land; and thanks to the current electoral system, the influence the policies of feudal landowners necessarily clash with

INDEX 385

all progress in the democratic direction. However, there is a conservative whose intervention, on many occasions In circumstances, it is genuinely useful. The great evil, in On the other hand, and there is no remedy for this, is that the product of work accumulates almost exclusively in a small number of hands. Savings do not exist in the classes inferior; it only brings well-being and comfort to a a small minority of the population, the Jews, who eventually to absorb almost all social activity.

Due to multiple circumstances, including prominently featured are the significant debts taxes, which particularly burden small and medium-sized properties, as well as the enormous tax burden, the number of small farmers, like those of the petty bourgeoisie, are decreasing year after year, to alarming proportions. Pauperism is wreaking havoc among the population. with all its material and moral consequences. Agriculture, powerless to fight against competition foreign wheat, sees a significant decrease in revenues nudes that she used to produce; and the industrial fortune, based based on the cheapness of products, is built to the great detri-workers' rights. The deficit in state finances, disguised in vain under various forms, has passed into the state permanent. Monetary reform has so far only resulted in substitute silver or nickel coins for the currency fiduciary; and as for loans made in gold coin, they

seem to have had no other purpose than to constitute a Reserve in case of war. Foreign trade, well that the balance be established, however imperfectly, between the exports tariffs and imports, cause all sensible people to serious apprehensions, half of the exchanges take place—killing at the borders of a single country.

However, precisely because the struggle continues on the On both the economic and political fronts, the socialist movement, which is becoming increasingly pronounced in Austria, offers all the symptoms of a general malaise and denotes, in all classes, an overexcitement

386 INDEX

The unrest tends, above all, to highlight the Workers' wages, which the Jews have reduced to the lowest level extreme poverty. The scene is so heartbreaking that the State socialism came at just the right time to stop, as far as possible, the loss of strength female workers of the country. Today, we are witnessing the singular the spectacle that the Jews are giving us by passing themselves at the head this socialist movement motivated by their practices revolting, and striving to direct it to prevent the social demands must be addressed effectively. That's where it's necessary. to acknowledge, that lies the gravity of the situation economic. On the one hand, the Ecility with which the Jews seized the Austro-Hungarian Empire, where their domin—nation, long undisputed, is still today at its peak remains a subject of astonishment for the impartial observers; on the other hand, the resources deployed work by them, with infernal skill, to act on the passions of the proletariat through socialist agitations, reveal enough of what efforts they are likely to to conquer world empire.

Step by step, the Jews, since 1848, have followed their gradual march; they concentrated in their hands all the material resources of Austria and the Hungary. Finance, the press, political influences, Everything belongs to them. Wholesale and large-scale trade industry constitutes an undisputed domain for them, of even that a very significant portion of retail trade and small industry. Arable land, hunting grounds, the The peaches, the forests, are gradually falling into their hands. took out mortgages on properties that they could not

They're the ones who make the most money.
share of interest from government debt or private securities.
They make and break reputations with the help of their newspapers.
literary, artistic and other; they clutter all the
liberal careers and public service. They manage-
This leads to people being put behind bars, often for life.
in their mental asylums, people whose health

INDEX 387

Their physical and moral condition leaves nothing to be desired. They exercise
on those Austrians who were able to resist their
attacks amount to a kind of economic boycott, by
depriving them of all customers and credit. They set the price
of all food items, adulterate the food, favor-
They raise alcoholism. Every year they expel, in
On average, 10,000 to 12,000 farmers from their farms or their
huts, excite the Svble in the stock market game and bring about
They devoted everything to their one true deity: money. Finally, they have
have offended the religious feelings of the people, and have
'crowned their exploits by destroying the family,' in
destroying patriotism.

In this Austrian homeland, which is not their own, they
stripped their hosts of all their possessions, of all
their enjoyments, and never gave to the workers
that which was literally indispensable to them in order not to
Not to starve. It was time for antisemitism to rise.
his banner to try to put an end to such
horrors. But, on the other hand, by contrasting the infinitesimal domination-
The Jewish nation's energetic resistance provokes...
New explosions of hatred and Ga pointed the finger.
the abyss into which Austria is being drawn by this
latent civil war.

The horror that the lamentable
The spectacle of ruins piled up by so many excesses...
made all the more accessible to the suggestions of those
who present the cult of nationalism as the only
A way to achieve a more prosperous future. Power
Jewish women could only grow up sheltered from internal struggles which,
by fragmenting the country's vital forces, they had left the
This gives free rein to those responsible for the economic unrest.
the day these scattered forces attempted to reunite, the
A terrible and merciless battle has begun. Currently
This brings together, at all points in the territory, the

enemy races. The Slavs, overwhelmed for centuries by the Germanic tide, they demand their autonomy; and of On their side, the Germans, seeing the supremacy of the government-

388 INDEX

To escape them, they turn to their brothers of the outside, welcoming them with open arms. The Italians and the Romanians from Bukovina draw inspiration from feelings analogous.

In the North, things are changing. The Poles Austrians, enjoying complete autonomy in their Kingdom of Galicia, have no reason to take part in a movement which is drawing other Austrian peoples to the conquest of national autonomy. They remain provisional-loyal to the dynasty, but still hopeful of to re-establish Poland, which would separate Russia from the center European. The political influence they wield in Vienna is countered, to a small extent, by the attitude of Ruthenians, who are protesting against the situation created in their to the detriment of the Poles in Bukovina, and profess openly expressing sympathies for Russia.

The constitution of the Cisleithan Empire on the basis of federalists, including the autonomy of national units appears to some politicians as having all the characteristics of a desirable solution, of a principle beneficial. That is not our opinion. In our view, the link which would unite the federated peoples under the dynasty without delay not to be broken either as a result of previous conflicts on points that would require a common agreement (such as that the conflicts raised by the Austro-Hungarian, for example), either in a war against a or several neighboring states.

Hungary, for its part, will not escape any more than The Cisleithan Empire, with its nationalist fervor, has had its effects. are being felt more keenly every day. The elements heterogeneous components of which it is composed are agglomerated in unfavorable conditions for a number of them. The resistance of the Romanians of Transylvania and the hostile attitude of the Croats does not demonstrate anything else thing. According to the fatal law of political evolution, Hungary

is forced into a crisis that will finally put it in harmony with the aspirations of the modern spirit.

It is fair to note, moreover, that it is in Hungary, or, to speak more precisely, among the Hungarians, among whom one still encounters the most attachment for the ruling house. That is where the dynastic spirit remained entrenched. In other parts of the monarchy Austro-Hungarian, the prevailing feeling is a profound Respect for Augustus, the emperor's personality Franz Joseph. But this personal link that connects the memory-rain to its people does not exclude concerns to the point of Looking to the future. What will happen when Franz Joseph will no longer be there, like a link between peoples? The concerns that are emerging in this regard are perfectly justified.

Fortunately, the political excitements of all nature has not been able to weaken the ranks of the army permanent, respect for discipline and obedience to military regulations. It is, however, accepted, in a way nee, that it was impossible for him to escape the influence—the harmful influence of nationalist struggles. Rightly or wrongly, Each hopes to meet followers at the decisive moment. fervent within the army. The Germans, even more so that the Russophile Slavs cling to this hope.

The alliance between Austria and Germany produced, in Indeed, the consequences that the Viennese statesmen They were unable to foresee or prevent it. Austria suffered as a result. the inevitable effect of the current policies international; it is driven by the major currents popular. The future, whether we like it or not, lies in triumph of nationalism. Now, this idea, universally dominant throughout Europe, is directly contrary in its very essence, to the one who presided, there are centuries, to the constitution of an Eastern Empire, to the formation—tion of the Austrian state. This grouping of diverse peoples under the same flag no longer has any reason to exist the day when

Nationalities are demanding autonomy. We have not advised that Austria and Germany could be united through bonds of friendship that in the aftermath of the Congress of Berlin. This follows the initial steps taken by Austria. on the road to the East, and when the tension of the Russo-German relations, that the idea of the alliance between Austria and Germany fascinated some men of the state. We now know that the event did not justified their predictions.

The Franco-Russian agreement has, in fact, encouraged The Slavs of Austria to fight against the neon influence of: the Germans' rant. She persuaded them to resolutely put themselves-lying across the pan-Germanic current which constitutes, For Austria, this is a constant danger and could become, early on Sooner or later, a source of very serious ph ion. Since At that time, various incidents also occurred to disrupt the relationships. friendly relations between Austria and Germany. The symptom What is most characteristic in this sense lies in the efforts attempted in Vienna to reach an agreement with Russia, with a view to to delimit the sphere of influence of the two Empires in the South Slavic countries, and especially in the peninsula of the Balkans. This new policy direction Austrian initially encountered a lack of sympathy that the Polyglot Empire finds within these Slavic populations, who above all want to live their lives national. It also encounters, in Austria itself, a strong opposition and sparked numerous protests. Thus, whichever way it turns, diplomacy Austrian, pursuing exclusively dynastic goals ticks, is guaranteed never to obtain approval unanimous vote of parliament.

In any case, the rise of the dualist monarchy towards Thessaloniki, that is to say at the gates of the Orthodox East-doxe, adds a new element at the end of the century to the old elements of unrest and discord. This is not no longer just the emancipation of the Slavic world which is in game. The interests of cosmopolitan Judaism are linked

INDEX 391

deplorably to those of the Austro-Hungarian state; and the The Eastern question should, in this respect, be called the Its real name is the eastward expansion of the Jews. This

would place Austria's current aspirations on the
the realm of real events. Will this surge reach its
But? That's the big question. The foreign policy of
Austria faces too many obstacles for it to be
it is possible to resolutely take the initiative in an action
no matter what. By doing so, she would provoke reprisals.
of its adversaries both internally and externally. As one might say,
said from the floor of Parliament, Austria does not have, among its
neighbors, only one state that is not deeply hostile to it
(spinnefeind). Therefore, unable to risk a war
an adventurous one that would bring the revolution to light
if latent, it is necessarily reduced to abstention.

Its internal divisions paralyze its action at
outside, as demonstrated by the heated arguments
from the Austrian press. Conflicting influences
which emerge from the struggles of interest between nationalists,
Jews, socialists, and others have reached such a degree
of intensity that, in a critical moment, it will be absolute-
It was impossible to group the votes, due to the efforts of
the press, towards the salvation of the State, which, in a country
otherwise constituted, should be the sole objective.

France has to protect and defend, in Austria-
Hungary, much more significant financial interests
more significant than is generally believed. The amount of
French capital invested in Austrian securities and
Hungarian assets should be valued at over 4 billion francs.
more than half of which, fortunately, are in mortgage-
various securities and assets. However, the fate of Austrian annuities
female dogs is inextricably linked to that of the State, expected
that, as everywhere else, they have as their unique
guarantees the maintenance of its power.

As a governmental institution, the Austrian state
is in full decline. An invaded country can recover;

392: INDEX

We have seen it many times during this century. A country
divided by internal struggles, and giving enemies
well-disciplined, the spectacle of its discords, plays its
existence, while still retaining some chances
of salvation. But a country thus divided must perish.
when he is simultaneously driven to despair by the

hunger, and that the people, deprived of everything, wonder, in the possibility of a call to arms, for whose benefit or of What cause would anyone want to take his life from? The change which took place in this regard in Austria-Hungary is also as radical as possible. Currently, the country is in a state of unease and excitement; even in the deepest layers of the population, each one is dissatisfied; and people lived only on hopes that were unfulfilled. compatible with Prat's safety. The ailment from which the monarchy, from which it slowly perished, does not include The remedy. It's decomposition.

"INDEX

HAS

Adler Victor: 362
Adultery: 151-152,

Albania: 321, 328-329, 331,
335

Alcoholism: 247-249, 391,
Alençon, Duchess of [date]: 20,

Alexander III: 192, 241, 291-
292, 307-308, 317, 338, 349,
364

Germany: 88-90, 95-97, 99

Germans: 2, 8, 9, 12, 14, 16
58, 96, 126, 137, 139, 148, 193,
196, 201, 205, 207, 208, 210,
214, 222, 243, 258-259.

Israelite Alliance: 185, 192, 349

Alsace-Lorraine: 289, 301, 303,
327

America: 74, 164,

Friends of Humanity: 142,

Love of one's neighbor: 163,

Andrassy Jules, Count: 291–
293, 305–306, 318, 335, 336

England: 75, 89, 197, 251
310, 343, 353

Carnivorous animals: 145,

Anti-Semites, anti-Semitism:
72, 117–118, 143, 156–162, 166,
168–171, 173–174, 179, 181–182,
198, 260, 263, 347, 353–358

Vocational training:
113–115, 150,

Aryans: 172, 182,

Austrian aristocracy: 24,
135, 165,

Aristocracy of money: 188, .
Jewish aristocracy: 152,

Arts: 135,

Asia Minor: 162,

School associations: 206,
216,

Atheism: 127–128,

394. INDEX

Auërsperg (President of the Council):
325

Cisleithan Austria: 73–74,
78, 80, 87, 101, 132–134, 137,
142, 166, 199–200, 210–211,
218, 220, 222, 229, 305, 344,
392.

Jewish Austria: 125,

B

Badeni (count): 307.

Balkans: 294, 317–318, 320,
325–326, 329, 331, 333, 334,
394,

Banat: 264.

Bastiat (Frédéric): 98.

Battenberg (Prince of):
318, 326

Bavaria: 219, 302.

Belcredi, Count of: 96, 98,

Belgium: 75, 371.

Belles-lettres: 136,

Berg ©. F. (journalist): 364.

Bismarck, Otto von: 207, 289,

291–292, 301, 313.

Bloch (rabbi, leader)
philosemite): 363.

Blum (Léon): IV.

Bohemia: 62–64, 66, 104, 131,
133, 150, 155, 199–200, 203,
205, 217, 219, 222, 224–228,
259, 277, 281–282, 297, 346,
363, 378.

Bontoux (industrial): 384.

Borgia, Caesar: 43,
Bosnia and Herzegovina: 201, 211,

.267, 294, 320, 323–324, 327,

331, 335–338, 340–341.

Bourgeoisie: 65, 68–69, 93,
115, 117, 155, 159, 184, 361.

Stock exchange: 83, 145, 165, 173, 180
370–372, 379

Executioner: 164.
Braun, Baron of: 34,

Bukovina: 63, 152, 155, 199–
200, 211, 220, 244, 253, 392.

Buenos Aires: 155,

Bulgaria: 256, 319–321, 328,
331, 338.

C

Caprivi (Leo): 291.
Carlyle (Thomas): 315.
Cobden (Richard): 312.
Suez Canal: 334.

Carinthia: 155, 199, 203, 219,
278.

Carniola: 199, 219, 229–230,
278.

Cartels: 144,

Economic catastrophe: 73,
Charlemagne: 225,

Chaos of peoples: 341.

Charles I (King of
Romania): 266.

INDEX 395

Charles Ferdinand
(Archduke): 277.

Charles, Louis (Archduke): 21,
Charlotte (Empress): 20,
Cheliel: 188,

Unemployment: 111

Christians, Christianity: 97,
113, 124, 127, 129–131, 136–
139, 145, 147, 149–153, 156,
158, 172–175, 177–178, 181,
184, 186, 187–190, 210–211,
247, 288, 295, 339.

Christ: 183–184,
A deceitful civilization: 177,
Clergy: 14, 159, 184

Coburg (Ferdinand de, King)
of Bulgaria): 319.

Austro-Hungarian Compromise:

258.

Concordia (press box)
reserved): 348.

Confederation
17, 19, 227,

Congress of Berlin: 289, 291,
294, 318, 320–322, 336–337.

Constitution: 4, 11–12, 17,
19, 38, 36, 46, 57, 59, 87, 124–
126, 140, 199, 222, 227, 234,
247, 253, 259–260, 270, 274,
288, 300, 303, 321, 324, 343,
345, 387, 392–393.

Germanic:

Convention (the): 10,
Corruption: 158, 169,
Crete: 320.

Crime against humanity: 177.

Croats: 196, 230, 232, 244
266, 277, 278.

Croatia: 200–201, 230–231,
255, 267; 277–278.

Cromwel, Oliver: 10.
Czartoriski (Prince of): 262.

D

Dacia: 266.

Dalmatia: 66, 92, 199–200,
211, 232–234,

Danton: 48,

Daszynski (MP): 34–35,
Decomposition: 25,396.
Dechristianization: 158

Deckert (anti-Semitic leader):
169,

Moral degeneration: 190,
Public debt: 79,
Deutschland über alles: 208.
Human dignity: 157, 249.

Doszy (civil servant)
Austrian): 317.

Human rights: 46, 123,
152.

Drouyn de Lhuys: 251.
Drumont, Edouard: 159–160.

Dunajewski (Minister of

Finance): 80.

Paul Dupont (Printer):
HE. –

396 INDEX

E

Catholic Church: 129, 158,
185–186, 210, 279, 344.

Egypt: 162.
Elisabeth (Empress): 20, 21.
Elisabeth (princess): 21.

Emancipation of Christians:
173.

Emancipation of the Jews: 316.

Empire (monarchy)
polyglot: 15, 25, 59, 312
326, 328, 388.

Dying Empire: 315.

Children–childhood: 71, 97, 100,
104–106, 113, 115–116, 128,
136, 141, 143–144, 147, 149–
150, 152–157, 168, 190, 247,
248.

Teaching and training: 70,
96, 247–248, 250, 253.

Savings: 70, 81, 84.
Epirus: 321.

European balance: 1, 220,
321.

Ernest Louis: 185.

Slaves-slavery: 98, 153,
155, 180.

People's esteem: 172.
Dying states: 27-28,
Living states: 27-28.
United States: 89.
United States of Europe: 189.

F

Bankruptcies: 117, 125.

Family: 46, 71, 107, 129, 131
133, 149-150, 179..

Federalism: 12, 199.

Women: 92-93, 103-106, 109-
115, 130, 135-136, 143, 148-
156, 158, 160-162.

Plutocratic feudalism: 72-
73, 95, 98, 124, 142.

Ferdinand (Archduke): 22.
Ferdinand I: 17-18.
Trusts: 60, 63, 65.
Fiume: 201.

Freemasonry: 25, 174,
187.

France: 75–76, 78, 89–90, 92,
95, 98, 101, 115, 120, 191, 197,
250–251, 271, 275, 295, 296
304, 307–315, 322, 343, 350,
368.

French in Austria: 92.

François Joseph: II, 8, 15, 17–
18, 21–23, 26, 33, 240, 292–293,
298–299, 316, 393.

Francis I: 17.

Fraternity: 145.

Frederick II: 302.

G

Galicia: 62, 104, 134, 139, 143
147, 152, 155, 174, 199–200,

INDEX 397

211, 220, 239–242, 245, 247–
248, 250–253, 261, 277–279,
296, 392.

Gautsch (President of the Council):
359,

Gendarmerie: 164.

George of Greece: 320.

Germain Henri (banker):
379.

Germania irredenta: 204, 216,

235.

Dr. Gessmann (leader)
anti-Semite): 169.

Ghettos: 172.
Girondins: 10.

Gleisbach (Count, Minister of
Justice): 366.

Gniewosz (Galician MP):
247–248.

Count Goluchowski (minister)
Foreign Affairs): 88,
306.

Gortschakoff: 252, 338.

United Greater Germany: 170,
204, 220, 228, 312.

Greater Serbia: 268.
Great Jews: 165.
Grebert (Dr.): 156.

Greece: 189, 288, 320–321, 328,
333.

Gregorig (anti-Semitic leader,
deputy of Vienna): 151, 169.

Gross-Hoffer: 152.

Grunhut (specialist in
Finance): 85.

Civil War: 164.

Race war: 182, 186.

Religious war: 158.

William (Archduke): 20.

William I: 291–293, 297,
299, 304.

William II: 96, 204, 281,
303.

Gutmann: 165.

H

Harems: 153.

Dr. Herold: 225,

Hertzka (Theodor Herzl) 173,
Hirsch, Baron of: 166,

Hungarian: 4, 126, 137, 148,
201, 232, 244, 257–261, 264–
268, 283–285, 316, 327, 393.

Holland: 371.

Honor: 156.

Honveds: 280, 281, 283–284.

Immorality: 150.

Imports: 88–89.

Taxes: 75, 80–81, 101, 117
173.

398 INDEX

British India: 89.
Innocence: 152.
Fiscal Inquisition: 80.
International Gold: 188.
International Red: 188.

Psychiatric hospitalizations:
45–47, 140.

Iro (nationalist deputy): 363
Istria: 236, 267.

Italia irredenta: 195, 198, 231,
235–236.

Italy: 89, 224, 275, 277, 288
294, 301, 312, 322, 358.

Italians: 148, 196, 205, 230
231, 234, 277, 278, 392.

J

Young Czechs: 223, 225,
Croatian youth: 267.
Johann (Archduke): 20.
Joseph II: 17.

Joseph (Archduke): 21.
Joshua: 187.

Journalism: 136, 186.

Judaism: 1, 25, 27, 140, 152,
170, 182–183, 186, 206, 331–
332, 353, 394.

Judeophilia: 182.

Jews: 68, 70, 94, 117–120, 123,
125–127, 131–133, 137–143,
146–158, 162–166, 168–171, 175,

180, 182–183, 193, 261–263,
274, 316, 339, 390.

Jurascheck (statistician): 132.

Justice: 18, 31–33, 37–41, 98,
146, 164, 177–178, 212.

K

Kalnoky (count of): 306.

Kaunic (MP): 100, 106.

Khevenhüler, Count of: 318.

Kœniggratz: 284.

Kozciusko: 240.

Kozmian (journalist): 250–
51.

Crash: 145.

Kronawetter (Dr.): 68.

Kulturkampf: 211.

L

Landsturm: 269–270.

Landwehr: 269–270, 272, 283.

La Rochefoucauld: 317.

Laurans Albert: 92,

Leopold II: 17.

Freedom of trade: 156.

Lichtenstein, Alois de, Prince:
169, 214.

Balkan League: 330.
Lombardy: 231.

INDEX 399

Lombroso: 178–179.

Dr. Charles Lueger, Leader
antisemitic, Mayor of Vienna:
159–161, 169.

Eupanars: 155.

M

Macedonia: 326, 328.
Machiavelli: 43.
Magenta: 278.
Magistracy: 37–41.

Magyarization: 255–257, 264–
265.

Masters of Europe: 123, 183,
190.

Mallet Charles (banker):
379.

Manlicher: 271.

Marriage: 151.
Marie-Thérèse: 17.

Karl Marx: 14, 94.
Materialism: 127.

Mathilde, Archduchess: 20.

Maximilian, emperor: 20.
Mayerling: 20.

Medicine, doctors: 136, 139–
140

Messiah: 187,
Metternich: 27,
Michel of Serbia: 330.

Milan (Obrenovitch): 318,

326.

Semitic Minotaur: 148,
Mirabeau: 160, 346.
Moldova: 266.

Mommsen (Theodor): 330.

Montenegro: 268, 320–321,
326, 328, 331.

Montesquieu: 2,

Moravia: 44, 61–66, 104, 133,
199–200, 203, 216, 219, 224,
306, 346.

Mosaism: 132, 158, 183, 188.
Moser (banker): 382.
Middle Ages: 185, 253

N

Napoleon II: 19, 251.

Nathalie (Queen of Serbia):
318.

Nationalism: 72, 170–171,
191, 196, 198–199, 202–203,
206–208, 215, 222, 229–230,
260.

Navarre: 19.

Nelidow (ambassador): 311.

Nepotism: 140.

Nicholas II: 192, 241, 308, 317.

Nihilism: 127.

Feudal nobility: 59.

400 INDEX

0

Othon (Archduke): 22.

Orléans (family of): 312.

Obrenovitch (the): 318, 328.

P

Bread (wheat): 143–144, 151, 164.

Pascal (Blaise): 309.

Palacki (politician)

Czech): 222, 344.

Pan-Germanism: 14, 22, 170–
171, 198, 202, 206–207, 209–
211, 214–220, 225–226, 230,
289, 303, 306, 323.

Pan-Slavism: 226–227.

Catholic Party: 206, 257.

Socialist-Christian Party: 159,
163, 165, 170, 206.

Homeland, patriotism: 126, 128,
138, 140, 147, 159, 235, 262,
272.

Pattai, anti-Semitic leader: 169.

Peasant, peasantry: 134, 138,
142-144, 147, 152, 162, 164,
179, 212, 247, 249, 261, 340,
349.

Jewish peril: III, 162, 246.
Semitic plague: 124.

Pfaf (Finance Specialist):
185.

Plener (Minister of Finance):
180.

Police, police officers: 135, 137, 140,
153-155.

Polish: 58, 164, 201, 233
239, 240-248, 251-253, 277,
306, 344, 358, 392.

Poland: 130, 133, 153, 165
249-250, 252-253, 346, 392.

Poncins, Léon de: III, IV.

Anti-Jewish press: 353-358.

Jewish Press: 198, 346–352.

Lemberg Trial: 153–154.

Prochazka (statistician): 63.

Program

173.

Proletariat: 69.

Prostitution: 35, 70, 115, 135,
149, 152–154,

Protestantism: 14, 137, 210–
211, 217,

Protocols (of the Elders of
Sion): II.

Prussia: 205, 219, 229, 302
304, 327.

Dr. Psenner, anti-Semitic leader:
169.

Purity: 152.

antisemitic:

Q

Querétaro: 20.

Jewish Question: 128, 160, 173,
192–193.

Social question: 183.

INDEX; 401

Balkan Question: 330.

Eastern Question: 330, 394–395.

R

Radetzki Joseph (Count von): 270, 277.

Rabbi, rabbinism: 127, 151, 168, 183, 191.

Race: 124, 126–128, 133–134, 136–137, 144, 155–156, 158, 160, 170, 172, 177–178, 182, 185, 187, 190, 207–208, 236, 274.

Census: 147.

Monetary reform: 82.

Regnier (Archduke): 21.

Reitzes: 165.

Retz (Cardinal of): 47.

Reuss (Prince of): 292.

Nationalist Revolution: 195, 199.

Richelieu, Cardinal of: 313.

Rieger (man)
Czech): 222, 344.

Rodolphe (Archduke): 20–21.
Rohling Auguste: 167–168.
Rome: 189–190.

Rothschild (Baron de): 133,
165, 180, 375.

Romanians: 45, 126, 196, 201
244, 255–257, 264–266, 392.

policy

Romania: 74, 89, 130, 196

264–266, 322, 324, 326, 332,
392.

Kingdom of Saint Stephen
(Hungary): 73–74, 87, 130,
133–134, 142–143, 155, 165,
220, 252, 255, 258–265, 283,
294, 337, 379, 381.

Czech Kingdom: 259.

Russia (Russian Empire): 25, 74,
89, 130, 192, 226–228, 230, 240–
241, 246, 250–251, 279, 285,
291–298, 300–301, 308–311, 316,
318–322, 325, 328, 337, 339,
349, 392.

Ruthenians: 58, 196, 201, 223,
239, 244–247, 306, 344, 392.

S

Sacken (Baron of): 296.

Human sacrifice: 167.

Sadowa: 2, 17, 19, 258, 269
279, 289, 304.

Holy See: 185.

Salary: 100–111, 116, 145, 147
150.

Thessaloniki: 92, 320, 323, 332
334–336, 383, 394.

Salzburg: 199, 217, 219,
San Stefano: 315, 320.
Sarajevo: 340.

Saxony: 205, 219.

Schafenstein Isaac: 154.

402 INDEX

Scharf (philosemite leader):
363.

Schei (Finance specialist):
85.

Scheicher (anti-Semitic leader):
169.

Schiel (journalist): 364.

Schlesinger (anti-Semitic leader):
169,

Schmerling: 27,

Schneider (MP, leader)
anti-Semite): 169,

Schœnerer (leader of the 'Party'
German nationalist): 37,
170, 204,

Schwarzenberg Karl: 276, 286.
Safety: 98, 135, 140.

Sedan: 289.

Semites: 126, 128, 172, 183.

Serbs: 264–265, 268, 320–321
329,

Serbia: 89, 318, 321, 326, 328.
Shakespeare: 100.
Siberia: 349.

Silesia: 61, 64, 66, 104, 133,
151, 199, 200, 203, 217, 219,
279, 297.

Slavs: 2, 4, 9, 76, 126, 137,
148, 198, 203, 205, 207, 210,
213–214, 221–223, 257, 259,
261, 268, 278, 284–285, 307,
320, 326, 391.

Slovaks: 201, 264, 265.

Slovenians: 195–196, 201, 219
229–230, 232, 267, 306.

Slovenia: 200–201, 230, 264,
267, 278–279.

Sobyeski Jean: 240.

Socialism: 93–100, 117–120,
150, 159, 167, 174, 183, 189,
263, 356, 368, 389, 390.

Stein–Hardenberg: 302.

Steinbach (Minister of
Finances): 80, 96.

Stephanie (Archduchess): 21.
Steyskal (police prefect): 54.

Styria: 62, 155, 199–200, 203,
213, 219, 229.

Suicide: 70.
Universal suffrage: 8–9.
Switzerland: 89, 371.

T

Taafe (Count, President of the
Council): 6–7, 93, 157, 307,
325, 347, 353,

Talmud: 127, 151, 154, 156,
160, 167, 183, 187.

Taussig (banker): 379, 382.

Czechs: 8, 12, 58, 139, 195–
196, 201, 208, 219, 221–228,
233, 242–243, 267, 277–278,
282, 285, 306, 344, 346, 358.

Teifen (writer, sociologist):
101, 200.

INDEX 403

Teutons: 75, 195, 203, 207,
221.

Thessaly: 321.

Thun (Count, President of the
Advice): 234.

Tiberius (emperor): 29.
Girl trafficking: 35, 153–154.
Trajan (emperor): 266.
Transylvania: 126, 200.
Trentino: 233.

Tricste: 92, 137, 199–200, 226,
231, 235–236, 312, 375.

Triple Alliance (Triplice): 211,
295, 299, 306, 311, 314, 326.

Tunis: 294, 313.

Türkiye (Ottoman Empire):
89, 153, 166, 195, 220, 233,
321, 324–326, 336, 338.

Tyrol: 199–200, 219, 232, 234.

U

University (higher education institutions):
135–136, 138, 173, 210, 216,

233, 266.

Usury, usurers: 129, 135, 139
143, 165, 182,

V

Vampire (vampirism): 154,
Golden Calf: 162,
Veneto: 231, 233,

Verkanf Dr. (sociologist):
105,

Vergani Ernest (MP, leader
anti-Semite): 169, 355.

Victor Emmanuel: 19.
Villafranca: 19, 279.

Villagos: 252, 293.

Vogules: 256.

Vambéry (ethnologist): 256.

W

Wenceslas: 227.
Walewski (minister): 251.

Wolf (nationalist MP):
282, 363.

Z

Zang (journalist): 361.

TABLE OF CONTENTS

CHAPTERS

I. The Destinies of an Empire: General Overview; The Dynasty; The Agony.

II. Administration: Civil Service; Things and others; Justice; The State Police; The Bastilles; The journalists.

III The economic and social state: Large property; The political influence of large landowners; Debts land; the welfare state; agriculture and industry; the Public finances; The monetary system; Trade outside.

IV. Socialism: Socialist Unrest; The State socialism; Workers' wages; The work of women; Public officials and the little The bourgeoisie; Socialism and the Jews.

V. Jewish Austria: General Overview; The Conquest of Austria by the Jews; Exploiters and exploited; The Seductions; The anti-Semitic movement; The pleas For the Jews; Will the Jews be the masters of Europe?

VI The Nationalist Movement: Propaganda Pan-Germanist; Slavs and Teutons (the Czechs); the Slovenes; L'Italia irredenta.

406

VII The Poles and the Ruthenians: Exclusivism Poles in the Empire; The Ruthenians; Education public; Reminiscences; Overview.

VIII Hungary: General Overview; The Union of the Hungary with Austria; Jewish Hungary; The struggles nationals; The Romanians; The Croatians.

IX. The Austro-Hungarian army in case of war:
General overview; Military reorganization after Sadowa;
The maneuvers; Jews in the army; The Austro-
Can Hungary escape the influences of the struggles?
Nationalists?

Austria on the European Chessboard: Austria
and the nationalities; Austria and Germany;
Germany; The influence of domestic policy
Austria on its foreign policy; France and the
Russia; Italy; Austria and France; Russia and
Austria; The Christian East.

XI The Push to the East: General Overview; The
unrest in the Balkan states and countries; Jews in
Thessaloniki; Bosnia and Herzegovina.

XII The Austrian press: A retrospective look;
The Jewish press; The anti-Jewish press; The current attitude of
The Viennese press; The administrative system.

XIII. French capital in Austria-Hungary:
The importance of investments; The Vienna Stock Exchange; The
annuities and various securities. 5 to

XIV Summary and conclusions.

L, VIAL

THE SECTARIAN JEW

or the

TALMUDIC TOLERANCE

THE MYSTERIES OF KAHAL – AUTHENTIC DOCUMENTS –

THE SECTARIAN JEW

or the

Talmudic tolerance

THE MYSTERIES OF KAHAL — AUTHENTIC DOCUMENTS —

TREASON AND CORRUPTION,

PRINCIPLE AND MEANS OF GOVERNMENT.

"We

Jews, with our

mercantile spirit,

we know that

each written word

in our favor

brings us back
usurious interest.

<“Also do not neglect-
Let's not get any
sacrifice
spread, to en-
encourage the author
and reward
the publisher.

“Yes, on the contrary
it appears a
a book that is ours
hostile,
Let's not buy it and
The edition will be released soon.
not to pass from
the maculature at

pestle...

we do not

“...The
is nothing anymore
we only have to
organize
him, the conspiracy
silence.

against

(THE JEW SAULUS, Wücherpille,
Mainz newspaper, January 1895.)

FOR SALE

AT MR. FLEURY'S
16, RUE RAVIGNAN, 16
PARIS

THE SECTARIAN JEW

or the

Talmudic tolerance

THIS BOOK IS IN THE ADVERTISING FREE

This work took us a lot of time in research and
for its digital relaunch.

Its author deserves our esteem and respect in the work of
layout of this digital edition. We have
striving not to distort the typographic work, as
Some book buyers know how to do it.

We will not hesitate to put all the books online.
any publisher who uses our work, as well as our
other previous uses, for commercial purposes. We don't
we do not work so that they can profit from this work
the use of the most disadvantaged. Contact us before acting in this way...

That has been said and will be said, because it is enough...

Jean LAGRANGE (1831-1908)

The Sower

Those who find without seeking are those who have long searched without finding.

A useless servant, among others

March 2011

Scan

LIBRARY JUDAICA FRANKFURT

ORC, layout

LANCULUS

For the Excommunicated Digital Bookstore of Curious Readers of the Commons

TABLE OF CONTENTS

DEDICATION

PREFACE

The Prophecy of the Jew Mires

Enisemihsmenestpisaneoenerelgielse: se nemannranement manne

Semitism is a religious war.

Lésémibsaiesttne crier dé race manie mbamnieneaure

Intismismdisappoints hisuereditié se bentabennannentene state

We must support antisemitism..... Mu eu ue eee eee eee

LÉ PSS year of birth of birth on men

PART ONE

THE SECTARIAN JEW IN HIS DOCTRINE

CHAPTER ONE

THE JEWS AND THE TALMUD

The Talmud has never been disavowed.

The Al Es RTS Os nn nana

THE laut sense Re re asmauen drama

CHAPTER II

THE TALMUD AND JESUS CHRIST

Lee Nobe-SeBRSE need benne

The name "Jesus >

The contempt of Our Lord has Mae a de Lee RD net a ds ete

Various insults: 4 near Rae BR di RAA nl de entre has es une tr

IN

O \ O \ O \ O

THE SECTARIAN JEW

CHAPTER III

THE TALMUD AND THE VIRGIN MARY

CHAPTER IV

THE TALMUD AND CHRISTIAN RELIGION

The Gospel is "a heresy": _.

The Christian religion is "the religion of madness"

CHAPTER V

THE TALMUD AND THE SACRAMENTS

The Talmud and Baptism

The Talmud and the Eucharist

The Talmud and the ceremonies of the AA Church ne ie.

CHAPTER VI

THE TALMUD AND THE CHRISTIANS

"The Nazarenes \$ asus os néos ass eme opte os din oi deonsierse dnanie ous Joue déinégis ones dede ip itncn"

17

"Christians are idolaters."

CHAPTER VII

THE DUTY OF JEWS TOWARDS CHRISTIANS

They must be raped on Sunday.

I AE les maddiré bol iois by OUT knots swimming:

TAUÉIÉSNOIRR Se A a tu de ee

They must be treated like brutes us uen uen uni un.

It is a duty of THE Ur 22 2nd nu naaduen em an de nain dwarf int

It's anal insacmice GOD. eee dance an one era

CHAPTER VIII

THE REWARD OF THE TALMUDIIST JEWS

They will live in the "4th Palace of Paradise"

And the 5th commandment of the Decalogue?

CHAPTER IX

NON-JUDIS ARE PROHIBITED FROM READING THE TALMUD UNDER PAIN OF DEATH

Jewish excommunication a do den ililes eo sn ati cie connected ee DD os de cent ones Len
en dow ne aie ie Li nn

+ 13

13

#3 IS

. IS

1S

17

19

20

20

20

20

20

23

23

25

TABLE OF CONTENTS

PART TWO

THE SECTARIAN JEW IN HIS CONDUCT

CHAPTER ONE

THE JEWS IN APOSTOLIC TIMES

ESA LUS A TTC EE AA

The Het ADO Len aan tes

The Jews and Saint Stephen

Les ie etetine PAU En nur dede nbnuunRRhaauinin

Les puseties premieres 2 nee annteeen mana

CHAPTER II

THE JEWS DURING TIMES OF PERSECUTION

Some Neon (08) eee nunntuue en Ouch

Les uit sous Donmiten (I) es nm eee teens

The uifsous Antonin the pious (101) in aunt

The uit under Nate Year (OT SO) If em yeare year

Les Miso Cia OM Se ne han emamamatie

Lessons Diiéten(288 08) 2 nas ten caen.

CHAPTER III

THE JEWS IN THE MIDDLE AGES (475-1453)

Ritual murders: sant ss ananas da nafenhennete da nant et uesateats

Lesprafinatons Dilidiques sans een entend

CHAPTER IV

THE JEWS IN MODERN HISTORY

The jbrdoeteur déMnéredile sen aan es manon

Father Voltaire and freethinking. Tennis.

CHAPTER V

THE JEWS AND THE REVOLUTION

The Revolution is Jewish in the Declaration of the Rights of Man and of the Citizen

The Revolution is Jewish in the "Decree on the Naturalization of Jews"...

"The right of citizenship, refused to God, granted to AuE Rs, a hundred new ones"

WITH RSS sn pregnant

33

33

34

34

36

37

37

38

38

38

38

42

43

47

47

. IF

s2

S3

53

THE SECTARIAN JEW

CHAPTER VI

ALL REVOLUTIONS ARE JEWISH

The Revolution of 1848 was Jewish

"Modern ideas are the future of Judaism."

The internationalist revolution will be Jewish

Revolutions are the revenge of the Talmud on the fals a md

CHAPTER VII

THE JEWS IN THE 19TH CENTURY

Governmentally secret of its, < the Kahals 5 és ne mnneebnns

The Code of Kahal . .

The power of the Kahal

Letter of onadebble sense remains nsmbaenmdo.

Derjawine is cursed in all the synagogues of the world.

One million rubles spent to have him expelled from the Commission

The head of Dé MIBe IS A DRDE. dd a pets dla Lada de un né eur 6 es à

62

Meanwhile, muddying the Jewish question

The whole world set in motion mu un din eve ee ce ee nee ee vue ee me eee

Last Maneuvers. eu neue ve ve ee ue vue ve nee ue ven ee une ee veu ne ane vu ave où eue
ee ne ue vue ee ane ee ee ee vue ee à

It is forbidden to denounce Kahal to the Christian authorities naked.

It is forbidden to insult a member of the Kahal

The Kahal's Judiciary. A

It is forbidden to denounce the Jewish person to the Christian authorities.

Against the recalcitrant 22 admin yeah tomorrow

ILE PerséCUtEUR SCORE LR ane en et ne ner tonne one

... 67

The Kahal secret police

Kahal taxes

The tax on commercial transactions, etc. ...had a problem.

The kosher meat tax

The universal property right of Kahal

Led dé selOn eadeaee

The right to exploit the property of a non-Jew. or of "gold"

Sale of the right to operate a hospital belonging to Catholic monks

Sale of the operating rights for the stores of the Christian Baïkoff

On the suppression of the right to exploit the property of a Christian

To support Jewish tavern owners against Christian suppliers

To ruin Christian suppliers, um. uuuuuuuuuuuuuu.

“+ 70

ss VA

TT

To corrupt a Christian municipality

To bribe the Christian secretary of a prefect (or a men.

To corrupt a Christian court

Pour corrompre les agents chrétiens de hpolies suisses

To understand Christian civil servants is. hs nisam antennas

78

To mitigate the effects of a revision that was disadvantageous to the Jews

To escape a potentially unfavorable statistic...

— Vi —

+ 59

5.99

56

56

59

... 61

61

61

62

62

62

62

63

2-03

... 64

65

65

66

69

... 70

7

V2

72

73

74

74

76

76

77

17

TABLE OF CONTENTS

To bribe an emperor and avert a threatening imperial decree;

First tax

To bribe an Emperor;

Second tax I;

Against Jews who resisted these extraordinary tax levies;

Third order, an im

To crown the success of the corruption of L r Émbaeut, ;

Fourth order

The Kahal in France mu um un.

Central Consistory of the Israelites of France

WORDS OF HATE FROM THE JEWS

Crime is common among Christians, extraordinary among Jews...

"The little buns they call their good God via SMS"

"The filth they put in there >

<Clerical cockroaches, church clowns>

The Jewish doctor Lombroso and the Gospel D

Jewish doctors and baptism...

How the Jew Bernheim judged Bernadette and Joan of Arc

Bernheim and the miracles of Lourdes

LedoceurpFtemlelhospieedesmennmbles usure smumanuutass

<You are a cleric>

< The Jesuits on strike >

"<Didicimemiuentie Rome enemies

<The persecution against Dreyfus came from the Church>

And all those who don't believe it are delusional, worn-out swamps

<Mr. Brunetière, the Pope's missionary>

<The Jew Dreyfus and the Catholic Bazaine>

"Anti-Semites are misguided minds. D Lo riens nec Loiane ture es een due De Gus dass des de drone ut es"

D

“Jesuits and anti-Semites\$ sine nue de iienenn lancer at dns domatoe euaiane

He

THE ACTS OF HATE BY THE JEWS

The Judeo-Masonic-Protestant triplicate

Essreddisand AD Ses en nm

The confessions of Chief Rabbi Isidor

és endies Prés CuyOl us hante Renan

The confessions of the "Israelite Universe" >

LestrétedéRTAnemnes Ne. ER Ne

The Grand Orient's Confessions

— VII —

78

579

80

81

..... 81

84

85

86

86

87

87

88

88

89

90

91

92

92

95

THE

93

94

95

97

97

98

99

99

101

101

101

102

THE SECTARIAN JEW

The confession of f+. Brisson, chairman of the council.

Jews, Protestants, and Freemasons form the backbone of the public party honored

“<svenlent tous enorme ue

"We must grant it to them > ue ue ue ue nue ve ae nee ee ce ee ou ne eue ou

The 1st arrondissement headquarters RDS ins dns ed

ES uen sine TOR, An dan de Au demandes

The Jew Crémieux, Generalissimo

The Universal Israelite Alliance one one one.

The Jew Adriano LEMMI aa

Rothschild residence.

The Grand Orient of France of the Jewish ee LeMMI mue eee to the ue ve

The f + Brisson, president of the Chamber, obeys the Gr +. Or «.

Universal Freemasonry at the command of the Jewish generalissimo...

The two Jewish lodges of London

Eos te de Bone ee coated Nit

The praises of Germany, born in the world

"The atiscourementi mondes Links"

The Ja assault on freedoms mftholiqués sement hsdhiiet

Jewish Eetheon, Eduprétren ik, sensible, unes Emma in

Léjuetie der atholic sum endentademesia

The Jew Reinach and "existing laws"

Less tale of lereposdudimanthe suisse nusemamasuseieneniaét

Jews and the School Law

The Jew Camille Sée and the girls' high schools

Their Naques canvas Wedding, your

The set déSopulihon ss meme naenniaedi ie

We need to create more refined needs for ourselves.

+ lentjourenplenelhenése san Me ren

Nutella Henri

<I] must occupy sumptuous residences >

This doctrine is practiced ad to dede

Four and a half million childless households or those with DNAUE eo

The Prncequdemermndelhaialé ss ann rs

France ranks fifth in population nd MULS Shine sn maso

France will be last in population tomorrow... muuuu

The depanion prochanedet Anse ns ts ane nu

What is the Jewish response?

The SpSÈme THAT its

"Recalcitrant priests, rabbis of SC

— VIII —

102

102

103

103

103

104

105

105

108

110

111

112

114

114

114

114

115

117

118

119

122

123

125

130

130

131

133

133

133

133

133

135

136

136

137

137

138

139

140

TABLE OF CONTENTS

He

THE PRIVILEGES OF JEWS IN FRANCE

French Episcopate and Chief Rabbinate

Rabbiné erre resto ques ana ne eee

Churches and synagogues

Clones JUS COMOROS CIDOMQUES nec med uemnuss tenta

FabriqueseEconsstomesiSatbtés nues um su ameomaatnesadn

Catholic seminaries 42nd ummntentates dauira mem

SOU SORA NO QUES ns den

Ealoipourles jui et la loipourles catholiques suisses

First hypothesis

+ Jewish law, which is subject without consent

Second hypothesis

"The law, while not Jewish, is favorable to the Jews."

Third hypothesis

"The law is neither Jewish nor favorable to Jews."

IV

HOW FAR DOES TALMUDIC TOLERANCE GO?

Jews steal from Christians

<CTOIS OR MILLS Se LEARN Mn DR Ernie onde ouiis

LÉ Ra des CRÉMeNS ne daumoeue

V

RITUAL MURDERS IN THE 19TH CENTURY

Murder of a Russian child in 1831

Murder of Father Thomas in 1840

This Hours CON OMNS 44 in na ei

Memoed'EMier ob ne rade dre cre menes

MIÉUTESS LOS DIU WRITE ie in the streets

VI

JEWISH TOLERANCE TOWARDS FRENCH CHRISTIANS

NO ne ee a de na aa as doom ed

The Association "dead the beast, dead the venom" > mu neue meneur ue ue

Waltzes of Death

The death of Félix Faure uen ue eee ee ve ae ane ue ane ve ave ee ane an ann ee ven ee ce
where ane un eee ee ce where ane un

male apnea dd der er mcm ben

Is this "the tragic surprise I

sc eleconp enemies boredom a

141

142

143

143

143

143

144

146

147

147

148

149

149

151

153

154

ISS

ISS

157

163

163

164

166

167

167

168

THE SECTARIAN JEW

CHAPTER VIII

A LOOK BACK

CHAPTER IX

CONCLUSION

Oueliels 2nd

If we were to do black and white!

the order to evacuate Fashoda.

What if the Jew is a scourge of God?

"Why single out the Jew in particular?"

"What would we do without the Jew?"

"And the conversion of the Jews?"

< Pushing citizens to war = AUTOS 2 De es ardine ns mranedars

UMON Ltd.: 2. ai nd ane Nues den nig die Ris

Victory ! !!

ALPHABETICAL TABLE

Names contained in the volume ue Mu eue nu eee eee ee meneur à

175

176

177

178

179

179

180

182

183

184

187

DEDICATION

This volume is a broad outline of Jewish tolerance across nineteen centuries, to
with regard to Christians, especially French Christians, whom it is fashionable today to
accuse
every day of intolerance towards Jews¹.

The tolerance — or intolerance — of some towards others will stand out clearly, we believe.
we, from the situation made today by a minority of about one hundred and fifty thousand
Jews to a
a majority of thirty-eight million French people, Catholics of all degrees!?, for having
pushed
a hundred years ago, there was tolerance towards these foreigners, even admitting them on
the strictest footing
equality, among the members of the greater French family.

In the blinding clarity of contemporary events, the inevitable results of a century of experimentation

Therefore, a first conclusion is necessary:

France is lost if it does not break, and quickly, the network of cosmopolitan tyrannies in which it is stifled and

struggling in the throes of agony!

— By what means?

— Through the ACTIVE union of all French people without distinction on the ground, the only practical solution at this time

ment, patriotism, that is to say ANTISEMITISM.

This will be our final conclusion.

We dedicate this work to Édouard Drumont as an affectionate tribute from his disciple to Master, as a tribute of admiration to the initiator of the providential movement on the path to salvation

towards Algeria and who will save France, if, in God's secret plan, France is to be saved!

L. VIAL.

Paris, June 2, 1899.

1 — We read in the Yearbook of Jewish Archives (1895-1896), under the signature of Mr. Prague, director-

Author: "Religious intolerance directs a barrage of calumnies against Israel, its age-old adversary, and

of his insults, etc. >

It's just a single note amidst the chorus of curses with which the Jews deafen us every day. Christian ears! Unfortunately, there aren't only Jews at this concert!

A committee (supposedly Catholic) for the defense of rights was founded in March 1899, based on a program,

he too fulminated "against the spirit of intolerance." This is not about "Jewish intolerance," of course.

Yes! That's great! We'll clear things up once and for all!

2— Catholics by baptism, first communion, and marriage, who are the vast majority, if they

They do not practice their religion assiduously, at least they have never renounced it and are happy, for the most part, to do so.

to return at the hour of death, like our late presidents Carnot and Félix Faure!

They would even be proud to live there, as would our forefathers before Voltaire (who nevertheless asked, but in

vain, a priest on his deathbed), as well as Catholics around the world, today, outside of

In our country, if the Jew had not paid for the fraternal hospitality he received in France — in France only —

by imposing on the French the shame of this religion of charity which welcomed him!

7 XI —

Photo by P. NADAR.

ZADOC-KAHN

MEMBER OF THE CONSISTORY CENTRE ISRAÉLITE

CHIEF RABBI OF FRANCE

— XII —

PREFACE

The prophecy of the Jew Mires

If you haven't hanged us in fifty years, you won't have enough money left to buy the rope.
to do it.

— Who said that?

— The Jew Mirés, in 1860.

— Who did he say that about?

— From his fellow believers.

— To whom?

— To General Turr, who repeated it at the "Spartan dinner" at the Goncourt's, who had faithfully...

(This is reproduced in their newspaper, which is being published right now!)

"In fifty years!" he said in 1860.

But we are in 1899! So in 1910! So the deadline is in eleven years!

But given the way events are unfolding, especially with the Dreyfus affair, it could very well happen

that the prophecy did not wait for him, to be fulfilled in one way or another!

Not that we wish for the massacre of the Jews; on the contrary, we condemn it in every way. our forces; it is not by crime that one should repress crime!

But we condemn with no less vigor the growing and criminal audacity of the Jews who

do everything necessary to explain, if not justify, the bloody reprisals, in case they occur would produce:

What Jewish audacity justifies, in any case, are the ever-increasing advances of the anti-Semitism, which, at least, whatever one might say, does not demand the death of the Jews, but their simple amendment fl.

3— It was the same Jew, Mirés, who received a severe rebuke from the Archives israélites (June 1867), for having

said that "Israel owed gratitude to the popes." It is known that the Jews, in the Middle Ages, called

Rome, "the Paradise of the Jews."

Mr. Rouanet, the deputy, favors the Jewish Archives against the Jew Mirès and the Jews of the Middle Ages.

since he accused the Church, from the tribune, on December 22, 1898, of "not doing its duty towards the Jews".

4— Never has Mr. Drumont, leader of anti-Semitism, the only one qualified to speak on behalf of the party, advocated

the violent death of the Jews!

On the other hand, the leaders of Semitism welcomed with sympathy—if they did not instigate it—the founding of

The Society "Dead the beast, dead the venom" which "aims to fight by all means, whatever they may be,

THE SECTARIAN JEW

In any case, he demands this amendment, determined not to capitulate to injustice. criminal resistance, even if it means taking refuge indefinitely in the "maquis of the procedure" lasts > ».

So what exactly is antisemitism?

Antisemitism

this is not a religious war

"Antisemitism," said the likeable deputy from Espalion, Mr. Massabuau, "is not A doctrine is a protest, so that if, tomorrow, the legitimate causes of protest- "If antisemitic practices were to disappear, there would be no more antisemitism."

Antisemitism, in its current form, is entirely contained within this definition.

"It is not a doctrine."

If it were a doctrine, indeed, it would be fighting against the Jewish doctrine contained in the Talmud.

He would condemn your rabbis charged with teaching this doctrine, in the name of the State, in the seminaries.

rabbinical courts and synagogues.

It would disgrace the State, which is not ashamed to pay for these documents with the money of the French people.

proponents of a religious doctrine hostile to the religious doctrine of the vast majority of French people.

This is what anti-Semitism would do if it were a doctrine.

But it is not a doctrine; it is and only wants to be a protest against the abuses of

against the anti-Semitic mob and its devoted president >".

Furthermore, they pay Sébastien Faure's anarchists, commonly known as "the forty," every day.

under" and whom we call the knights of the truncheon and revolver.

S — Or rather, he doesn't want to be, although deep down and despite his denials, he is a doctrine:

The very doctrine of Catholicism, which so profoundly shaped the French temperament for eighteen centuries,

that he is compelled, if he wishes to remain French, to instinctively become Christian again in opposition to the Jew

cosmopolitan!

This is the idea expressed in Lille last March by Mr. Brunetière in his conference, which can be summarized as follows:

Thus: "France; it is Catholicism."

This was the idea expressed by the Russian correspondent of La Libre Parole, who wrote to him from Saint Petersburg.

January 9, 1899

"Whatever the enemies of France may say, the eldest daughter of Christianity has always enjoyed in our country..."

Russia has a reputation for being devoted to the divine faith of the Savior, and the Russian people have always been touched by these qualities.

essential elements of the French national character.

That is why the alliance concluded by our government with the French Republic was so warm-

approved and ratified by our popular masses. > (Libre Parole, January 15, 1899.)

A recent event has highlighted the accuracy of this assessment.

The President of the French Republic, Félix Faure, had just died a Christian death.

The House was debating the vote on the necessary funding to ensure he had a religious funeral and

national, in session of February 20, 1899.

“I protest,” cried Mr. Dejeante, “against the religious nature of these obsequies, which is contrary to sentiment.”

national! o

— “I cannot allow it to be said,” replied the President of the House, “that the feelings of Mr. Félix’s family

Faure's actions may not be in line with the nation's sentiment.

He could have added: "AND FROM MR. FÉLIX FAURE HIMSELF" who "in full knowledge, when his word

was still free and clear, addressed me on two separate occasions, asking me to call a

“priest >”, said Mr. Le Gall, chief of staff to the late President, in an official note on February 20.

Without realizing it, Messrs. Deschanel and Dejeante had simply demonstrated, one "the quality

— XIV —

PREFACE

power of an oppressive minority against an oppressed majority.

In accordance with Article X of the Constitution on the Rights of Man and of the Citizen:

“No one should be persecuted for their religious opinions,” the anti-Semites say, leaving the Jews to

the full benefit of this clause of a constitution inspired, however, and prepared by them — we will see it later — and wrested by force from the vote of the Constituent Assembly.

Jewish doctors can freely teach their doctrine of hatred against Catholic doctrine.

lic; Jewish believers can learn about it at their leisure, every day, in rabbi seminaries niques and synagogues.

The anti-Semites—we're talking about the leaders—never even conceived of a bill aimed at even if only to diminish this religious freedom, however exorbitant, of a Jewish minority.

Could Jews say the same about the religious freedom of the vast majority of French, Catholics?

Semitism

is a religious war

While Jews freely practice their religion in France, that is to say outside of their homeland

How can they let us practice ours at home?

This article x of the Constitution, which they impose on us to respect when it concerns them, com-

How do they themselves respect it when it comes to us?

They respect it so little that, in the arsenal of exceptional laws forged over the last twenty years against

Catholics, there is perhaps not a single one where you would not discover the secret hand of the Jew.

So that while we, the majority, respect their religion, they, the minority, do not.

Not ours.

If we don't wage religious war against them in their own lands, where we are not, they will... are waging religious war in our country, where they are.

And with all the more determination and success because, through a kind of mental aberration

inspired and carefully maintained by the press under their control, on the very ground where they...

They attack, we have decided not to defend ourselves!

Our condescension goes that far!

It is admirably formulated in the definition of antisemitism: "A protest,
"Not a doctrine."

"Essential to the French national character," the other... the opposite!

Ah! If only we weren't afraid to demonstrate this quality everywhere and always!

A curious thing indeed! This fear of confessing to being a Christian, inspired by the Jews whose interests she serves so well, the

Jews criticize the anti-Semites for it: "You have no doctrine," Mr. Rouanet told them from the podium on the 24th.

December 1898, in the name of the Jews!

But if the anti-Semites admitted to being Christians, the Jews would cry out against religious intolerance! To the Inquisi-

tion!.. Torquemada!.. Let the music play!

Whatever they say, whatever they do, in the eyes of Israel, anti-Semites will always be wrong.

This should be a good reason for them not to be so embarrassed with the Jews and to boldly assert their

sympathies for the divine doctrine which, whatever the synagogue may say, made France great and gave

to the world what the world itself is proud to call "French civilization".

We owe to this "affair" a marked return to this very path, especially in Paris where the crowds have never been so large.

No more men were involved than in the year 1899, in fulfilling their Easter duty.

Do we need to recall the extraordinary pilgrimage of seventy thousand men to Lourdes, from April 17 to 21?

6— Count X., living in Russian Poland, not far from Wilna, expressed the same idea in an inter-

THE SECTARIAN JEW

Mr. Brunetière agrees with us when he shows, in the *Revue des Deux-Mondes*, March 1898, justice for the claims of anti-Semitism and its adherents.

"I understand that people are angry about it, but not that they should dispute their right and shout and

Intolerance.

Especially since, over the past twenty years, we have exhausted ourselves against these thirty-eight million (of

French) all measures of persecution compatible with appearances or hypocrisy peace.

The so-called "inviolable" laws are there to prove it, especially the school law; or rather—core the accusation of clericalism leveled at any government that even appears less "persecute" than another.

Consider also how the "reconciled" are treated and ask yourself what is being done to them.

Fight against them!

I agree that it's about the actual possession of power, and no doubt it's worth it!

But above all, it's a set of ideas and, if I may say so, it's an anti-creed!

An anticredo! Let us remember the word by which the illustrious thinker observes better than we know it.

Let's make sure that:

Semitism, however, is not simply a protest—against our attempts to escape to its tyranny — that it is indeed a doctrine.

We add: that of the Talmud, which allows us to define it as: "A selected collection of Talmudic principles for the use of the perfect sectarian.

Yes, Semitism is a religious war, whether the Belgian university professor likes it or not Edmond Picard, who claims the opposite in the introduction to the volume, which is, moreover, so well-documented,

From our colleague François Bournand: The Jews and our contemporaries.

We will soon see with what implacable ferocity this war has been waged since... centuries against France, "this living incarnation, among the nations, of the thought of Jesus-

Christ, > according to Mr. Kimon's expression.

But Semitism is not just that!

Semitism

is a race war

One of Dreyfus's main defenders, the Jew Bernard Lazare, makes this admission, embellished

of a... lie, to a Dreyfusard newspaper, on December 9, 1898:

I defended him (Dreyfus) because, he said, they were hunting down the Jew in him, and I am a Jew.

View to Mr. de Boisandré, of La Libre Parole (February 5, 1898):

"You French make me laugh," he said, "when you let yourselves be accused by all these bastards of doing..."

A religious war!

But it's the Jews who are pulling the wool over your eyes: the Dreyfus affair has been for them the pretext for a veritable crusade.

religious, in which all Jews from all over the world took part.

When will you finally decide to understand that the Jew is the man of the reversed sign and that his tactic

eternal consists of blaming you for all the ignominies he himself commits >

We would add that this is the case everywhere: In Austria-Hungary, for example, where the Jews are the masters

As in our country, "they are the instigators, promoters and instruments of anticlericalism..."

All the anti-religious laws passed, whether in Vienna or Budapest, were due to Jewish influence. (Abbot)

Kannengieser, Jews and Catholics in Austria-Hungary).

The law on civil marriage, for example, was imposed in October 1895. We will discuss this further below.

— XVI —

PREFACE

Because they were hunting down the Jew >, that's the lie! He knows it perfectly well!

Because I am Jewish, that's the truth! To firmly establish this truth, he adds: "Those among

The suffering Jews bind me with a thousand ties that will never break.

Among these thousand ties, shouldn't we count those of religion and of the

Fuel vs

Nothing could be more natural, more logical.

Religion informs the soul, just as the soul informs the body.

And this is true of peoples as well as individuals.

Religious practice instills good or bad habits in individuals, depending on religion, which, passed down from generation to generation, eventually becomes a habit of family, that is to say, of race.

It is in the practice of the Gospel for almost two thousand years that the family, that is to say

The French race II, acquired the habit of charity which still distinguishes it today in the the whole world, despite its shortcomings].

Who could say that two thousand years of Talmudic practices have not permeated the family, that is to say, within the Jewish race, these habits of plunder, theft, treason, etc., which the Tal-

Mud is recommended in a hundred different places, and we are all victims of it every day. the ways l°]?

And that is how Semitism, by virtue of being a religious war, inevitably became a race war; how, after having persecuted the soul of France in its religion, it is

7 — The family, that is the true, the sole foundation of the Fatherland, which is nothing but an extension of the family, as

The family is itself merely an extension of the individual.

An individual founds a family, families found a village or a town; villages and towns constitute

the province; the provinces constitute the Fatherland.

The Fatherland? But it is a tree whose provinces are the branches, the towns and villages the trunk, the family the

root, the individual, the seed.

This is why the idea of Fatherland corresponds so well to the idea of race: the former being only the latest evolution, the

last term of this; why still the Jewish race could not mix with the French race.

These are distinct saps, circulating in distinct trees, and one of them—Jewish sap—refuses absolutely to mingle with the other.

Try grafting a bush onto a vine!

This addresses two things:

1° To the desideratum of “La Patrie française”, formulated by its committee, on April 1, 1899:

More than ever, he said, it is necessary to define the idea of Fatherland and to bring the feeling of nationalism back to narrow limits.

ality. >

2. To the error, in our opinion, of Mr. Maurice Barrès, who asserted (Journal, March 12, 1899) that a homeland is founded on the dead and on the earth.

The dead and the land > are part of the family's patrimony, that is to say, of the Fatherland; they are not its foundation-ment.

8 — She suddenly awoke to the marvelous subscription of 130,000 francs collected in fifteen days against Reinach and the Jews.

9— Chief Rabbi Zadoc-Kahn shared our opinion when, on the occasion of Yom Kippur, speaking of the

Zekhout abot, at the synagogue on rue de la Victoire, September 1895, he exclaimed:

Our tendencies and aspirations are a legacy from the past. There is much truth in the idea of moral inheritance and

by that very fact, in that of moral progress.

The key is to agree on the meaning of "moral progress." There is, as always, the Catholic meaning and

the Talmudic meaning.

THE SECTARIAN JEW

came to persecute the body of France in its patriotism and its material interests [191].

Antisemitism

accepts race war

But here, things don't go as planned for the Jew: he encounters anti-Semitism.

While he was free to persecute the religious beliefs of the majority of French people, he is no longer free to do so in the future.

so much as attacking the homeland, its material interests.

This resistance, although only partial and on a relatively minor point, should not no less than to be applauded, encouraged, supported.

It is better to resist on a single point than not to resist at all, to defend even a

Is it any of our strongholds to capitulate across the board?

We must support

antisemitism

Let's go further: isn't this battleground the only practical one, for the moment, among a people whose

Did the Jew destroy the faith?

Once armed with his Constitution of the Rights of Man and of the Citizen, the Jew said to himself:

"This French people is invincible on the high ground of its religious faith!"

"We need to bring him down from that, to gradually lead him onto the terrain of material interests where we..."

We Jews are kings, and therefore we will surely defeat him.

Like Napoleon at the Tuileries, studying the battlefield of Marengo on a map, "This Poor Mr. de Mélas, he said, will retreat to Alexandria... I will join him there, in the plain of the Scrivia and I'll beat him right there... right there... >

The Jew, too, led us down there... there... into the plain of material interests; he found there His Marengo and us, a complete rout.

So what now?

10 — These are undoubtedly the “persecutions, wars of race and religion” to which MF the Duke of Orléans

declared himself "firmly opposed" in his San Remo speech to the royalist groups in the South of France, February

1899.

Because it would not be admissible:

That, in the name of freedom of conscience, the Talmudic Jew can violate the conscience of thirty-eight thousand

Catholic lions;

That, in the name of human rights, the cosmopolitan Jew can place them outside of humanity;

That in the name of citizens' rights, foreign Jews can make them "outlaws" in their own country.

It would be unacceptable, I say, for a Jew to commit such attacks against thirty-eight thousand

French Catholics, without them having the right to defend themselves!

But what would be quite acceptable, for them, would be to cede this natural right of self-defense to a

head of state whom they would see as truly concerned with protecting it and ensuring it is respected everywhere and always towards and

against everyone.

And this would simply be the protection of the natural rights of the French family; it would not be "a persecution" nor a "war of race or religion".

If that is what His Grace the Duke of Orléans meant, he simply expressed the sentiments of the great

the majority of French people, which the valiant and likeable deputy from Gers, Mr. Lasies, summed up in two words,

During the visit of the Archbishop of Auch to Le Houga, on March 8, 1899

"My Lord," he said, "we are ready for the utmost sacrifices in defense of our faith and our breed. "

— XVIII —

PREFACE

Go back up to the fortress?

Absolutely! That's our goal!

But that's currently impossible.

The Jew, aided by his obligatory supporters, the Protestant, the Freemason and other "intellectuals"

tuels >, are blocking our path. We need to clear the way!

— How so?

— By a resounding victory, not on the lofty peaks of faith, from which the Jew has dislodged us,

and that it is precisely a matter of reconquering, but on the hill of patriotism, where the elite of our soldiers

still resists, and in the plain, at the same time, material interests, where the Jew has treacherously attracted

the bulk of our troops {!!},

Moreover, it was not on the mountain that Joshua defeated the Amalekites, but in the plain.

No doubt, during this time, Moses was praying on the mountain! But Moses' prayer did not...

Joshua did not think at all of the battle, and it was to both that God granted the victory.

The same applies to us French.

A few, despite the Jew's assault, remained on the mountain of faith (the faith practical).

Let them do as Moses did! Indeed, we implore them; without them the battle is lost!

The Master said: "Without me you can do nothing!" (John 15:5)

Let them pray! Let them pray! But, please! Let them not stop praying to de-
dear piously sharp barbs at the French who have the misfortune, great enough as it is, of
Don't do it!

These, alas! in great numbers, tumbled from the mountain, have no other recourse, in
Waiting for the hour of grace, rather than fighting like Joshua on the plain!

But this too is a necessity willed by God! That's what too many Catholics forget!

Let everyone do their duty at their battle station!

God will see the goodwill of each and every one. To all He will grant victory!

Furthermore, God, who loves the humble, will only grant this victory to those whose pre-

The main concern is not whether he will devote more time to prayer than to action, or more
to

action, rather than prayer, and constantly opposing one another to two elements of
combat, inseparable

ables in divine thought.

But, to achieve this definitive and imminent victory, we must hope for it, we must know well

our enemy — “the age-old enemy,” says Abbot Lémann — who has never laid down his arms since
2,000 years!

11 — Let us admire here the soundness of vision of Leo XIII advocating the union of honest people from all parties

on the ground of social salvation, that is to say here of society, of the French homeland.

Indeed, we can only unite where we are, and not where we are no longer!

If we consider that, out of 8 million households, more than 4.5 million are childless or have only one child, who

Can we say that French society is practically at the highest peaks of faith?

But she is still on the lower hill of patriotism! No one doubts that today.

The common ground is therefore ideal!

Let no one say that this is the Republic.

The republic is just a sham.

We do not unite on a fact, but on a principle (religious or social).

But accepting the fact can be an excellent condition for union.

This has been the case since the papal directives.

— XIX —

THE SECTARIAN JEW

A known enemy is a defeated enemy!

It is to make this known that we will outline one of the main features of his physi-
nomy in

The sectarian Jew

We call "sectarian" the follower of a religious or philosophical error who promotes
his love of his error to the point of fanaticism, and his fanaticism to the point of
proscription, ruin, and even the
death to those who refuse to embrace or favor it.

It is in this sense that we call the Jew "sectarian".

He is so, with regard to Catholics, in two ways: in theory and in practice, in his doctrine and in his conduct.

PART ONE

THE SECTARIAN JEW IN HIS DOCTRINE

The doctrine of the Jew is entirely found today, not in the Bible, as Some cunning Jews managed to persuade Him of the naiveté of some Catholics. but in the Talmud, that monstrous collection of Pharisaic doctrine, so much of times scourged by Our Lord himself, a collection that the learned and pious Ger- His son, chancellor of the University of Paris, called in the 14th century "a vast desert dotted with a few very rare, harmless herbs and inhabited by ferocious beasts and monsters of all kinds, which Abbot Lémann today calls "a bristling, impenetrable hedge, favorable to snakes, theft, and plundering.

CHAPTER ONE

THE JEWS AND THE TALMUD

According to the Talmud, Jews are divided into two categories: Reform and Orthodox.

Reform Jews do not accept the divine inspiration of the Talmud; they are of two kinds:

A small number of people reject it entirely as a tissue of errors and lies:

They are the rationalists of the sect.

The others, in large numbers, less rationalistic, admit it, but only "as a
Respectable book of Judah >.

Both have as their organ the Archives israélites: director, Cahen Isidore, 9, rue de
Berlin; editor-in-chief, Prague, 46, rue Lafayette.

Orthodox Jews, for their part, acknowledge the divinity of the Bible and the Talmud, while
nevertheless believing-

stating that the Talmud is far superior to the Bible "as much as wine is superior to water"
(Soph. 2).

Their publication is the Israelite Universe: managing director, Bloch, 30, rue Victor-Hugo, in
Colombes; editorial office, 13, rue Montyon, Paris!121,

In practice, if not in theory, Orthodox and Reformed Jews place the Talmud above the
Bible, since they do not fail, on occasion, to swear on the Talmud, which they refuse to do
based on the Bible alone 131,

Jews, regardless of their school of thought, are therefore unwelcome when confronted with the Talmud,
to invoke the small number of those who do not believe.

For their argument to have any value, it would have to express an official, categorical disavowal.

Risky, complete, Ches of the nation!

We dare them to produce it.

This challenge is addressed to Chief Rabbi Zadoc-Kahn, as well as to the recognized leader of the
Judaism in France.

The Talmud has never been disavowed.

We know that Mr. Israël Lévy declared, at the Congress of Orientalists, September 1897,
< that no basis should be placed on the Talmud >.

But he spoke of the Talmud from a historical point of view, not from dogmatic points of view.

12 — We are not talking about a third category, which is too small to be taken into account:
the Karaites, in Crimea, who reject the Talmud and follow the Bible alone.

13 — The Jewish Archives state categorically: "As for the Talmud, we confess its undeniable superiority over the book of the law of Moses > ;

In full accordance with the Bossuet of the Jews, Maimonides, who said: "The offender of the law of Moses

He may be absolved, but the violator of the rabbis' precepts must be punished with death.

—

THE SECTARIAN JEW

moral issues on which he knows well, and Mr. Zadoc-Kahn even better than he does, "that one makes a great

fund >> in Israel.

Not only has the Talmud never been disavowed, but also...

The Talmud is recommended.

It is by all the bigwigs of Israel and their official press;

By the Israelite Universe, which calls it "the civil and ecclesiastical code of Judaism" and cries out to the Jews

freethinkers who distance themselves from it: "Moses and the Talmud are no longer to your liking... You mar-

"at home on the soil of paganism, instead of keeping watch near Jerusalem;"

By Theodore Reinach (brother of Joseph) who, analyzing a book of apology for the Jews by Isidore

Loeb, trusting the author, admires "the beautiful lessons of humanity, charity, and virtue that are revealed"

they win almost on every page (of the Talmud). > (Israelite Universe, Oct. 2, 1895);

By the Chief Rabbi of France, Zadoc-Kahn himself, who exclaimed enthusiastically in the Great Metropolitan Synagogue, on Yom Kippur in 1895:

"When one descends from the patriarchs, from Moses, from David, when one has been raised in the school of

prophets, nourished by the teachings of those noble moralists who entrusted their doctrines, their principles

life lessons in the Talmud..., we must necessarily have taken advantage of this age-old action of the most beautiful

souls that humanity has produced. > (Israelite Universe, October 9.)

"Beautiful souls! The patriarchs, Moses, David!"

All right !

But also "beautiful souls" and "the noble moralists who entrusted their doctrines, their principles"

Life lessons in the Talmud! > We'll see that later!...

Mr. Zadoc-Kahn spoke with even more lyrical fervor on September 29th, at the inauguration of the

monument erected in memory of the Chief Rabbi of France, his predecessor, ML Isidor, at

Listen to Père-Lachaise:

"The Torah (of which the Talmud is an integral and principal part) is our strength, our life, the light of our minds, the rule of our consciences.

"For centuries, it has been everything to us: our science, our art, our philosophy, and..."
when we did not yet have a homeland, our ideal homeland.

"It was in the Torah that Mr. Isidor drew the profound inspirations that shaped his career."
such a beautiful, fruitful, and honored pastoral life...

"It is there (in the Torah which he had studied in depth) that this life has its unity, its beauty and its moral grandeur.

(Israelite Universe, October 2, 1895.)

It would be difficult, admittedly, to be more flattering and more laudatory towards Chief Rabbi Isidor.

For the Talmud!...

The Talmud is taught

Not only is it recommended, but it is taught. It was taught yesterday.

The learned Rabbi Drach, a convert to Catholicism, has since written:

We have, by virtue of our profession, long taught the Talmud, after having followed a special course in it.

for many years, under the most renowned Jewish scholars of this century.

(Abbé Lémann, Jewish Preponderance, Lecoffre, 1894.)

It is taught today:

THE JEWS AND THE TALMUD

1° At the Jewish seminary, 9, rue Vauquelin.

The official list of chairs and professors includes:

Talmud and Hometics: Lehmann (The Chief Rabbi at the Seminary).

2° At the minor seminary, commonly called Talmud Torah, 9, rue Vauquelin.

The official staff list reads:

“Director: the Chief Rabbi, Lehmann Josephli;

"Deputy director: the chief rabbi, Cahen Abraham;

“Teachers: Rabbis Debré, Kahn and Lambert (Mayer), Bloch, Durlacher, Ernst, Lazard, Le-moine, Salomon, Stein II, »

3° At the Oriental Normal School of Jewish Studies, which trains teachers for Jewish schools in the East

and from Africa: Mr. Marx, director, 50, rue d'Auteuil.

The official staff list reads:

Lambert, a rabbi, teaches the Talmud, etc.

4° At the Talmudic Studies Society, 10 rue Cadet, very close to the Gr.:. Or «. which is at No. 16/1,

The staff list includes:

"Dr. Klein, Honorary President (94 rue d'Hauteville), and Mr. Lévy (N.), President:"

Talmudic lectures are held every evening, after the service, under the direction of Mr. Rabbi Weiskopf.

Finally, outside of Paris, the Talmud is taught, to varying degrees, in nearly 150 synagogues or Jewish communities by the Melamed (Jewish schoolmaster), in the school, at the same time prayer house (Bet-Gamidrasch), which is a necessary part of the group of dependent buildings of every synagogue 1.

It is taught in particular:

14— Decorated with the Legion of Honour, on January 1, 1899 (Official Journal).

15— The State, which has abolished subsidies to seminaries and Catholic faculties, has scrupulously-maintained the annual subsidy of 25,000 francs to these two Jewish seminaries.

16— In these Talmudic Societies, members of Jewish communities can draw doctrine from the the very source, that is to say the Talmud, under the presidency and direction of the rabbis.

17 — This perhaps explains the choice made on December 3, 1898, by the Dreyfusard demonstrators in favored by Mr. Picquart, of the Grand Orient, as headquarters.

18 — It is taught to men and women by the sermon in the synagogue, on the Sabbath and celebration, for children in religious classes similar to our catechisms, called Bar Mitzvah.

This religious initiation culminates, at the age of 12, in an examination whose result, if the science of

The child is sufficient, is his official and solemn admission to the synagogue.

It is also taught at all levels of official Jewish education, with the exception of primary school (where one

(simply teaches reading and writing up to age 7):

1° At the school called Houomuche, where Jewish children aged 7 to 10 learn the five books of Moses, with commentaries

by Rashi (to introduce people to the Talmud);

2° At the Heder school, where one learns, for two years, the Talmud itself, with commentaries by

Rashi;

3. At the Heder school, where the complete Talmudic Code is studied until the age of 17, usually, and often longer.

Later, depending on the student's social and financial situation, because these courses, especially those taught at home, are very expensive.

Dear ;

4° Finally, at the so-called Talmudor school, which is the public school for the poor, run at the expense of the community

Jewish.

THE SECTARIAN JEW

In Lyon, by the professors of religious instruction, Israël Adolphe, 2, rue du Paradis, for the boys; M^{re} Gerson, 27, rue Sainte-Hélène, for girls;

In Marseille, by the Talmud professors, Barach Eliezer, Sari Moïse, Landeler Maurice;

In Bordeaux, by Chief Rabbi Lévy and Uhry Isaac in their "religious instruction courses" "Gious."

In Besançon, by Lévy Salomon;

In Nîmes, in the Jewish schools;

In Nancy, in the religious instruction courses, by Blum;

In Lille, by Professors Lévy Anselme and Cahen Émile;

In Pau, by Lévy David and Cassid Claire in the school known as "of the Talmud >.

The Talmud, as we can see, is therefore taught extensively in France.

What does it contain?

What the Talmud Contains

It is the famous Rabbi Drach who will tell us this (Harmony between the Church and the Synagogue)

(gogue, vol. 1, pp. 132, 166-8):

After mentioning that he had long studied the Talmud under the most famous rabbis,

He adds that he himself had long professed this:

Now, in the Gemara, there are at least a hundred passages that are extremely offensive to Christians...

The Talmud expressly forbids saving a non-Jew from death or returning his lost belongings. to have pity on him, etc. (See treatise Aboda-Zara, fol. 13, verso.)

The rabbis also say: Since the life of the idolater is at the discretion of the Jew, all the more so

his property.

In the 1581 edition of the Basel Talmud, the censors removed the main passages that we have just mentioned, as well as the entire Aboda-Zara treaty.

The Jewish synod, meeting in Poland in 1631, prescribed this seclusion in its encyclical hebraic where one reads:

We enjoin you, under pain of major excommunication, not to print anything in

future editions that relate, good or bad, to Jesus of Nazareth, and to replace them with

circle like this O, WHO WILL WARN THE RABBINS AND SCHOOLMASTERS TO TEACH AT THE

YOUTH: THESE PLACES ONLY BY ORAL SPEAKING. — By means of this precaution, scholars

[1°] among the Christians will no longer have any pretext to attack us on this subject.

The injunction of the Warsaw Synod was duly obeyed.

All editions of the Talmud published since 1631 are truncated.

Here are the main ones:

1° Amsterdam, 1644;

2° Sulzbach, 1769;

3° Prague, 1839;

4th Warsaw, 1863.

Fortunately, only one complete edition, prior to 1631, that of Venice, 1550, has allowed to know the deleted passages that "rabbis and schoolteachers must teach"

19 — There was yet another general synod in 1866, which decreed that "in the eyes of Christians, one rejects-

would be the Schulchan-Aruch, but that in reality every Jew should abide by his laws in every country, at all times >.

94 rabbis, 182 lawyers, 45 doctors, and 11,672 Jews of various backgrounds signed this decree. The count

rendered was printed in Lemberg in 1873.

THE JEWS AND THE TALMUD

to speak to the youth only in person >.

We explored them in the company of a Hebrew scholar, Dr. Rohling, from the University of... University of Prague (translation, A. de Pontigny) [°°].

What did we find there in relation to all that we Catholics love and venerate?

May Our Lord, the Blessed Virgin, and the Saints forgive us, but it is necessary to to divulge some of these Talmudic blasphemies in order to have a sufficient explanation of the hatred with which the Jew has always pursued us and pursues us more than ever today under

the cover of the Dreyfus affair 21].

We are adding subtitles.

20 — Since the Jews were never able to refute it — one cannot refute the obvious — they heaped insults upon him, naturally

Really.

The Jewish newspaper L'Univers israélite, on October 25, 1895, called him a forger! Just as the Jewish newspapers call for...

Today the General Staff is "a nest of forgers," but it has carefully avoided taking up Rohling's challenge "pro-

offering 1,000 thalers (3,750 francs) to anyone who proves the falsity of any quote whatsoever.

21— "The revision of the Dreyfus trial will be a triumph for the Jews," wrote the Magyar- in September 1898

ussag, newspaper of the Hungarian ministry.

They achieved this triumph on June 3rd at the Court of Cassation by referring the case back to the Council

of the War of Rennes.

But he has some surprises in store for them!

CHAPTER II

THE TALMUD AND JESUS CHRIST

The soul of Our Lord

The Talmud, in complete accordance with the beliefs of savages throughout the ages, admits the

Metempsychosis, that is, the passage of souls from one body to another.

“Thus,” he said in substance, “Samson received the soul of Japheth, Job the soul of Terah, Isaac

the soul of Eve, Elijah the soul of Jael.

Now, do we know the soul that the great Rabbi Abarbanel attributes to Our Lord in his Commentary?

To remain silent about Jesus (f. 54,3)?...

— The soul of Esau, that is to say, according to the Talmud, (Tr. Baba bat. f. 16,2) the soul of “a murderer”

and of adultery 1...l21 >»

The name "Jesus"

In the tractate Aboda (17:1), the Hebrew text of the name "Jesus" is truncated in such a way as to

to form another Hebrew word which means "may his name and memory be annihilated!"

The contempt of Our Lord

The Pharisees of Nazareth mockingly called Our Lord "the carpenter's son".

(Matthew 11:55).

The Talmud (Aboda, f. 50, 20) carefully preserved this insult, modifying it slightly and

He calls Our Lord "the carpenter's son".

22 — Isn't this the rabbi, finance minister, around 1500, of His Most Catholic Majesty Ferdinand of

Castile, which, to justify the king's trust, explained the alleged "right of the Jews to practice usury" in this way.

towards foreigners > ?

“Christians,” he said, “are not strangers to the Heavenly Father.”

But he had to justify this statement to his fellow believers, who rebuked him for it:

"I said it for the sake of peace, so that Jews might live among Christians without being harmed."

All of this is very Talmudic.

THE SECTARIAN JEW

Various insults

The Pharisees accused the divine Master of casting out demons "in the name of Beelzebub, prince of demons" (Matthew 10:25, 11:24).

The Talmud accuses him of "practicing magic and idolatry" (Tr. Aboda sf 27, 2), and calls him

< an idol > (id.), " a madman > (Tr. Schab. f. 104, 2), "an impious and godless man > (Tr. Sanhédrin,

105, 1), <"an apostate Jew" (Tr. Gittin, 57, 1).

Rabbi Fabius, of Lyon (a contemporary, 1840), in his Offering to the God of the Universe,

He draws inspiration from the Talmud, Amsterdam and Venice editions, when he calls Our Lord "a

idol born in shamelessness and adultery > (Treatise Sanhedrin, fol. 67 and 107).

If the Son of God is not spared, his most holy Mother, understandably, is not spared either!

CHAPTER III

THE TALMUD AND THE VIRGIN MARY

The rod that God miraculously caused to blossom in the tabernacle to confirm his calling to the priesthood (Numbers 17:8) has always been regarded in the Church as the figure of Mary from which the flower of the Messiah was to spring.

Here is how the old Rabbi Nizzachon appreciates this symbolism, page 47:

"The heretics (the Christians) say that this (verse 8) concerns this Charja (in Latin) (stercus) Mary, who supposedly remained a virgin while giving birth to Jesus: may their spirits perish!

Luther had similar expressions regarding Catholics.

The so-called "intellectuals"—Protestants, Jews, Freemasons—should remember this well. when they remind Catholics of "evangelical gentleness, of humanitarian tolerance."

But let us return to the fine principles of Talmudic tolerance, which we would truly be wrong to ignore.

how to stay away from us for too long.

CHAPTER IV

THE TALMUD AND CHRISTIAN RELIGION

The Gospel is "a heresy"

"The doctrine of Jesus," says the new Talmud (Tractate Aboda, 1 f. 17, 1.), "is a heresy and His disciple Jacques is a heretic. (Ibid, 27, 2.)

In the tractate Tchab (116, 1) the Gospels are called "the books of the heretics".

The Christian religion is "the religion of madness >

In his speech — very Talmudic — on the first day of the Jewish New Year (1842), the rabbi of Lyon

Fabius said that "the Jewish religion has the immense advantage over the Christian religion of not having

of mysteries, for everything in it is reason and light, while that of the Christians tells reason to

To remain silent is to be maddened by speaking.

Madness? We might reply to this fervent Talmudist, but it runs through the pages of your Talmud. It is impossible to browse the dogmatic section without constantly encountering ab-

deafnesses such as, for example, the one that describes "God's amusements in Paradise" (Aboda-

Zara f. 3.2; Baba bf 74, 1 and 2).

Nevertheless, the argument of the rabbi of Lyon has been used many times since then against the

Catholics by the Jewish Lantern for example, and other Semitic sheets l?*1.

23 — "Priests only teach nonsense," is the common argument of many schoolteachers in their students. They borrowed it from the lodge, which borrowed it from the Talmud:

"Citizens," said Brother Colly at a meeting organized by the Plaisance lodge in January 1899, "tell..."

Your children, that there is no soul, no God, that these are lies the priest wants to teach them,

this harmful black beta, etc. >

This was said in front of secular schoolteachers, a primary school inspector, and an editor of the

Fronde, the director of secular youth centers in the 14th arrondissement. (See further on.)

+, —

CHAPTER V

THE TALMUD AND THE SACRAMENTS

The Talmud and Baptism

The prophet Jeremiah says (chapter 31, verses 31 and 32): “The time is coming, says the Lord, in which

I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant that

I was with their fathers on the day I took them by the hand to lead them out of Egypt, because they

have violated this alliance.

Rabbi Nizzachon, the insulter of the Virgin Mary, thus appreciates this passage, page 70:

"The heretics say that these words are a prediction of the prophet, which applies to Jesus, who gave them the ignominious baptism (sic) instead of circumcision and instituted the celebratory

The Sabbath was observed on the first day of the week (Sunday).

"The ignominious baptism!" Let us remember this expression applied to a sacrament of the Church!

Does the Talmud treat the greatest of sacraments with more respect? Let's find out!

The Talmud and the Eucharist

In the tractate Aboda (f. 21, 1), the question of whether a Jewish landowner can accept in Regarding his house of pagan (Catholic) tenants, the Talmud responds:

"Yes, because they do not bring their idol (Our Lord as viaticum) into the houses, for that she resides there permanently, but only when one of their own is about to die.

The Talmud would therefore not permit accepting a tenant who wanted to have a chapel where

Our Lord would "reside permanently." That would be accepting "an idol" and surrendering complicit in idolatry."

The Talmud and Church Ceremonies

The same treatise (sf 14, 2) speaks of "priests", "Christian offices", "chalices", "candles, etc." >, describes the whole thing with a single word: "idolatry".

CHAPTER VI

THE TALMUD AND THE CHRISTIANS

"The Nazarenes"

This is the name of contempt by which Christians refer to the one whom Jews regard as the greatest rabbi that France has produced, Salomon Raschi, of Troyes (1040-1105):

"A Nazarene," he says on the tractate Aboda (sf 61), "is one who adopts the teachings of the pronouncements of this man who instructed his people to observe the first day of the week (the di-sleeve).

And the worthy rabbi encompasses in the same contempt "this man" and his disciples "the Nazarenes >

"Christians are idolaters"

The epithet "idolaters" should have come naturally to Christians, since the Talmud calls Christ "an idol".

And it is the famous Kimchi, rabbi of Narbonne in the 13th century, who awards it to us:

[The Christians are idolaters, he says in his Commentary on Obd] (1, 20), because they
They prostrate themselves before the Cross.

P41 Je Bossuet des Juifs, is even more categorical:

The Eagle by Moses Maimonides

Christians, he says on Abedu Mishna (3. f. 78,3), who follow the errors of Jesus are all idolaters, despite the differences in their doctrines, and one must, according to the express teaching

From the Talmud, treat them as you would idolaters.

Well! Do you want to know how "the Talmud wants us to deal with idolaters (Christians)"?
hold) " ?

Here it is:

24— Originally from Cordoba, 1136-1209, was chief physician to the great Saladin, and is regarded by the Jews

as the first writer of their nation.

neither

CHAPTER VII

THE DUTY OF JEWS TOWARDS CHRISTIANS

They must be raped on Sunday.

The Talmud, which forbids Jews from having as little contact as possible with idolaters, makes

this formal exception (Tr. Aboda sf 2, 1):

“Christians are idolaters, however it is permitted to trade with them...”

The first day of the week (Sunday), which is their feast day.

Which means in plain English: "Have no dealings with Christians when these rap-
Ports might be useful to them, but you can have them with you when they are harmful to
them.

that they cause them to violate, for example, a formal precept of their law.

There is yet another reason,

Sunday is the day of rest for Christians.

However, the Talmud expressly denies them the right to rest on that day, Sunday.

Regarding the passage in Exodus (11:16) where God prescribes to the Jews the rest of
Sunday and of

Sabbath (Psalm 11:13), it is said that this rest does not concern non-Jews, because "the
holy festivals are for Israel, not

not for strangers, not for dogs. > (Tr. Megilla, 7, 2) 1.

The Talmud goes further.

25 — "The first day (Sunday) will be holy and solemn, and the seventh day (Saturday) will be
a feast

also venerable.

"You shall not do any servile work during these days, except for what pertains to food."

26 — The passage “not for dogs” is found in the Venice edition, prior to 1631; it is superadded in the Amsterdam edition after that date, where the Synod of Poland decided to remove

in the Talmud what is offensive to non-Jews, and “that which would only be taught orally, to the future >”.

Jews, however, continue to use this expression, happily, in their partisan polemics. *culières*.

To the National Gazette of Northwest Bohemia, which had attacked him, the Jew Herman Heller replied

(Oct. 1895) “— I am determined to appeal to the courts against such Christian dogs. — (Here some threats). — Then you will pay us, you dogs, for everything you are guilty of towards us.

AM. Sapin, from Lyon, who published his Jewish Directory, in a letter dated November 24, 1896, said: “I

I swear that if you publish my name in anything, I'll kill you like a dog.

And it was signed: A Jew in the French Army.

A simple effect of Talmudic education!

THE SECTARIAN JEW

They must be cursed three times a day

Sixtus of Siena (1520-1569), a converted Jew, like the abbots Léman of Lyon, like the rabbin Drach and, like them, very knowledgeable about Talmudic matters, moreover a great preacher

renowned, he cites these passages from the Talmud:

We order that every Jew curse all Christian people three times a day and pray to God to confound it and exterminate it along with its kings and princes.

But let the rabbis especially recite this prayer in the synagogue in hatred of Jesus. (Talmud: Ordin. 1, leaflet. 1 dist. 4.)

They need to be stolen

“God commanded the Jews to appropriate the property of the Christians as many times as they could.”

may, either by fraud or violence, or by usury or theft.” (Ibid.)

The commandment of the Decalogue "you shall not steal" hardly bothers them, because, says the Talmud,

It means: "You shall not steal from your neighbor."

But only the Jew is the Jew's neighbor, since "the Jews alone are men and the other nations are but a variety of animals > Baba, mf 112, 2); also:

They must be treated like brutes.

"All Jews are ordered to regard Christians as brutes and not to..."

"To treat differently than animals." (Talmud quoted by Sixtus of Siena.)

It is our duty to kill them

The treatise Aboda (sf 17, 1) states explicitly:

"It is prescribed to kill with one's own hand the traitors of Israel and heretics like Jesus of Nazareth [21 and his followers and to hurl them into the pit of perdition.]"

This Talmudic prescription was conscientiously applied, even before the Talmud, to the apostle Saint James the Less, whom the Jews threw not "into the pit of perdition", he there was no pit nearby, but from the top of the temple's frontispiece on the forecourt where he expired.

The famous Raschi, from Troyes (the greatest rabbi in France), whom we cited only one

instant, is no less categorical:

“The best of Christians must be strangled,” he said on Exodus (7:1), Amsterdam edition. (1644).

And the Talmud insists on this necessity of putting Christians to death:

It is a sacrifice pleasing to God

He who sheds the blood of the wicked offers a sacrifice pleasing to God. > (Jalk. Schim., £. 245,

3, on the Pentateuch.)

— But who are we to understand by the name of "impious"?

— “Under that name,” replied Rabbi Eliezer, director of the synagogue on the island of Naxos

27 — Other editions say: “Zadok and Baithos and their supporters >”.

28 — In the Venice edition of 1550, we read: “the best of heretics.” Which amounts to the same thing, the

The Talmud calls Our Lord and his disciples heretics.

THE DUTY OF JEWS TOWARDS CHRISTIANS

(archipelago) 1, under this name we understand Jesus and his followers. > (Prof. Rohling p. 54, 3.)

And what will be the reward for these virtuous Jews (!) who have resorted to heroism for having massacred

“Jesus and his followers”

29 — Died in Krakow, 1586.

CHAPTER VIII

THE REWARD OF THE TALMUDIIST JEWS

They will live in the "4th Palace of Paradise"

Moreover, here is the text, according to Dr. Rohling (p. 79, 14)

Those who have put to death Christians, foreigners, and non-Jews will find their re-eternal compensation in the 4th Palace of Paradise.

It is therefore from the Talmud that Muhammad borrowed his paradise for the massacring Muslims.

of "roumis" (Christians).

That's clear!

But there is an objection:

And what about the 5th commandment of the Decalogue?

Here, it is the Bossuet of the Jews, the great Maimonides, who will answer:

"The commandment 'Fu thou shalt not kill' means," he said, "that one must not kill a man." of Israel.

“But those who deny the teachings of Israel, particularly the followers of the Nazarene, must be put to death and it is always a good deed to execute them.

"If we cannot do that, we must try to cause their death." (Prof. Rohling, p. 56.)

And here are some of the "monstrosities" (only some) with which the Talmud > », according to the expression of the famous and pious Gerson.

CHAPTER IX

NON-JEWISHES ARE PROHIBITED FROM READING THE TALMUD UNDER PENALTY OF DEATH

Moreover, a text from the same code protects all these abominations from prying eyes.
crests.

The goy (non-Jew) is forbidden to read the Talmud, under penalty of death.

For, the text adds, it would be just as well to exterminate all the Jews, because if the non-Jews sa-

1?

If they knew what we teach about them, wouldn't they hasten to put us to death?

(The Jew according to the Talmud, introduction, p. 9.)

Do not forget that the Talmud is the official code of the Jewish religion.

But while it is forbidden to reveal this teaching to the goy, it is not forbidden to practice it. It is even a rigorous duty imposed under the most severe penalties.

“Anyone who despises the words of a rabbi or of the law is excommunicated; anyone who de-

The others turn to observance of Law D, say the Schulchan. Aruch and the Baba Kouma treaty

(115.6)

Jewish excommunication

It is implemented by the Kahal, or secret government of the Jews. We describe it further on.

It comprises two degrees: 1° the Hindu or (Chamto) 2° the Herem.

The Hindu could be called the minor excommunication and the herem, the major excommunication.

“Whoever violates the herem,” says the Talmud, “violates and offends the entire law.” (Kolbo, para. 139.)

In Hinduism, the excommunicated person no longer has any contact with his fellow believers, except for his wife.

his children and servants, and cannot wash or shave during the entire sentence.

The punishment inflicted by the holy community (ten men), established as a tribunal, lasts thirty

days, but can be extended up to sixty and even ninety, if necessary.

to bring the guilty party to repentance.

And if that is insufficient, the herem is applied to him:

30 — Regarding Christians, the Talmud is mistaken. They respect God's commandment:

(You shall not kill >, even with regard to those who teach that it can be violated with regard to them. But they have

The right to defend themselves! More than that: they have a duty to do so. Especially today, in Christian France

is dying under the blows of Israel.

— 1 —

THE SECTARIAN JEW

The lawbreaker is then completely isolated, even from his wife and children.

The only man allowed to see him was the food merchant.

The holy community, gathered in the synagogue to the sound of the trumpet, lights candles. and then pronounced the great excommunication, the main passages of which are as follows:

"By the judgment of the Lord of lords, may N., son of N... be excommunicated in the two courts, in the supreme court and in the lower court (the small and the large Kahal).

"May he suffer excommunication from the highest saints and excommunication from the seraphim"

phins and finally the excommunication of small and large communities!

"May all plagues, all serious and dreadful diseases fall upon him!"

"May his house be a lair of dragons!"

"May her star darken in the clouds, may she become irritated and angry with him, that it may be disastrous for him

"May his body be thrown to the wild beasts and the serpents!"

"May his gold and silver be given to others, and may his children fall into the power of..." his enemies!

"May his descendants abhor and curse his day!"

"May he be cursed by the mouths of Addiriron and Achtariel, by the mouth of Sandalphon and

Adramiel, through the mouths of Ansisiel and Patchiel, through the mouths of Seraphiel and Sangasael, by

through the mouths of Michael and Gabriel, by the mouths of Raphael and Mescharetiel!

"May he receive the anathema from the mouth of Zaphza and from the mouth of Hafhavif, who is the

great God and from the mouth of the seventy names of the thrice-great king and finally by the mouth

of Zortack, Grand Chancellor!

"May he be swallowed up like Kore and all his troops!"

"May his soul depart from him in terror and dread!"

"May the Lord's judgment give him death!"

"May he be strangled like Achitophel!"

"May his leprosy be like the leprosy of Giezi!"

"Let him fall and never rise again!"

"May he be rejected from the burial place of Israel!"

"May his wife be given to others!..."

"May this excommunication fall upon N... son of N... and may it be his lot!"

But upon me and upon all Israel, may the peace and blessing of the Lord be!

Amen!

Then the candles are extinguished to signify that the guilty party is excluded from the celestial light.

Finally, if the guilty party dies in their sin, no one, not even their closest relatives, can to accompany him to the cemetery.

His death is not mourned, and a stone is placed on his grave to signify that the dead, deserved to be stoned.

This, we must admit, is a dreadful punishment that hardly reveals this "tolerance" of which Jews like to parade.

As for us — "the intolerant ones" — we wouldn't wish it on Dreyfus!

It is true that the Jews hardly consider applying it to him, since what is "treason" for French Catholic consciousness is merely the simple fulfillment of Talmudic law.

NON-JUDIS ARE PROHIBITED FROM READING THE TALMUD UNDER PAIN OF DEATH

for the Jewish conscience, with, moreover, in the case of Dreyfus, a nuance of heroism which makes it

a martyr.

But perhaps, you might say, the Talmud is to Jews like the catechism to so many others. of Christians: a teaching meant to be received, but not practiced.

We would wish that for the Jews!

The truth is that, while Christians too often fail to practice their catechism, Jews, on the other hand, do practice it.

ticks his Talmud, which is much easier, it's true!

This is what Abbot Lémann too charitably insinuates when he says that "behind the hedge of the

The Talmud, bristling, impenetrable, favorable to snakes, theft, plunder, and dangerous decisions

"They may have come to hate Christianity."

"Could have been caught," the euphemism is charming!

They did indeed take each other, we shall see to what extent; which will prove that the Jew

is not only sectarian in theory, but it is even more so and especially in practice.

PART TWO

THE SECTARIAN JEW

IN HIS CONDUCT

Sectarian? He always has been, ever since the day he was deceived in his hopes for the advent

of a glorious Messiah who was to make him Master of the world, his pride caused him to fail to recognize

the humiliated coming of the Messiah foretold by his prophets.

When we say "the Jew," we are talking, as always, primarily about the leaders, the

The people's leaders, those who, in short, assumed the great responsibility before God. the failings of this people.

Of these leaders, the true fathers of the Talmud, what was their conduct towards Jesus Christ?

of his apostles, of Christians throughout history?

Here it is:

CHAPTER ONE

THE JUIES IN APOSTOLIC TIMES

The Jews and Jesus Christ

The divine Master had cursed them: “Woe to you, scribes and Pharisees, hypocrites, who
Do not enter the kingdom of Heaven (by rejecting the word of God) and prevent others from
doing so.

enter.

Woe to you, scribes and Pharisees, hypocrites, who under the pretext of long prayers
devour

Widows' houses.

Woe to you, blind leaders, who are afraid to swallow a gnat and make no effort
to swallow a camel.

Woe to you, whitewashed tombs, beautiful on the outside, full of decay within.

(Matthew 20:111)

Woe to you, experts in the law, for loading others with burdens they cannot bear and that you yourselves do not even deign to touch with your fingertips. > (Luke x1).

How did these proud doctors respond to these reproaches, as bloody as they were deserved?

By sending Our Lord to his death.

— At least they were able to invoke a motive?

— None, except their wounded pride, their hatred exacerbated by the divine word:

"You want to kill me," the divine Master told them on the eve of his Passion, "because my Words find no entry into your heart. (John 37)

The Jews and the Apostles

Since then, she hasn't gone in there any further.

When the Sanhedrin brought the apostles before it for preaching the Gospel, despite the The high priest's defense, which he heard Saint Peter's response: "We must obey God rather than to men, what was the attitude of the Assembly?

At these words, says the Acts (v. 33), the Pharisees in the tribunal consulted among themselves to find a way to kill them.

Did they not find this means, in fact, in Herod Agrippa, the worthy grandson and successor?

ee

THE SECTARIAN JEW

sister of the murderer of the Innocents, who, to savor the pleasure of his omnipotence, had passed off to

31] », had him imprisoned

sword of Saint James the Greater and, "seeing that this pleased the Jews!

Saint Peter, with a view to publicly exposing him to torture after the Easter festival?

We know how the apostle was miraculously delivered; he had nonetheless been the object

of an attempted murder by the Jews.

The Jews and Saint Stephen

When the deacon Stephen reminded them of God's mercies, with a view to their conversion towards them, that he saw them bothered by this memory and threw the truths in their faces: "Heads

hard, uncircumcised hearts, the worthy sons of those who killed the prophets, the murderers of the Mes-

siah > », how will they react to these criticisms?

By stoning Stephen on the spot, without any further ado (Act. 8,

p. 11) ; Saul was there, mingling his roars with those of the executioners. But thanks to the prayers

for Stephen, he would find his road to Damascus; Saul would become Paul.

How will the Jews treat their former accomplice in their hatred against Christians?

The Jews and Saint Paul

Paul, a convert, preaches the divinity of Christ to the Jews of Damascus; what is the Jews' response?

— Nothing; but “they decide to kill him.” (Act 1x, 23.)

Paul escapes them, comes to Jerusalem and resumes his preaching; what do the Jews do?
Jerusalem?

— Like those in Damascus: “They are trying to kill him.” (Acts 10:29)

Finally, to make himself forgotten by so many relentless enemies, as well as to respond to
Responding to the divine call, Paul set out to spread the word of God throughout Asia and
Europe, but not without encountering...

towards the Jews in his path as:

In Antioch of Pisidia, where they stirred up a riot of false devotees against him.” (Acts 12:1
50);

At Iconium, where they tried to have him stoned by the pagans. (Acts 11:2);

At Lystra, where they themselves stoned him, leaving him for dead on the field of the riot
(Act.
xlv, 18);

In Thessaloniki, where they mobilized the dregs of the people against him (xvix, 5). Today
they mo-

Anarchists are bilitating this. Nothing new under the sun!

At Berea, where they stirred up another riot (Act. xvli, 13);

In Corinth, where twice they resisted him to his face, with threats and blasphemy on their
lips (Acts 13:10).

XVIUL, 6, 122);

Finally, during his sea voyage from Europe to Asia, Paul had to change his route to escape per to the Jews who had resolved to throw him into the sea (Acts 20:3)

Paul returns to Jerusalem!

He left three years ago!

Have the Jews forgotten it?

They recognize him in the temple, based on the directions of the Jews from Asia who came to Jerusalem.

for the Easter holidays and stir up the populace against him who demand his blood.

She would have had it without the intervention of the Roman troops, quickly mobilized for the pro-

31—Videns quia, placementet judæis (Act. x11, 5).

=. A4 —

THE JEWS IN APOSTOLIC TIMES

teger by the tribune Lysias.

Paul is allowed to explain himself under the protection of Roman lances; will the Jews let him?

Speak until the very end?

— No! It's his life they want, not his explanations and shouts, his death cries

They stifle his voice! (Act. xxII, 22.)

Already the Jewish mob rushes upon its victim, whom it believes it has captured, when the tribune snatches him from them.

with great force and, to protect her from an attack, had her urgently transported to the fortress

military.

Will these ferocious beasts finally give up on their prey?

— That would be a poor understanding of them; after another attempted riot, during an interrogation-

gatory before the High Priest where Saint Paul defended himself with as much skill as courage,

The Jews decided to put an end to it:

"The Sanhedrin would request the tribune to bring the prisoner to them for a final interrogation,"

who would simply be massacred during the journey!

“Nearly fifty Jews, among the most fanatical, even swore not to take either a

not an atom of food, nor a drop of drink until they have carried out the plot > (Acts 20:12-15).

Unfortunately for the conspirators — these precursors of anarchy — the plot leaked out and reached the tribune.

To protect himself from responsibility, he resolved to have Paul tried outside Jerusalem, at Caesarea, by the governor of the province, Felix.

Saint Paul was dispatched there at nine o'clock in the evening, escorted by 200 lances, 70 horsemen and 200 soldiers.

dates.

A veritable imperial escort, indeed!

This was the deployment of forces that the perfidy and ferocity of the Jews had forced upon them.

— Finally, had Saint Paul escaped them?

- Not yet !

The High Priest himself — a precursor to Zola — accompanied by the lawyer Tertullus (his Labori), came to accuse the prisoner before the Roman governor of Caesarea.

Neither the eloquence of the lawyer nor the violence of the High Priest, who called upon Saint Paul, could save us.

< a plague » [2 apparently did not have the power to move the governor, since he asked for a sup-

further investigation with the tribune Lysias.

The investigation dragged on for two years, at the end of which Félix, having reached the end of his term, was replaced.

as governor, by Festus.

Will the new judge finally deliver justice, and freedom, to the pretrial detainee?

No! The Jews were watching over him. Festus, touched by their attentions and, no doubt, by their

With compelling arguments, he tried to persuade Paul that it was in his best interest to be tried in Jerusalem!

He understood the trap and replied proudly:

"If I have committed a crime worthy of death, I do not refuse to die! But there is nothing true about it."

In all their accusations against me, no one can hand me over to them!

32— Le grave Temps spoke on October 23rd of "the anti-Semitic plague." It is a remembrance!

33— As today (June 1899) "the delegates of the left wing of the Chamber, constituted in The Committee of Public Safety, along with Mr. Dupuy, acknowledges that the situation, unfavorable to the Jews, com-

pays particular attention.

2 —

THE SECTARIAN JEW

“I appeal to Caesar!” (Acts 25, 11)

Caesar was Nero, and Nero was in Rome. So Saint Paul would go to Rome!

And he went there

And that is how he escaped the death that the Jews of Jerusalem had in store for him!

Nevertheless, they had sentenced him — failing the death penalty — to three years of pretrial detention.

for an imaginary crime of which he was to be acquitted by Nero himself!

And for more than four years now (1899), the Jews have been pursuing the rehabilitation of the

Traitor Dreyfus, without the slightest presumption of innocence.

The Jew's tenacity has not changed.

His hatred of Christians is also evident, as we shall see.

The Jews and the early Christians

The Jews of Rome greeted Saint Paul with this word of defiance:

So you are the one who represents "this sect that is being fought everywhere"?

The apostle tried in vain, understandably, to evangelize people in such a state of mind:

"You are indeed that people," he told them, "predicted by Isaiah, who close their eyes for fear of seeing,"

to cover his ears for fear of hearing, to close his heart for fear of understanding and converting

"tir." (Act. xxVIII, 26-28).

And this people continued to see in the Christians the sect that is fought everywhere" and to be themselves-

even "the sect" that is found everywhere at the head of the fighters ll.

Let us follow the Jew through the history of persecutions:

34— Among the charitable works of Israel, there is, it seems, a Saint Paul Foundation.

"It is a scholarship of one thousand francs awarded to the young French Jew who has obtained within the year the di-

Diploma of Doctor of Law, awarded by the Central Consistory. > (Jewish Directory, p. 22.)

Is this in reparation for the past treatment inflicted on the apostle of the same name?

35 — The first missionaries of Gaul, Saints Lazarus and Maximian, Saints Martha and Mary Magdalene came from Palestine, from where they had been driven out by the Jews:

—_ 36 —

CHAPTER II

THE JEWS DURING TIMES OF PERSECUTION

The Jews under Nero (54-68)

We do not know the part that the Jews played in this famous persecution (64) where Nero he threw Christians wrapped in animal skins, which he then smeared, to raging dogs of bitumen, transforming them into living torches to illuminate his nocturnal orgies.

What we do know is that Nero, accused by his people of having started the famous fire from Rome, to obtain from the top of his tower the pleasant illusion of the burning of Troy, Nero

thought it very clever to accuse the Christians and, to lend credence to the slander, to unleash the persecution.

Who suggested to him the idea of accusing the Christians?

Courtiers, say the historians.

However, we know that Nero had no more assiduous courtiers than the Jews (*51.

They say today: "It's the clerics, it's the holy water sprinkler, it's the skullcap." [571]

They could well have said then: "They are the Nazarenes." They hardly change their tune.

In any case, the Jews themselves boast of having provoked the persecutions under five emperors.

Roman ancestors.

We will quote their own testimonies:

The Jews under Domitian (81-96)

The Jewish book Sefer Juchasin (Amsterdam 1717) reports that in the time of Pope Clement (91-

36— “The Jew Alitilus then headed the councils of the playful emperor and the empress Poppaea”

was entirely devoted to the synagogue. > (Henri Desportes, Mystery of Blood, p. 55.)

37 — The Jewish world particularly favors the expression "the clerics" to designate the Catholics.

Has the anti-Semitic party just triumphed in Vienna?

<Coalition of socialists and clerics,> said the religious paper (Oct. 9, 1895).

Are Hungarian Catholics protesting against the Jewish importation of civil marriage?

"You know the fierce struggles of the Clericals against the new laws," said his correspondent from

Budapesth (Israeli Universe, October 25, 1895).

= 37 —

THE SECTARIAN JEW

100), the Jews put to death, in Rome and outside, a multitude of Christians "countless as "the sand of the sea," the text says.

The Jews under Antoninus Pius (138-161)

Antoninus Pius, it is understood, tolerated the Christians.

There's even talk of an edict he issued in their favor. But this edict, assuming its authenticity perfectly established, which is not the case, would mean at most that this emperor persecuted less than another.

The edict, in any case, targeting only Christians in Asia, would in no way destroy the following fact:

narrated in the Jewish Seder Hadoroth, page 127, concerning only the Christians of Rome:

Rabbenu Jehuda, it is said, enjoyed the favor of the monarch (Antonin).

He pointed out to him the malice of the Nazarenes as the cause of a pestilential disease and obtained the

death of all the Nazarenes who were in Rome in the year 3915 > (155 AD).

The Jews under Marcus Aurelius (161-180)

The same passage from the same book indicates that it was under the influence of the Jews that Marcus Aurelius

he had as many Nazarenes as he could massacre in 177.

Among these "Nazarenes" were Saint Pothinus, Bishop of Lyon, and 47 of his followers, including Saint

Blandine with the Christians Macturus and Sanctus.

The Jews under Caracalla (211-217)

Caracalla is the name of this monster who slaughtered his brother Geta in his mother's arms, then

20,000 Romans guilty of having mourned the death of the young prince.

During the reign of this emperor, aptly called by an oracle "the ferocious beast of Ansonia",

The Jews were able to indulge themselves to their heart's content against the "Nazarenes."

The Seder Hadoroth states, in fact, on page 125, that:

“In the year 3974 (214 AD), the Jews killed 200,000 Christians in Rome and all the Christians of Cyprus.

The Jews under Diocletian (285-305)

The edict of persecution promulgated by this emperor (303), according to which "all churches were to be demolished, all Christians refusing worship of the empire's gods, sent to "torture," caused Christian blood to flow freely for ten consecutive years, a bloody period which was aptly called the Age of Martyrs.

What role did the Jews play in it?

Their book, the Sefer Juchasin, will tell us on page 108

"At the behest of the Jews, Diocletian killed a great number of Christians, including the popes."

"Caius and Marcellinus, as well as Caius's brother and his sister Rosa."

38 — Gaius was martyred in 295 and Marcellinus, his immediate successor, in 305. Both are canonized.

It was also under Diocletian that Saint Eulalia, virgin of Mérida, was martyred (308). (Spain).

THE JEWS DURING TIMES OF PERSECUTION

Do we not have, in these confessions of the Jews, conclusive proof that the prescriptions of the San-

The teachings of the Talmud did not remain a dead letter for them with regard to the first Christians 1°]?

Were they later on? Did the Jew become somewhat more humane in comparison to the Christian of the Middle Ages?

For example? Let us judge for ourselves:

39 — Under Julian the Apostate (360-363), the Jews were somewhat forgotten by the Christians.

Had not this emperor sworn to pursue the triumph of Judaism over the ruins of Christianity, by

Are there safer means in his thinking than the shedding of Christian blood?

In the very year of his death, did he not attempt the reconstruction of the temple?

Did he not place at the disposal of the Jews the learned architect Alypius of Antioch, former governor of

Brittany, and the materials and the workers and the billions needed? (The old temple had cost 12

billions.)

Did he not even go so far as to resist "the whirlwinds of fire erupting from the rubble, devouring tools and...

vriers, > recounts Ammianus Marcellinus, his biographer.

In short, did he not show the Jews every sign of goodwill?

What more did they need?

Did they need Christian blood?

This probably explains the riots in Palestine that they provoked in Ascalon, Gaza, Berys, etc. under the reign of the apostate.

+

CHAPTER III

THE JEWS IN THE MIDDLE AGES (475-1453)

The role that the Jews had played in the persecutions forced the Christians to take measures of

caution.

They cared little about living in the company of people who, far from regretting their past, They spoke only of robbing them, plundering them, murdering them, and had no qualms whatsoever about

Do it occasionally.

Saint Cyril of Alexandria (412-450) had been forced to expel them from his episcopal city, because "they had plotted the massacre of Christians" (#1.

Saint Agobard, Bishop of Lyon (840), one of the most famous prelates of the 10th century, formulated the

grievances of Christians against Jews, in vigorous writings.

The Church had already expressed concern about this in various individual councils, and especially at the Second Council.

ecumenical council of Nicaea (787) where it renewed, through the voice of the three hundred and fifty bishops

present, various prohibitions concerning Jews, notably those against eating and remaining with them.

Could this good mother, indeed, leave her children at the mercy of the rapacious wolves? sisters?

No doubt she imposed upon Christians the obligation not to seek revenge, and to respect life and property.

(legitimate) Jews, but at the same time it required the Jews to begin by

respect the lives and property of Christians.

From there, for the Jews, came the ghetto where their wrongdoing was confined and, if they left it, the obligation to...

the obligation to wear the yellow habit and the yellow badge which made them, against their will, cry out to the Christians

lost along the way.

Hence, for Christians, this whole set of canonical provisions which, tending to isolate increasingly, the Christian protected the Jew from each other, the former from hatred (Talmu-

the Jew's dic, this one, of the reprisals of the Christians (#11.

40 — <“Judæos qui, furore acti, in cæedem christianorum conspiraverunt, juxta leges, puniri sategit”,

said the Roman Breviary in the 2nd nocturn of the feast of the saint (February 9).

41 — The Jewish revolution destroyed all of that.

By granting Jews "citizenship rights" that were not owed to them — any more than they are owed to

Greenlandic Eskimos — she gave them the power, which they use and abuse today, to us to deprive us, the French, even of human rights, to treat us, as the Talmud dictates, "as seed"

= —

THE SECTARIAN JEW

Not that the Jew completely renounced massacring Christians, but he had to do it discreetly.

lying, surreptitiously, and being content, instead of the bloody hecatombs of the great persecutions,

isolated victims of ritual murders.

Ritual murders

Let's recall just a few facts among hundreds [#2

In 1137, young William was an apprentice to a tanner in Norwich (England).

On the eve of Easter, the Jews lured him into their ghetto; the poor little boy cried out; for

To stifle her cries, they put a gag in her mouth.

Then, the Little Bollandists recount, after inflicting a thousand outrages upon him, they crucified him and

They pierced his side, mocking the death of Jesus Christ.

The body now had to be disposed of: it was carried in a sack, outside the walls of the

town, to burn it.

He was already hanging from a tree, above the bonfire that was about to be lit, when visitors

Unexpected events caused the assassins to flee.

Here is a Parisian victim:

We read in the French martyrology (March 25):

“In Paris, Saint Richard, a twelve-year-old child, whom the Jews put to death after having exercised on

He committed unheard-of cruelties against him; the miracles that God performed through his intercession clearly demonstrate this.

the price and glory of his martyrdom (1180).

Father Bivère, SJ, in a work published in Antwerp (1634), *Sacrum sanctuary of the cross and patient-*

tiæ, affirms that the relics of our little martyr were kept in the church of the SS. Innocents where they performed many miracles.

He further claims that he was crucified by the Jews (*cruci suffixus a perfidis judæis*)

There were many other victims: And the blessed Hugh, a child crucified by the Jews in 1255,

to Lincoln, "out of hatred for the Catholic religion"; say the Little Bollandists.

And little Dominique Sancius de Val, in Zaragoza, a choirboy at the cathedral, kidnapped, at leaving the mass, by the Jew Moses Albaicet, dragged by force to the synagogue where he was crowned

Covered in thorns, crucified, and pierced with a lance! It was Holy Thursday, around the year 1250. The little martyr was born in 1243.

The body was thrown into a pit on the banks of the Ebro River, which flows a stone's throw from the synagogue.

He was miraculously discovered and honorably buried in the church of Saint-Gilles, with This inscription on the reliquary reads: "Here lies the blessed Dominic of Val, put to death in hatred of Our Lord Jesus Christ.

The miracles performed at his tomb led to his being placed on altars. He converted his assassin, the Albaicet Jewish community.

And little Simon, from Trento (Tyrol), 19 months old, also massacred by the Jews, at the approach of Easter, in 1475.

He was robbed by the Jew Tobias while he was playing in front of his father's house, taken to the synagogue gogue where the Jews had plotted the coup.

On the night of Holy Thursday to Good Friday, the old priest Moses stripped the child, the stranger-

of livestock. (Tr. Jebam, f. 94, 2, Tos.)

42 — See *The Mystery of Blood*, by H. Desportes, at Savine's; *Christian Blood*, by Job, at Gautier's, Paris.

Mr. Desportes cites more than 200 cases of indisputable authenticity.

of -

THE JEWS IN THE MIDDLE AGES

she half-turned a handkerchief around him to prevent him from crying, and, placing him on her knees, exercised

He was subjected to tortures that modesty forbids us to describe.

Then, with a single knife stroke, this monster tore off his right cheek, while the onlookers, ver-

A pack of jackals tore at him, tearing off strips of flesh and sucking his blood. (We add

(nothing to do with the story of the Little Bollandists.)

Finally, one of the executioners is tasked with holding the victim with his arms outstretched in a cross shape and the others pierced her with needles, from head to toe.

The innocent victim did let out a few moans, but they were quickly stifled under the Hebrew shouts of these fanatics: "Let's kill this one like Jesus, the God of the Christians, and that our enemies may thus be forever confounded >.

This is almost verbatim the expressions in the Talmud on the duty to kill Christians.

The innocent victim died on March 24th.

The grieving parents were searching for their child.

— “Look at the synagogue!” shouted the other children, well aware of the local customs. from the ghetto. They went there, but in vain.

The Jews had hidden the body under barrels of wine.

But, fearing the hiding place was inadequate, they threw it into a stream that flowed below. from the synagogue, and to better track the search, they themselves went to inform the authorities that "they had just discovered the body of a child floating on the water."

The ruse was as plain as day.

The justice system had no difficulty in establishing responsibilities and punishing criminals as they

They deserved it!

There was justice in that country, even though it was in the Middle Ages!

It was not enough, alas! to suppress all the crimes of the Jews, because in addition to the "ritual murders >

too dazzling, that is to say too dangerous, "they knew how to substitute the profanations Talmu-

discs", easier to conceal.

Talmudic Profanations

Here are a few examples:

The Roman martyrology commemorates, on August 9th, the crime committed by the Jews in these terms.

In Beirut, around 765:

"In Berytus, Syria, the memory of the Image of the Savior, which was crucified by the Jews, shed blood in such abundance that the churches of the East and West were flooded with it. "ly provided".

The account given at the Second Council of Nicaea in 787 motivated the prohibition against Christians.

as mentioned above, "to eat and to remain with the Jews".

Here is the translation by Bishop Athanasius, according to the Catholic Missions (April 1997):

"Berytus is a city dependent on Antioch, located on the borders of Tyre and Sidon.

< There are many Jews.

Now, a Christian who had rented accommodation near the great synagogue held above

43 — This is exactly what the Jews accused Brother Flamidien of, without proof of course, in

the sensational Lille affair, February 1899.

We see, however, that these practices were not unknown to the Jews of the Middle Ages; we will see-

They will go further than they are to the Jews of the 10th century!

of -

THE SECTARIAN JEW

on his bed was a full-length image of Our Lord Jesus Christ, suitably painted.

After some time, he went to live elsewhere in the city, and taking his furniture with him

Once settled in his new apartment, he forgot the image of the Savior.

"The abandoned dwelling was rented to a Jew."

"He settled down without paying attention to the image."

One day, when the Jew had one of his coreligionists over for dinner, his host, looking up,
saw

the image of the Nazarene:

"How," he cried immediately, "you, a Jew, keep such a painting!" And he flew into
blasphemies that we cannot repeat.

Upon leaving the house, he went and reported the matter to the leaders of the synagogue.
They came to

the next day... accompanied by a crowd of Jews.

"Upon seeing the image, they flew into a rage against the apartment's resident and
declared him..."

rent excluded from the synagogue (excommunication).

"Then they take down the painting and say to each other:"

— "Let us mock this Jesus, as our fathers did in the past."

"And they began to spit on the holy image, to slap it, to insult it with every kind of thing."
manner.

— "We have heard that our fathers pierced the hands and feet of Jesus with..."
nails; let us do the same to his image.

And they drive nails into their hands and feet.

— "Our fathers presented him with gall and vinegar in a sponge.

And they held a sponge filled with vinegar to Christ's mouth.

— <"They struck him on the head with a reed.

And they hit the head of the image.

— "Our fathers pierced his side with a spear.

And, having a spear brought in, the leaders of the synagogue gave it to one of the assistants
to
that he pierce the holy painting.

But behold, blood and water flowed abundantly from the wound. Then the leaders of say :

— <“Christians claim that Jesus performed many miracles; let us bear this blood and this water in our synagogue, let us call the sick. We will anoint them with this blood, and then we will see-

We will see if what the Christians say is true.

A vessel filled with the blood flowing from the wound is carried by them, sneering, to the synagogue.

While witnesses, filled with awe at the sight of the miracle, go to find paralytics, blind people, possessed people, all of whom are healed by contact with the miraculous blood!#].

There are desecrations closer to home: We know of the so-called Miracle of the Billettes, 1290, in Paris, and that of the Most Holy Sacrament in Brussels (15th century).

Consecrated hosts, pierced by Jews with knives or daggers, left blood gushed forth upon the desecrators.

44— The desecrators themselves were converted by a greater miracle of divine mercy than the miracle itself. But we only need to point out here the effects of Talmudic hatred of the Jews.
for Christ and Christians.

The synagogue where the miracle occurred is the current mosque of the seraglio, where the wali goes for prayers.

official.

+

THE JEWS IN THE MIDDLE AGES

The miraculous hosts of Brussels, kept in the church of St. Gudula, were the center of attraction of the Eucharistic Congress of 1898.

The reparation for the sacrilege known as the Billettes has been carried out since 1290. (It is now in the church)

Saint-Jean-Saint-François, in the Marais district, 6 rue Charlot, on the 3rd Sunday of Advent.)

In Paris, a statue of the Virgin Mary, placed in a niche at the corner of the two present-day streets:

Roi-de-Sicile and des Rosiers, in the vicinity of the Jewish street, was mutilated in 1428.

A silver statue was placed there with great pomp by Francis I; it was stolen in 1545.

A new wooden statue replaced it; it was broken in 1551.

Finally, a marble statue of considerable weight suffered the same fate as the silver statue; it was stolen and sold to Jews in Germany.

These are just a few facts among a thousand!

Is it any wonder that, under these conditions, Saint Louis felt the need to keep the Jews at home to seize all copies of their monstrous Talmud in 1254 and make them return the goods they had stolen in 1257;

If Philip the Fair — who was not a “clerical” since he waged war against Pope Boniface VIII — Jes chassa in 1306{*};

If Charles VI did the same in 1394;

In short, if the Jews were expelled from Europe seven times since the reign of Charles the Bald, as Father Maury affirmed to the Constituent Assembly!

The badge and the ghettos were not always a sufficient barrier to Talmudic hatred. Jews against Christians.

45 — Pope Gregory IX, on the proof he had just acquired of a Universal Association of Jews formed with the aim of ruining Christian countries, had ordered, in 1239, the entire Episcopate of England-land and Spain to burn Jewish books.

The Alliance Israélite Universelle, founded by Crémieux, has the same goal as the Association Universelle.

The conclusive proof of this will be found further on (See the note in the subtitle: The Jew Crémieux)
generalissimo).

46— Alas! They returned in 1316, under Philip the Tall, and took advantage of it, historians say, to
to have the public fountains poisoned by lepers.

It was a way to prevent this clerical king from undertaking the crusade he was planning, through a practical reminder
leprosy imported from the East by the crusaders.

There were, it seems, bloody reprisals in which the king took part. It was the Jews who suffered the last-

Not a word! The king died at Longchamp shortly afterwards (January 3, 1322), a violent death! Just like Félix Faure!

He was 28 years old!

ds. —

CHAPTER IV

THE JEWS IN MODERN HISTORY

Moreover, if the Jew has ever harbored only such hatred for the Christian, he has, in order to satisfy it, pl-

several weapons at his disposal, the use of which he varies according to the circumstances.

When he cannot shed the blood of Christians, he pours lies into their souls: of bou-
Dear, he's just becoming a poisoner, that's all!

Here we also have the testimony of a famous Jew, James Darmesteter, professor of the State, which paints the following portrait, as true as it is unflattering, of its coreligionists in history-
modern tower.

The Jew, Doctor of the Unbeliever

We quote:

"The Jew is very good at exposing the Church's vulnerabilities."

"He is the doctor of the Unbeliever."

< All rebels of the spirit come to him in the shadows or in the open sky!#1.

"He is at work in the immense workshop of blasphemies of the great Emperor Frederick
(the vain-

(Queen of Rosbach, friend of Voltaire) and of the houses of Swabia and Aragon.

Father of Voltaire and of freethought

"It is he (the Jew, we always quote) who forges this entire murderous arsenal of reasoning
and

of irony, which he would bequeath to the skeptics of the Renaissance, to the libertines of
the grand siècle.

"And such sarcasm from Voltaire is but the last and resounding echo of a word whispered
six centuries ago"

previously in the shadow of the ghetto, and even earlier, in the time of Celsus and Porphyry,
in the ber-

that of the religion of Christ[#l. >»

47 — "The unbeliever today, the "rebel of the mind," is Jaurès, it is de Pressensé, it is
Trarieux,

It's Scheurer-Kestner, it's Clemenceau, it's Zola, it's "the intellectuals" (the whole union in
one

word), all rushed, indeed, in the shadows or in the open air," to Dreyfus, to Reinach, to
Zadoc Kahn, their

new “doctors”.

48 — Moreover, this role of poisoner of souls does not cause the Jews to neglect the practice so

advantageous to theft, so much so that, under Louis XII, the grievances of the three estates of the Estates General,

The nobility, clergy, and commoners are once again demanding the definitive expulsion of the Jews.

= —

THE SECTARIAN JEW

A phrase by Voltaire, for example, which became famous: "Let us crush the infamous thing," is only a remi-

Origin of the Talmudic precept commented on by the great Rabbi Rashi: "One must strangle the

best of Christians p (On Exodus 7:1, Amsterdam edition.)

Voltaire! A vile plagiarist of the Jews—that, certainly, is a valuable discovery, but one that doesn't...

Not surprising.

In any case, it perfectly explains the admiration of all the "intellectuals," Jewish or otherwise.

Yes, for the friend of the King of Prussia, detractor of the great French Catholic Joan of Arc!

What she hardly explains, for example, are the following lines by which the Universe Israelite (October 25, 1895), tries to cover up Freemasonry for the misdeeds attributed to it, too excluded

Specifically, indeed, in our opinion, by Catholics:

“Freemasonry,” he said, “has become the bête noire of the Catholic party and many Bishops are constantly launching their attacks against this satanic sect.

We have neither to defend it nor to attack it, because we admit to being ignorant of it (how naive!)...

But it seems to us that we are approaching the question from a very narrow angle.

"Instead of recognizing that the vast majority of the people have become Voltairean... they prefer

attributing this intellectual revolution to a sect whose mystery lends itself to all sorts of speculation

and easily captures the imagination...

"If Freemasonry were destroyed, free thought would hardly be affected..."

That's true! The Voltairean spirit would always remain to uphold the spirit of free thought and

the spirit of the Talmud to maintain the Voltairean spirit.

That's something the Israelite world hadn't thought of!

He too had "taken the issue from the small side." In this, he is perhaps excusable.

He certainly is no longer so, when he dares to add the following petty infamy:

"It is to freethinking and atheism, which the Jews learned from the Christians, that we must turn."

to take actions that are criticized in certain freethinking or atheist Jews.

If he had possessed the sincerity of the Jew Darmesteter, he would have said:

"It is to freethinking and atheism that Christians learned from Voltaire and that Voltaire..."
had learned from the Jews that one must attack them, etc.

And to think that it was thanks to Voltaire's Jewish arguments that the Jews conquered not
"the

human rights > — which no one denied them — but these "rights of French citizens"

to which they could not lay claim, since, by their own admission, they were caught a
hundred times under the pen

or on the lips of their great men, "the Jews are a people apart."

But they apparently needed the "rights of French citizens" to strip the French of their rights.

French citizens of their "Christian rights".

And they succeeded so well that French Catholics can no longer found

a school, an association, any kind of "league," or even organizing a procession, without the

permission of the Jews who, moreover, refuse it to them most of the time*1.

49 — It is not today that Jews abhor processions.

In the 6th century, under Childebert, son of Clovis, "they jeered at the faithful who attended," recounts Mr. Ray-

Mond Lacan in his History of the Jews.

As for the anti-Semitic "leagues," such as the French Fatherland, the Patriots, etc., Mr. Dupuy's zeal in invoking-

to oppose them — even if it included the League of Human Rights — Article 291 of the Code

The criminal aspect sufficiently proves that the Jews, whose cause he ultimately serves, do not hold them in high regard any more than they do.

holiness than the corporations of old, "the leagues" of that time.

To be fair to Mr. Dupuy, we must add that he refused to sue Mr. Trarieux, the president

Tr —

THE JEWS IN MODERN HISTORY

French Catholics are reduced to being nothing more than a flock of obedient "pariahs".

to the injunctions imperiously hurled at them by Reinach and other escapees from the ghettos of Frankfurt.

This is not the result the Constituent Assembly expected when it granted Jews "the rights of citizen ".

And since we're talking about the Constituent Assembly, it's time to appreciate its work: the Revolution

of the League of Human Rights, while prosecuting the presidents of other leagues and that he does not prosecute

not at all the illegal "league" of Freemasonry.

But here, there is a compelling reason: he "is part of it—as a member of the Clermont lodge" The

children of Gergovia.

Mr. Jules Guérin, general delegate of the "Anti-Semitic League", humorously reminded him of this in front of the

A court that condemned, for appearances' sake!

HO. —

CHAPTER V

THE JEWS AND THE REVOLUTION

The Revolution is essentially Jewish

It is so in the two major acts that essentially constitute it: the Declaration of Rights of man and citizen and the Decree on the naturalization of Jews.

A word from each of them;

The Revolution is Jewish

in the Declaration of the Rights of Man and of the Citizen

This declaration, voted on August 12, 1789, revised in July 1791, submitted to the declarations of

The assembly, presented to the king on September 3rd, and finally signed by him on September 13th, 1791.

bears the title of

<“French Constitution of September 3, 1791”>

One comment only:

Why was this formula chosen: "human and civil rights," when the notebooks Parisian voters were carrying "rights of the nation" slogans? Because this last formula was not favorable only to the French, while the first was favorable to the Jews and prepared the ground for decree of their naturalization.

Why again? Because the formula "human and civil rights" responded fully committed to the social ideal advocated by the Jewish Freemason Dohm of Berlin, in his pamphlet published in 1781: "On the reform of the situation of the Jews."

And that is why this formula "was adopted in public session," says Poujoulat in his History the history of the French Revolution, under the threat of the tribunes, although it was rejected previously by twenty-eight out of thirty offices of the assembly.

50 — It is for the maintenance of this Jewish formula that, concerning the "affair," the Jews spent nearly of sixty million, founded a dozen newspapers, including one "Human Rights," several associations, including one "The League for the Defense of Human and Citizen Rights," a Jewish league to such an extent that

The Jew Cohen, from the Israelite Universe, recommends it (May 1898) as a good way to unite "the masses of his fellow believers > against... the others.

This does not prevent this league, moreover, from having a primary article worded as follows:

"An exclusively French association has been formed!"

The people were not mistaken when they christened it: "The League for the Rights of the Jew".

ee —

THE SECTARIAN JEW

The Revolution is Jewish
in the "Decree on the Naturalization of Jews >

Here is that famous decree, dated September 27, 1791:

"The National Assembly, considering that the necessary conditions for being a French citizen

and to become an active citizen are fixed by the Constitution and that any man who, meeting the

under the same conditions, takes the civic oath and undertakes to fulfill all the duties that the Constitution-

tuition imposes, entitles one to all the benefits it provides;

< Revokes all postponements, reservations and exceptions included in previous decrees, re-

specifically to Jewish individuals who will take the civic oath.

< Let us command and order... ..

In witness whereof we have signed these presents, upon which we have affixed our seal.
of the State.

Signed: Louis.

And sealed with the seal of the State.

(Below) Port NLP.

To be thorough, the first recital of the decree should have been amended as follows:

<“...Considering that the necessary conditions to be a French citizen and to become

The conditions for active citizenship are defined by the Constitution, that this Constitution was drafted, that these conditions

were imposed by the Jews on the French who did not want them, revoked, etc. >»

How was this decree, rejected in thirteen sessions of the Constituent Assembly, finally adopted?

Weary of the war, on September 27, 1791, two days before the Assembly's departure?

He was, first through pleas, then petitions, then threats, and finally...

appeals to the Commune, conveyed to the Constituent Assembly by the Jews Cerfberr and Berr-Isaac-Berr, in the name

of the five hundred Jews of Paris.

"The rights of citizens," they said imperiously to the recalcitrant assembly, "must be granted to the Jews without restriction and without delay. > (Memorandum addressed to the assembly on January 28, 1790) (11,

And they were granted citizenship, because, as the Jewish historian Graetz said, "the Jews were losing

patience ".

It is therefore a right they owe to "the threat of upheaval".

51 — The two Jews Cerfberr and Berr-Isaac-Berr, at the head of the 500 Jews of Paris, then dominated the Constitution

deadly, by the same means that today's Jews dominated Parliament during the Panama scandal,

that they dominated the last Assembly of Versailles (February 18) by imposing the election of Mr. Lou-

bet, that they currently dominate the Dupuy ministry, the Chamber and the Senate, and are preparing to dominate

The army... if the army gives them the time! (Sixty million have already been spent and the millions are flowing away)

always !)

In a word, Cerfberr was the Arton of the Constituent Assembly and Berr Isaac-Berr was its Reinach.

It is this one, no doubt, that the Duke of Broglie was referring to from the tribune (January 19, 1791), according to the Moniteur.

from January 20th

“Among them (the Jews), there is one in particular who acquired his immense fortune at the expense of the State and who

He is spending considerable sums of money in the city of Paris to gain supporters for his cause.

In short, Cerfberr fulfilled the crucial role of "factor" that we will analyze in the "govern-secret Jewish marriage.

in

THE JEWS AND THE REVOLUTION

In that case, what is its value l°21 2.

“The right to citizenship, denied to God, granted to the Jews”

Herein lies the apt observation of Father Lémann:

While the National Assembly, at the outset of its deliberations, opened its proceedings with the

"Declaration of the Rights of Man," in which she excluded Jesus Christ from French legislation

In the French context, she concludes her work by granting the Jew, her murderer and age-old enemy, citizenship.

which she refuses to the God-Man), >

Official confessions of the Jews

This is indeed how Jews who advocate for the "Great Revolution" understand it today.

tion > as their work, the quintessential Hebrew work. We quote:

The Israelite Universe, the official organ of the Talmudic Jews, says that: "The Revolution with its egal-

"Unity and its brotherhood is the star of Israel" (September 1867, page 34).

The Archives israélites, the official organ of the Reform Jews, stated on July 6, 1889, that: "1789

is a new Passover” and that “the French Revolution has a very pronounced Hebrew character >”.

Zadoc-Kahn extolled, on September 27, 1895, at the tomb of his predecessor, the Grand Rabbi

Isidor:

52 — A threat reinforced by the still fresh memory of the "upheaval" of July 14, 1789, where one saw

the heads of DE LAUNAY, FLESSELLE, FOULON and BERTHIER paraded on pikes!

Note that this preliminary "upheaval" had been prepared and executed by the same sectarian man

Jews whose names appear at the bottom of the naturalization decree.

When, on May 21, 1789, less than two months earlier, du Port presented his plan for a Jewish Constitution to the lodge

“The Philalètes,” LAFAYETTE told him:

— <“Here is a very grand plan, what are your means of execution?

— “I know some for sure,” he said, “but I shudder myself just thinking about it...”

"It is only through means of terror that one succeeds in taking the lead of a revolution and governing it."

Instructions were given to the principal agents of the insurrection committee. (Bertrand de

Molleville, Hist. réolut. t. 1v, p. 181.)

And then we had the upheaval of July 14th.

It was to the man who had organised it, "to this terrible sectarian," said Louis Blanc (Révol. février, t. 11 p. 318),

that the Jews resorted to in order to exert violence against the Constituent Assembly and to deduce from the declaration of the rights of

"man and citizen, its logical consequences," that is to say, the naturalization of Jews.

To do violence to the French nation, which demands the continued punishment of a traitor, the Jews have

recourse today to Sébastien Faure and Jaurès.

There is waste in the choice of men; the system remains the same.

53 — It is precisely for this reason that, in light of the "failure of science without God" observed by Mr. Brunetière,

We can add the failure of the godless revolution, which everyone has noticed.

Who today does not recognize in the proclamation of the famous "Rights of Man" the consecration

official rights of the Jew to plunder, steal, and extort money from everyone, especially the French?

We have only one way left, but it's infallible, to escape the Jew

A new Constituent Assembly is being planned: let it proclaim the "Rights of God" >

This will be the immediate and irreparable ruin of the rights of the Jew, to whom true human rights will now be denied.

should be sufficient.

54— Because this “equality” has enshrined its supposed “aristocratic superiority” over all the

peoples, that this "brotherhood" allowed him to plunder and slaughter "the Nazarene" at will, according to the

Talmudic prescriptions.

THE SECTARIAN JEW

"This glorious Revolution, which one can well insult and curse, but which one cannot destroy the charitable work.

< Beneficial!> Certainly, for the Jews! Bernard Lazare wrote in the same vein, 9 December 1898, to a Dreyfusard journalist:

"I am certain, my dear friend, that we will still be side by side... to defend the Revolution-
"a tion that we attack and that we will not defeat."

The Jews "defend the Revolution" which "the French attack". Why?

Because this "Revolution" is anti-French, that is to say, Jewish!

Moreover, all revolutions have this "very pronounced Hebrew character," as say the Archives.

We are talking about revolutions that have been made or are yet to be made, using the same method, that of the anarchists.

not at all those which could and should be done legally, in the French way, in the sense of truth and justice for all.

CHAPTER VI

ALL REVOLUTIONS ARE JEWISH

Who was the driving force behind the revolutions in Portugal in 1820 and Spain in 1830?
The Jew Mendizabal
became Minister-President of Spain.

Who was the soul of the 1848 revolution? Wasn't it the Jew Crémieux, Grand Master of the Scottish Rite Freemasonry in France, while Baron James de Rothschild was a prominent figure as
33rd in this year's Masonic directory (Pinon's Directory p. 85)?

And wasn't it because Crémieux was the soul of this Revolution that it made him its minister?

Justice?

To those who might still doubt the Jewish origin of the revolutions, let us cite official confessions.

skies as always:

The Revolution of 1848 was Jewish

"The powerful revolution that was brewing in Germany (1848) developed under the influence of the

Jews > said the English Jew Disraeli, in his Coningsby (p.183), London 1844.

"Modern ideas are the future of Judaism"

At a Jewish council held in Leipzig on June 29, 1869 (on the eve of the terrible year), where on behalf of their coreligionists from various European countries, the Chief Rabbis of France,

from England, Germany, Russia, the Netherlands, Belgium, Turkey, etc. the agenda

The following was voted on unanimously, on the proposal of Dr. Philipson of Bonn and under the chairmanship of

Professor Lazarus's denunciation of Berlin:

"The synod recognizes that the development and realization of modern ideas (imbued with

(of the Talmudic hatred of the Christian) constitute the surest guarantee for the present and for the future of Judaism and its children.

Is it enough to say that modern ideas, that is to say revolutionary ideas, in the Jewish sense of the word, are exclusively Jewish?

And this was said and applauded by the official representatives of all the Jews of Europe, in front of the Chief Rabbi of France, on the eve of the 1870 war which was to unleash all the ghettos in Germany.

55— Lazare Isidor.

56 —We gained Reinach, the key figure in the Dreyfus and Mayer syndicate, from the Lanterne. This-

THE SECTARIAN JEW

The internationalist revolution will be Jewish

But what's the point of insisting?

Do we not see, at the very moment when the so-called socialist Revolution is being prepared under our

eyes, the German Jews Lasalle, Aron, Singer, Friedlander, Packuscher, the French sons-in-law of

The Jews Guesde and Lafargue, the son of the Jewish Millerand de la Lanterne, led this revolution, under

the posthumous patronage of the English Jew Karl Marx, in the Talmudic sense, which will be like

always the beneficiary?

At the Internationalist Congress in Stuttgart (October 1898) what do we see?

The Jewish millionaire Singer was elected chairman of the board, the Jewish Kloss was elected vice-chairman, the Jew

Schoenlank, the Jewish Luxembourg newspaper editor, took an important part in the debates,

which Guesdel*¹ attends.

Don't we all see these Jews from the congress, in concert with the Jews of the Dreyfus syndicate,

secretly direct the strike of the navvies that they are fomenting on one side, with their gold, while accumulating

On the other hand, were the Jesuits responsible for having provoked it?

Yes, the internationalist revolution will benefit the Jew.

This is the inevitable fate of all revolutions. He who refuses to see it is truly blind!

But why is the Jew the soul of all revolutions? Here it is;

Revolutions are revenge

from the Talmud on the Gospel

"This is the idea expressed by the illustrious leader of anti-Semitism, Edouard Drumont, in his letter

to M. de Pontigny, which serves as a preface to Rohling's *The Jew According to the Talmud* (p. 1.1):

"All revolutions," Proudhon very rightly said, "are theological revolutions."

"The general crisis in which the world is currently struggling can be summarized as a Word: The Revenge of the Talmud on the Gospel.

Grand pronouncements on philosophy, human rights, the regeneration of humanity, which, during the early years of this century, served the Jew as a smokescreen to operate at ease, they no longer fool anyone; it's an old paper set that tears and falls away shreds... >

"Revolutions are the Talmud's revenge on the Gospel!"

Let us remember this word, and here is the unadorned commentary:

He, as we know, ran off with the cash!

57 — At the afternoon session (October 8), Guesde conveyed the congratulations of the French socialists to

German socialists affirmed, in conclusion, "international solidarity among socialists of all countries."

And this at the very moment when the German socialists had just declared that "in the event of war with France they

would march against her as one man! See the press of October 9th.

Two years earlier (June 1896), at Marguery's house, the French socialists offered a luncheon to the "grand

German socialist > Liebknecht, Mr. Jaurès declared, to the applause of Messrs. Guesde, Lafargue,

Millerand, Jourde, Chamoin, Vaillant, Gérault-Richard, Fournière, etc. that:

The French and Germans, whose respective geniuses are made to understand each other, do not have to take into account the

"Fratricidal struggles provoked by despots."

Two years later, at the Stuttgart congress, German socialists asserted that they would "find >

definitely "counts", "in case of war with France".

And Mr. Guesde was still applauding!

Is it any wonder that these people adopted as their rallying cry: "Down with the army!"

— \$S6 —

ALL REVOLUTIONS ARE JEWISH

After nearly nineteen centuries of adventurous existence, Christianity is finally on the verge to come to an end...

< In vain the Tiara struggles against the specter of the Jewish Revolution of 1793, in vain he (sic) wants to

to free himself from the iron grip of the Semitic colossus that embraces him!

All his efforts are in vain!

"The danger is imminent and papal Catholicism is dying as Judaism penetrates into all levels of society, animates the world and breathes a zephyr of life into the nostrils of peoples (sic)! >»

Who is speaking like this?

L'Haschophet, Algerian newspaper, in an article entitled The Agony of the Roman Universe (April

1894)!

This confession, gleaned from a synagogue leaflet, in a country where the synagogue does not disguise

Isn't his thinking suggestive?

This is just a taste of other, more contemporary confessions that will be found during the course of

our demonstration.

This brings us, for the moment, to the Jews of the 10th century.

58 — From these expressions of hatred, these desires for savage destruction, inspired by the Talmud, brought closer-

The program of this "papal Catholicism" was formulated again by Leo XIII on his feast day (11

April 1899) in a hymn to peace, the conclusion of which is as follows:

"It would be a step backward and a ruin to try to remove civilization from the breath of Christianity which gives it its life and

which alone can preserve its solidity of existence and the fruitfulness of its results.

On one side, love and peace; on the other, hatred and upheaval.

No, the real enemy is not the Protestant, nor the Freemason, who still, despite everything, a little bit of love in the heart, with a little bit of French blood, that is to say Christian, in the veins.

The enemy is the Jew who has nothing left, nothing in his heart but hatred for the Christian, nothing in his veins

that of Talmudic blood, that is to say cosmopolitan, against the French.

+ —

CHAPTER VII

THE JEWS IN THE 19TH CENTURY

It seemed that once the Jew was admitted into the great French family, his hatred against the Christian

He was finally going to disarm.

This is indeed the result that the Commune's commissioners, Godard, Berto-

lo, Duvergier, Fauchet, Mulot, president, when they wrote to the Assembly on February 24, 1790

constituent:

<... In the name of humanity and the Fatherland, in the name of the social qualities of the Jews, of their virtues

patriotic, out of their fervent love of liberty, we beseech you to grant them the title and the rights

which it would be unfair for them to be deprived of any longer >

The social quality of the Jew, we see it flourishing today in his hatred of the Christian; his Patriotic virtue, in his hatred of the army!

As for this freedom for which he professed "such a keen love," he uses it to the benefit of his double hatred against the Church and the Fatherland, against "the sword and the holy water sprinkler".

This "social quality," this "patriotic virtue," this "love of liberty," we will to glimpse them vividly and appreciate them at their true value in the quick, but obligatory description

gatoire, which we will outline here from the secret government of the Jews.

Because they have a government, to which the secret government of Freemasonry and the The official government of the Republic itself is nothing but a bauble!

The secret government of the Jews, "the Kahal >

This government is called Kahal.

It is universal. Its center is in Paris, at 44 rue de la Victoire, headquarters of the great synagogue, and its circumference nowhere, for if it had one, it could only be that

of one of the two hemispheres of the globe and it radiates over both at once, through its extensions

natural elements, the Kahals of the large and small synagogues that go from one end of the world to

The other route is from Paris to Sydney via New York and San Francisco, and from Sydney to Paris via Alexandria.

59 — It was “in the name of humanity and the fatherland” that the Communards addressed their adju-

rations, in 1790!

It is "in the name of civilization and humanity" that Mr. Dupuy, on January 20, "in the name of freedom and of

justice >, that the f.: Barthou, May 20, 1899, addressed them to the Chamber, in favor of the Jews of Algeria!

Always the same old story!

— S0 —

THE SECTARIAN JEW

Constantinople, Vienna and Berlin l5°1.

It is absolute, with an absolutism that surpasses that of Louis XIV and Napoleon, since Louis XIV

and Napoleon at least left Parliament the right of remonstrance, which the Kahal does not recognize

to no one.

He holds both legislative and executive power in his hands.

He has the power of life and death, his decisions are infallible and his rulings are final!

He has, at his command, always discretionary, a judiciary to impose them, a police force to monitoring its implementation, a budget to fund its police and civil servants, a tax for to fund its budget, which tax is voted on without the taxpayers' opinion, distributed without control and

paid without complaint.

"The decisions of the 'Kahal' are not subject to any control and do not require approval."

"Whoever it may be," says an official document from the Holy Bet-Din dated 26 Nisan, Minsk (Russia).

5,560 (April 1800).

This is the power of the doges of Genoa and Venice, extended and exercised by the Jew over the world

whole; we are realizing this today in France!

This secret government, an old memory of the all-powerful Sanhedrin, in the days of glory of Israel, has always functioned, since its dispersion throughout the world, insofar as the

This allowed him, of course, what he now calls "medieval intolerance," which was only the very limited use of the right of self-defense.

Napoleon I restored its lost glory by reconstituting the Grand Sanhedrin in 1806.

France, which was to have a profound influence on all Jewish people, just as Napoleon had his influence on Europe.

and the world.

He thought he had enslaved him, but he had just given himself a Master.

From the day the Emperor decreed (1808) that "Jews were forbidden to lend on pledges;

"That the bills of exchange issued by Christians in favor of Jews, for loans made by these latter were to be limited to a certain amount;

"That the relocation of Jewish families had to be surrounded by precautions and difficulties,"

etc. >

From the day Napoleon decreed these just restrictions against the Jews, the Sanhedrin (the Kahal), for its part,

decreed the downfall of Napoleon!

“God will send our enemy so much sorrow,” said the Jews in their traditional prayer, that he will no longer be able to think about tormenting us!

Indeed, Napoleon fell at Waterloo (1815), while the Kahal remained, more

vigorous as ever [1]!

60 — The Chief Rabbi of France, Zadoc-Kahn, sends circulars to Jews around the world: his circular

to the Jews of America, for example, published in New York, on July 1, 1898.

His predecessor, Chief Rabbi Lazare Isidor, acted in the same way.

And on his tomb, inaugurated in September 1895, the Chief Rabbi of Paris, Dreyfus, was able to celebrate "the damned-

the power of his influence, of his credit which was so successfully asserted in all spheres, in all

In circles where Mr. Isidor's personality and name were surrounded by respect and veneration.

IT exalted "its effective intervention in favor of... all those who, in France, as throughout the world,

addressed themselves to him >. (Israelite Universe, Oct. 2, 1895).

61 — "The all-powerful Emperor had against him this mysterious force of finance to which

"One cannot resist, even when one is Napoleon F," said Mr. Léon Say one day from the Tribune. > (France

Jewish, vol. 1, p. 327.)

THE JEWS IN THE 19TH CENTURY

We feel it all too clearly, alas! in contemporary events. But it is not enough
To feel it, you have to see it; that is why we are going to show it in all its hideousness.

The Kahal Code

We know this code.

It's the Talmud! We talked about it in the first part.

The Talmud is indeed the fundamental constitution of the Jewish people, whose supreme
aspiration:

THE],

"His conquest of the entire world"

But this Constitution, in practice, needs to be interpreted. It is interpreted by the laws of
the Kahal.

The Kahal enacted a great deal of legislation, especially in Russia, from 1790 to 1833.

A converted Russian Jew, Brafmann, had the idea of publishing all these ordinances (more than a thousand)

in his Book on the Kahal, published in Vilna in 1870. It is a faithful summary of the customary law of Israel,

its code of jurisprudence.

It moved the Russian authorities to such an extent that they seriously considered abolishing it in 1871

Kahal, in the northern provinces.

It moved the Jews much more, who succeeded in suppressing the work and the author.

However, a copy fell into the hands of another Russian, Mr. de Wolski, who published, in French, in 1887, the summary of the Book on the Kahal, published by Savine, under the title: Jewish Russia.

The Jews succeeded in ruining the publisher, Mr. Savine, who filed for bankruptcy in 1898.

As for the book, the bulk of the first edition went into the hands of a Jewish bookseller.

pornographer, well known in Paris; another part, about 200, await in the hands of the Jews of the

pawnshop, with the end of a trial against them, the time has come to join the other exem-
to please the pornographic Jew, where the pestle in turn awaits them.

Happier, a dozen copies, sheltered in a suburban bookstore, for a moment

Sniffed out by our Jew, they managed to escape him. They were asking too much!

They are safe now; one of them has come into our hands.

This has given us the good fortune to be able, as we do, to throw to the four winds from the sky the impenetrable mysteries of this cave of brigands called the Kahal.

We will explore it together:

The universal and absolute power of the Kahal

This is proven beyond a reasonable doubt by the following fact:

The Emperor of Russia (Alexander II) had established a Commission for the Study of the Jewish Question

in his states.

"Mr. Derjawine, a Russian writer and member of this Commission, published the report" in Moscow, 1860.

"He recounts, on pages 796 and following:

A letter from a chief rabbi

"A letter seized from a Jew in White Russia, written by a chief rabbi of that country and"

62 — "The Messiah will return the royal scepter to the Jews, all peoples will serve him, and all kingdoms will be his."

subject to. > (Treaty of Schab., fol. Z20,1. Treaty of Sanhedrin, f. 88, 2, 99, 1.)

+

THE SECTARIAN JEW

addressed to a very influential Jew from Strasbourg, enjoying immense wealth, attested to the power-

health, organization of the Jewish people, and the immense financial sacrifices that the Jews were prepared to make

to support, in order to paralyze, by all possible and, admittedly, dishonorable means, the action of

the Commission established by His Majesty the Emperor.

Derjawine is cursed in all the synagogues of the world

In this letter, it was stated that the Jews cursed Derjawine as their greatest enemy.

and persecutor of the Jews, and pronounced upon him a Herem (anathema) which is repeated by all the

synagogues throughout the world, to which this fact has been communicated;

One million rubles spent to have him expelled from the Commission

"That, in order to settle this 'affair', that is to say, to leave the Jewish question in the status quo,

All the Jews from all of Russia and other countries contributed and sent 1,000,000 rubles, silver, to bribe anyone corruptible and to get dismissed from the Commission instituted by the emperor their mortal enemy, the Attorney General Derjawine;

A bounty has been placed on Derjawine's head

"If, however, all means proved powerless to obtain his expulsion from the Commission, poison or any other means must eliminate this great persecutor from this world

and an enemy of the people of Israel;

That, in order to execute this order, the Jews of Saint Petersburg were assigned to carry it out

tion a period of six years;

Meanwhile, muddying the Jewish question

"In the meantime, it was necessary to use every expedient to make money —"

which would not be lacking — the high-level influences aimed at dragging out the issue

[63]

Jewish 1, because all hope of an advantageous solution was illusory, as long as Derjawine would participate

tie of the Commission or would not have ceased to exist;

The whole world set in motion

"In order to aid the efforts of the Jewish Committee of Saint Petersburg to obstruct and confuse"

Regarding the Jewish question, the Commission established by the Emperor would receive written submissions from all countries in all

languages, written by the most capable Jews, addressing the issue and demonstrating how

6] ; a serious question indeed for the Jews, since it was not a matter of

it had to be resolved in Russia

nothing less than taking away their right to sell brandy in the taverns of small towns and countryside, where, for them, the art of stupefying the peasants through drunkenness, abuse and adulteration of

Alcoholic beverages have become the most profitable form of speculation.

Final maneuvers

Derjawine then recounts how "the emperor was indeed flooded with a deluge of mis-

63 — This "affair" has been going on for two years now here, and it's not over yet!

64— The Bjærnsens, the Conybeares, and other Jews "the most capable in the whole world" have succeeded so well

In our country, we've made things so complicated that many French people can no longer see clearly!

The light is starting to come through, and it's brilliant!

Er —

THE JEWS IN THE 19TH CENTURY

memoranda, brochures, etc., in French, German, English;

How the Jew Notko, who had gained Derjawine's trust, offered him 200,000 rubles in exchange for his commitment not to oppose the conclusions of his colleagues the commissioners;

How Derjawine had kicked away what he considered to be a betrayal;

How, in order to punish him, the Jews had ruined his influence with the emperor;

How they had finally managed to buy, through the influential Jew Peretz, for 30,000 ducats each (approximately 300,000 francs), the vote of the majority of the Commission members for the status quo that the Jews were demanding.

This is the counterpart to the "Dreyfus affair," which may not achieve the same success, but This also explains the Kahal's absolutism, which doesn't even allow for suspicion of its Infallibility. Consider the following official documents:

It was forbidden to denounce Kahal to the Christian authorities.

No. 134

Saturday, 25 Sivan 5562 (June 1802).

The members of the Kahal, after deliberation, decided:

Considering that it was proven at the previous session that Rebe Josée, son of Aviel, by his
The denunciation against the Kahal had exposed this Jewish institution to bear very large
expenses, in order to mitigate the effect of said denunciation;

Considering that, for this reason, the Kahal has decreed to remove half of the said Rebe
Josée's place

at the synagogue;

Having acknowledged that this punishment is not severe enough, the Kahal, in its session
today,

wishing to increase it, decrees: that the said Rebe Josée, son of Aviel, shall be deprived
forever of the title

[de Moreinel®], Therefore, when he arrives at the synagogue to pray, he will be invited
to approach the Torah after all the others, and whoever calls him must precede his name
of Habor (boor, ill-born).

Furthermore, Rebe Josée, son of Aviel, is forbidden ever to appear before the holy tri-
bunal Bet-Dinel®l.

It is forbidden to insult a member of the Kahal

No. 170

Monday, 22 Elivat 5562 (October 1802).

65 — We are talking about the final success.

The Jews achieved a temporary triumph through the referral of the trial to the court-martial in Rennes.

delivered on June 3, by the combined chambers of the Court of Cassation.

This is just one episode; the outcome can only be a definitive victory for the French!... unless he

We must not seal the tomb of France and inscribe there the end of Galliae, the end of despair!

No way! That's impossible!

66— The document classified in Brafmann's Book on the Kahal, under number 132.

67 — Title of nobility awarded by the Kahal, essential for being elected a member of this all-powerful body
court.

68 — This means: subjected to all possible and imaginable vexations from his coreligionists, against

to which he no longer has any recourse before any Jewish court.

= =

THE SECTARIAN JEW

The members of the Kahal, considering that the Rebe Haim, son of Abraham, having insulted once

already the president of the Kahal, an offense for which he was punished by the loss of the title of Moreïne

and a fine of 5 ducats for the benefit of the Kahal treasury; that the said Rebe Haim, instead of

to correct, had the misfortune again, upon approaching the holy table, to insult in a manner serious, and this in the presence of several people, several members of the Kahal;

The Kahal, in its entirety, decides that the said Rebe Haim, son of Abraham, will be excluded for all-

days of the funeral brotherhood, of which he had been a member until that day; that, moreover, he is condemned

to a fine of 10 ducats, which he must pay immediately into the Kahal treasury. — As for his title of

Moreïne, from whom he was already deprived in the previous session

[70

, the notaries of the

city [7] not to include this title, even in written documents, when they are required to mention the

Rebe Hahn's name, son of Abraham.

The Kahal Magistrates

It is called the Bet-Dine.

It is merely the judicial section of the Kahal to which every Jew must blindly submit.

Let us judge, according to the Hoschen Hamischpat of the Israeli code, how exclusive it is in

its responsibilities:

Jews are forbidden to have a trial before Christian courts, to prosecute a

interest before the civil and administrative courts of the goim, even in cases where Jewish law and

The views of the goyim would agree, even if both sides demanded a judgment from the courts.

Christian.

Anyone who violates this decision will be considered a criminal, because such an action would be a blasphemy against the law of Moses (ch: xxvi, p. 1).

In this case, one must pronounce against the guilty party a Hindu (minor excommunication) which

will weigh on him until he withdraws his complaint filed in the Gentile courts, and if he

If he persists in his crime, he must be anathematized by the Herem (major excommunication).

The same punishment will be applied to any supporter of the guilty party, and even to one who would employ

a non-Jewish authority to force his opponent to appear before the Bet-Dine.

Especially in the present times, when Jews remain subject to the laws of foreign domination

and cannot have their judges, the Bet-Dine court must interfere in every matter, every interest, of

every question, every difficulty that arises between Jews. Thus he must judge: loans and borrowings,

Marriage contracts, donations, inheritances, claims concerning losses!" etc. He must to set fines for damage caused to livestock belonging to another individual, etc.

It continues the restitution of stolen goods and plunder, but not punishment through corporal punishment.

which is not within his jurisdiction.

However, if it concerns the morality of the Jewish people in general (Talmudic morality being the case)

(tend), the BetDine has the right to deal with offenders through fines, corporal punishment, and even

death.

If the culprit is influential and wealthy, the Bet-Dine must reach an agreement with the Kahal, in order to bring forth

an opportunity to hand him over to the Christian courts.

His fortune is declared Hefker (available to the first buyer who comes along), in order to arrive at the

69 — Book on the Kahal, by Brafmann, under number 167

70 — This refers to the Israelite city, of course, the city that the Jews consider their own, if they are in

majority, or as belonging to them, if they are in the minority.

71—Hoschen-Hamischpat, ch. 1, p. 1.

THE JEWS IN THE 19TH CENTURY

as quickly as possible to completely annihilate and destroy the one who disobeys the holy laws

from the Talmud > interpreted by "Bet-Dine the holy > and "Kahal of the infallible > .

"If it concerns the trial of two Jews whom the Bet-Dine could not reach an agreement on, it refers them to

the Gentile courts, not through incompetence on their part, but to punish two recalcitrants who have

deserved this humiliation.

In any case, the authorization he gives them to appear before this foreign court does not must not be revealed to the Gentile judges, under penalty of the offender having to pay the opposing party

(ch. xxvi, p. 4) the excess of the fine that could have been imposed by application of Jewish law,

by the Bet-Dine.

“Even in this case, the final decision rests with the Bet-Dine and the Kahal, who, before sending the

The litigants before the Goy court had them both sign blank bills of exchange, by

which they will modify at will the sentence to be handed down: >

And woe to the Jew who would denounce such practices!

It is forbidden to denounce
the Jewish court to the Christian authorities

It was for having forgotten this, in 1802, that the Jew Meer incurred the following
condemnation:

No. 146.

“Saturday, second day of the passage of Kouczhi, feast of Tabernacles, 5562 (1802).

"Since Rebbe Meer, son of Michael, had the insolence to denounce the saint!? Bet-Dine to
Christian authorities, the representatives of the Kahal decided to punish him by stripping
him of his title of
Moreïne, and henceforth for all eternity his name shall be preceded by Havera (mal-
born). >

Against the recalcitrant

The sanctioning of the Bet-Dine's judgments is enshrined in the following official
regulations: "dis-

cut and approved by the general meeting composed of representatives of the city, members of the

The entire Kahal, members of the Bet-Dine, published by Brafmann, under the

No. 148

Here is a summary:

"1. If someone of the Jewish religion, summoned by the Samoche (synagogue usher) for to file before the Bet-Din, does not obey...

If he does not submit to the judgment rendered... a Herem will be launched against him (excommunicated). :
major tion).

If Sile Herem had no result, the Bet-Dine drew up a report and recorded it...

After which the Samoche will have to consult the Secret Persecutor (Feigah-Gamel) about what he

It is appropriate to do this to bring the guilty party to repentance and will scrupulously observe his instructions.

cations.

2. If the persecutions are useless, after three days he is declared to have forfeited his title of

member of the synagogue and the owner of all his movable and immovable property which will

sold to compensate the Bet-Dine.

72 — In official document no. 23, it is entitled "the infallible and Saint Bet-Dine" and in twenty places

different.

—_0—

THE SECTARIAN JEW

The surplus, if any remains, will go into the Kahal's coffers.

3. If one party summons another before the BetDine, let only three judges be present, these three judges, except in exceptionally serious cases requiring the presence of the full court. must immediately investigate the case and render a judgment, without appeal.

4° If one of the parties, dissatisfied with the judgment, summons the other before the Christian tribunal, the Ka-

Hal and the Bet-Dine warn her that she will have to pay all the costs of the new trial and will incur

plus the Herem (major excommunication).

S° Before the Christian court, it is forbidden for any Jew to testify against a coreligionnaire; but every Jew who is in a position to do so is commanded to testify for it.

(QE

FE

8. The Samoches must meet once a month to elect a secret persecutor, and this one-
He must solemnly swear that he will spare no one in the world, not even his closest relatives.

parent... that he will do everything in his power, in short, to ensure respect for the holy tribunal of Bet-Dine,

instituted by the Talmud.

The Secret Persecutor

Here are his main duties towards those who resist, according to the official document:

No. 149

1° Ensure that the excommunicated person by the Herem no longer holds any position in the Kahal or

in the Herveis (brotherhoods).

2° Ensure his complete exclusion from the confraternities

This

4. Ensure that he is not invited to any general meeting, any special party, under Herem's punishment for the inviters.

S° Ensure that no one rents him a bedroom or dwelling where he can practice-
cer a trade ..., excluding his wife herself from the Purification ceremony.

For it is understood that at the supreme and fatal hour all misfortunes must befall
like lightning on the guilty party (Upchito chebeïam pokdaî infkadlolo of vasteï).

6. If he has a job, make sure that no Jew gives him work.

7° To allow the father who had promised his daughter in marriage to not keep his promise.

8. To allow everyone in the synagogue to accuse him, even falsely, of having eaten
trif (non-kosher meat), violated the prescribed fasts, in order to incite fanaticism among the
Jewish people and
to subject the guilty party to all forms of persecution.

< All of the above (nos. 148 and 149) was decided unanimously by the general meeting
com-

submitted by members of the Kahal and the Bet-Dine and approved by Chief Rabbi Garof-
Gagadol.

And all signed under the required oath, so that all this would be followed up punctually.

ment. >

We see that the Kahal and the Bet-Dine are not kind to their subordinates, that their

This method of governing is not without analogy to that of the Terror (which was, moreover, inspired by the

Jews Cerfberr and Berr-Isaac-Berr).

But one would shudder at the thought of seeing a police force like the

next:

THE JEWS IN THE 19TH CENTURY

The Kahal secret police

In cities inhabited by Jews, such as Paris, Lyon, etc., you find at every turn, at street corners, in front of shops, hotels, police stations, administrative offices, etc., suspicious-looking individuals who are quick to offer you their services.

They are the police of Kahal, their real name being its messengers.

They are an anthill, unleashed by him daily, like a pack, on the trail of all business.

They are mainly concerned with finding applicants for positions, jobs, posts, etc.

business start-ups, to enter into negotiations with them, to gauge the benefit they can derive from it

through their mediation.

This benefit belongs to the Jewish community or to them, and often to both.

In the first case, they are paid by the Kahal; in the second case, they pay the Kahal

their right to mediation; in the third case, everything is to their advantage; they have nothing to pay

to Kahal, which, on the contrary, pays them directly and, in addition, leaves them their potential share of the profit.

in the case.

This mediation is carried out in four main cases:

1° Between two goyim;

2° Between two Jews;

3° Between a Jew and a goy;

4° Between the Kahal and the goyim.

And here are the solutions for each of them:

1° Between two goyim, they are both rolled;

2. Between two Jews, it's more delicate, obtaining the most advantageous solution for the Kahal or

"For oneself, depending on whether one is paid by him or has paid him!"

3° Between a Jew and a goy; it is the goy who must be tricked;

4. Finally, between the Kahal and the goyim, there is no possible hesitation; the Kahal is infallible, it must

Therefore, to be right.

The Dreyfus affair offers us a striking example of the latter case.

On one side, the Kahal, represented by Rothschild, president of the Central Consistory, and the great

Rabbi Zadoc-Kahn!

On the other hand, the General Staff (of the army of the goyim).

Postman Reinach doesn't hesitate; it's the Kahal who must be right!... or beware of "the chaos-

Crazy!

We have just named Reinach, because there are factors at all levels of the social scale, from fairground runners to check dispensers in the corridors of

Palais-Bourbon! Reinach the uncle, Arton, Cornelius Herz, were postmen!

73 — We find the case in the following order of the Kahal in order to settle a dispute that occurred

between him, Kahal, and a Jew, on the sold right to exploit a goy.

No. 177.

"As a consequence of the dispute that arose between the Kahal and the sons of the late Aria, regarding the right of ex-

Regarding the exploitation of stores belonging to Arbirei (an Orthodox prelate), the representatives of the Kahal decided

to assign the power of the seven representatives of the city to Rebbe Moses, son of James, so that he might arrange

and pleads the interests of the Kahal, either before experts chosen for this purpose, or before the tribunal of the saint

Bet-Dine >

=

THE SECTARIAN JEW

They exist at all levels; they cater to all specialties: agriculture, commerce, industry-sorting, businesses of all kinds.

Some provide servants; others arrange marriages; these corrupt

the police of the goyim, some of them the judges, others the deputies, etc.

Once the postman's operation is complete, he must submit a detailed report to the Kahal, which then classifies it.

in the archives and finds it there when needed:

1° An excellent practical lesson for the apprentice "postmen" of the future;

2° A powerful means of action against the "goy" who used the "good offices" of the Jew/11.

We draw this last point to the attention of Catholics who believe they have excellent reasons for

not to refuse money from Jews under the pretext of "good works".

When we reproach these Pharisees for their persecution of the Church, they are not not embarrassed to respond like the Israelite Universe (October 25, 1895):

"Our hatred of the Church is so evident that in many parishes around Paris, the Priests do not hesitate to resort to Jewish charity for restoration, embellishment, or maintenance of their churches.

"An even more ironic sight! We sometimes see our fellow believers begging in churches" for Catholic charities and to contact us to request our assistance.

This competition is very costly for us, decorating a criminal hand with the appearance of charity.

who plunges the dagger into the heart of the Church and of France every day!

We excuse the good faith of some; this does not exempt us from condemning monstrous hypocrisy.

true to others, to point out the audacity with which they succeeded in extending their cor-
system

an eruption even within the sanctuary!

Gold! But it is with gold that all the Jews owe all their decisive successes, in Russia, in
France, Poland, Algeria; it is with gold that they may finally be right, in a moment.

Alone against all of France in the "Dreyfus Affair"!

That's because the gold, wisely channeled from all points of the Jewish world into the
Kahal's coffers,

ensures a formidable budget of secret funds in perpetuity, which he uses to pay his agents.

and provides them with the irresistible weapons of corruption.

But where does he get this gold?

In taxes.

74 — This is the explanation of a passage from the famous Jewish program published by Sir
John Readcliffe, attacked with

so much violence by the Israelite Universe, October 95.

We understand his fury!

Here is the passage:

“All public jobs must be accessible to Israelites, and, once they have become permanent employees, we

Through the perspicacity of our FACTORS, we will be able to penetrate to the very source of true influence

and true power.

They are there today, with Mr. Loubet at the Presidency of the Republic and Mr. Dupuy at the Presidency of the

Advice, thanks to the "insight" and also the dishonesty of the "postman > Reinach!

This is what Mr. Quesnay de Beaurepaire proved, without any possible refutation, in his book "Panama and

the Republic > and in his deposition at the assizes court where Messrs. Déroulède and Marcel Habert were appearing,

May 30th:

"Mr. Loubet was Reinach's accomplice in the Panama trial," he said, in essence.

This is how Mr. Reinach, the nephew, controls Mr. Loubet! This is how Mr. Loubet presides over France, under the

The "postman" Reinach cut, on behalf of the Kahal presided over by Mr. de Rothschild!...

Er =

THE JEWS IN THE 19TH CENTURY

Kahal taxes

They are of two kinds: ordinary taxes and extraordinary taxes.

We are not talking at all about the fees levied on Jewish religious ceremonies: circumcision, purification, funeral rites, etc., these rights being assimilated, rightly or wrongly, to factory revenues.

We are only talking about the secret taxes collected by the Kahal, without the knowledge of the French government.

or at least without him being aware of it and to which he did not for a moment consider applying the subscription law.

Business transaction tax, etc.

PS] is still making it

The Kahal, "sovereign master of the property and persons of non-Jews >
dispenser to the Jews. We explain the operation further on.

But in return for the right granted to this or that Jew to exploit this or that property, this or that person

From non-Jews, he levies a tax of one percent on each commercial transaction.
industrial, etc., etc., of the exploiter.

He declares, under threat of excommunication (from the herem), the exact state of his situation

financial matters before the Kahal, which immediately taxes its lucrative operations: pawn loans, letters of
currency exchange, promissory notes, sales, rentals, etc.

Attached is an order from the Minsk Kahal, showing the nonchalance with which the Jews know how to establish a new tax.

It is classified by Brafmann under the

No. 57.

"Thursday, the fifth day of Easter week, 5558 (1798). Because of the great expenses that the Kahal has been forced to make recently, expenses for which it cannot repay account... the members of the Kahal decided that a new tax on trade will be levied, calculated

on the same basis as that which was instituted by the Kahal of the city of Sklow, without any variation

tion in the mode of perception.

We must start paying this tax from the 1st of next VAT year (June)...

Furthermore, 800 silver rubles must be collected to cover the deficit in the Kahal treasury.

The sum that each taxpayer pays for the aforementioned contribution will be considered as a
advance payment on the tax known as the company tax.

If the civilian governor of the city of Minsk does not approve this new tax, the members of the

Kahal instructs the distributors to collect it despite the governor's opposition.

These last words need explanation.

In Russia, the Jews reduced the government to choosing its tax collectors from among themselves.

He approves of the Kahal's taxes, but on the condition that the Kahal collect the taxes from government over the Jews, its subordinates.

If the government does not approve the taxes levied by Kahal, Kahal, as we can see, knows how to manage without them.

his approval.

In France, it's nothing like that; the government ignores the taxes of Kahal, which votes on its own taxes.

75 — “His (the non-Jew’s) life is in your hands, all the more so his money,” says the famous Bechai (on the Pentateuch, 214, 1).

= Ed —

THE SECTARIAN JEW

He sees things as he pleases, forms his own perception, and doesn't need anyone's approval.

The tax on commercial and industrial operations, etc., is a first and abundant one source.

There is a second one, no less abundant, in the tax on the box we have just... to speak, in other words, the tax on kosher meat.

The kosher meat tax

It is known that Jews cannot eat certain animals considered unclean (pork, for example).
for example), following the prescriptions of the Bible (Leviticus and Deuteronomy).

They can no longer eat pure animals that are not killed in a certain way.

The Schulchan Aruch (general collection of Talmudic laws) describes it in this way.
It devotes 56 chapters. We make it possible thanks to our readers.

Its meticulous execution requires special tools and special butchers (the

shochel) special slaughterhouses, which are strictly controlled by special agents of the
Kahal.

Under all these conditions, the meat is kosher and can be eaten by Jews.

Woe to the butcher who omits a single one of these prescriptions in the slaughter of his
Stupid, woe to the Jew who would buy it! Fines and excommunications would rain down
upon them!

This ensures that the Kahal receives the full amount of its tax, which is distributed across
these four main points.

1. So much on each animal slaughtered in the Jewish slaughterhouse;

2. So much on each bird killed;

3. So much on each pound of meat sold;

4. As for the fines imposed on lawbreakers.

It is difficult to get a precise idea of the richness of this source:

But we can get a rough idea.

Let's say that in Paris there are only ten thousand Jews (there may be 50,000)!

Let's say that the sixty (approximately) kosher meat butchers each issue one pound of meat per day on average, taxed at only 10 cents.

That would be exactly: $0.10 \times 10,000 = 1,000$ fr.

That's a thousand francs a day or 365,000 francs a year! for the benefit of the Kahal fund.

But our assessments are clearly and excessively inadequate. And there would be nothing exaggerated about that.

to the point that the Kahal's revenues in Paris, from this source alone, amount to millions!

We say "on this basis alone," because we must add the tax on the slaughtered animal, the tax on the

Poultry killed, the tax comes from the fines!

You can just imagine the fabulous sums of money provided each year to the Kahal's central treasury.

by the sole tax on kosher meat, in Paris.

What if this tax is collected in all the synagogues of France, in the synagogues of the the whole world?

This explains the fury of the Jews of Algiers against the young tribune Max Régis who had the audacity

to demolish, with a stroke of the pen, as mayor of Algiers, not their ritual slaughterhouse, but a

a simple shack where the rabbis calculated the profits!

Just think! To dare to touch, even indirectly, a slaughterhouse supplying the largest ap-
no point in the two hundred thousand francs that make up the annual budget of the
Consistory of Algiers! the budget

Admitted, of course!

“70. —

THE JEWS IN THE 19TH CENTURY

Note that all these taxes are strictly payable and indeed required.

Mr. Marchal, deputy for Algiers, speaking about this tax from the rostrum, session of May 9, 1899, said:

I demonstrated (to the General Council) the necessity of putting an end to rabbinical preaching, to

these tax levies carried out by the Consistories on the Israelites.

I cited examples of these Jews punished for not eating kosher, others harassed for to keep their stores open on Saturdays.

Under the pretext of voluntary contributions, the Consistory lists taxes of which it alone is responsible.

sled and he shows little mercy to the Israelites who claim to be free from his tutelage.

Undoubtedly, the Consistory does not have the material means of coercion against the fellow believer who

He refuses to pay the tax, but they are waiting for the opportune moment to force him to pay it.

When a Jew has just lost one of his relatives, the Consistory, which is in charge of the cemeteries,

forces him to bury her in the section reserved for the damned.

This is freedom as the Jews understand it.

Let us supplement this information, which confirms our thesis, with the indication of a means

wonderfully used in Russia — and in France — for the collection of overdue taxes

We are waiting for a family celebration for the latecomer, wedding, circumcision, etc.

While the guests indulged in the outpourings of family merriment, suddenly the room of
The feast is invaded by two stern-looking strangers!

These are two inspectors from Kahal who have come to conduct a thorough inspection of
the

Food laid out on the table, utensils used to prepare it

Woe to the poor Amphytrion, if they discover the slightest trace, however fleeting, of fish-
bran or non-kosher meat!

Fines will rain down on him like a deluge! A deluge that will eventually overwhelm him, but
who

will roll the gold, in a flood, into the Kahal's coffers!

Let's now talk about two other inexhaustible sources of wealth: taxes on rights
exploitation of such and such territory where the Jew settles, of such and such Christian
who resides there.

The universal property right of Kahal

These taxes are a consequence of the "universal property right over men and the
things that the Talmud attributes to the Jews:

<God gave the Jews all power over the possessions and the blood of all peoples> (Sepher Juchasim, cf 25) — (Jalk. Schim. f. 83, 3, n° 563).

In practice, this Talmudic law is applied by the law known as: Hezkat-Ischub.

According to this law, the Kahal claims supreme authority over the people and things of the district,

of the constituency where he settles.

For him, these people are nothing but "animals" (Jebam. fol. 94, etc.) inhabiting territories. territories "likened to a desert". (Baba Batra, p. 59, etc.)

Or, if you prefer, these people are "fish in a vast open lake."

He has the right to fish for these fish, and therefore to sell the fishing rights in such or such a place.

such part of the lake

He has the right to hunt these "animals," and therefore to sell hunting rights in such a way. or such and such a part of the forest or desert.

This is the tax known as: Meropiié.

Since the lake and the forest belong to him, he can also sell water intakes from the lake, or lots of the

THE SECTARIAN JEW

forest.

This is Hazaka's tax.

These, in their simplicity, are the ideas that guided the establishment of a Jewish colony on a
any point in the world.

And this is the idea that the secret government of this colony is striving to realize to the
extent
of his absolute, discretionary power.

Having established this, the following will be easy to understand:

The right of residence

According to the Hezkat-Ischub:

"Every Jew who wishes to leave his current residence in order to engage in commerce in the whether in his place of birth or any other city, he would be placing himself in vain under the protection of the laws of the country...

"It would not succeed if it did not first obtain the double permission of the "Kahal" of the circums-

description he wants to leave, of the "Kahal" of the constituency where he wants to come.

The Hoschen Hamischpat (Jewish code) gives the reason as follows:

"In the present times, especially when we are forced to live under the influence of..."

of Christian nations and in the restricted area where Jewish dwellings are generally located

In large cities, it could happen that, with some unrest occurring in the city, a Jew who came

from another locality, unaware of the community's secrets, unwittingly denounced

facts that should be kept hidden from Christians... every Kahal has the right to close the door

to any Jew who is not a resident of the district, of whom he is the representative and absolute master.

To achieve this result, the Kahal can employ all the means at his disposal, resorting to even to the influence of the local administration of the goyim.

A temporary stay is permitted to merchants who have arrived in the city to carry out the sale

momentary of their merchandise.

But it is forbidden for any Jew to establish his residence in a city where he was not born, without a self-

formalisation of the Kahal of this city.

"There is only one exception to this rule in favor of the Talmud Hahan (a learned interpreter of the

Talmud) which allows one to settle wherever one pleases.

As for the others, they must pay for the authorization granted by the Kahal.

That's the right of residence! Let's talk about the right of "Hazaka" which is attached to it.

The right to exploit the property of a non-Jew or "Hazaka"

Based on the principle that "it is easier to catch one fish at a time, with a single hook-

It is dangerous to catch several with multiple hooks on the line, thus exposing it to breaking under the

weight", the Kahal never issues a Jewish fisherman more than one hook and for one fish, to at the same time.

In other words, he sells only to one Jew the right to exploit a single property belonging to to a single Christian, or to a single Christian family.

But then, once invested with this right, this Jew, to the exclusion of all others, can rent the house,

if it is one, to conduct business there, subletting available apartments to other Jews;

He alone can lend at usury to the owner as well as to all the tenants of the house.

In short, "he alone has the right to use all possible and imaginable means to make himself
He will take control of the property as soon as possible, having purchased the rights to
exploit it.

HT). —

THE JEWS IN THE 19TH CENTURY

Here are some official ordinances on this subject, quite eloquent in their simplicity,
published
by Brafmann.

Sale of the right to operate a hospital owned
to Catholic monks

No. 261.

“Thursday, eve of the new moon Acra 5562 (1802).

"The representatives of the Kahal and the general assembly, composed of all the Jewish authorities"

from this city, they decided:

"The right to operate the hospital and the adjoining square, properties located at one end of Kaïdany Street, belonging to Catholic monks, was sold to Rabbi Izaak, son of Guerson.

It is also sold to the same Izaak; son of Guerson, the right to exploit the place belonging to the city municipality and located in the vicinity of the above-named properties.

"This right to exploit the properties of Christians is sold to the said Rabbi Izaak, to his descendants"

ascendants or agents, from the center of the earth to the highest clouds of the sky, without per-

no one could ever contest his right to acquire the property for which Izaak paid into the Kahal treasury.

the agreed price.

"Consequently, this right is inviolable for eternity and the said Izaak may dispose of it at his

will, that is to say, to resell it, to pawn it, to give it away to whomever he pleases, in short, to dispose of as he pleases. If Rabbi Izaak comes to an agreement with the members of the municipality of

the city to obtain permission to erect some building on the square of which he acquired

Kahal has the right to exploit the land; he will be able to build houses or any other type of building.

either in wood, or in stone or brick.

"If the government were to seize these places to build barracks or anything else

in any other public building, it is strictly forbidden for any other Jew to enter into any commitment whatsoever

with the government and only Izaak, son of Guerson, will have the right to enter into negotiations with the gov-

government to secure the award of all the works.

"Furthermore, it is expressly forbidden for any other Jew to assume any commission

and only Izaak, son of Guerson, will be able to be the postman for either the government or the municipality, for

everything concerning the venues for which Izaak has purchased the exploitation rights...

"Every Kahal throughout the world is enjoined to protect this right acquired by Izaak, son of Guerson, for himself, his descendants or his agents.

And every Kahal and every Bet-Dine must prosecute any individual who would want to put something

obstructing the full and complete exercise of this right, treating him as an enemy and forcing him to pay any damages which

could result from his hostile interference.

In case of negligence on the part of the Kahal and the Bet-Dine, to prosecute the offender and to

to compel him to compensate for the losses he will have caused to Izaak, son of Guerson, or to his

descendants, the Kahal will be required to reimburse all damages from its treasury as soon as possible.

suffered by Izaak, son of Guerson, his descendants or his agents.

<The notice of this sale will be sent to all synagogues.>

Note the expressions: "the deed of sale will be sent to all the synagogues," "each Kahal worldwide will have to protect this right, which singularly illuminates the narrow and uni-
universal solidarity of all synagogues, of all Kahals in the world first among themselves, and with the central Kahal next.

THE SECTARIAN JEW

The latter Kahal now resides in Paris, at 44, rue de la Victoire.

Let us also compare the contemporary method for ruining the old methods to the contemporary method for ruining the

Monks: The subscription law!

Here is the method to ruin a Christian:

Sale of the operating rights for the Christian Baïkoff stores

No. 77

“Saturday, section Émor 5559 (1799).

< In accordance with the decision of the city representatives, it was sold to Johel-Mihel, son of Aaron's right to operate two stone-built stores belonging to the Christian Baïkoff which are located on the city's high plateau. The adjoining carriage entrance, as well as the cellars and Le

The first level, that is to say, all the space from the center of the earth to the clouds in the sky, is also included in this sales agreement.

"The deed of sale, in any form required, will be drawn up by the Kahal and approved by the holy Bet-Dine and placed in the hands of the aforementioned Johel-Mihel, son of Aaron, who must, for this, to pay the sum of 200 silver rubles into the Kahal's treasury. All of this must be done without publicity.

prior tion. >» Two hundred rubles! About 1,200 francs. And with that, one has the right to ruin

A Christian!

It's for nothing [76]!

However, let's say that Kahal has the right to revoke these exploitation rights, as a measure disciplinary, as can be seen from the following document:

On the suppression of the right to exploit the property of a Christian

No. 239

76— This explains how, in France, 80 billion of the movable and immovable assets are passed into the hands of 150,000 Jews; how 200,000 hectares of land became the property of a

the only Jew, Mr. de Rothschild; how Mr. Morinaud could cite the following analogous examples to the tri-

bune, May 19, 1899:

I find in the Echo of Oran, which is not one of ours, the example of a native who had borrowed from a Jew

1,000 francs and had sold him his property with a right of redemption.

The Jew rented it to him for 200 francs.

The native was able to repay 500 francs the following year; although he only owed 500 francs, he continued to pay

for several years 200 fr, so that when it came time to pay back, he had paid 2,115 fr. for 895 fr.

which he had actually received, and the Jew was still demanding a large balance from him.

And people are surprised, the newspaper said, that the Arabs are revolting!

The lender I just mentioned thus acquired more than 2,000 hectares; he is now a wealthy capital-

talist.

Shall I recall the speech given in 1898 by Mr. Jaurès, when he pointed out the unjust role played by the Jews?

in the dismemberment of property, the series of judicial spoliations, as evidenced by the registration,

who transferred rich estates to bearers of miserable debts.

This, he said, partly justifies the accusations levelled against the Jews. (Very good! Very good!)

various benches.)

The Zermati family, in Setif, has made more than 128 acquisitions and today owns more than 10,000 hectares;

It is true that its Chief is a recipient of the Agricultural Merit award!

This Zermati and all his ilk must have paid dearly to the Kahal of Algeria for the right to dispossess the Christians.

Hey, or the Arabs, with these thousands of hectares!

HAS -

THE JEWS IN THE 19TH CENTURY

“Thursday, 23 yar 5562 (May 1802).

The representatives of the Kahal decided that all those who show disobedience and Those who rebelled against the decrees issued by the holy Bet-Din would be deprived of the right to exploit the properties that they had acquired from Kahal since the beginning of this year and the deeds of sale attesting

This right, which had been granted to them, would be considered null and void and would resemble shards.

from a broken pot.

This does cause some inconvenience for the dispossessed Jews. But it always benefits the Kahal.

who has collected the sales rights once and can collect them a second time.

Exactly the same as in the contemporary method of dispossessing monks.

Furthermore, there is this striking analogy that in France as in Russia, it is the government official that the Kahal has reduced to carrying out its own orders.

It is in the name of French law that the Kahal is expropriating the monks and Christians, in the name

of French law, that the Jews share the spoils, in the name of the law of Kahal, this time, that the Jews reserve the best part of it for the Talmudic Ogre, the central Kahal, or that of their

constituency !771.

Now those are sources of wealth!

What could he possibly use all those mountains of gold for?

To complete the ruin of the Christians who remained standing, to complete his dominion over the ruins

from all over the world.

Judge for yourselves:

77 — We must touch here a word about the Jewish districts of France.

The organization of the Grand Sanhedrin, established by the assembly of notables in 1806, recognized by the two

imperial decrees of March 17 and December 11, 1808, did not have for a long time, until towards the end of the second-

tenth Empire, than seven consistorial districts.

It currently has twelve, each headed by its own Kahal and chief rabbi, under the domination sovereign of the Central Consistory, in other words, of the Grand Kahal and the Grand Rabbi of France, 44, rue

of Victory, and 17, rue Saint-Georges, Paris.

Here they are:

1st District of Paris, Chief Rabbi: Dreyfuss Jacques, 12, rue de la Victoire.

2° — Lyon, chief rabbi: Lévy Alfred, 13, quai Tilsitt.

3° — Marseille, Chief Rabbi: Weyl Jonas, 5, Boulevard Notre-Dame.

4 — Bordeaux, Chief Rabbi: Lévy Isaac, 213, rue Sainte-Catherine.

5° — Lille, Chief Rabbi: Cahen Émile, 20, boulevard Victor-Hugo.

6° — Nancy, chief rabbi: Bloch Isaac, 18, rue de l'Équitation.

7th — Vesoul, Chief Rabbi: Schul Moïse, in Épinal

8th district of Besançon, chief rabbi: Auscher, 6, rue Nodier.

9° — Bayonne, chief rabbi: Lévy, Place Saint-Esprit.

10° — Algiers, Chief Rabbi: Honel (Worshipful Master of the Lodge).

11° — Oran.

1? — Constantine.

The Grand Kahal of France is pending with the government for the creation of a constituency

in Tunis.

What are they waiting for to give us, if not an organization similar to that of the communities of France or

From Algeria, at least regular institutions placed under the control of the French authorities? > wrote one

Tunisian Jew in the Israelite Universe (October 18, 1895).

The control of the French authorities is, of course, that of the central Kahal, which is the sole authority

effectively recognized by Jews in France and around the world.

nn, —

THE SECTARIAN JEW

To support Jewish tavern owners against Christian suppliers

No. 260

<“Wednesday, Matat-u-Mese section, 28 Tamouz 5552 July 1792).

"The representatives of Kahal have decided to come to the aid of the brandy retailers in the during their legal proceedings with the spirits entrepreneurs, by providing them with the necessary money to defend their interests.

"Therefore, the money needed to complete the sum of 100 ducats (400 francs) approximately) that the tax box was required to provide for illuminations according to Behaltaart's law,

will be collected and given to retailers for their immediate needs.

To ruin Christian suppliers

No. 284

"During the same session, the question of Jewish-run cabarets and suppliers was raised."
beverage suppliers.

"And it was decided that any damn Jew who did business with these suppliers would be at
the mercy

of seven dealers chosen by the Kahal who will pursue him with their persecutions, will
incite him

misfortune, fines and humiliations of all kinds.

"The power of these seven elected retailers will have the same value as that of the general
assembly"

rate. >

This means that he will have as much power over the Jew as the Kahal and the Bet-Dine,
etc., combined.

recalcitrant l]!

That's how you ruin a Christian!

But the aim is to carry out the operation reliably, which is not always easy in a government country.

governed by a Christian administration.

Therefore, for the Jew, it is a matter of obtaining the cooperation, or at least the neutrality, of Christian agents.

Here is the method:

To corrupt a Christian municipality

No. 21

"Tuesday, section of 5 pounds Schelah 5555 (1795).

"The representatives of Kahal having recognized the need to give some gifts to the leaders the municipality of this city, decided that the funds intended for this purpose should be- will be supplied by the butchers who are indebted to the Jewish community, through the contribution they must, as a result of the concession made to them of the right to slaughter livestock.

The money intended for these gifts will be paid to Samoche, who must take this into account exactly.

expenditure > ».

78 — This is the peremptory explanation for so many seemingly inexplicable contemporary bankruptcies.

The bankrupts were boycotted by the Jews!

These people are now talking about boycotting France at its Exposition in 1900! They will certainly try it.

nement!..

THE JEWS IN THE 19TH CENTURY

To bribe the Christian secretary of a prefect (or governor)

No. 33

“Thursday, section of 5 books Noach 5555 (1795).

"The representatives of the Kahal decided to allocate the sum of... 50 silver rubles to secretary to the governor, in reward for his goodwill towards the Jews (71. »

To corrupt a Christian court

No. 37

“Wednesday, section of 5 Vaicei books, 5558 (1798).

The representatives of the Kahal authorized the Kahal treasury to provide the necessary funds for

to celebrate, with a splendid luncheon and the finest wines, the judges of the Christian tribunal who must

"To render a verdict in the case of the Jewish workers!*1."

To bribe Christian police officers

No. 4

“Saturday, Noah section, 5555 (1795).

The representatives of the Kahal decided that a bonus would be granted to the three sergeants.

police for the entire time elapsed, at the rate of one ruble (4 francs) silver per day to each.

“This sum must be handed over secretly, to each one separately, by the Jewish jurors and taken from...”

the funds from the butcher's tax®!] ».

To bribe Christian officials

No. 156

“Saturday, 21 Tebeth 5562 (December 1802).

< In view of the very large expenses required for the donations to be offered to the Christian authorities on the occasion-

In preparation for the Christmas celebration, the secret tax collector for the Jews is ordered to employ all means

in its power to pay all tax arrears into the Kahal treasury
called interest tax.

When the coffers of all ordinary taxes have been thus scraped to ruin the Christians, cor-
to break the Christian officials, if an extraordinary danger is seen on the horizon to combine
rer, then the Kahal employs extraordinary means:

Eliminating spending where it can be done safely, to strengthen the
threatened point. For example:

Because the review of the Dreyfus trial was favorable to them, the Jews wanted it and
obtained it.

79 — Here is an ordinance whose timeliness the prefects or governors should appreciate during election periods.

torale!

80 — In the “affair” — which was not that of the Jewish workers, but of a very wealthy officer — there was

Obviously bribes, but commensurate with the eminent quality of the judges, naturally!

81 — The public facility, 130, boulevard Richard-Lenoir, of the anarchist recruitment office,

The Loubettist demonstration of June 11th proves that the Jews, in our country, no longer even take the

It's hard to hide.

THE SECTARIAN JEW

If it hadn't been that way and we had wanted it, here's how they would have gone about it.
mitigate it:

To mitigate the effects of a revision that was disadvantageous to the Jews

"Monday, 23 Tebeth 5562 (December 1802).

"Given the need of Jewish society for a large sum of money to mitigate the consequences of a revival"

sion which is to take place among certain Jews by the Christian authorities, the Kahal orders that this

The necessary sum will be drawn from the funds already collected from the kosher meat tax.

long available and currently available in the Kahal crate.

"The representatives of the Kahal and the Bet-Dine agree to prohibit the use of this argent a d'autre usage qu'à la cause qui il questione. >

Finally, if the cause is serious, and the gold of Kahal, however abundant, is insufficient, recourse is made to

general subscriptions.

An example:

To escape a potentially unfavorable statistic

No. 17

< As a result of the new law which mandates the census of the population, as well as the recording of

accounts from the cabarets where brandy is sold, the Kahal and the general assembly decided to choose

eleven trusted members who will follow this operation carried out by the Christians step by step, in order to counter,

where applicable, to the damage that might result for the general cause of the Jews.

"The expenses incurred will be covered by a general subscription."

Finally, if the danger grows and becomes threatening, if the general subscription, optional in a

Measures are no longer sufficient; the Jewish homeland is declared to be in danger and a compulsory tax is voted in.

Tsar Alexander I, in the fervor of his twenty-five years, having decided to settle the matter Jewish in its states, in 1802, the Kahal responded with mass tax levies in four orders, which followed one another in ten days, with the speed of lightning in a storm!

Savor the scent of terror that emanates from it!

Here is the first one:

To bribe an emperor

and to avert a threatening imperial decree.

First tax

No. 280.

“Saturday, 1 Tebeth (December). The week according to chapter Mikoë 5562 (1802).

“At the extraordinary general meeting convened, and in the presence of the members of the Kahal at

It was decided, in full force — due to alarming news arriving from the capital, to announce-
while the fate of the Jews inhabiting all parts of the great Russian Empire was entrusted to
five great

figures at the court of Saint Petersburg, with full power to decide what they deemed
appropriate

in favor of or against the Jews of this country — that a delegation composed of some
Israelites

one of the most learned will be sent to Saint Petersburg, with the mission of throwing
herself at the Emperor's feet

—_ 78 —

THE JEWS IN THE 19TH CENTURY

reur, — may his glory be eternal! — to beg him not to allow any introduction
innovation in the lives of the Jews, who are his most loyal subjects.

And given that this approach, as important as it is essential, will cause immense

expenses in donations, gifts, and other means of corruption, and that, to cover all these expenses, it will be necessary

a very large sum of money, the members comprising the Kahal, as the supreme authority

Jewish people decided that an extraordinary tax, called a tax, would be levied on every Jew living in this country.

of interest, and that it is regulated as follows:

"1° Capital, whether in money, goods, or mortgage-

the thèque that each Jew possesses, one must pay 12 percent.

"2° Of real estate, each Jewish owner will pay 44 percent.

"3° Of the various other incomes, such as rents, etc., 10 percent will be paid.

"4° Young couples who remain with their parents will pay 1 per 100 of all their goods.

"Every Jew must confirm by oath the valuation of his wealth, for which he must pay a certain amount for

100 according to the above-mentioned rate.

"However, if someone offers 50 ducats for this tax, he will be relieved of the oath, nothing more."

to determine whether the interest demanded on his capital, according to the tariff, should exceed the sum of 50 ducats that he pays-

would immediately \®?1.

<“Among the sworn officials charged with collecting all the taxes that the Jews must pay to the

Within the Israelite community, six members will oversee this important tax, and these six members

will hold. of the Kahal the power to employ, if necessary, all the servants of the Kahal, who, in

In this case, they must obey their orders blindly.

This was voted on the 1st of Tebeth (December).

Three days later, another meeting of the Kahal and a new decree.

To bribe an Emperor.

Second tax

No. 281.

<“Wednesday, fourth day of the month Tebeth, week according to the chapter Vaigah. 5562 (1802).

Like the seven deputies chosen from among the most prominent Jewish figures, they must soon

to return to Saint Petersburg, in order to implore His Majesty the Emperor and beseech him that nothing

not to change the current position of the Jews in Russia, and as, for this important and Urgent action is needed; money is required, and more money is needed. A full meeting of members is required.

The Kahal decreed the following:

A new extraordinary tax will have to be paid in the Kahal at the rate of one silver ruble per Jewish inhabitant without distinction of sex or age.

"Small towns, as well as district towns, must contribute to the coffers of their sy-respective nagogues the money from the tax, called interest tax of so much per 100, which has been

ordered in the session of last Saturday, the first date of the month of Tebeth, of the week according to the

chapter Mikoë, and the coffers of these synagogues must send this money into the general treasury of the

Kahal!%l by ensuring that the sum of silver rubles sent by the treasury of each synagogue-

82 — This oath, under threat of herem, is the terror of the Jews. There is no abuse of power that they

do not accept in order to avoid it.

83 — The Kahal's general treasury is now located in Paris, at 44 rue de la Victoire, or, if you prefer, in

E..

THE SECTARIAN JEW

gogue, corresponds to the total number of individuals in the Jewish population belonging to this synagogue; that is to say-

to say that if the Jewish population consists of a thousand individuals, for example, including women

and the children, the synagogue of this city must send 1000 silver rubles to the Kahal treasury.

As for the inhabitants of the city where the Kahal is headquartered, they must scrupulously and under the

by oath to make the tax payments, called interest tax, of so much, as a percentage, between the

hands of the cashier chosen to collect the money from this extraordinary tax.

"This cashier is the extremely wealthy Rabbi Wolf, son of Hirsche, very well-known and respected, assisted

for the operation of bookkeeping, as well as for the preservation of all deeds and documents

comments relating to this tax, by the very wealthy Aizil, son of Judel.

"The cashiers and envoys from all the district synagogues, upon their arrival in our city, will be able, at the general meeting and with the consent of the members of the Kahal, to change the

seven deputies who will have been chosen to go to Saint Petersburg and replace them with others,

"We could also change the cashier and the bookkeeper."

But the previous orders needed to be sanctioned.

Here it is:

Against Jews who resisted these extraordinary tax levies.

Third order

No. 282

“Saturday, the seventh day of Tebeth (December), according to the chapter of Vaigah. 5562 (1802).

“At the extraordinary session of the general assembly and members of the Kahal at the grand com-

The following notice was published:

Any individual from the Jewish population who, by next Tuesday, has not paid their share of the so-called interest tax of so much per 100, which was decreed by the Kahal for sending 7 delegates

in Saint Petersburg, in order to paralyze the government's project concerning the Jews who live in the

Russia, will be considered by Jewish society as a renegade unworthy of any pity, and will be persecuted, badly-

treated by all the faithful children of Israel. He will be liable to various fines and punishments.

of all kinds.

"It was also decided that no negotiations would be entered into with anyone who refused to lend."

the oath relating to the valuation of wealth, this valuation being the basis of the share that each

the individual owes the tax ordered by previous decisions — decisions which do not release them from

oath that those who, from the beginning, have paid 50 ducats.

"As for those homeowners who wish to appeal before the Bet-Dine of the

Kahal decision regarding the 10 percent tax levied on shop rents

or apartments, and which seems excessive to them, they are warned that the lawyers of the Kahal will be

the extremely wealthy Wolf, son of Hirsche, and Aïzik, son of Judell, and that the plaintiffs must appear

before the Bet-Dine court no later than tomorrow; that, after this deadline, the complaints and the prosecutions will be dismissed.

One day's grace period! Take it or leave it!

Finally, to seize victory by storm, in the fight against corruption in major prizes, we must add

the adjoining building, 17, rue Saint-Georges.

This is where the compulsory subscriptions from Jews around the world for Dreyfus ended up; this is where

that they may radiate, in beneficial rains, upon all union members.

84— That is to say, Rothschild types, darlings of the Kahal, to whom consequently one does not

He never resists with impunity.

THE JEWS IN THE 19TH CENTURY

the great means of penance and prayer, not forgetting, of course, the persecution against negligent debtors of the Kahal treasury.

Hence this last order:

To crown the success of the Emperor's corruption.

Fourth order

No. 285

“Tuesday, tenth date of Tebeth 5562 (1802).

"In accordance with the orders of the seven delegates, the following proclamation was published:"

A strict minimum wage is prescribed for all Jews in general, without exception for women and children,

to know: Monday the 16th, Thursday the 19th, and the 23rd of the month Tebeth.

<"This lean period must be strictly observed, just like the great Efizy Lent.

<"This meager offering has as its purpose, the prayer for the success of the steps that must be taken by

the seven delegates in Saint Petersburg, all the Jews must go to the Great Synagogue to

Let us pray together, in order to avert the government's plan hanging over the heads of the Jews.

in Russia.

The Jew who, until these days of prayer, has not paid the tax intended for para-

to lyser the government's plan concerning the Jews, will be persecuted by all possible means and, in addition

The fines he will have to pay on every occasion will lead to his rejection from Jewish society.

Notice the ease with which these people know how to combine ferocity and prayer for the triumph of their appetites.

This is Pharisaism in its splendor!

But let's not be told that this is "tolerance >

The truth would compel us to answer that there is no tyranny in the world capable of rivaling it.

with that kind of "tolerance"!

Jews will try to say—how audacious they are!—that this secret government, flo-

Rising under the autocracy of the czars, is unknown under the Jewish Republic, known as the French Republic!

— Unknown? Yes, since it is secret, but also flourishing, we shall see to what extent!

The Kahal in France

We talked about the division of France into twelve constituencies or districts, under the depend-

dance of the Grand Central Consistory of Paris.

This means, according to the Hezkat-Ischub law, that in each of these districts there is a Kahal, who claims sovereign control over non-Jewish persons and property in this circumstance...

description and the right to dispose of it, in whole or in part, in favor of this or that Jew, under the authority

sovereign and universal of the Great Central Kahal which, for its part, claims the domain of France and the

world 5),

Read now these words of Mr. Laferrière, Governor of Algeria; in session of the Chamber of May 25th.

Responding to Mr. Rouanet, the synagogue's lawyer, he said:

“On March 24, I sent a circular to the three prefects of Algeria instructing them to...”

85 — Which explains why the Jews do not want a French homeland. They have done — or they want

to make — Paris the capital of the Jewish homeland, which is “the whole world”.

— BI —

THE SECTARIAN JEW

provide information about the instances of pressure exerted on Jewish proletarians that were discussed in your

request for questioning.

"I invited them to consult the Jewish notables on this point if necessary and to transmit to me

this information after having personally verified it.

"What more could I do? (Very good! Very good!)"

"Following this circular, very few new facts have been reported to me by the prefects;
None of them reached me from Oran.

"Why? The explanation is provided in the two letters addressed to the prefect of Oran by the

president of the Israelite consistory and by the chief rabbi. It is stated in these two letters that the administration

The Central Jewish Administration was informed, in a timely manner, of the facts of pressure or other matters relating to

Israelites.

Mr. Morinaud. — "That is a state within a state, clericalism.

Mr. Laferrière. — "What would Mr. Rouanet think of French citizens who, having something to complain about,

in France, they are subjected to pressure, instead of complaining to the administrative authorities.

or judicial matters, would address themselves to their priest who, in turn, would bring the matter to the attention of

The bishop? (Applause.)

< For us to pay attention to such acts, I would at least like us to secularize the denunciations. (Renewed applause).

Mr. Etienne. — "We need to know why the consistory and the chief rabbi did not respond-

due to the prefects.

Mr. Charles Bos, a friend of the Jews, replied:

"Because the prefects of Algeria are anti-Jewish."

That's false! We know perfectly well that prefects like Mr. Lutaud are not anti-Jewish.

The real reason is this:

Because prefects are servants of a government that CAN DO NOTHING without the government

Jewish secret.

"The government can do nothing without warning the major Jewish bankers > (who identify themselves-

(They are here with this secret government) said Mr. Hérissou, former Minister of Commerce, according to

Mr. Quesnay de Beaurepaire (January 28, 1999).

With the official government powerless, the Consistory and the Chief Rabbi of Algiers have addressed to the secret government that can do anything: "Central Jewish Administration of France."

It's clear !

Mr. Larrière's mistake is to believe that this administration is purely religious, ec-

clesiastical in a way.

It probably is, since the Chief Rabbi of France, Zadoc-Kahn, is part of it.

But he only holds the second effective rank, although he is in the first rank of honor.

The first effective rank belongs to Mr. Alphonse de Rothschild, President. [#6]

86— We would have gladly included his portrait here. Unfortunately! it was impossible for us to

to obtain his photograph from none of the ten or twelve great photographers of Paris to whom we

we asked for it.

Two of them even gave us this answer, identical in meaning:

"We have been asked for it several times, but it seems that Mr. Alphonse de Rothschild had it removed from the

circulation. > [Note from Lenculus: We were able to obtain this photograph.]

—_ 82 —

THE JEWS IN THE 19TH CENTURY

James de Rothschild,
the baron's eldest son, he
married in 1857 Leo-
Nora de Rothschild
(1837-1911). The
The couple will have four
children: Bettina
(1858-1892), René
(born and died in 1861),
Beatrice (1864-1934)
and Édouard (1868-
1949).

Naturalized French citizen,
he can access the
regency council of
the Bank of France
(1855), of which the
Rothschild bank is
the largest shareholder.
In 1855, he financed the
wheat purchases that were born
require bad
harvests and manages, in
1871, to be reduced

war indemnity
demanded by Germany
and contributes to its
settlement by ensuring
the entire broadcast of a

first loan of
two billion and by participating in the additional three billion loan for the liberation of the
territory

He created the company "Caspian and Black Sea Naphtha Commercial and Industrial
Company

Anonymous" to exploit Baku oil, which his family had to sell in 1911 (see Archives of the
World of

Work in Roubaix and all the books on the French branch of the Rothschilds.)

He initially lived in a private mansion built for him at 47, rue de Monceau, before inheriting it
upon the death of his

father of the Hôtel de Saint-Florentin where he had major transformations carried out in
1868-1870 by the architects

E. Petit and Léon Ohnet. He also owned the immense estate of Ferrières (Ferrières-en-Brie,
Seine-

et-Marne), on which his father had built under the Second Empire the most luxurious castle
of the 19th century.

A major collector of Old Master paintings (de Hooch, Rubens, Rembrandt, Hals), member
of the

Alphonse de Rothschild, a member of the committee for the Universal Exhibition of 1867
and elected to the Academy of Fine Arts, was a

an important donor to French museums; among other things, he donated some twenty items between 1888 and 1904.

paintings in the Soissons museum.

Furthermore, here is the complete staff list, in hierarchical order:

THE SECTARIAN JEW

Central Consistory of the Israelites of France

+ __1'Zapoc-KAHN, Chief Rabbi, 17 St-Georges Street.

+ 2° ROTHSCHILD (Baron Alphonse de), member of the Institute, delegate from Bordeaux, president-

tooth, rue Saint-Florentin.

+ 3 BÉDARRIDES, Honorary President of the Court of Cassation, Delegate of Marseille, Vice-

President, 83 rue de Montceau.

+ 4 Lévy (Maurice), of the Institute, Chief Engineer, Delegate of Algiers, Avenue du Trocadéro,

15:

+ 5° Lévy (Théodore), chief engineer, delegate of Nancy, rue Chauveau-Lagarde, 14.

- + 6° MANUEL (Eugène), Inspector General of Public Instruction, delegate of Lyon, rue Raynouard, 6, in Passy.
- + 7° MASSE (David), lawyer, delegate of Lille, rue d'Antin, 19.
- + 8° PÉREIRE (Eugène), delegate from Oran, Faubourg Saint-Honoré, 45.
- + 9° RODRYGUES (Ely), engineer, delegate of Bayonne, boulevard Henri-IV, 2.
- + 10° SÉE (Léopold), Major General, Delegate of Paris, Place des Ternes, 9.
- + 11° SÉE (Abraham), lawyer, delegate of Vesoul, rue Villerséxel, 7.
- + 12 Worms (the D'), of the Academy of Medicine, delegate of Besançon, rue Pierre-Char-ron, 12.
- + 13° ABRAHAM, general, delegate of Constantine, boulevard Saint-Germain, 112.
- + 14 CAHEN (Abraham); Chief Rabbi, secretary, 9, rue Vauquelin.

These are the official members of the Grand Kahal who govern France and the world against the

France itself and against the Church.

Our description is finished; it is the X-ray that will shower light into the darkness where envelops itself in the Talmudic hatred that springs forth, continuously, from the words and deeds of the Jew against the

French Christian. We'll see.

I

THE WORDS OF HATE FROM THE JEWS

At the head of these words, which respond to the Talmudic precept: "Christians must be cursed"

"Three times a day," we can place the official admission of this hatred.

This is a letter from a converted Jew, Alphonse de Ratisbonne, to Mr. Dufriche-Desgenettes, parish priest.

of Our Lady of Victories, dated from the college of Juilly, April 12, 1842 and published in the Relation

authentic account of his conversion, by Baron de Bussièrès, page 57 (Retaux-Bray, rue Bonaparte,

82):

"There was only one member of my family who was hateful to me," he said, "and that was my brother Theo-

dore. (converted to Catholicism and became a priest).

"And yet he loved us too, but his clothes repelled me, his presence offended me,"

His grave and serious words stirred my anger...

"He continued his relations with the rest of my family; as for me, I no longer wanted to see him; I

I harbored a bitter hatred for priests, churches, convents, and especially for the Jesuits.

whose very name provoked my fury... (71 >

87 — Little Jacob Libermann, as a child, had such a horror of clerical garb that one day at the sight

From a priest carrying the Holy Viaticum, he climbed onto a wall to flee at full speed across the fields.

Having since converted, he became one of the founders of the Congregation of the Holy Spirit and appointed himself to the...

Today, the Venerable Libermann. Let one nevertheless judge the horror of the Christian name, drawn from his

— SA —

THE JEWS IN THE 19TH CENTURY

This "Talmudic" fury is found in the writings and on the lips of Jews, under all forms: slander, insult, blasphemy, sarcasm, scientific falsehood, etc.

Just a few samples:

"Crime is common among Christians,"
extraordinary among the Jews >

We read in the Archives israélites, organ of the reformist Jews, year 1868, pages 199 and 200:

When a member of the Anglican Church, or an Anabaptist, or a Methodist, or a Catholic-

A Roman cleric or a member of any sect, robs travelers, or steals an object, whether by forcing a lock, minting counterfeit money, or receiving stolen goods, he commits an act which is
can say that several other people of his faith are perfectly capable.

"We generally see nothing extraordinary in the commission of a fraud or a crime committed by a Christian.

But if it happens that an assassin or a brigand professes the Jewish religion, this circumstance
appears to be truly extraordinary.

<"It is as such that she captures the attention of the Attorney General.

When he notes that the accused is Jewish, he means that he has before him a scandalous exception.

for the general Israelites #1, >»

We shall soon see if the sheet is Jewish and with what impudence!

In any case, it couldn't be said better: "Crime in our country is an exception, in yours it is the rule.

From the Talmudic point of view, nothing could be truer, since the most abominable crimes in-

Forbidden by Christian law are permitted by the Law of the Followers, as indifferent, if not recommended

like virtues.

In this way, whatever one does, one cannot fail to be virtuous, especially if one does not
Don't let it be taken, which, according to Jewish law, is the essential point.

For "to be taken in," says the Talmud—but this alone—"is to profane the name of
God!

(Baba Kouma f. 113; Chagiga f. 16, 1; Kiddusch f. 40, 1 etc.)

It is in this spirit and according to this rule that a Jewish newspaper, of which we have
before us the

prospectus de diffusion, praises "the morality of Jewish female workers among whom
illegitimate births are

education

88 —With the same Pharisaical modesty, the chief rabbi Zadoc-Kahn said in his Yom Kippur
sermon

in the Great Metropolitan Synagogue, in 1895:

"The Jews... who are sometimes so severe, and rightly so, with those among them who are
a cause of scandal... of whom

Do they then possess this delicacy of feelings, this high morality, this repulsion for evil, if
not from

Judaism itself?

The chief rabbi forgot about Dreyfus; it is true that Dreyfus "was not a cause of scandal in the Tul- sense

"Mudice du mot >".

The "scandal" would be, for example, if they failed to definitively exonerate him!

Elsewhere, the Israelite Universe (October 9, 1895) complacently quotes this Melbourne judge, William Hartby,

who had just judged "for the first time in his long career, two Jewish criminals >.

Its code, it seems, is the Talmud!

“ss —

THE SECTARIAN JEW

"less than among French female workers," he said.¹

It was in this spirit and according to this rule that, on the occasion of the assassination in Damascus in 1840, of

Father Thomas, a Capuchin friar, and his servant, Ibrahim Amurah, by the Jewish merchant Harrari and seven

Rabbi Fabius of Lyon dared to impute this crime to his accomplices — who confessed to their crime.

to the Jesuits, in his speech on the first of the Jewish year, 1842! He would specify more today and

would say: "He is the Father of the Lake!"

It is in this spirit and according to this rule that Jews currently uphold innocence.

Dreyfus: The traitor has confessed his crime! No matter, the Jews proclaim him innocent—because

that he is Jewish — they accuse the "Jesuits of the General Staff" of having orchestrated the coup and denounce

"The alliance of the sword and the holy water sprinkler."

No matter how many times we tell them, "Just because he's Jewish doesn't mean he's innocent," they don't understand.

Not at all, not at all; what they understand and shout from the rooftops is that the

Being Jewish is enough to absolve one of all crimes, just as being Christian is enough to justify pre-

summation of the most heinous attacks.

The contrast stands out brilliantly in the two pending Dreyfus and Flamidien cases;

Dreyfus may be guilty, but the Jews proclaim him innocent; Brother Flamidien may be

Innocent, yet the Jews proclaim him guilty!

There was the Jew caught red-handed in an act of impudence.

His pride goes that far, but he doesn't stop there!

To slander, he adds insult and blasphemy.

A few seemingly insignificant facts will reveal more than more spectacular ones, but also less spontaneous, this habitual state of hatred of the Jew against the Christian.

"The little buns they call their good Lord >

A letter was written to La Croix in February 1897:

"The daughter of a Jewish merchant, a dealer in religious silverware, was recently visiting among Catholics.

"Here's what she said"

What is unusual is that Catholic priests come to us to obtain supplies.

But what's even more remarkable is that they come to buy rolls from us, which they call their

Good God, and let them eat what we make with our unclean hands (textual).

"The filth they put in there"

Another fact that was recounted to us by the eyewitness:

A clergyman had commissioned a Parisian goldsmith to create a reliquary to be delivered on November 5th.

1896.

At the time of shipment, the goldsmith's Catholic worker (who brought it back to us) made him

note that the sacred vessel lacks a small, agreed-upon improvement:

— “It is not appropriate,” he added, “to send it off like this.

— “Oh,” replied the boss, “that’s fine for those people! For the filth they want!”

put it in! ... (0) »

89— This is issue no. 1, second year of the *Hygiène usuelle*, widely distributed in January 1896, and

particularly in Côte-d'Or, at the same time as the Jewish brochure: "Anti-Semitism and History >.

90 — Note this reflection in the subscription lists of *La Libre Parole* (December 19) for M"*

= a —

THE JEWS IN THE 19TH CENTURY

This boss is Jewish and, as we can see, knows his Talmud.

<« Cleric-cockroaches, church clowns »

After blasphemy, sarcasm:

The Jew may go to the synagogue whenever he pleases, but woe to the Catholic whom the Jew over-

takes to entering the church!

Let us judge for ourselves by this article by Edouard DRUMONT from June 29, 1893:

For fifteen years, the (Jewish) Lanterne had dragged our French officers through the mud.
only able to go to mass.

She called them every morning: Cleric-cockroaches, Church Pierrots, Sacristy Punchinellos.

Slaves to discipline, the unfortunate officers were forced to endure everything.

La Libre Parole published a series of articles: "Jews in the Army," which was little more than a study

of statistics in which no one was named.

"We know the rest. Captain Mayer fell... in defense of his race..."

Since the Mayer affair, there hasn't been a single attack in our country against a Jewish officer regarding his religion.

Do you want to know the result?

"It's because the Jew Mayer, seeing that we are no longer attacking the Jewish officers, is starting to..."

attack the French Catholic officers in the Lanterne.

"The 8th Line Infantry Regiment, garrisoned in Saint-Omer, has just celebrated the anniversary of the Battle of Solferino.

"We conducted a review on the Esplanade..."

Then, at ten o'clock, after the review, the officers attended a mass celebrated in the church.

Our Lady, for the repose of the souls of those who died for France.

"This happens in every country. German officers go to the temple or the church."
Catholics, Russian officers at the Orthodox church, Muslims at the mosque.

"That's what the Mayer of the Lanterne said, and it doesn't concern him at all, since he was born in

Cologne, and that he is Jewish, calls it a Capuchinade today; tomorrow he will call it a masquerade and after-

Chaos tomorrow...

But it is not only the religious practices of Catholics that the Jew attacks, it is
The Gospel is the sacraments, it is Our Lady of Lourdes, it is our charitable institutions
Tables, these are our Catholic and French glories.

But here, where sarcasm would fail, the Jew employs scientific falsehood.
The Jewish doctor Lombroso and the Gospel

The Gospel law rests entirely on the freedom of human actions and responsibility
individual.

"Their works (good or bad) accompany Christians to the judgment seat of God."
said Saint John 11.

"God will repay each person according to their deeds," says Saint Matthew.²¹ This refers to
all the

Henry: "An employee at a Jew's house who is furious to see him exploiting the French
clergy."

91 — Opera eorum sequuntur illos (Apoc., xIV, 13).

92 — Reddet unicuique secundum opera ejus (Matt., xvi, 27).

THE SECTARIAN JEW

works, even the most secret ones.

Yes, but this severely condemns the Talmudic doctrine of the Jewish Pharisees who do not-
They don't assume that a hidden work can be bad, as long as it remains hidden! Hence
this stern word from Our Lord to them: "Do what they tell you, but do not
not what they do. > (Matthew 21:3).

And this, the Jew cannot tolerate; that is why he wants to destroy the Gospel.

It is for this purpose that the Jewish doctor Lombrosol, an Italian criminalist, who is
admired by

Zola invented his theory of the born criminal, which, along with the Gospel, erases human
freedom.

the responsibility for human acts, internal or external, public or private, hidden or revealed.

This theory, it is true, had little success at the International Congress of Critical
Anthropology.

the Geneva minelle, in August 1896, where it was rejected by almost unanimous vote of the
members, the

Most of them are free thinkers!

Let us note, however, the Talmudic intention of the Jew dear to Zola.

Jewish doctors and baptism

We know what the old Rabbi Nizzachon, the insulter of the Blessed Virgin, calls this sacrament: "the ignominious baptism >".

Here is what a Jewish, supposedly medical, journal, No. 1, second year, 1896, says about it, which we

we have the leaflet in front of us:

"The high mortality rate among Catholic children has been attributed by several doctors and stat-

technicians in the practice of exposing newborns, in all weathers, to the outside air, to go to the church, to have them baptized.

Needless to say, these "doctors and statisticians" are Jewish, as was undoubtedly Jewish.

the doctor who inspired a father, from the vicinity of Paris, to make the following remark (which we have

(heard) addressed to the priest who administered baptism to her child, on August 21, 1898:

— "Sir, do not put salt in his mouth, it interferes with the medication"

Written by the doctor!

To which the priest quite rightly replied:

— "Sir, the Church is a good Mother who is not in the habit of poisoning children!"

How the Jew Bernheim judges

Bernadette and Joan of Arc

Dr. Bernheim, a Jew and Freemason (who resigned some time ago because we have re-rocketed to admit a Jew to the Nancy lodge), claimed, in an issue, from the early days of November 1894, from Le Figaro, that:

“Bernadette Soubirous and Joan of Arc were visionaries, certainly respectable, sublimines even, if you will, but that, moreover, their pathological case differs in no way from those

which he has observed many times in a multitude of other subjects.

To which a distinguished clergyman from Paris responded spiritually in La Croix on November 5th.

November:

"Error! Dear Sir, error!..."

93 —Prof. Rohling, p. 65. — “Tr. Baba-Kouma (£113.1).

94— Convicted in 1896 and ordered to pay 500 francs in damages for literary plagiarism... to teach him

Responsibility!

THE JEWS IN THE 19TH CENTURY

"To study them, we must not remove Bernadette and Joan of Arc from their environment, especially

They should not be separated from a series of facts that shed a bright light on them.

"When did your delusional women make a miraculous spring gush forth from the earth, like Bernadette

"When did your poor hysterics lead the French armies, like Joan of Arc?"

French women to victory, by outlining a campaign plan so marked by the seal of genius military man, who still, to this day, inspires admiration in our most skilled strategists?

"Your poor madwomen, sir, have never done anything or have only done trifles."

Our clairvoyants have changed the face of the world...

We know very well that there are hallucinating women in Nancy as well as at the Salpêtrière, but it doesn't...

It never occurs to us to take them seriously, because we have enough criticism to dis-surround a poor madwoman with a soul favored by heaven.

"Believe me, Doctor, you should make the same judgment."

Your supposed science is no reason to abandon common sense.

Alas! Being the good Jew he is, Bernheim does not listen to the answer that condemns him, but he will-

follows the Talmudic idea that is dear to him.

Bernheim and the miracles of Lourdes

According to him, "the healings obtained at Lourdes are of a natural nature".

"We treat the same morbid conditions in Nancy that Lourdes treats."

Here again he finds his witty opponent:

"It's easy to write these things in one's study, facing a sheet of paper in front of the- something we have nothing to be ashamed of..."

"Perhaps it would be a little braver to come and say these things directly to D' Boissarie's face."

and some other Christian doctors in a public conference.

"D'Bernheim may, and for good reasons, have only a mediocre desire to do so.

Is there no way to force him to do it?

"For quite some time now, freethinking (and Jewish) doctors have been mocking Lourdes;

Isn't there a way to poke fun at (Jewish) freethinking doctors?

No, there's no way! They have even more hatred than fear of a miracle.

If it were to become apparent to them, they would do as the Pharisees their ancestors did, they would attribute it to

Beelzebub!

Was it in this context that a Jewish doctor refused to take responsibility for the trip?

from Lourdes, with the national pilgrimage of 1898, of a sick woman suffering from "a stomach ulcer"

with considerable anemia]?

This person, M^{re} Schèque, 4 years old, rue d'Artois, Paris, returned cured.

What does the Jewish doctor think? No doubt, what Dr. Bernheim thinks, what everyone thinks

good Jew of the Catholic religion, of its marvelous manifestations, of its results: "idol-
sort, superstition, hallucination! >

Perhaps the results, no less brilliant and no less wonderful, in a sense, of the
Catholic charity will find favor in the face of Jewish criticism.

95 — He certainly would not have refused, had he known that his client was to make the pilgrimage in the company of the famous

Magistrate Dreyfus's defender, Mr. Manau, came to Lourdes to obtain healing from the Virgin Mary.

his daughter's voice (see Libre Parole).

= E9 —

THE SECTARIAN JEW

We're going to see it!

The Jewish doctor Herzl and the hospice for the incurable

This Jew, Director of the Neue freie Presse, a major Jewish newspaper in Vienna"] and promoter of the

The Zionist movement appreciates this creation of Catholic charity in the following way, in

The New International Review, January 15, 1897, p. 27

"The hospice for the incurable is one of the cruelest acts of kindness that our foolish goodness has ever invented."

lady !

"In the hospice, the old man dies of shame and mortification."

"To be honest, he's already buried."

The Jew might almost add, which is undoubtedly what he was thinking: "These incurables, we must

Kill them, since they can't afford doctors to come to their homes!

One could not say it better:

Poverty is the only crime to be ashamed of; wealth, the only virtue to be admired.

to honor"1, »

And, true to this principle, the Jew honors the millionaire, especially if he stole his money, while

that he despises the poor, even if they are honest.

To the poor whom the divine Master has blessed, "blessed are the poor!", Christian charity gives

an asylum.

The Jew, for his part, wants him to die on the highway like a piece of human refuse.

Is it any wonder that Our Lord, who blessed the poor, cursed the rich (the wicked)?

Was the proud Pharisee, father of the Talmud, enveloped in this curse?

The Pharisee here is Dr. Herzl, it's the Jews, it's their unwitting accomplices, "the

Intellectuals from all countries who, under the influence of Jewish pride, whom they admire and

imitate when necessary, fully justify this assessment of the famous jurist and publicist

German Kliiber in his Proceedings of the Congress of Vienna (1814-1815):

"The spirit of Judaism is generally recognized by religious pride."

"The Jews imagine that they are God's chosen people, above those who are not Jews,"

They are physically and morally different and must be completely exterminated.

(IL, 375 et seq.)

"Exterminated" also, as unjust holders of the portions of wealth belonging to the Jews

< are the only true owners >

While awaiting the opportune moment for this extermination of non-Jews — which we are,

96— He had nothing but praise for France in 1870, when it allowed Crémieux to emancipate the Jews

from Algeria; he no longer has enough insults for her now that she is rejecting Dreyfus.

However, he returned to praise, for the election of Mr. Loubet to the Presidency of the Republic.

97 — Curious thing! This selfishness, as fierce as it is Talmudic, rubs off on all the peoples where the Jew lives

at ease, in England, for example, where Jews and Anglicans are on excellent terms, both equally

far removed from the source of charity: Catholicism.

Hence Nelson's remark: "Lack of fortune is a crime I cannot forgive."

And this other quote from Admiral Sydney: "Poverty is appalling in England."

One could add: "It is infamous wherever the Church of Jesus Christ has not introduced the love of poor."

98— The Talmud admits it (Tr. Beza 25, 4) when it says: "Three beings are shameless: Israel among the Peoples, the dog among quadrupeds, the rooster among birds."

— 0 —

THE JEWS IN THE 19TH CENTURY

We French Catholics—they exterminate, as much as they can at least, anything that affects us

On closer inspection, what we love and venerate above all else: our charitable works, our sanc-

our pilgrimages, our Catholic glories, our Christian faith, in a word, only

because, while judging this faith worthy of us who are "a variety of animals!",

They judge it at the same time to be a hundred cubits inferior to the Talmudic faith, which is that of the

<“men, that is to say, only Jews 19]”.

This is the exact measure of "the Jew's religious pride, that is to say, his religious hatred of the non-

Jewish.

This explains the senseless judgments of this people, who, seeing nothing except through this

hatred reduces everything, absolutely everything, to the religious question, even the questions that are the

more foreign.

Mr. Drumont is criticized for seeing Jews everywhere.

Alas! The Dreyfus affair proves abundantly that he didn't even see it everywhere he is, at least as much as it is there.

On the other hand, the Jew can boast of unearthing "the clerical," that is to say, the Christian, the

Catholic, even and especially where it is not present. A few examples among thousands:

"You are a cleric >

Mr. Boysset, a radical deputy from Saône-et-Loire, in a speech in Chalon (June 1893), had fla-

tri.“the brazen high speculations, the grandiose financial manipulations >”.

In response, the Jew Dreyfus — yet another one — called him in the *Courrier de Saône-et-Loire* “clerical sect” >.

Mr. Denis, a radical deputy from Landes, having taken it into his head to find, in 1896, at the time of death

from Baron Hirsch that:

A man who leaves behind 750 million, not counting "the 100 million given to his co-

legionnaires of "Argentina" (fortune earned in "financial" operations that everyone

knows), that this man, by himself, is more dangerous from a "social point of view" than all the congress-

congregations and all the congregants of Francel (1), »

The Jewish community of La Petite Gironde had no reply to Mr. Denis, except: "You are a cleric."

In May 1898, Mr. Ferrette, an anti-Semite, was elected deputy in Bar-le-Duc, against Mr.

Develle, an opportunist; how did "the Jewish-influenced Independence of the Meuse" view the election

In short, "It's the triumph of the holy water sprinkler."

Last June, French interns at Tenon Hospital complained bitterly about the conduct

Jewish interns.

What was the response from the Jews of the Echo de Paris? — “Fanaticism, superstition, intolerance... passions”

nuns buzzing under the velvet cap of the intern®, »

99 — Akum (Animals with human faces, so as not to revolt the eyes of the chosen one with horror.)

100 — Treatise Baba mf 114, 2.

101 — Mr. Drumont wrote on March 9, 1899: “One of the major financial backers of the treason syndicate

It is, apparently, Baroness Hirsch.

"Hirsch's estate was valued at 800 million; in reality, it is worth one billion."

We have not yet heard of the congregations being "funders of the union >".

Mr. Denis was right.

102 — This paper, which has supported the army with such ardor and so readily received Mr.

Quesnay de Beau-repaire, in his fight against the infamies of the Criminal Chamber, did not, however, succeed in...

You

THE SECTARIAN JEW

And Mr. Drumont? When he ran for parliament against the high-ranking thugs of the Jewish community

From Algiers, he received a shower of epithets: "priest, Capuchin, good-faith man, etc."

Let us note those awarded to him by a sheet in the service of a Kabylie trading post which lends to

15%, or even 20%: "Reactionary, clerical, Jesuitical joker."

But when the candidate had achieved the colossal success we know, the Jewish newspaper, using the

Talmudic permission for opportunism, that is to say hypocrisy, burned a grain of incense right under the nose of the man she had called the day before "a vile cleric".

It was ghetto incense; Drumont turned his head away as one does when passing by a
A cabin of necessity.

Nevertheless, the Jewish chalet continues to exude, both in the metropolis and in the colony,

smells that are not precisely those of incense, let us summon our courage and continue-

Let's continue our exploration.

“The Jesuits on strike”

The famous navvies' strike has just broken out (October 1898), quickly, a union newsletter Dreyfus appears with this headline: "The Jesuits on strike" and explains, during his slight exhalation, that the Jesuits lead the strike as they led Spain to ruin, in the Spanish-American War, etc.

But it is primarily about the anti-Semitic campaign, especially in the Dreyfus affair, that this rage to reduce everything to the religious question erupts with even more fury.

Nothing stops him, neither the implausibility of the accusation, nor the abomination of the slander.

As always, we quote the opinion of the leaders of the people.

Here is that of the Jewish doctor Max Nordau, whose real name was Jacob Sudfeld!¹, according to an inter-

view published by Mr. Robert Sherard, English publicist, in the Review of Reviews at the beginning-

year 1898

"The anti-Semitic idea originated in Rome."

"...It remained for the Catholic Church, at the end of the 19th century," said Mr. Nordau, "to direct the reaction

against us, to incite the populace to cleanse the face of the earth of our race persecuted by the

Violence and fanaticism.

— "Are you seriously accusing the Catholic Church of being at the head of this anti-agitation?"

"Mythical ?" asks Mr. Sherard.

— "Very seriously! God forbid, I, whose person and family have suffered persecution all their lives, to persecute in turn anyone, by directing against him false accusations.

But I cannot reach any other conclusion in the face of this obvious fact that everything is being raised

This was prepared and fomented by Rome.

The fact is so far from obvious that Mr. Nordau, himself astonished by his absolute assertion

authentic, when he saw it published, hastened to correct it as follows:

"I never considered accusing the Catholic Church of such a monstrous crime..."

“What I actually pointed out to Mr. Sherard was that the promoters of the movement,”

to make people forget that its director was the Jew Valentin Simond and its other directors were the Jews Henri Baüer and Alfred

Capus.

103 — Right-hand man of Dr. Herzl in driving the Zionist movement.

— D —

THE JEWS IN THE 19TH CENTURY

The current anti-Semites in France are fanatical Catholics.

"I've said that, but nothing more."

But Mr. Sherard maintained, under oath if necessary, the accuracy of his interview, which was heard

Moreover, by another witness, Mr. Frank White, 80 Fleet Street, before whom he posed more than six

once the question was posed to the Jewish doctor:

Are you really accusing the Catholic Church?

To which Mr. Nordau invariably replied in the affirmative.

"The persecution against Dreyfus came from the Church."

Furthermore, Mr. White of the New York Journal supplemented the doctor's statements as follows:

Jewish author in his diary (January 31, 1898):

"I formally accuse the Catholic Church of the crime of inciting a general massacre," he said.

Mr. Nordau,

"...I repeat that the persecution against Dreyfus is the beginning of a concerted effort"

té; on the part of the Catholic Church to bring about a massacre of Jews in France...[1®%4
»,

"All those who don't believe in it are clerics."

And these are the absurdities that they are trying to spread among the people, through newspapers and posters,

members of the Dreyfus Syndicate.

Don't ask them for proof! Do they even need proof?

Come on! They dogmatize, they define, and their definitions are final, like their judgments are infallible.

The people must bow before the oracles of treason!

Woe to anyone who does not bow down! He will be excommunicated as a "clerical"

Hence the anathemas hurled at "the clerical" Rochefort, "the clerical" Drumont, "the clerical-

rical > Judet, on all those in a word who have the misfortune, if it is one, of not sharing the Dreyfusard faith in Picquart's "honesty," Reinach's "civic-mindedness," and patriotism. Dreyfus 95],

On all these points, there is no room for doubt:

"All those," said Mr. Labori, "who do not march with us are either fools or scoundrels."
(October 1898).

"< Mr. Brunetière, the Pope's missionary >

Mr. Brunetière, of the Revue des Deux-Mondes, having taken it upon himself to find the rail-
The evidence presented in favor of the revision of the Dreyfus trial was described by Mr. Yves Guyot — of
union of treason — of "missionary of the Pope".

To which Mr. Brunetière replied quite rightly, but with proof, that it is quite simple-
the missionary of patriotism, common sense, and the well-understood interests of France
and

104 — Mr. Fred. C. Conybeare having republished these gross lies in the Times, Mr. de Mun
thought it best

to respond with a long and eloquent correction in this newspaper, January 1899.

This is quite an honor for a character who deserves so little!

105 — Mr. Daresté, advisor to the Court of Cassation, having shown himself to be
unfavorable to partiality with the-

The magistrates Loew, Bard, Manau, and Dumas, who conducted the review of the Dreyfus
trial, were dismissed.

as “clerical” by all the Dreyfusard newspapers (January 30, 1899).

THE SECTARIAN JEW

of humanity.

But Mr. Brunetière's answer, like any sensible answer for that matter, should not have...

Stop.

They don't listen to anything and, to be even more sure of not hearing anything, they plug their ears, everything

by continuing to deafen those who do not take the same precaution with their shouts hateful towards the Church, in favor of Dreyfus.

"The Jew Dreyfus and the Catholic Bazaine"

“Even in the event,” they say, “that Dreyfus is guilty, which we do not admit, is it that all Jews should be held accountable for his crime?”

Have we made Catholics complicit in the betrayal of the Catholic Bazaine?

This nonsense has been circulating throughout the Judeo-Masonic press.

The answer is easy, here it is:

The traitor Bazaine was condemned, although a Catholic, by Catholics; and not one of these 36

Millions of French Catholics found nothing wrong with it.

The traitor Dreyfus was condemned, although he was Jewish, and the one hundred thousand Jews residing in France, of

A concert with Jews from all over the world, they're turning France upside down!

It is not we "who make you," it is you who make yourselves complicit in the betrayal.

from your fellow believer Dreyfus,

And that's because the Talmud requires it.

Our law, as Catholics, obliges us to condemn crime wherever it is found, even in a Catholic.

106 — The Israelite Universe has admitted it (August 1898):

"We may declare," he said, "that we do not condone the crime of any Jew,"

We feel this solidarity no less, even if non-Jews do not impose it on us.

What does this Talmudic jargon mean? If you "feel this solidarity," then it's not us who are... we impose it >.

Another Jewish newspaper, Ibacfira, from Warsaw, to which "non-Jews have not imposed this solidarity,"

He admitted it much more categorically, by publishing the prayer recited every Saturday in the synagogue,

Regarding Dreyfus; here it is according to Le Petit Journal (November 17, 1898):

“God, have mercy on the Lord, honorably known to all, even to the ends of the earth, who presents—”

tement is overwhelmed, persecuted, bent like a reed in the wind, locked in a strong place and whose name

Alfred Dreyfus is pure.

Our hearts burn for this dear gentleman — Alfred Dreyfus — who has long been imbued with

stunned, crushed under terrible evils, and in which all Israel is persecuted, oppressed, and humiliated in the eyes of

peoples.

A simple thought: Did Catholics offer a similar prayer in churches for Bazaine or Anastay?

On this subject, a journalist, whose ideas we are far from sharing entirely, wrote with good sense, he

It must be acknowledged (December 2, 1898):

"If we had believed Dreyfus innocent, we would have never stopped repeating it; and if we had supposed Picquart

If he were not guilty, we would shout it from the rooftops.

The imposters of Dreyfusism know this well, and they have placed on religious grounds a question that has no

There was nothing to be done, except in the vague hope of justifying the unavowable motives to which they were obeying!

“To embrace Dreyfus’s cause because he is Jewish and Picquart’s because he is not, me
This seems to be the height of inconsistency or bad faith!

Er

THE JEWS IN THE 19TH CENTURY

And we branded him in the bad Catholic Bazaine, as we would have branded him, more recently, in Brother Flamidien, if his innocence had not been obvious to everyone.

Yours obliges you, when a Jewish criminal is brought before the courts, to deny the crime.

"to circumvent the judges by means of intrigues" until the profit remains with the Jew
(Tractate Baba

Kouma, f. 113, 1).

And, as scrupulous observers of the law, you denied Dreyfus's treason and you have wanted to buy, if not his judges who were beyond your reach, at least those who were supposed to judge

his judges, because you wrongly believed them to be more susceptible to corruption.

"Ten thousand francs were promised to each of the jurors who voted in favor of Zola against the State-"

"major," admitted the jury president himself, Mr. Dutrieux.

The jury having rejected your "gifts from Artaxerxes," you brought the case forward, thanks to the f. Bris-

his, before the Criminal Chamber of the Court of Cassation, populated by your creatures Lœw, Bard,

Manau and Dumas.

This Chamber, having been "removed from jurisdiction" due to legitimate suspicion in favor of the Plenary Court of Cassation,

You had already expressed suspicion about her judgment and stated that you would not accept it.

that "subject to inventory >".

“If we fail on Article 443 (on which the proceedings are based), Article 443, thus-Reinach's nuait on March 2nd (Century), is not the entire code of criminal procedure.

Thus proclaiming, in every way, that in fact, you only recognize one law:

The Talmud interpreted by Bet-Dine "the holy one" and Kahal "the infallible one"!

That is why you proclaim Dreyfus's innocence, why do those who do not proclaim it Not with you — and like you, without proof — received on their heads the garbage can that every good

The son of Israel always holds in his hand.

Even Chief Rabbi Zadoc-Kahn felt compelled to weigh in, too, with his own opinion.

projectile stakes.

"Anti-Semites are misguided minds."

In a circular addressed to the Jews of America and published in New York on July 1, 1898, under the pretext of collecting alms for "the poor Jews of Algeria", in reality for [to fill the union coffers 1°], the old Pharisee utters this phrase of hypocritical tenderness:

107 — Wouldn't he himself be the treasurer?

Nevertheless, at the private residence of the Chief Rabbi, 17, rue Saint-Georges (building of the

City of Paris) is home, along with the Society for Jewish Studies, to the Grand Consistory of Israelite Jews (President: Baron

Alphonse de Rothschild);

That this Israelite Consistory has as its general treasurer the Jew Heymann Léon, subordinate of the chief rabbi;

That at the Consistory's treasury "various individuals involved in the Dreyfusard campaign regularly receive

their prebend," said the Antijuif of October 16, 1898;

That in the last legislative elections, the same newspaper said, a candidate, G., from the 20th arrondissement, embarrassed

to pay for his posters, he went, armed with a recommendation from the director of a Dreyfusard newspaper, to-

near the chief rabbi Zadoc-Kahn, who gave him the necessary sum;

The following letter, initialed ZK and sent to the National Agency, reached L'Éclair, which published it.

March 11:

THE SECTARIAN JEW

"This will be an act of charity and patriotism 15]

because it should not be said "Some

Men, women, and children are condemned to die of hunger because of misguided minds

They deny them the right to exist because of their origin and religious beliefs!

The word is there, this time, from the pen of the head of Judaism in France: the anti-Semites are doing the

war on the "religious beliefs of the Jews."

We accuse Dreyfus of having sold out France: "war on religious belief of

Dreyfus > ».

We accuse the Jews of Algeria of monopolizing the colony and plundering it: "war

to the religious beliefs of the Jews of Algeria.

The entire fighting system of the Jew is there.

That's why his only response to all arguments is always: "You are a cleric-

cal. H09!

THE ISRAELITE UNIVERSE Paris, March 8, 1899.

WEEKLY NEWSPAPER

Founded in 1844

Appearing every Friday

EDITORIAL NOTE: "A sum of two thousand five

13, Rue Montyon, one hundred francs (2,500) will be given

PARIS tomorrow to Mr. Montagne.

The same amount will be sent to him during the second half of March. (The points

(The suspension points indicate a cabalistic paragraph.)

108 — Further proof that the Jews of America, like those of France, have a common homeland, which

It is neither France nor America.

This is so true that on the occasion of the quintessential Jewish patriotic festival, Hanukkah (Feast of the Maccabees),

who fought for the independence of the Jewish people), the Chief Rabbi of France, Zadoc-Kahn, invited,

On December 11, 1898, his flock "came in great numbers to celebrate one of the most important religious anniversaries"

rich in lessons of patriotic loyalty...

To clarify the homeland in question, in the "lessons of patriotic loyalty," the chief rabbi added-

tait, alluding to "the case", those of "persevering faith in the final victory of law, of justice" and of the truth.

We add this comment, certainly in line with his thinking:

<«Of Talmudic law» which has reserved France for us;

"Of Talmudic justice > which made us conquer it" "Of Talmudic truth > which gives us the right to govern it.

This explains these other statements — seemingly contradictory — from the same chief rabbi, two years

earlier, on the occasion of the same celebration, at the end of a ball in the salons of the Grand Orient:

“Let us never let a day pass,” he said, “without claiming the title of Frenchman, and let us never let slip

an opportunity to protest and vigorously combat the anti-Semitic sect. > (Jewish Archives, December)

1896).

As if to say: "France no longer belongs to the French, but to the Jews, therefore only the Jews are French!"

Consequently, those who fight us (the anti-Semites) are not French, but vile thugs
ricaux! >

And there you have it!

109 — The Dreyfusard senator, Joseph Fabre, enemy of the French army, of the French leagues which

support, invoked the argument of the Jews from the tribune, on March 21, 1899, against the popular subscription

for Colonel Henry:

"This subscription," he said, "was leading us down to the anarchy that characterized the..." religious wars of the 16th century. >

It is true that Mr. Papillaud, of La Libre Parole, wondered if the honorable senator had been drinking that day.

— 96. —

THE JEWS IN THE 19TH CENTURY

But :

The Jewish weapon is worn out.

This is spiritually proven by the distinguished and learned director of the Revue des Deux-Mondes, M. Brunetière, in his response to the Dreyfusard Yves Guyot, on the question of revision:

"In all of this, sir, it is neither a question of anti-Semitism, nor clericalism, nor counter-revolution"

lution..." "You have only yourself to blame if, from a purely legal matter, it

You enjoyed asking a political and social question.

You come back to that again when you say this morning:

And why do we find on this side the Cross, the Universe, Truth, the Newspapers of Lyon, Bordeaux, Rouen, Nantes?

“Why? Well, sir, because all these newspapers don’t believe there’s any reason to...”
review the 1894 trial.

And you, if you see something else in what they say about this, if you want them to do
“political work”, if you link the Dreyfus affair to anticlericalism, don't you see
So, it's you who are preventing us from getting out?

But this does not stop Yves Guyot for a moment from continuing to "show solidarity to the
extreme."

the Dreyfus affair with anticlericalism,” while insinuating that it was clericalism that was
solidifying
darise.

“Jesuits and anti-Semites >

German Jews themselves came to the rescue, as evidenced by the poster addressed to
them.

From Germany to General Lambert, around October 12, 1898, where we read:

Just published: New illustrated brochure. Captain Dreyfus saved... Zola's victory...

THE GREAT CRASH OF THE JESUITS AND ANTI-SEMITICS IN PARIS... THE SCUM, PATY DE CLAM

"FLEPT TO ROME", etc.

Needless to say, this absurdity was met with tremendous laughter in France!

It does not bring to a close the series of expressions of hatred, as blind as it is Talmudic, towards Jews.

against the Christians!

It remains for us to see how this hatred managed to move from words to actions, from the precept of the

A curse upon the one of persecution.

R. That would have been an excuse!

Unfortunately, the question, brought before the Assize Court, could not be resolved! Mr. Papillaud was acquitted...

Too bad for Mr. Fabre!

Moreover, these differences in reason are common to him and to Jews throughout the world.

The Jews of Budapest, for example, had just imposed civil marriage on the Catholics of Hungary, in

October 1890. The Catholics protested, as was only right.

On October 25th, the Israelite Universe hurled the obligatory epithet at them: "You are aware of the struggles

relentless as the clerics, etc. >

Two weeks earlier, on October 9th, the same newspaper had just learned of the triumph of the anti-Semites in Vienna.

by the election of Lueger to the City Council, and had greeted him in the same way:

"Coalition of socialists and clerics."

SR

THE SECTARIAN JEW

He

THE ACTS OF HATE BY THE JEWS

The Jews know that, in order to effectively attack an adversary, one must have force at one's disposal.

tion: that of number or that of gold.

They don't have the numbers, at least not in France, since out of 38 million inhabitants, they are

barely 140,000, compared to 37 million Catholics! But they have gold: 80 billion for-movable and immovable property tax, just in France.

Add to that the billions owned by Jews worldwide, which are, to the extent of the

Talmudic solidarity, entirely at the disposal of fellow believers, through the intermediary of the whole

powerful Kahal.

And you might ask if, with that, it's difficult to "buy competitions," provided there are any.

found for sale! (See above for how to bribe a Christian, a civil servant, a emperor, etc).

That's what happened [C2]

The Judeo-Masonic-Protestant triplicate

In France, apart from Catholics and Jews, there are 650,000 Protestants, Lutherans, or Calvinists, or Huguenots of various sects, and 25,000 renegade Catholics enlisted in the Freemasonry or freethinking.

The Jew hates them all equally, some as Christians, others as non-Jews, all as French. It is the Talmud that demands it. It is the Kahal that imposes it.

However, these French people have one thing in common with the Jew that makes them tolerated and even that he uses it.

They all want the annihilation of Catholicism in France, even at the cost of annihilating...

Francel!!3l,

110 — The statistics published by Le Matin give 71,000 Jews; but this newspaper is too obviously biased

Jewish influence is needed to be taken seriously.

We are keeping Mr. Thiébaud's more impartial figure, 140,000.

111 — Under the name of Catholics, let us repeat, we include even those whose conduct does not correspond

not to faith, but who, if they do not often affirm this faith, have never denied it, any more than baptism

who instilled it in them; that is to say, those who retain at least the principal outward signs of Catholicism.

lic: fidelity to baptism and religious practice in the major circumstances of life, the first communion, marriage and the hour of death.

112 — It is known that Mr. Henri de Rothschild (husband of Ms. Wesweiler, a German Jew) paid 250,000

francs to the Dreyfus syndicate, by the admission of his great-uncle, Edmond de Rothschild.

113 — We have clear evidence of this in this comparative table of the two official programs of the

Freemasonry and Judaism:

Masonic Program Jewish Program

“There are three infamous assassins who are: the law, | “A Jerusalem of a new order, holy as-

property, religion. Of these three enemies, situated between East and West, must be replaced by

Famous people, it's religion (in France, Catholicism) | the dual city of Caesars (fatherlands) and Popes

which should be the constant focus of our attacks | (on Catholicism). >

deadly, because a people has never survived | This program was formulated in 1861, for the use of

to his religion. > the newly formed Universal Israelite Alliance

(President of the 33rd degree (1860), by his Jewish founder Crémieux, Grand Master of the Scottish Rite.

- of -

THE JEWS IN THE 19TH CENTURY

But for this war of destruction, you need the sinews of war.

Protestants and Freemasons do not have it. Protestant fortunes go unnoticed.
aunts.

As for the Freemasons, their concern for parading "the widow's trunk" through the ranks
The presence of the Brothers at each lodge meeting sufficiently demonstrates their
indigence.

How to do it?

This is where the Jew victoriously intervenes.

— “You have no gold,” he said, “never mind! Here is some!”

"And the alliance was sealed!"

It is the Judeo-Masonic-Protestant tripartite of approximately one million foreigners and
bad

Citizens II against thirty-seven million French Catholics!

For those who desire proof of the alliance, here it is in the official confessions and in the facts!

The confessions of Chief Rabbi Astruc

On the occasion of the death of the Jew Bérend in Brussels in 1866, the Chief Rabbi Astruc, who presided over the proceedings...

He held the funeral, he said at his grave:

“Berend was able to become a freethinker while remaining Jewish.”

That is why Freemasonry and also freethinking were able to intervene without any obstacle

At the foot of Judaism, on the tomb of a brother, a friend, a fellow believer whom all Israelites,

Freemasons and freethinkers also expressed their regret.

They all regret it equally, because he also served hatreds and interests that are, in fact, common to all.

And when there is a community of hatred and interests, there is always a community of efforts to

to make them prevail, that is to say: alliance.

And that is why "Freemasonry and also freethinking were able to intervene, without any

"Obstacle, alongside Judaism on the tomb" of the Jew Berend.

But we have more contemporary confessions.

The confessions of Chief Rabbi Isidor

The Committee of the Jewish Vocational School [119] gave, on December 27, 1879, its distribution

dating the Scottish Rite, founded by the Morin Jews and Franken, according to Bishop Meurin: The Freemason-
(Nerie, p. 333.)

114 — We use this term primarily to describe the leaders, the principal officials, and by no means those who follow them.

in good faith and, without knowing it, are doing the work of bad citizens with them.

115 — This thesis and the following one of “the preponderance of the Jewish element over the Protestant and Masonic elements-

nique. >» are fully confirmed by that of Mr. Ernest Renault in *Le Pêril protestant*, where the author

reveals the following plan of France's enemies:

1° The dismemberment of states too heavily influenced by Catholicism;

2° The domination of Protestant states over Catholic states;

3° The supreme domination of the Jews over the Protestant states.

116 — Director: Reblaud, 4 bis, rue des Rosiers.

Honorary members: The Chief Rabbis of France and Paris, Messrs. Alphonse and Gustave de Rothschild,

Cohn Léon, treasurer-paymaster general in Mézières; Hendlé, prefect of Seine-Inférieure; Javal, former de-

puté; Manuel, Inspector General of Public Instruction.

THE SECTARIAN JEW

prize ceremony in the Grand-Orient ballroom, 16, rue Cadet.

Now, Chief Rabbi Isidor, Mr. Zadoc-Kahn's predecessor, delivered the following address there:

reproduced in the Bulletin du Grand-Orient (January 1880), based on the report by F. Dalsace and the

vote of the Council of Gr +. O +.

Here it is without comment, according to a correspondent of the Moniteur universel, March 22, 1899:

“Listen, my friends, there is a coincidence in this meeting that strikes me and that I hold to inform you of:

"Do you know where you are, where we are?"

We are in the Freemasons' lounge. They kindly made it available to us.
tion. I send them my gratitude.

The Freemasons! What hasn't been said against them? They've been called the troublemakers of the

Public rest, for the impious, for atheists! I don't know what else!

"They have been subjected to misery! They have been slandered and persecuted!"

"We tried to drive them out, to exterminate them like us!"

"But they are standing there, just like us!"

"They are, as you know, neither rebels nor atheists. I know many of them; there are some even among us in this meeting, and I assure you that these are people of heart and honor.

"They preach, like us, tolerance and charity; they preach, like us, brotherhood, Work, human solidarity, and that's why we live, and that's why

We live against all odds.

[117]

Thus spoke the great rabbi Isidor "1.

It is true that in his closing address at the 1881 Convent, Brother Bénat seemed to contradict the

Chief Rabbi:

The Catholic, Protestant, or Jewish temples of the religions, he said, but it is against them
Specifically, it is against the priestly work of all times and all countries that the Freemason-
The deception was established. (Official report.)

This manual is the same one that was sent last March to all the teachers in France and Navarre.

circular which read:

"I am descended from those unfortunate people who were robbed, hunted down, and burned alive in the Middle Ages!"

Let's play the music!...

He then pointed out, among the anti-Semites, "the enemies of freedom of conscience" and among the anti-Semites

ism, "the awakening of religious passions".

His implied conclusion was this:

"Please welcome the speaker's manual entitled: 'The Dreyfus Affair', which has just been sent to you."

sent by the League for Human and Citizen Rights, under the patronage of the League for Education and

The Society for Elementary Education, both protected by the Freemason government.

Mr. Drumont condemned, as was fitting (April 1, 1899), this "Official Hiring of Teachers".

117 — Chief Rabbi Zadoc-Kahn professes exactly the ideas of Chief Rabbi Isidor, on the tomb

of which he exclaimed on September 27, 1895:

"The day after (September 16, 1888) when we had the sorrow of collecting his last remembrance-

Pir, we tried to pay a legitimate tribute to the beautiful life that had just come to an end.

We then made a solemn commitment to follow his example, to be inspired by his spirit.

Today (Sunday, September 27, 1895), thanks be to God, after the seven years that have passed on his

As a mortal body, we believe we have the right to bear witness that we have kept our word.

The doctrines he preached, we preach; the ideas he held dear, we hold dear.

This is the whole explanation for the current sympathies of the Grand Orient for the Chief Rabbi, we want

to say: of their alliance.

THE JEWS IN THE 19TH CENTURY

But we will soon see that this denial was just for show.

Let us note for the moment the gross error of F+. Bénat who calls "priestly works" two religions that do not have a priesthood.

The confessions of the f: Yves Guyot

This influential member of the Dreyfusard syndicate wrote in Le Siècle on May 29, 1897:

Since Freemasons have the same enemies as the Israelites, a tactic is hardly understandable.

which puts them at the mercy of their adversaries, instead of uniting them against them.

And Yves Guyot, understanding that the true tactic is that of union with the Jews, hastened to join the syndicate of treason as one joins family. Welcomed at Open arms!

Following the Masonic confessions, here are those of a Jewish newspaper:

The confessions of the "Israelite Universe" >

We find them in the enthusiastic appeals addressed on several occasions by this newspaper to the

the name of the Talmudic Jews, of which it is the organ, to the entire coalition.

“We Jews, Protestants, Freemasons, must stand shoulder to shoulder,” he exclaimed.

January 1898.

Then, upon learning that in June of the same year, the cry had been raised in the very Chamber of Deputies:

<Down with the Jews!> After giving free rein to his "legitimate" indignation, he renewed his an appeal "to the solidarity of the Jews, to the spirit of justice and freedom of the French, which has not been contaminated"

the poisonous breath of savage hatreds, to oppose the reopening of religious wars > ...

Those "who have not been contaminated by the poisoned breath of savage hatreds" are natural-

the small million Jews, Protestants, Freemasons of the anti-Catholic syndicate.

As for the others—the 37 million Catholics—they are all infected! ... natural-ly!

The confessions of the Jewish "Lantern"

This newspaper, where the Jew Péreire reigns supreme, formerly run by the Jew Mayer (who ran off with the money),

today, by the son of the Jewish Millerand, published, in his editorial of September 17, 1897, the

The following are significant lines:

The anticlerical (read: anti-Catholic) terrain is perhaps the only one on which they can today

all Republicans, from the Progressive Party to the Socialist groups, must agree.

(read: all republicans of the Judeo-Masonic-Protestant republic).

But this ground, fortunately, is less shifting and even more solid than one might imagine.

They are our opponents.

They will be able to experience it at the first opportunity.

The experience has been gained over a long period; we know what to expect regarding the perfect en-

tent of members of the anti-Catholic triplice.

And we had no need for a "first opportunity" — which is the Dreyfus affair — to note it once again.

Don't forget that La Lanterne is the official popular newspaper of Freemasonry in

THE SECTARIAN JEW

France and is written, for this purpose, at 18, rue Richer, a stone's throw from the Gr. O.: 16, rue Cadet},

But here are even more official admissions, those of the Grand Orient itself.

The Grand Orient's Confessions

The Grand Orient, which was under no obligation to intervene in the Dreyfus affair, since it was uni-

necessarily a patriotic matter and that patriotism in no way concerns a cosmo- society politely, he felt it necessary to take a stand – for which we thank him – with the following statements to

Grand Convent of September 1898:

"The Freemasons of the Grand Orient of France, represented by the members of the Assembly"

general of 1898...

Faithful to the principles of the Revolution, which proclaimed the equality of men before the law,

regardless of their race, regardless of their philosophical or religious beliefs, and promised to all

guarantees of equal justice...

"They point to the conspiracy that has been hatched against legality and that openly appeals to the

force¹¹

against the defenders of the law, they denounce the clerics as architects of the conspiracy and

Cesarean sections.

Let us note the pharisaism with which Freemasonry confuses "law" with "legality" and reproaches the French, "the clericals and the Caesarians," for waging a war "of race" and "religion", when they wage war on him solely because he is a traitor.

This is Israel's eternal argument, which comes back at every moment like a refrain on a bar organ.

Barie: "You are a cleric."

But this return of the refrain of their shared song, which this time "lulls," not "the middle-class", but "human" stupidity is also proof of the community of their ideas and unfair weapons which they employ to make them prevail, that is to say, their close alliance.

However, there is even more striking and recent evidence that all of this is in

The confessions of Mr. Brisson, president of the council

We know the arguments by which Mr. Brisson forcefully prevailed in the council of ministers, the vote which was to bring the review of the Dreyfus trial before the Court of Cassation.

Here they are, without the genuine tears, of course, that so copiously watered them! We Let's add the subtitles:

<“Jews, Protestants and Freemasons form the backbone of the Republican party”>

"The country is, in its vast majority, republican.

“But, if I may put it this way: the backbone of the Republican party, since 1870, has been formed by the

Jews, Protestants, and Freemasons.

118 — The distinctly Dreyfusard character of the two main organs of Protestantism in France, the

Time and the Signal would sufficiently demonstrate this sect's alliance with the other two, anyway.

"The Jew Salomon Reinach would not have paid 1,000 francs for the privilege of being a founding member and subscriber"

perpetual publication of the Protestant organ Le Signal, by Pastor Chastang. »> (Croix, March 25.)

119 — The members of the congress of Parisian lodges, held in 1894, expressed the wish that “all the

lodges... are organizing themselves in order to oppose the demonstrations of the clerics with force).

In 1898, they accused the clerics of "appealing to force!"

Jokers!

— 102 —

THE JEWS IN THE 19TH CENTURY

"It was with them that the republicans fought under the Empire, with them that we have defeated on May 16th and May 24th, it was with them that we carried out the republican reforms (laws

intangibles against the clerics, that is to say, in the Masonic sense of the word: the French).

"They are the most authorized and influential members of the Republican Party."

"They all want the review"

However, I am struck by the fact that Israelites, Protestants, and Freemasons have always been committed to the re-

I have a vision of the Dreyfus trial, and I know that, to achieve it, they are determined to go to the worst extremes.

<“We must grant it to them”>

Is it possible to take action against them, to bring legal action against them?

< That would be the Republican party committing suicide.

In my view, a transaction is necessary, and this transaction can only be obtained by

forwarding the case to the Court of Cassation!

>

And that's how the Protestant Freemason Brisson, to appease the factious minority of a little over a million foreigners and bad Frenchmen, sacrificed to them the rights of thirty-seven thousand

lions of good Frenchmen, that is to say, of France itself.

Let them now deny the close alliance between Jews, Protestants, and Freemasons!

Let us especially deny their preponderant influence on the destinies of France, at least in the future.

then 1870, according to the confessions of F. Brisson!

We wouldn't dare! Especially if we add that the allies have a general staff that crowns them and

what connects them is that this general staff has its headquarters in the very heart of Paris, in the 9th arrondissement.

ly!

The 10th district, headquarters of the Triple Alliance

Let's review it.

In the first (Israelite) body, we find:

1. The Universal Israelite Alliance, central office, 35, rue de Trévis, Faubourg district Montmartre, 9th arrondissement;

2. The Central Consistory of the Jewish Faith in France (Chief Rabbi, Zadoc-Kahn; President,

Alphonse de Rothschild), residing at the private residence of the Grand Rabbi, building of the city of Paris, 17, rue Saint-Georges, Saint-Georges district, 9th arrondissement;

It is to these two addresses that millions of dollars, demanded for the union, are pouring in from all over the world.

by the Kahal.

In the second (Masonic) body, we find:

1. The Grand Orient of France, 16, rue Cadet, Faubourg Montmartre district, 9th arrondissement-

ment.

2. The official journal of the Grand Orient (owned by the Péreire Jews), La Lanterne, 18, rue

120 — He had the cynicism to admit it from the podium, during the session of December 19, 1898:

Mr. Cavaignac, he said, came to announce the false Henry to his colleagues; and from that moment, I took opposite to

I myself commit to doing the revision.

Mr. Cavaignac retorted: "Yes, but after refusing to review the evidence of the secret file.

And Mr. Brisson didn't reply!

THE SECTARIAN JEW

Richer, Faubourg Montmartre district, 9th arrondissement.

In the third (Protestant) category, we find:

1. A Protestant youth organization, on rue de Trévis, near the Alliance Israélite Universelle, Faubourg Montmartre district, 9th arrondissement.

2. The Journal of Evangelical Missions and the Little Messenger of Evangelical Missions, directed

and written by Pastor Bœgner, 9, rue Laffitte, near the Rothschild bank, district

Chaussée-d'Antin, 9th arrondissement.

Note that four phalanxes of this army are quartered in the same barracks, we mean the same district: Faubourg Montmartre.

These are: 1° the Israelite Alliance, 2° the Grand Orient, 3° La Lanterne, 4° the Protestant Youth Work

Aunt. Could there be a more intimate alliance?

The Jewish Strauss, deputy for the district, crowns it all, as is only fitting, since he symbolise the Jewish unity of command.

Which of the three parties, in fact, dominates the other two, which one directs the war operations?

against the common enemy, the French Catholic?

It's the Jew!

The Jewish commander-in-chief of the Triple Alliance

He was the one who sealed the alliance and drew up the battle plan.

Therefore, he is the one who must be commander-in-chief.

There are other reasons:

Hatred of Jews is more intense than that of Protestants or Freemasons.

In French Catholicism, Protestants and Freemasons hate Catholics, but one does not one could say that they positively hate the French as such.

The Jew, on the contrary, also hates the Catholic and the Frenchman, the Catholic cursed by

his Talmud, the Frenchman who owns the plot of land that, in his religious dream of domination

universal, he believes he belongs to it.

His hatred is therefore more intense than that of the Protestant or the Freemason.

Its power is also greater, as it has the now predominant power of

gold, which neither of his allies possesses to the same degree! 1211,

121 — This power must be quite predominant, to have allowed the Dreyfus syndicate to Mr. Judet said on October 28th that 37 million should be devoted to the rehabilitation of the traitor!

Where does the money come from?

Jews from all over the world, in every corner of the globe, are collecting donations like those of the Jewish community.

German in Strasbourg, of which a witness wrote (February 1898) to Franche-Comté:

"For some time now, collections have been taken up among all the Israelites, in favor of Dreyfus... madmen are giving

according to their means: they even respond to new requests, provided they are justified by reasons such as the following, the authenticity of which I certify: "This affair is swallowing up enormous sums of money.

We have spent at least ten million so far.

The Paris correspondent for Magyar Ussag, an unofficial newspaper of the Hungarian ministry, written by Jews,
said almost identically (September 1898):

The Jews spent fabulous sums on revisionist propaganda and on Dreyfus (Unsummen). » In February, it was “ten million”.

In October, it was 37 million!... that's 27 million in 9 months, or three million per month!

How many millions since then? The calculation is easy!

— d04 —

THE JEWS IN THE 19TH CENTURY

More intense hatred, greater power, these are titles that sufficiently designate him to functions of commander-in-chief.

It is, indeed!?! Here is the material evidence:

The Jew Crémieux, Generalissimo

It is said and repeated everywhere that it was Freemasonry that brought about the Revolution of 1848.

What is often forgotten is that at that time the Jew Crémieux was President of the Grand-Orient of France and, as such, gave effective impetus to the revolutionary movement, which the billionaire Rothschild was listed as 33rd in Pinon's Masonic directory!¹ and don-From this arises the pecuniary impulse.

He was the finance minister of Generalissimo 11241.

Crémieux was commander-in-chief in 1848.

He was also so at the time of our disasters in 1870, although he concealed himself in the second plan.

It was in this capacity that he installed himself, without any mandate, in the Provisional Government and took refuge-
was behind the scenes at Gambetta, to publish, almost without his knowledge, this disastrous naturalization decree
Jews, among whom Algeria is dying [¹].

The decree is null and void, since it only bears 4 of the 8 signatures required to constitute the majority of a 14-member government; that of these 4 signatures, 2 are denied, with evidence to

the support; that finally, it is impossible even to find the text.

But a commander-in-chief doesn't look at things that closely... Let's talk about:

The Universal Israelite Alliance

This is the quintessential work, where its founder (in 1860) Crémieux survives as general-extremely.

His goal is "to build Jerusalem on the thrones of the Popes and Emperors," the Jew claims.

We have since learned from a stockbroker that: "The offerings of Jewry from all over the world,

centralized at MZ, which distributes them on behalf of MR, of which he is treasurer (for his charitable works).

of charity), equivalent to approximately three million per month.

"That is, in February 1899: 454 million!"

To find out how these millions are obtained, see page 119 and following, the Ordinances of the Kahal,

regarding new taxes.

122 — “It is he (the Jew) who inspires the sect, he who directs it and who, through it, revolutionizes the world

for a century. > (Claudio Jannet, *The Precursors of Freemasonry*.)

123 — Quoted by M. Rouyer, *Question judéo-maçonnique*, p. 85.

124 — This function, no doubt, is hereditary in the family, since Mr. Henri de Rothschild (husband

(of a German Jew) paid 250,000 francs to the treason syndicate, according to his great-uncle, Mr. Ed-

Rothschild's world, himself.

125 — To the Algerian delegates protesting against the Crémieux Decree, presented by Mr. Glais-Bizoin to

Gambetta, at the archbishop's palace in Tours, on October 23, 1870, replied:

"What do you want? I have other concerns besides Algeria right now, sort it out with Crémieux better. > (Henri Pujade in a letter to a friend, dated Algiers, February 14, 1898.)

What to think of this man, a friend of the Jew Crémieux, if one considers, moreover, that he made the political fortune of

Beinach the Jew?

THE SECTARIAN JEW

Disraeli. (Coningsby, p. 183).

Put simply, it consists of these two points: 1. Establishing the universal republic; 2. Placing this republic under the domination of the Jews.

It is for this purpose that the Alliance founded the republic in our country in 1870 and plans in this

at the time of the founding of the Italian Republic and the Spanish Republic.

But all of this is carried out, of course, under the high and infallible direction of the central Kahal,

17, rue Saint-Georges (or 44, rue de la Victoire).

For the speed with which its sovereign orders were transmitted and executed, throughout the world

The Alliance, in its entirety, established its central headquarters at 35, rue de Trévise, second floor, two

not of the Kahal and its messenger for France, the Lantern, and of its faithful ally, the Grand Orient.

Alliance leaders' meeting: 3 times a month, chaired by Mr. Goldschmidt (6, Champs-Élysées roundabout.

It is from the Kahal that inspiration is drawn, and it is from the Alliance that slogans like the

next, where the Jews would completely unmask their batteries, if they hadn't already done so.

This is an appeal to Polish Jews, November 1898, worded as follows:

Brothers and fellow believers!

< This country (Galicia) must become our kingdom.

< Make every effort to gradually drive Christians out of all their positions and concentrate them in your

hands all the factors of social power (die gemmasat macht).

"Everything that belongs to the Christians must become your property."

"The Universal Israelite Alliance will provide you with the necessary resources. We have already begun the process."

large fundraising campaigns that succeed beyond all expectations.

"To carry out the plan to definitively wrest Galicia from the Christians, all our great men and our

The wealthy have already subscribed considerable sums.

"Baron Hirsch will give (alas! the baron and baroness are dead, what a loss!) and the Rothschild, the Bleichroeders, the Mendelssons, and others. "Brothers and fellow believers, all

your efforts "to achieve the goal we propose." > It's the same goal they are pursuing

in "the case >".

Dreyfus's betrayal having awakened patriotism and disconcerting patriotism in all its projects of universal domination, the Israelite Alliance strives to stifle it under millions, of less to intimidate him with threats of "upheaval".

Nothing could be more curious than the method she used to collect money in the worldwide.

Listen to this authentic dialogue between the Polish count of X and his Jewish farmer; he feels his

Kahal, a league away!

— “The rabbi,” he said, “hit me with a tax of 25 rubles (100 francs)!”

— “Why?” I asked.

— “It’s an extraordinary tax levied on Jews worldwide to cover the costs of the campaign in support of Dreyfus.

I am taxed 25 rubles, but every Jew is subject to a proportional contribution of its resources.

Many Jews would have liked to avoid this costly loophole.

Unfortunately, that was impossible: Anyone who refused to pay would have incurred the consequences.

The harsher rigors of the Kahal. > (Excommunication, see p. 31).

— 106 —

THE JEWS IN THE 19TH CENTURY

Count X added that in Vilna, the capital of Lithuania, there are 140,000 Jews out of 160,000 inhabitants.

Let us judge whether the extraordinary tax has been fruitful! (Interview with Mr. de BOISANDRÉ,

(see Preface).

There are other methods besides direct taxation: the Picquart lottery, for example, of which "each

A tobacconist in Amsterdam offers a ticket to his customers for 25 cents; the collection, every Saturday

di, in all the ghettos of Europe in favor of the outlawed brother; the voluntary contributions of

rich, etc.

Here are some of the tricks of the Universal Israelite Alliance.

The stated goal: "To provide effective assistance to those who suffer because of their Jewish identity."

Members: 28,000, including Messrs. ZADoc-KAHN and REINACH.

Membership fees: 6 francs per year (minimum).

Budget: 1 million (this is the official budget; the actual budget is unlimited, due to extra taxes)

ordinary votes arbitrarily cast by the Kahal).

President: SH GoLDscHMipT, 6, Rond-point des Champs-Élysées; Paris.

Treasurer General: PM OPPENHEIM, 11, rue Taitbout; Paris.

In the heat of the "affair," the Alliance noted with dismay the gaps created in the ranks of the Central committee.

The following eleven members were absent:

Joseph DEREMBURG (Paris), dead.

Edouard KAHN (Paris), deceased.

Baron de Hirsch (Paris), deceased.

G. WoLr (Paris), resigned.

Israel Costa (Livorno), deceased.

BAMBURGER (Køenigsberg), dead.

AA DANIELS (Amsterdam), resigned.

Sir Julien GoLpsMip (London), died.

Deutsch from VARAN (Budapest), dead.

Benjamin LuriA (Hamburg), dead.

Joseph PELLEES (Munich), deceased.

We highlighted the foreign members.

But they had to move quickly onto the battlefield. All's fair in love and war! The Kahal had no
No hesitation.

It was the committee that held the election last March, and instead of eleven members, it
appointed...

Here are fourteen of them:

We highlight foreigners as above:

Alfred BECHMANN, banker, in Paris.

DREYFUS-BRISAC, in Paris.

Xavier LÉON, director of the Revue de Métaphysique, in Paris.

Sylvain LÉVI, professor at the Collège de France, in Paris.

Camille LYON, city councillor, in Paris.

Joseph DEUTSCH de HATVAN, president of the Alliance Committee, in Budapest.

Isaac FERNANDEZ, President of the Alliance Committee, in Constantinople.

M.-H. GOLDSCHMIDT, banker in Stuttgart.

M.-TY. HINRICHSSEN, Chairman of the Alliance Committee, in Hamburg.

Claude MONTEFIORE, president of the "Anglo-Jewish Association" in London.

— 107 —

THE SECTARIAN JEW

Vittorio de Rossi, lawyer, in Livorno.

SAMUEL, president of the Jewish Community of Königsberg.

Alexandre SIMON, banker, in Hanover.

WERNER, rabbi, in Munich.

With such an organization and such resources, it is not difficult to understand this as La Libre Parole wrote (March 22, 1899): "Gold is pouring in from Galicia, Hungary, Germany, from Krakow and especially from Mainz, Amsterdam, London, Odessa and Geneva >.

Good heavens! All these cosmopolitans of the Alliance are the designated tax collectors of the taxes voted by

Central Kahal!

This is Crémieux's work, the work he described as "the most beautiful and most fruitful of modern times" and where he rightfully survives as commander-in-chief, since the February 10, 1880, the day of his death.

Nevertheless, he had an effective successor.

This is the Jew Adriano LEMMI (for the gallery).

The Jewish generalissimo Adriano Lemmi

This swindler, Mazzini's impromptu successor on March 11, 1872, to the Supreme Pontificate of the

universal masonry, could not decently submit to a power of recent foundation [1%]

Crémieux, who had in fact exercised it, and brilliantly, for nearly fifty years, after having climbed

all levels such as:

— Lawyer, member of parliament, senator, minister of justice;

— Member of the provisional government of 1848;

— Founder of the Alliance Israélite Universelle in 1860;

— Member of the Government of National Defence in 1870;

— Vice-President of the Central Consistory of French Jews (Alphonse de Rothschild, 2, rue Saint-Florentin is president);

— Grand Master of Freemasonry of the Scottish Rite.

Faced with such titles, Lemmi understood that he had to step aside, leave the stage to Crémieux, to
to hold himself backstage.

But with Crémieux gone, Lemmi had to appear! And that's exactly what happened!

This is how this perverse Jew became, on February 18, 1880, the official commander-in-chief of the tri-
Judeo-Masonic-Protestant accomplice.

We say official, because there is another commander-in-chief who, while not official, is not
less effective.

This forces us to clearly define Lemmi's role.

Crémieux, a Jew by birth, was a true commander-in-chief, acting on his own, although
under

126 — It dated from 1870.

MAZZINI wrote from London on January 22nd to Albert PIKE, President of the Supreme Council of Charleston:

“Let us create a supreme rite that will remain unknown and in which we will summon the high masons of our

choice by imposing on them the strictest secrecy with regard to their other brothers of the ordinary rites.

By this supreme rite, we will govern all of Freemasonry; in it will be the unique, universal center,

The more powerful it is for management, the more it will be ignored.

The supreme rite was created on September 20, 1870, the day of Cadorna's entry into Rome.

Pike had supreme dogmatic authority, Mazzini had supreme executive authority.

Mazzini died on March 11, 1872, naming Lemmi as his successor. But Crémieux was still alive!

— 108 —

THE JEWS IN THE 19TH CENTURY

the senior management of the president of Kahal, Mr. de Rothschild.

Lemmi, on the contrary, a smuggled Jew—he was born an Italian Catholic—is merely a gene-

a highly decorative display, intended primarily to serve as a link between the Jew and the Freemason, being itself-

even both of them.

While Mr. de Rothschild remains the effective commander-in-chief who commands both the other one!

Lemmi sends the order to lodges around the world, but it is Rothschild, President of the The Central Consistory of the Israelites of France (of the Kahal), which drew up the plan and is executing it!

Lemmi urged the Grand Orient to support Dreyfus's innocence! (See "The Confessions of Grand Orient. (page 102.)

But Rothschild, an influential member of the Alliance Israélite Universelle (Regent of the Bank of

France, King of all Stock Exchanges (or of thieves), collects the millions intended for to assert this "innocence"; Rothschild, president of the Central Consistory, is tasked, at Less unofficially, Zadoc-Kahn tasked his subordinate with distributing the funds. (See the (Note: "— Wouldn't he himself be the treasurer?", page 95.)

In Lemmi the fugitive influence of the plume; to Rothschild "this mysterious force of f-
"An incentive that one cannot resist, even when one is Napoleon I," said Mr. Léon Say one
day.
the platform.

But panache is nothing without gold, and gold can do everything without panache; likewise,
Lemmi cannot

Nothing without Rothschild, Rothschild can do anything without Lemmi, even and
especially overthrow him from his throne
ephemeral, when it pleases him!

A phone call to London, Vienna, Berlin, and Lemmi collapses, along with his pension and
his
Italian monarchies!

But Rothschild does not want to overthrow Lemmi at the moment, because Lemmi is
Rothschild's business is too good.

Rothschild dreams of a universal Republic of which he will be King, as he is already King of
the

Jewish Republic, known as French, founded with the all-powerful support of the Jew
Crémieux, of the pe-

Gambetta, grandson of a Jew, whose grandfather was the Württemberg Jew Gamberlé.

Now, it turns out that this dream is precisely Lemmi's; it is even with this intention that he
He became Jewish so that he wouldn't have to change when Rothschild's dream and his
own were realized.

We owed these clarifications on two seemingly contradictory roles, which in reality are complementing each other, just as the decorative role complements the effective role.

We can see that between these two generalissimos, there is no other difference than that which distinguishes the

Master of the valet 1271,

Leaving aside these explanations, let's talk about Generalissimo Lemmi.

It was as commander-in-chief that he sent, on November 21, 1894, to the lodges of France a

circular where we read:

The eternal adversaries of reason and progress... want to glorify a hysterical girl [2]

whose existence was a bigoted and vicious deception, and to impose it on universal admiration...

"For some time now, chauvinistic French people have been using this girl's name as

127 — We will see in the plan below (pages 186-87), of the residence of the Master or generalissimo effective-

tif, in the 8th arrondissement, that his dynasty radiates around the Élysée Palace like the Power

executive branch around the representative power (French section).

128 — The Jew Bernheim, said to be "hallucinating." (See "How the Jew Bernheim judges Bernadette and Jeanne")
d'Arc", page 88).

— 109 —

THE SECTARIAN JEW

from a banner...

We invite the true experts of France... to react against the agitation of the priests under the
the name of this Joan of Arc.

This movement must be paralyzed by any means necessary...

< Spread the word everywhere and show that joining in the exaltation of this Joan of Arc,
Under the guise of patriotism, that would be falling into the clerical trap (the old song that
keeps coming back)...

We date this encyclical vault to the anniversary of the initiation of the immortal Vol-
silence... "Let's contrast Voltaire with Joan of Arc..."

"Written and given in a solemn vault and signed with the reed pen... on the 1st day of the
moon of Ni-

san[1#1, 17th day of the 2nd month of the year 000.894 of the True Light. >

"Give the order everywhere," said the Italian Jewish generalissimo in 1894.

We'll see if the order was given and followed! 131

ROTHSCHILD RESIDENCE

to ; 41.35.3 1 F4

[Ke]

at \$

| Z7ysée è

Gabriel Avenue, RU, C9

Charnps A Elysées

Avenue des Champs Elysées

Here is the legend:

1. Alphonse de Rothschild, head of the house, lives at 2, rue Saint-Florentin, the former Talley palace.

Grand-Périgord.

2. Nathaniel (deceased), his widow, mother of Edward (deceased), grandmother of Henry, lives in the magnificent

hotel at 33, rue du faubourg Saint-Honoré, with ornamental woods on Avenue Gabriel.

129 — According to the Jewish calendar, adopted by Freemasonry, proof of the antiquity of the alliance.

130 — In the same year, 1894, the Parisian lodges had expressed the wish, in congress, that:

"No national holiday other than July 14th shall be instituted."

To underscore their obedience to the orders of the commander-in-chief, they repeated it at the 1896 congress and "the

submitted to all the SS+ Lodges so that a similar resolution might be voted on in their respective lodges.

They added: "But that will not be enough. Faced with the mobilization of clerical forces, it is necessary to mobilize-

to protect our own and prevent street demonstrations at all costs...

It therefore seems to the Parisian lodges that all the lodges, that all Freemasons, must immediately...

directly with all republican societies to ask them not only to engage in propaganda

energetic in combating, through words and writing, the clerical movement and the celebration of Joan of Arc, but

still to organize themselves in order to oppose the demonstrations of the clerics with force.

< We are the number (1st lie), we have the people with us (2nd lie).

<“Let’s put an end to the Joan of Arc of the clerics.

< No Joan of Arc celebration.

"Long live July 14th, the only national holiday!"

This is the document that the Parisian lodges addressed to all the lodges of France, in the name of the Generalissimo.

Lemmi, in 1896, to prevent the celebration of Joan of Arc.

They met on March 13, 1899, but this time undoubtedly to "expose the traitor's innocence."

"Dreyfus," still on Lemmi's orders, himself acting on the orders of the Kahal!

— 110 —

THE JEWS IN THE 19TH CENTURY

3. Salomon (deceased), his widow lives at 11, rue Berryer, a house with a garden, for the expansion of which

She had Balzac's house demolished.

4. Gustave lives in the princely mansion at 23 Avenue Marigny, a true counterpart to the Élysée Palace, with which he communicates via two corresponding gates across the avenue, next to the Ministry of the Interior, in charge of the Jewish police in France.

S. Edmond lives at 41, rue du Faubourg Saint-Honoré, in the former Hôtel Pontalba, with its ornamental woods. like the neighboring hotel of Baroness Nathaniel.

These are, in order of birth, the five sons of James, head of the dynasty (French branch), who died

in 1868.

6. At number 38 Friedland Avenue lives the widow of Édouard, who committed suicide in 1881 at the age of 37, for

Having lost ten million playing against the Union Générale: the resounding revenge, which one

It was known, but it arrived 6 months later! Madame Edouard de Rothschild, the widow, is the mother of Henri, who gave birth to...

250,000 francs to the treason syndicate.

Is this a sequel to the revenge story?

7. Finally, at number 6 on the Avenue Royale des Champs-Élysées, Salomon Goldschmidt closes the circle of the

the Rothschild dynasty around the Élysée Palace and, at the same time, links it to the Jewish race in the

the whole world by his title of: President of the Universal Israelite Alliance!

This, in its simplicity, is the situation of the family that governs France and the world!

In the share she acquired of the most beautiful hotels in the most beautiful district of Paris, she carved out

a small share very kindly to his extremely wealthy coreligionists, the Péreire family, who reside:

8. Gustave Péreire, administrator of the Austrian and Spanish railways (Compagnie du North) and the "Spanish Phoenix" >, 35, Faubourg Saint-Honoré.

9. Eugène Péreire, president of the "Steam Navigation Companies, Canals, Ports and Docks", administrator

manager of the "Parisian Gas Lighting and Heating Company", president of the "Com-Transatlantic Company >, several saltworks and insurance companies, \$4, Faubourg Saint-Honored.

All the Rothschild and Péreire mansions in the same suburb have ornamental woods overlooking

On Avenue Gabriel, in the middle of Paris, please!

The Grand Orient of France obeys
to the Jewish Generalissimo Lemmi

The day before the day when Mr. Abbé Lemire's report on the

Petitions from the women of France in favor of the national holiday of Joan of Arc, the f.:
Edgard Mon-

Teil, the venerable master of the lodge La Clémentine Amitié (a sort of annex of the Gr. Or.),
sent "to all

the ff +. and in particular to the ff . of the Chamber of Deputies > a circular dated "Or ". of
Paris,

February 2, year cvi > (1898).

We note the following passages:

We do not need to discuss the history or legend of this heroine; we find it simple-

It is difficult to make her embody the idea of homeland, since she lived in a time when the
homeland did not exist...

"The idea of homeland, that the homeland, in its unity and indivisibility, dates from..."
the French Revolution

"Let the Chamber of Deputies, if it is republican and patriotic, institute the commemorative
holiday-

rative of the volunteers of 92, but that it does not fall into the crude trap, opened under its
seats

by the Jesuits (the same old refrain), to institute the festival of the monarchy with Joan of
Arc soon

canonized by the Church.

131 — As we can see, for them the Fatherland only existed from the day the Jews invaded it!

— 111 —

THE SECTARIAN JEW

Open your eyes, TT +. Cc +. FF *, to those who do not want to see.

The Chamber is today considering a sentimental report, supported by petitions from women,

peddled by the priests in the alcoves.

"The bill for a Joan of Arc celebration bears numerous signatures from members" parliaments, blind or complicit in the clerical reaction (the refrain).

"Address the blind and lift their eyelids."

The accomplices of the Pope and the Jesuits, that's our business...

But we beg you, Republicans, without sordid compromises, to impede dear to the Institution of a national holiday of Joan of Arc.

<“On several occasions, the Clement Friendship has strongly opposed this celebration.

"She shouted and she's still shouting: 'This is the clerical reaction. This is a civil war celebration.'"

<“Declare that the Republic has enough of a national holiday and that July 14th celebrates the fatherland in

at the same time as freedom.

"We are counting on you."

"Greetings and Brotherhood."

“By mandate of the L + Edgard Monteil, ven.l.#21 >

The f: Brisson, President of the Chamber,

obeys the Gr -. Or:

The Gr + Or +. had said: "We are counting on you!" The Protestant brother Brisson was faithful

(at the 1% deposit)

No one has forgotten how the Speaker of the House, in one of the last sessions,

before the elections of May 1898, at the time when he noted the majority committed to the discussion

The immediate response to the Lemire report on the petition from French women, at just the right time, signaled distress

to the members of parliament and obtained the referral of discussion #1,

This was the definitive triumph of the Jew Lemmi. Note the simplicity with which he had achieved it.

tenuous.

He had launched the watchword at Gr+. Or: in 1894, which had passed it on to Brisson in 1898, which

132 — Today prefect of Creuse, appointed by Brother Brisson.

133 — The Jew Naquet, from Panama (50,000 francs), had not waited for the order to carry it out.

An obscure Freemason named Louis Martin, having published a pamphlet against Joan of Arc, Naquet

he hastened to write to him:

October 8, 1896.

"...I read Joan of Arc. It's perfect! Your ideas are in line with mine!"

"What a great nation England and we would be if Joan of Arc had not existed."

This is Naquet's patriotism, an exact reflection of Jewish patriotism.

134 — He repeated the procedure with the same success at the session on Monday, June 27.

The aim was to secure a majority for the Waldeck-Rousseau-Galliffet cabinet, which was running for re-election.

Bedroom.

Mr. Mirman had just struck him down with an indictment, which went unanswered.

His situation was more than compromised.

Brother Brisson went up to the tribune and during his most urgent appeals to the brothers and friends, we saw him

five times (we counted them) make the distress signal, permitted only to high-ranking officials and in high places

circumstances !....

The socialists, who wanted to vote against the cabinet, abstained!

He obtained a majority of 23 votes!

THE JEWS IN THE 19TH CENTURY

had passed it the same year to the Masonic majority in the Chamber, which had executed him the day before
of its dissolution!

It's not more difficult than that.

What happened with the Joan of Arc question also happens with all questions.
according to the Jewish slogan.

On the eve of the 1889 elections, for example, the same Jew Lemmi sent his circular to lodges in France, inviting them to propaganda "which, according to him, would not fail to send to the
"Room of 400 Freemasons."

Etil got them!

This is how the Jews dominate Freemasonry. A word about their domination over the Protestantism.

Isn't the supremacy of Jewish influence over Masonic and Protestant elements...
proven, thoroughly proven L15\$1?

135 — We would have nothing to say about the two factions of the Triplice's vanguard, Jaurès-Millerand-Vi-

Viani of the Socialist Party, Sébastien Faure of the Anarchist Party, recruiting from all corners of the Jewish community, the

Protestants and Freemasons, if the Jewish world had not insisted on giving them a separate place in the flat-

his numerous appreciations bestowed upon friends of Israel.

During the questioning of Hugues-Denis regarding Jewish preponderance in September 1895, Mr. Rouanet had

clearly took a stand for the Jews against the sole capitalist preponderance and Mr. Jaurès had applauded.

The Israelite world was beside itself with joy.

< At the beginning of the current legislative session, he said (October 2), the Socialist group seemed to be in contradiction

blatant in its origins, principles and aims.

"The socialist idea, at least in this century, largely originates from Jewish thinkers.

"It was Jews, Karl Marx, de Lasalle, who founded the doctrine, laid down the rules and charted the course.

"It was Boerne, Meissner, etc., who, in Germany, from 1830 to 1850, led the republican movement,"

grouped and organized the party's forces.

"Therefore, German socialism was careful not to fraternize with anti-Semitism.

“By continuing to march with the leaders of French anti-Semitism, our socialists would at least

failed in the duty of gratitude.

"They would have shown a singular lack of logic."

It is for having lacked neither “logic nor gratitude” that Jaurès and Rouanet earned this formidable

a dazzling blow of the censer which, at the same time as it broke their noses, scattered luminous sparks

on "the origins, principles, and aims of socialism" (Semitic), which have been prudently left in the shadows

by these so-called friends of the light.

The satisfaction of the Jewish organ is poorly concealed in its conclusion:

"Those French people," he said, "who are Jewish are not subjected, in that capacity, to any particular status."

particularly with regard to socialism.

Conversely, the Socialist Party declares itself indifferent to their religious affiliation.

We simply add that this veneer of pharisaical "indifference" between socialism stemming from the Jew and

The Jewish father of socialism, but conceals the fervor of the affection that rightly unites them both, as

the father and child, against the object of their shared hatred, which they call "clericalism" and which is not

other than "Catholicism," or the religion of France for the past 1,400 years, the religion today of

Thirty-eight million French people!

It is clear that the socialists have as much, if not more, reason to obey the orders of the commander-in-chief as the

Protestants and Freemasons.

Let us not be pitted here against the scattered and often obscure dissidents of Judaism and Protestantism.

and Freemasonry! They only prove one thing: that the exception proves the rule.

The rule is that influential members of Protestantism or Freemasonry obey the influential members of the Jewish community.

— 113 —

THE SECTARIAN JEW

However, we still lack categorical and official admissions.

Here they are:

Universal Freemasonry

under the orders of the Jewish commander-in-chief

We find in Blaetter's political history, 1862 (a very serious work), the official admissions of followers of a Freemason, disillusioned by Alban Stoz's pamphlet on Freemasonry.

We are adding subtitles:

"The power that Judah acquired through Freemasonry is now at his apogee.

"She is currently just as formidable for the throne as for the altar."

<"Although excluded from some lodges, Jews sit in all the lodges of the world.

The two Jewish lodges of London

"In London, there are two Jewish lodges that gather in their hands the threads of all the elements

revolutionaries existing within Christian lodges.

"It is Judah who constitutes the head of all the lodges, and the Christian lodges are nothing but..."

blind puppets that are set in motion by Judah and that most of the time do not have

the slightest suspicion.

A simple thought: Is it any wonder, then, that England played such a considerable role?
in the Dreyfus affair.

Let's return to our quote.

The Jewish lodge of Rome

"There is also a ruling lodge in Rome composed entirely of Jews."

"It is also one of the supreme courts of the revolution and governs the other lodges, at
average of unknown heads.

Jewish lodges in Germany

"In Leipzig, the secret Jewish lodge operates continuously during the fair#]

"Not a single Christian has access to it."

To prove the case for those who invoke them, these dissidents would have to be leaders of

sect, party or religion! Which is not.

This is a response to the Gaulois of the Jew Meyer, who complained, in December 1998, about the tendency of anti-Semites.

to include all Jews in the same condemnation; Protestants and Freemasons of good faith can use the response, with regard to their fellow believers.

Because Freemasonry is a religion!

136 — We find in the National Archives, General Police (EF. 7, 6575) the following curious observations:

boasts of a policeman of Napoleon I' on a letter dated Frankfurt, November 1, 1811, signed O ::

H :: and intercepted in Hamburg:

"It is said that the Rothschild family monopolized the last Leipzig fair in September 1811," many gold ducats and frederics, and that she carried out various operations at the same time through the-

which she drew considerable sums of money from in Paris, to the point of influencing the exchange rate.

(Edouard Demachy, the Rothschilds,

48, rue Pergolèse, Paris)

—{id —

THE JEWS IN THE 19TH CENTURY

"In Hamburg and Frankfurt, only secret emissaries are admitted #1,

"May the powerful finally understand that the Lodges do not work to sow revolution"

LUTION THAT IN THE INTEREST OF JUDAISM the %#1, »

This confirms what we said earlier: All revolutions are Jewish in their results, but also what we are now saying, that they are Jewish in their impulse.

We have the official confession of a Freemason. All we need now is the official confession of a

Jewish.

Here it is:

<"The Jews rule the world">

The Jews! The Jews! Do you see any intellectual movement emerging in Europe?

151 of some importance without Jews featuring prominently? (This reminds us

(The first aristocracy in the world) (of the Jew Isaiah-Levaillant.)

"Upon my arrival in Saint Petersburg, I had an interview with the Minister of Finance of Russia, Count Camcrim: he was the son of a Jew from Lithuania.

"In Spain, I had obtained an audience with Minister Mendizabal; this Mendizabal, he is this that I myself am the son of a converted Jew from the province of Aragon.

"In Paris, I wanted to seek advice from the president of the council; I found myself in the presence of a

Marshal of the Empire who almost sat on the throne of Portugal one day, Soult, the son of a Jew who settled

in France #1,

"— What! you will say to me: Soult a Jew?"

“— Yes, certainly, like several other marshals of the Empire, foremost among them Masséna, which in our culture is called Manasseh.

“I left Paris for Berlin and the minister I had to visit, Count Arnim, was none other than a Prussian Jew.

"In truth, the world is governed by very different people than those who do not
They don't see what's happening behind the scenes.

Who said that?

The Jew Disraeli, also known as Lord Beaconsfield, Prime Minister of Her Majesty the British Empire,

in his novel *Coningsby*, published in 1844.

137 — Rothschild, who is from Frankfurt, must have been a secret emissary, judging by the report of the same politician

see that above.

He wrote, regarding the official report he was requesting of a home visit conducted at the banker's residence

Rothschild, in April and May 1809:

Above all, do not ask anything of the Frankfurt city police, with whom she (the Roths-family) is in contact.

child) is affiliated through its relationship with German and French lodges.

138 — This is exactly the meaning of the word in the *Revue des questions historiques* (April 1, 1882):

Judaism rules the world, and one must necessarily conclude that Freemasonry has become Jewish.

or that Judaism has become Freemasonry.

139 — The author does not say: “revolutionary movement”, but the idea is implied, if one considers

that revolutions for Jews are always intellectual movements.

For example, the revolutionary leaders of the Dreyfus affair who dreamed only of "upheaval"

are classified among "intellectuals >

140 — It was in this capacity that, on January 6, 1842, Baron James de Rothschild “appeared resplendent in his golden halo, amidst Marshal Soult's salons, bearing on his chest the spittle of Grand Officer of the Legion of Honour (Edouard Demachy.)

— 115 —

THE SECTARIAN JEW

He had just described the Kahal, but vaguely enough not to reveal it to the eyes of the simple... that we have been until now, alas!

Have times changed today?

Does the Jew govern the world less? Does he govern France less?

Ask the "Dreyfus affair," in which Jews occupy France and the world, despite the France.

Ask about how they managed to turn European opinion against France, especially... element of Germany, Austria, Russia.

Mr. Chéradame, a graduate of the School of Political Science, who has traveled through these countries as

appointed to missions in 1897 by the Ministry of Commerce, and in 1898 by the Ministry of Colonies,

in fact, in his remarkable pamphlet: *The Dreyfus Affair Abroad*, the Painful Findings following:

"A mysterious power has been at work in Europe."

"It is not possible that, in such diverse countries, with such different interests, where we
Given the large number of friends, the observed unity of opinion is a natural result.

"It seems certain to me that the intelligence agencies that give newspapers their news-

They were in the hands of this occult power.

"Everywhere the dispatches were sorted. Only those in a Dreyfusard direction got through
[1]; the

141 — On October 28, 1898, a group of French people from Buenos Aires wrote to Mr. Drumont:

Sir,

"As you know, the Dreyfus-Zola affair is being judged very harshly abroad; the Argentinian newspapers..."

Those who are enlightened are insulting us...

"There are many French people here, former soldiers..."

"At a meeting held last night, we resolved to write to you; you will inform Paris of what
In the way a French agency publishes the news it receives from France..."

"The Director of the Havas Agency in South America is a Swiss Jew, Mr. Henri Gasser, who
describes himself as pro-
testing.

"The Director of the Havas Agency branch in Buenos Aires is an Italian Jew, Mr. Daniel
Baccani, the
even the one who gives banquets for the German consul..."

"When Zola was condemned, the Havas Agency published the news in such sickening
terms that the ind-
The genocide was general.

This morning, October 28th, I am sending you the telegrams published by Havas. It's a
disgrace!

"There's something even better: French newspapers that receive Havas telegrams pay 600
piastres a month!"

"The German newspaper 'Deutsche Plata Zeitung' pays only 300!"

And here's an agency that calls itself French!

Note the date of this letter, October 28th.

Two days later (October 30), the aforementioned Italian Jew Baccani published this
dispatch in Buenos Aires.

Ayres:

Paris, October 30.

"The anti-Semitic press is making a futile effort to attack and accuse the judges of the
Court of Cassation..."

"The people are much more willing to admit the guilt or the stupidity of the chiefs of staff."

The people demonstrated their intentions through the Henry subscription.

As for "the guilt or imbecility of the chiefs of staff," we know what to think about that.

The deposition of General Roget!

This, in real time, is the criminal way in which the Jews stirred up Europe and the world against France. They

They are now threatening to incite half of the French against the other half, through the constitution (June 22nd).

to the applause of the Dreyfusard press, of the Waldeck-Galliffet-Millerand cabinet, in replacement

from the Dupuy cabinet, resigned.

— 116 —

THE JEWS IN THE 19TH CENTURY

comments on which they are based were necessarily Dreyfusard, and this resulted in the uni-

Dreyfusard opinion group.

"I therefore firmly believe that foreign opinion has been corrupted..."

The Rovssky Twoud, of Saint Petersburg, said the same thing on March 25, 1899, from the press

Dreyfusard:

Thanks to the Syndicate's inexhaustible millions, Dreyfusism found supporters in Russia.
as elsewhere.

They insert knowingly false correspondence from their correspondents.
his.

They translate selected fragments from French Dreyfusard newspapers.

This is how the Jew governs the world and France! Does he govern the Protestant any less?
ism?

Ask the Huguenot newspapers Le Temps and Le Signal, ask the Protestants of
Pressensé, Monod, Scheurer-Kestner, Trarieux, etc., all staunch defenders of a traitor,
because
that he is Jewish!

Does he govern Freemasonry less?

Ask Freemason Pasquier, clothing captain in the 58th Line Infantry Regiment, Venerable
Master of
the lodge of Avignon and member of the council of the order of the Gr «-Or +, who at a
Masonic banquet,
to those who congratulated him for having voted in favor of the agenda item in favor of
Dreyfus at the 1898 convention,
answered:

"THE SUCCESS OF THE REVISION IS A MATTER OF LIFE OR DEATH FOR THE
MASONRY. (Courrier du Midi, Nov. 1898.)

Why is it a matter of life or death?

Because Dreyfus, that is to say, in this instance, the whole of Judaism, is truly
the head and the heart of Freemasonry, and to touch only one of these two essential
organs,
even more so for both of them at the same time, it is indeed a matter of life or death for her.

So, it's not "the bricklayer who's leading the charge" as he claimed on December 23rd
<1898, the Jew Meyer of Gaulois, in the interest of his race; it is indeed the Jew and the Jew
alone!

He alone is indeed the commander-in-chief of the Judeo-Masonic-Protestant army.

We will see how he knows how to lead her in the assault on Catholic liberties according to
the
inspired by his eighteen-century-old hatred of the "Nazarene" and under the impetus of the
Kahal!

The Jew on the attack against Catholic liberties

There are two ways to carry out an assault: one, openly, boldly, in the French style;
the other, crawling along the winding path that leads to the citadel.

As we can see, the Jew alone is right against everyone else!

Why? Because of one of the two flaws that were pointed out to us five years ago by the Jew Saulus in the

Wücherpille of Mainz and here it is:

< It is to live from day to day, without lofty views on causes and effects, on the past or on the future.

"How else," he said, "could they have allowed us (Jews) to be seized with such indifference?"

The press, this crucial means of domination?

Because it is from this vantage point that we can signal the slightest hostile phenomenon and suppress it

in its germ. > (January 1895).

Today, "the hostile phenomenon" is the belief in Dreyfus's guilt; "the observatory"

It's the Havas Agency!

— 117 —

THE SECTARIAN JEW

The Jew, not being French, only uses the second method l1#1,

Instead of walking with his head held high, in the straight and wide path, he prefers to crawl along the trail
ambushes.

That's his way and he feels no need to change it #1,

This is how, under the treacherous appearance of moderation, so aptly called by Mr.

Brunetière, in his critique of "the hypocrisy of peace," has been one of the most persuasive arguments he has been making to French Catholics for the past 20 years.

the deadliest sects they had remembered since Julian the Apostate!

But this hypocrisy is entirely Talmudic. The iniquities it harbors do not

They are no less so.

Judge for yourselves:

The Jewish theory "from priest to sacristy"

The Catholic priest has a duty of state to proclaim the word of God everywhere, to "preach it" over the rooftops." (Matthew 10:27)

It is the order of the divine Master; he cannot disobey it.

Yes, but that doesn't suit the anti-Catholic tripartite faction, which forbids it by using... denunciations and suppression of treatments, in the name of the theory accepted today, even in certain Catholic circles, of the "Priest in the sacristy >.

142 — This does not prevent him from sounding the charge, but he has his own way, Talmudically discreet, quite well rendered by the subsequent echo of an appeal from the Chief Rabbi, trumpeted in his 150 synagogues or communities of France.

This is a letter from Bayonne dated the 6th and published on October 9, 1995 by the Israelite Universe.

We read there:

"On the first day of Sukkot, our chief rabbi ascended the pulpit and read the letter from the chief rabbi."

Zadoc-Kahn.

This circular... recommends arming our coreligionists in the fight against ignorance and slander.

legionnaires, etc.

Our pastor then stated that he is ready to bring together members of the Community in conferences

which will allow us to give our fellow believers this additional instruction.

"He added that, at his request, Rabbi Bloch of Pau and Dr. Delvaille, vice-president of the Consistory; Jacob Lambert and Jules Delvaille, professors, the former at the Bayonne high school, the latter at

The students of the Mautauban high school will lend their support to these conferences, which will be held monthly.

year...

Furthermore, why doesn't Chief Rabbi Zadoc-Kahn organize a central committee to which would be

Send the conferences held in all parts of the territory? This committee would choose twenty or thirty of them.

would publish, at the end of the year, a collection at a price accessible to all budgets... >

143 — This method was perfectly demonstrated to us by the Jew Reinach in January 1899, during his trial

filed by Mr. Henry.

Knowing the colonel's widow was defenseless, Reinach had insulted her husband's memory and put her...

even though it is required to bring her before the assizes.

He was indeed brought to trial there, contrary to his expectations; but then the slanderer thought only of escaping the

the court he had petitioned, and to flee at full speed into the "thicket of procedure"!

144 — This emperor (360-363), from whom the Jews borrowed their current method of persecution

(the strangulation of Catholics with velvet cords), showered them with favors, as we know: he tried

to rebuild their temple destroyed during the siege of Jerusalem by Titus (70); he relieved them of the

taxes imposed on them by Constantine and Marcus Aurelius allowed them to draw freely from

the state treasury! etc.

It is in memory of so many acts of kindness that the Jews of the treason syndicate considered erecting a statue to him.

In front of the Palace of the Baths! That makes sense! (February 1899).

— 118 —

THE JEWS IN THE 19TH CENTURY

Let's tell these Catholics that this theory is not Catholic at all, since it is Jewish.

This is indeed how the Jewish doctor Herzl, leader of Zionism, understands the social role of clergy, to whatever religion they belong:

We will not allow the theocratic ambitions of our clergy to take root.

We will know how to keep them in their temples, just as we will keep them in their camps. [We are our professional soldiers]...

"The army and the clergy, in their respective states, have nothing to say, for they would provoke..."

external and internal difficulties. > (New International Review, January 15, 1897).

Which is to say: "So as not to disturb the digestion of the sated bourgeois of the triplice"

Internally, the army and the clergy will have to peacefully endure whatever indignities these gentlemen deem fit to inflict upon them.

Water them.

Or again: "The sword should only be drawn for the defense of the Jew and the word of "God," from the priest's lips, "only to protect the plunder of Israel."

This is precisely how the Dreyfusards understand it today in their campaign against "the sword and the aspergillum."

And, to this strange Jewish conception, Mr. Drumont gave the popular formula when he wrote-

On February 22nd, Mr. Loubet was forced to shelter his election to the Presidency behind the army.

contested by the people, the following lines:

"The ideal of devotion among men of duty serves to preserve the skin of men of greed and profit.

"These are thoughts that come along the way, to the upstarts of the plot and the triumphant"

of Dreyfusism, especially when the road is stormy, difficult, and arduous.

But when the road "is neither stormy, nor difficult, nor rugged," when it is only a

A banal campaign against "the clericals" saw the Jews regain their courage and disregard the appeal.

to the saber whose "humiliating protection" they had endured the day before, and they put their point of honor

they only resort to their usual weapons: lies and mudslinging.

Here is a sample:

The Jew and the Catholic clergy

A hateful pamphlet against religion and the clergy, but favorable to Dreyfus, was distributed in

February 1897, in the Lyon and Lille regions, and particularly in Roubaix, where it was slipped under

the doors and stuck to the walls, during the night of Saturday 6 to Sunday 7 February.

On the red paper cupboard, it read:

"To the agitation fomented by the cassock-wearers and their acolytes, let us oppose the energetic propaganda-

great that will be inspired by the strength of our anti-religious convictions.

"Let the conferences multiply; let the meetings follow one another; let our manifestos..."
be on every wall and in every hand.

145 — This explains the recent and painful observation by Leo XIII:

"In recent times especially, there has been a real effort to erect a kind of wall between the Church and society."

civil.

"In the Constitution and administration of States, the authority of sacred law is not counted for anything and

divine; the aim is to remove all influence of religion on the course of civil life.

"As a result of this way of acting, we have the almost complete disappearance of the law of Christ in society.

"If it were possible, we would drive God himself off the earth."

(Encyclical on the Consecration of the Human Race to the Most Sacred Heart of Jesus).

THE SECTARIAN JEW

<“This manifesto is the first of those that the newspaper Le Libertaire intends to publish.

"Le Libertaire has opened a subscription, the proceeds of which will be entirely devoted to the campaign"

anticlericalism, which he initiated... >

This pamphlet was signed "Le Libertaire" and came from the presses of "Le Stéphanois" in Saint-Étienne.

However, we know that Le Libertaire was then the newspaper of Sébastien Faure, official defender of the

traitor Dreyfus and Jewish billionaires.

What is less well known is that the Saint-Étienne club's manager was the Jewish L. Dreyfus (yet another one!) who

is, moreover, one of the influential leaders of the Saint-Étienne lodge!

Another pamphlet against the clergy and congregationalists, entitled "The Schools of Christ > and

surmounted by the crucifix of the Cross, came out at the same time (February 1897) from the printing press of
Awakening of the North.

On the back of the paper, in red letters, one could read:

"Don't forget that the Church teaches in order to dominate."

"The La Fidélité lodge has distributed 25,000 copies of this circular in Lille.

To give this anti-clerical propaganda the desired scope, a subscription is
open and an appeal is made to all Freethinking Societies and to all Freethinking Societies
and to
all Masonic lodges.

"Any society, any person who sends a money order for five francs, will receive one
thousand francs free of charge."

to link these printed materials (10 francs, 2,000: 15 francs, 3,000).

"Send postal money order to Mr. Télidéfi (Éidélité), 24, rue de Lens, Lille."

This address, crossed out in some copies, was replaced by the following one written at
pencil: "Daillet. 28 (street of) Fives."

This leaflet, distributed throughout France in a million copies, via

of the most ardent brothers, reported to Le Réveil du Nord the following condemnations, before the tri-

Lille correctional court (January 1897):

1° 25 francs in damages, a 25-franc fine, and an advertisement in Le Réveil for having slandered the Brothers of the rue de Fives;

2° 50 francs in damages, 50 francs fine and an insertion in l'Ilion, for having slandered denied Mr. Morel, sacristan in Ronchin;

3° 25 francs in damages, a 25-franc fine, and an advertisement in L'Égalité (edition of the Réveil for Roubaix-Tourcoing), for having slandered Mr. Joly, director of the weaving of Mr.

Motte, in Roubaix;

4° 100 francs in damages, 100 francs fine and publication in five newspapers choice of the plaintiff, for having slandered Father Barjaud, vicar of Thiviers (currently in Aurillac).

This latest condemnation indirectly affected Le Réveil and directly affected its printer. Lagrange.

Le Réveil du Nord, thus amended, reprinted its pamphlet in 100,000 copies, also amended - on the occasion of the Flamidien affair (February 1899).

But his amendment is superficial, judging by the convictions he cites, including Some of them, 25 years old, will not see those concerned, probably dead, claiming...

damages, many of which are false and apply to congregations
Nists expelled from the Congregation for 20 years.

— 120 —

THE JEWS IN THE 19TH CENTURY

At that rate, he might as well add to his list the name of the former "money-bearer-
tane » Sébastien-Faure [#1 whose criminal record is certainly not as clean as that
of Brother Flamidien #1,

What must be noted in this document, amended or not, is that it is the work of the
Awakening of the
North and the Fidelity lodge of Lille.

However, one man serves as a link between this newspaper, which he inspired, and this
lodge, which he
is the pontiff.

It is the Jew Welhof, former manager of the Réveil, speaker for the Fidelity, currently head of
comp-
authorized to the Lille City Hall.

And now, the result of so much anti-clerical propaganda, so many subscriptions, so much

of appeals to lodges and freethinking, do you want to know about it?

It was about highlighting the official crime statistics in France, which are shining brightly.
to speak precisely of this morality of the clergy that the Jew wanted to tarnish.

This statistic, from Mr. Tarde, head of the statistics office at the Ministry of Justice, was
produced at the International Congress of Criminal Anthropology in Geneva, the same
Congress which

condemned, in 1896, although partly composed of freethinkers, the theory of the born
criminal,

dear to Lombroso and his friend Zola.

Here is this statistic l1##

CRIMINALS BY THE HUNDRED THOUSAND SOULS AND BY PROFESSION:

Liberal professions:

CRE aan nn nie nee 7,1

Teachers, primary school teachers 15.8

MÉGÉCIRS M Ra nd bon Din 18.6

Pharmacists. I felt sovus secs one seven vues anves aune 37.9

ATTISÉES in aide ereleaué etat dasen een nat cran nee Can aies el 40.2

Men of letters, scholars 44.9

SADES ÉD name nent dis 86

Ministerial officers (Solicitors, Notaries, Bailiffs) ... 281.33

146 — We know that Sébastien Faure was a novice in a religious congregation.

147 — The innocence of the accused is now evident to all.

The assassin himself recorded, anonymously, the previously unpublished details — which were subsequently confirmed as accurate by the investigation.

— of the execution, or account of his crime, in three letters to the brothers of Lille dated May 18 and 23, and June 2, 1899. We

We'll talk about that later.

With the Flamidien case collapsing, they had to look for something else. That became the Trouville case!

Abbot Lacroix, vicar at Notre-Dame des Victoires in Trouville, was arrested for shameful acts.

The prevention argument failed: the victim of the lodges and the synagogue was released.

But their newspapers, the Trouville-Gazette and the Radical, had been able to display to the eyes of their naive readers (3

and April 4th) titles such as the following:

"The Trouville scandal. A Flamidien imitator... Abbé Lacroix, etc."

That's their way!

148 —Mr. Abbé Bertrain, professor at the Catholic Institute of Paris, published in Christian Education

(October 1898) a comparative criminal statistic between the clergy and religious orders in general and the principals

main liberal professions, according to official statistics.

But it is a bit more scholarly and complicated for the masses than Mr.'s simpler statistics.

Tarde will have a greater impact, besides appearing more disinterested. Mr. Tarde being a freethinker.

— 121 —

THE SECTARIAN JEW

Other professions

Group 2nCOIE us aan 8,4

MUST rump sas of the girls 13.2

Commercial Group to if dedenanéenherans 10

Let's focus on the extreme figures: 281.33 on one side, 7.1 on the other.

What does that mean?

That the clergy is on the right track;

He is therefore unjustly attacked by Jews who certainly could not be included in the same rank;

Therefore, he does not deserve the reproach of teaching virtue and practicing vice;

This reproach should be directed solely at the Pharisees, the fathers of the Talmud, including the divine Master

he said:

<“Do what they tell you, not what they do”;

The Jews would therefore do well, in the future, to scrutinize, if they so choose, the conduct of their rabbis.

bins, but to leave the French clergy alone, as well as the religious congregations.

Unfortunately, they leave him so little peace that, on the contrary, they pursue him in every way.

They hunt him down like gallows fodder, in concert with their footmen, the Protestants and Freemasons.

The illegal method is slander, we just talked about that; let's talk a little now about

the legal way:

The Jew Reinach and "existing laws"

These famous laws, under the Ferry ministry in 1880, marked the first stage of the persecution of religious cult.

Under these "existing laws," nearly 50,000 French religious were expelled from their homes. On the same day, March 29th; at the same time, five o'clock in the morning, in the circumstances of the Dreyfus case, the brutality still present in everyone's memories.

Who had pointed out the "existence" of these long-obsolete laws, in the middle of the 19th century, to the freemason Jules Ferry?

A Jew from Frankfurt, naturalized since the war (June 26, 1871), who became a deputy through the support of a few voters;

In short: Joseph Reinach, nephew of the notorious Panamanian swindler of the same name, the protector-

Dreyfus's father, the prophet and initiator of the "upheaval" >

A curious thing! This newly naturalized Frenchman, who began the war against "the goyim" is the same one that leads her today against "The Sabre".

That's in order!

The same Jew, driven by the same hatred, was to be at the beginning and the end of the same

Talmudic work of destruction, first against religion, last against the Pa-
sort [S01,

But there were intermediate blows that also did not escape notice, believe me.
from the master, we mean to the direction of the commander-in-chief.

149 —In the Breton style, actually a first cousin.

150 — The ministry intended to save Dreyfus from the Rennes court-martial was the
personal work of

Reinach. So much so that patriotic newspapers did not hesitate to call him "Triumph of
Waldeck-Galliffet-

Reinach!

— 122 —

THE JEWS IN THE 19TH CENTURY

Let's review them.

Jews against Sunday rest

A law was passed in July 1880 "abolishing Sunday rest for public work"

blics.

It was, sang the pro-Israel newspapers in every tone, "the conquest of freedom"

work!

In reality, it was "the theft of the freedom of rest," the only day the worker could have it.

enjoy.

And this benefited the Jewish capitalist, who gained an extra day's profit per week, while continuing to...

nuant to enjoy, himself, his Sabbath day rest.

This was the application of the Talmudic text that forbade Jews from trading with Christians.

except on Sundays "when it is permitted to prevent them from observing their feast day." (Tr. Aboda s. 2, 1.)

Curiously enough, the workers themselves were quick to swallow this crude farce!

"We must eat on Sundays like any other day," they say!

— Hey! No doubt, but it's the Jew, for whom you work, who will feed you that day without

work, not for you to sweat another day in his pocket!

— The means?

— It's very simple: a weekly commitment, instead of a daily commitment!

— But the Jewish boss doesn't want it, a weekly commitment!

— That's precisely how the Jew tricked you: he imposed a day's commitment on you, to the double benefit of his hatred and his greed: his hatred that robs you of your day of rest, which he does not

He doesn't refuse the beasts of burden in his stable, his greed that fattens itself on your sweat, this day-

BT

This explains the countless difficulties encountered in the railway companies of iron, to the suppression, even partial, of the slow-speed service in stations.

Influential board members are Jewish [51]

This explains the pleasure felt by the Jew Maurice Lévy, a member of the Jewish Consistory. elite of France (Rothschild president) and university professor, to pass on to his students Examinations on Ascension Day 1897, contrary to immemorial custom (Libre Parole, May 31) 1897).

This day is "a Christian holiday"

This is the explanation for the answer given in 1893 by Mr. Lambert de Rothschild!¹⁵¹, all-then-

a shareholder of Belgian Independence, to the typesetter Magdelyns, who came to ask him,

On behalf of his comrades, Sunday rest.

Here are some excerpts from *Le Patriote de Bruxelles* (December 1893):

"I have always fought against Sunday rest and I always will, because (here are explanations)"

cations that poorly disguise the real thing).

151 — However, the decree abolishing the slow-speed service on Sundays, obtained with so much difficulty-

The cult, almost had to be reported by the Minister of Public Works, upon request, on October 21, 1898.

of Mr. Viger, Minister of Agriculture, in the Brisson-Dreyfus Cabinet, who wished to please the Jews of

Companies.

152 — Son-in-law of Mr. Gustave de Rothschild, 23, avenue Marigny, whose daughter Lucie he married. (See the

Rothschild family portrait, "Rothschild residence", page 110

THE SECTARIAN JEW

“Mr. Lambert then declared that Sunday rest, as in England, is odious; he has blamed the Havas agency for partially closing on Sundays.

Mr. Lambert added:

<“I have an employee here who has been attached to my house for forty-five years.

"He entered our service when our poor father was still alive."

"I am forty-three years old: I must therefore consider him as my older brother.

"Well! If this employee told me: 'Master, I am old, worn out, I can no longer provide as in the past, the same amount of work; please let me begin in the morning

"Later and finish earlier in the evening," I would grant him that favor on time.

But if he comes to me asking for Sunday rest, I will absolutely refuse him!

— Why? Mr. de Rothschild!

— Why? Ask the Talmud (Tractate Megilla 7, 2, Venice edition).

A recent event has brought to light this odious application of the Talmud.

On Tuesday, March 28, 1899, the Paris Municipal Council discussed Article 7 of the regulations concerning the

Displays, designed as follows:

"Permissions to display merchandise against shop fronts, granted"

to merchants of novelties, clothing, shoes, lingerie, haberdashery, fashion, articles travel goods, bazaar items, etc., must bear the sign that displays "will only be tolerated, the di-

sleeve, until noon, and on working days, from eight o'clock in the morning to eight o'clock in the evening).

Essentially, it was about the employees' Sunday rest.

Mr. Veber, a socialist, to whom we owe this justice, courageously demanded it for the excellent-

the following reasons, which he was able to put forward:

We want Sunday rest for employees, not weekly rest, which is left to their discretion. bosses.

Furthermore, the promises made by employers to grant two days of rest per month do not... They argue that with limited trust, this variable rest period would not satisfy employees.

Like you, these men have families; like you, they want to be able to get back in the game one day.

per week in family life.

"Will they be able to if the day off granted to the mother falls on a different day than the one granted

to the father, on a day other than the one on which the son will rest?

Without Sunday rest, there is no family life.

"Alone at home on his day off, the head of the family gets bored and seeks distractions."
at the cabaret.

"He spends money that could have been used to usefully provide for his entire family."

"Sunday rest is observed in England and Switzerland."

"Religion prescribes it and makes it a divine law."

The Catholic congresses of Reims and Avignon agreed with the workers' congresses to demand...

Sunday rest is... >

Here's a small point to note:

It was rather the workers' congresses that agreed with the Catholic congresses, to re-
to claim a right, so in line with the interests of the workers — of all workers — that the
Church has never ceased to

to claim it for themselves and to impose respect for it, for nineteen centuries, to the extent of its power, to the powerful whom their greed drove to violate it, in the weak.

In any case, the municipal majority disagreed with both the Church and the socialists, and

workers' congresses!

(0) —

THE JEWS IN THE 19TH CENTURY

She reflected, with Mr. de Rothschild who inspires her and the Talmud which inspires Mr. de Rothschild, that "Sunday rest is not for dogs," and denied it to shop employees.

Parisian 1S31,

Jews and the School Law

This law, known as the "school neutrality" law, was passed on March 28, 1882, and implemented immediately.

by suppressing catechism and removing religious symbols from official schools

first, the gradual elimination of religious personnel, then, finally, their definitive exclusion from

education, on October 30, 1886, this law, we know the results of it today.

Here they are:

1886

Juvenile criminals (aged 16 and over):

For boys: 4,937 criminals. For girls: 659 criminals.

“Among adults, religious faith is also put to a severe test. During the days

On Saturdays and Sundays, Christian servants are prevented from attending church:

on Saturdays, because they are obliged to work, to do sales, given that the Jews observe

The Sabbath rest is strictly observed; Sundays and holidays are also observed, because Jews need

of them and would dismiss them if they abstained from the services; so that the Christians who had fallen into

Jewish communities no longer attend churches, are losing the habit of seeing holy images and observing

Christian holidays and the precepts of the Church.

The priests hear with horror in confession the declarations of these servants, the blasphemies that

The Jews profess against Christianity, the Savior, and the Virgin Mary.

"These blasphemies spread among the people and destroy the faith..."

1889

Criminal children (three years later):

For boys: 6,743 (nearly 2,000 more). For girls: 1,097 (nearly double).

(Official Journal.)

1893

Criminal children (four years later):

"From 1883 to 1893, the number of juvenile delinquents increased by a quarter, the figure of the population-

lation remaining stationary.

(Alfred Fouillée, of the Academy of Moral Sciences, in the Review)

of the Two Worlds (free thinker) (January 15, 1897, p.126).

153 — The same intransigence was shown in January 1899 at the Frankfurt City Council.

Inspired by the city's wealthy Jews, the majority rejected a partial limitation of the work of the

Sunday, proposed by the executive committee.

In Russia, where Jews do not, however, dominate, the same sectarian spirit prevails, as can be judged by this

extract from the official report of the president of the Holy Synod (Russian) Mr. Pobedonotsef to the Emperor, on the an-

born 1894:

"The influence of the Jews in religious matters is strongly felt, especially among the Christians of the Church"

Russians who are employed in their homes as domestic servants.

The miners, when they remained in service with the Jews for a few years, completely forgot Christian beliefs.

154— "In the single year of 1887, we had 375 suicides of young people (aged 16 to 21) and 87 of children

under 16 years of age. > (Alfred Fouillée, *Revue des Deux-Mondes*, January 15, p. 426.)

THE SECTARIAN JEW

1897

Criminal children (four years later):

“Seven million children aged 7 to 16 commit almost twice as many (recorded) crimes”
than twenty million adults over the age of 16.

(Same as above.)

Which school do criminal children come from?

Here it is for Paris:

Of 100 children prosecuted, barely 2 come from a religious school, 98 come from other
schools

neutral.

(A. Fouillée, *ibid.* as above.)

Here it is for the Seine:

“Of 100 children detained at La Petite-Roquette, 89 come from neutral schools; only 11
Catholic schools.

(Statistics from the public prosecutor's office of the Seine court.)

These figures, let us not forget, come from statisticians, most of them freethinkers like Mr.
Searched.

What is true of Paris and the Seine is also true of the whole of France.

From this we conclude that the Neutral School must be called the School of Crime, if not
because it

the brand, at least because it doesn't know or can't prevent it!

That's obvious!

Only one thing keeps the child from the path of evil that tempts him, like everyone else:

Belief in God "who sees all, who hears all, who punishes or rewards all" >

But this belief is forbidden to be taught to him by the neutral school!

This is the only effective barrier removed from his bad instincts, and it's surprising that he slips to that side.

Where are they training him? It would be surprising if it were otherwise!

— But how many children, you will say, succumb despite this faith!

— Yes indeed! "despite this faith," which proves not the ineffectiveness of this faith in itself, but its insufficiency in the heart where it resides only in small doses.

The torrent swept away a fefu, who wouldn't have swept away a dike!

It is precisely the duty and concern of the congregational master to build this dike faith in the hearts of his students.

Sometimes he only manages to place the straw there, but more often it's a solid dike!

And then the child resists!

The secular school, for its part, doesn't even want a straw! And we're surprised that crime roams there?

Like in conquered territory?

This is the whole explanation for the child crime statistics, which are so disastrous for her!

— But there are other criminal statistics, you might say, those of teaching staff and

Aren't these disastrous for religious schools?

They are so few that we cannot resist the pleasure of placing one here, provided by the reports from the Ministry of Public Instruction, which were featured in the Journal official, on the occasion of the sensational Citeaux affair.

THE JEWS IN THE 19TH CENTURY

Here it is:

Criminal secularists, criminal members of religious orders

LROS. issassessmes 2 ... 4

LRO suture 9 ... 6

LS72: sissiusssueus TO ... 4

1878: ssacsssusasass 19 ... 6

LS7Æ ss ussés ue LS S

LS7S: LS TT scissor-type

L87O sida 028 is

1877, ssscssnsasase 28 Fe

LS7S sisi 26 Li

1879. isacsniau sais 22 LS

ESSO sssreersusssss 2 ... 8

LS8L ss. LG . 6

In other words:

73,906 laypeople incurred 268 convictions over thirteen years, or about 3 per year, out of 10,000 teachers.

\$49.74 members of religious orders incurred 72 convictions in thirteen years, or about 1 per year.

out of 10,000 teachers.

Which means: for a crime committed by members of religious orders, the laypeople involved...

They put on cold.

A curious thing indeed! At the very moment when there was so much fuss being made about the Flamidien affair

(February 1899) this proportion was maintained.

For every unjustified accusation against the religious order, we have had justified ones against

The secular ones! All three from the same month of February.

These are: 1° The attack on his young daughter by Henry Albert, a secular schoolteacher from Châtelus (Loire),

33 years old] ; 2° Public indecency, by Surin, a secular schoolteacher from Beslé, in Guémené-

Penfao (Loire-Inférieure); 3° Abduction, on February 13, of his pupil Pierre Papin, 12 years old, by

Moriceau, a secular schoolteacher from Pin-en-Mauges.

There have been new crimes since then, an attempted assassination, for example, at the teachers' college

from Clermont.

As we can see, from whatever angle we consider it, from the teachers' perspective or the students' perspective, the secular school

The School of Crime still remains:

Of the crime that it does not repress or of the crime that it teaches through the object lessons of its

unworthy masters [Hey],

155 — Was sentenced on June 14 to six years imprisonment, at the Loire Assizes.

156 — This is not enough for the vassal of the Jews, Freemasonry, which demands direct instruction from the

crime, which the Talmud, it is true, calls a virtue!

Read this instead:

In our schools, they still teach about the existence of God, the soul, and morality. That's clericalism.

This has to end!

"We must teach that there is no God, no soul, no eternity."

"A secular school cannot be neutral, it must be atheist!"

Our teachers need to declare themselves as they should be.

— 127 —

THE SECTARIAN JEW

To whom do we owe this school of crime?

To the Freemason Jules Ferry who inspired it? To the Protestant minister Sfeeg who supported it?

Chamber as rapporteur [1#] ?

No doubt! But let's not forget that they both belonged, one to the right wing, the other to the wing

left of the grand army of which the Jew is commander-in-chief;

That the rapporteur of the law was supported by all the Jews in the Chamber, from the Jew Lisbon in particular-

particular;

That the father of the law, Jules Ferry, was himself the perpetual chosen one of the Jews of Saint-Dié, walking

for him at the ballot box, at every election, as one man, "in a herd" as in Algiers

rie, under the watchful eye and pastoral staff of the four rabbis of the four synagogues of his electoral fiefdom

ral: Saint-Dié, Gérardmer, Sénonès, Raon-l'Étape LS]

Ah, it would have been nice to see just one Jew defy rabbinical injunctions, I'm not saying
Vote against Jules Ferry, but simply abstain!

All the excommunications of the Great and Lesser Kahal would have fallen upon him in the blink of an eye.

with your eyes!

“Citizens! Always tell the child in the cradle that there is no soul, no God, that they are...”
lies that the priest wants to teach them, this nefarious black beast whose hatred is eternal.

“And then, when these children come home from school, ask them what they were taught;
if he gets involved...”

If there is any error, clearly show that they are lying and denounce the traitors who dare to
teach these things in secular schools.

truths from another age.

“Don’t let your children be baptized!” etc.

— Who could have spoken like that? A cannibal from equatorial Africa?

— No. Citizen Colly, of Paris, before an audience composed of secular schoolteachers, Paris city councilors, presided over by Mr. Bauson, with a primary school inspector at his side, a

Editor of La Fronde, director of the secular youth centers of the 14th arrondissement.
(Public session)

organized by the Plaisance lodge, January 1899.)

It seems that this teaching is practiced, even in preschools, judging by the fact following what we saw with our own eyes, three times in a few weeks, including once on February 25th
1899, Passage du Saumon.

A small child, no more than 3 years old, clinging to the arm of his nurse, meets a priest.

He stops, despite the arm pulling him along, and right in front of the clergyman shouts at him, at the top of his lungs, from his

Child's voice: "Quack! Quack! Quack!"

Poor little thing! The priest is already his worst enemy!

157 — It was Jules Steeg who had the article passed allowing the Protestant clergy and rabbis to do what he-

prohibited members of the clergy and Catholic congregations from teaching in official schools.

History tells us that Julian the Apostate "removed from Christians the right to teach in schools."

But he maintained this right for the rabbis, whom he showered with favors. Nothing new under the sun!

Let us emphasize here the admiration of the Jews for Julian the Apostate, to whom they want to erect a statue at the Baths!

(February 1899).

Since admiration is inseparable from imitation, the Jews wanted to imitate "the great man" whom they honor!

That's the whole explanation for the school law!

158 — In the Seine there are seven synagogues, four of which are in Paris.

In the department of Jules Ferry, there are twelve of them, which are as follows: Epinal, Saint-Dié, Gérardmer, Sénonès, Raon

l'Etape, Remiremont (district of Mr. Méline, a friend of the Jews), le Thillot, Rambervillers, Bruyères,

Charmes, La-marche, Neuf-Château.

So here is a department entirely under the control of the Grand-Kahal, 44, rue de la Victoire, Paris.

Should we be surprised by the disasters caused in France by the elected officials of this department!

THE JEWS IN THE 19TH CENTURY

This conveniently explains Mr. Marchai's words from the podium on May 9, 1899:

Many politicians who came to Algeria, I note with regret, did not see this aspect of the Jewish question; they refused to believe in the political influence exerted by the consistories.

"Jules Ferry himself turned a blind eye to this."

I believe so! Jules Ferry was their chosen one, to ensure these two special points of their Program: The school law and the destruction of religious communities.

And we wanted him to fight in Algeria against the Jews whose mandate he was carrying out in France?

Jules Ferry was more than just their chosen one, he was their student.

It was at their school that he learned the word spoken at the Senones Town Hall which made his

fortune and theirs:

"There are three cancers eating away at France: the army, the judiciary, and the clergy!"

The judiciary, having been purged of Catholics and populated by Jews, ceased to be "a

chancre >» [160],

Thanks to Jules Ferry, the "cancer of the clergy" ceased to be contagious for schools, which had been victims of it.

is true at this moment of another "canker" which is by no means clerical, which we have just described.

As for the "canker of the army," the Jews are remedying it, with Zadoc-Kahn at the forefront, by

the Dreyfus affair.

Israel can be pleased with itself and its faithful servant Jules Ferryl'5!

159 — Brother Bourceret, 33rd degree and editor of the Lanterne, repeated the word at the Grand Convent in September

1898:

These men (the clerics) are, for us Freemasons, irreconcilable enemies, whatever or even the form of their costume, whether they wear a toga, a cassock, or even A sword. > (Thunderous applause.)

(Closing remarks. Report, p. 14.)

160 — The purge law was removed from the Senate on July 31, 1883, do you know how?

1° By the observed manipulation of the votes of Messrs. Martel and Dieudé-Deffly, who were made to vote for them when they wanted to

let them vote against;

2° By the illegal vote of the Jew Naquet, who did not have the right to vote in the Senate, as he was not yet a deputy

resigned and whose ballot was nevertheless submitted by the Jew Millaud.

This did not prevent President Humbert, of the Union Chain, from declaring the vote won, the simplest...

world satisfaction

This is the law that drove the Catholic magistrates from their seats and installed their successors in their place.

Jewish families of the Beer, Alphanderry, Eliacin Naquet, Léon, Bloch, Katz, and Rosenfeld families,

Anspach, etc.

This is the law that populated the Paris Court of Appeal and the Council of State with Jews, that raised the Jew

Durand to the presidency of the tenth Chamber of the court of first instance, and the Jew Loew to the presi-

dence of the Criminal Court of the Court of Cassation!

In the provinces, it's much the same.

161 — A word from the Levraud bill, presented to the Chamber on November 22, 1898, worded as follows:

ART. I. — Members of religious congregations and the regular clergy may under no circumstances occupy

cuper of teaching and in particular of modern secondary education.

ART. 11. — They may not have any establishment where, outside of school hours, they may gather

middle and high school students.

Mr. de Mun and Mr. de Cassagnac victoriously fought against this draconian bill.

But someone wanted to show him some sympathy, by singing to him from the podium, at the moment

where he thought it was lost, the old refrain of the "song that lulls human stupidity": the clerical peril.

This person is Millerand, the son of a Jewish woman.

— 129 —

THE SECTARIAN JEW

The Jew Camille Sée and the girls' high schools

We borrow from the Jew—State Councillor—promoter of the law that created the lycées of

girls, the following figures, for the year 1898:

they

2

c)

4

ITS

Girls' high schools and colleges: 63;

Professors: 809;

Students: 10,413, including 1,692 boarders and 410 day students;

Budget: Forty-nine million, forty-four thousand, nine hundred and fifty-seven francs, quafifty-two cents (49,044,957.42);

Cost of one student per year: four thousand seven hundred and ten francs (4,710).

This is what it costs and what the result is.

The following statistic from the public prosecutor's office and the Academy of Moral and Political Sciences:

tics, concerning women or young girls holding more or less advanced certificates, for-

would tell us:

This statistic establishes that in 1889;

Out of 30,000, who have long been requesting to become official schoolteachers:

NA se Se RE

The State could only appoint 400 per year, i.e. 2,000 in five years;

The postal and telegraph administrations, etc., collected 3,000 of them;

The hospital, 1,500 people, who died there in misery.

Prostitution, 3,500;

The seamstresses' guild: 5,000;

The paternal home: 15,000;

Was it a similar result that the Jew, Camille Sée, had in mind when he created the girls' high schools?

In any case, he surely obtained the right to prepare the impious, the outcasts, the proud-

learned women, in short, whom France has no use for, instead of excellent mothers of

family, which she so desperately needs!

But what do the needs of France matter to the Jew, provided he carries out his work?

a song about the destruction of the Christian family, that is to say, the French family?

Moreover, for this infernal work, he has other means at his disposal; let us examine them:

The Jew Naquet, and the divorce law

The Naquet law was passed on August 14, 1884.

Let's follow its results year by year; here are the divorce figures obtained:

Year 1884 (end of year)... 1773 (official journal).

— 1885... 4227 (various statistics).

SC cum eue 000 (M)

— 1887... 6505 (official journal).

— Jesus C7 (id)

— Swiss 71076 (4)

— 1890 sussmimaens 7486 (id)

— 1891... 5752 (statistics from the Ministry of Justice).

= NS am (8772 (di

— 189 eusumass 6184 (dd)

— 1894... 6419 (statistics from the Ministry of the Interior).

— HS9S.isss

— 130 —

THE JEWS IN THE 19TH CENTURY

— 1896... 7051 (official: direct. office of labour).

— 1897... 7460 (official: direct. office of labour).

Total: 74,871 divorces granted!

Because this is not about divorce applications, which are far more numerous and have been

for Paris alone, the figures rose to 21,000 from January 1, 1888 to January 1, 1892!

Let us add that in the single year of 1896, 1,998 divorces were pronounced there (in Paris), in figures

Round 2,000!

For the year 1895, for which the official figure is missing from the general statistics, let's say 7,000 divorces.

So, over a period of about thirteen years, that makes a total of approximately: 82,000 divorces!

And the year 1898 is missing.

In total, we must be close to 100,000! And what results have been achieved?

Alas! Absolutely negative results, if they are the good ones, painfully affirmative, if they are the bad ones.

Read this distressing observation:

It was believed that the permission to separate and form a new union would put an end to the

domestic violence, to dramas of jealousy.

"That's not the case at all!"

"Crime statistics and news stories prove that divorce had no influence on the..."

adultery, suicides, crimes of passion.

Nor can we attribute to it any action on the population (I believe)!

< In most cases, the action of the Naquet law has been rather destructive to the family;

"She drove so many women into adventure who bitterly regret it today!"

"The major flaw of this matrimonial revolution lay primarily in what it offered a

"This greatly facilitates the breakdown of households, a legal incentive for frivolity and inconstancy."

Who speaks like this?

A freethinker, former supporter of the law, Mr. Edmond Lepelletier, of the Echo de Paris, in the

Masonic newspaper Lyon Républicain (February 1898).

"In most cases," he said, "the Naquet law's impact has been rather destructive to the family."

Let us remember this word which leads us to the observation of a new Jewish scourge: depopulation.

Jews and Depopulation

We say: Jewish scourge, because this scourge was unknown in France before the Jewish invasion, by the Jewish gateway to the Revolution.

Before 1789, our forefathers said with the Church: "Duty before pleasure, pleasure for the Duty, never pleasure versus duty.

They raised many families, placing France at the forefront of the population in Europe.

Since 1789, we have been saying, with the Jew who taught it to us: "Pleasure before duty, pleasure

For pleasure, pleasure itself, against duty.

And all the statistics from the latest censuses agree in placing France first ranking of depopulation in Europe.

— 131 —

THE SECTARIAN JEW

Marriage today is nothing more than a "race for the dowry," which itself is nothing more than a

form of appetite, the dowry having no other purpose than to fuel "the race for pleasure" >

invented by the Jew.

Yes, invented by the Jew, that is to say, raised by him to the level of a doctrine.

Throughout history, there have been pleasure-seekers, but never have "these pleasure-seekers had

the front of presenting themselves as role models to future generations and telling them: "Good is

to imitate us; the evil is not to do so. > They were content to enjoy themselves, hiding their ignominy.

It was reserved for the Jew to do in our country, with his Talmudic conscience, what the French

They had not dared to do it at home, given their Catholic conscience:

Rehabilitate pleasure.

He stepped forward and said to them with his usual impudence:

But what's the point of hiding? It's us, the brazen ones of vice, who are right, it's you, the Ashamed of the enjoyment, you are wrong.

"Life is but a game of pleasure; happy are those who know how to play the most cards in their game!

This is how the Jew spoke, faithful in this to the teachings of the Great Masters of the Talmud who

they say:

The Talmud rightly permits a man (a Jew) tormented by temptation to give in.

With pleasure, and without sin. > (Rabbi Kroner)

It is enough to hide "so that the name of God is not discredited," meaning "among the weak-minded. > (Tr. Berach., f. 17,1. — Tr. Baba b., f. 10,2)

<One has the right to abuse a woman in a state of unbelief>, that is to say, a non-Jewish woman (Maimonides

Jad. ch. 2, 2, Kings, 2, 2) #1,

Out of respect for our readers, we cannot reproduce the numerous passages that self-expressly mention the crimes of Sodom and Gomorrah II,

This is the doctrine that has killed respect for marriage!

In the past, marriage was still, for each person within their social sphere, the search for a great

name and the concern to propagate it among many descendants.

It was, if you will, "the race for honor," which is still one of the forms of duty, honor.

the neur being merely the splendor of duty fulfilled.

How do Jewish doctors speak now?

This is the language of the enemy of charitable institutions, of the Jewish doctor Herzl, director of the Neue

Freie Presse, of Vienna, to the people of Israel whose reconstitution through Zionism he dreams of.

It will be easily recognized as the ideal towards which the Jew has been driving France for a hundred years.

We are adding subtitles.

162 — Among the subscriptions for Mr. Henry, at least half a dozen are accompanied by reflections such as the following, which is not the most categorical:

A poor schoolteacher, deceived by rich Jews. (December 27, 1998.)

163 — Let us simply say that the Jews have always made use of authorization, especially by means of

Age, as evidenced by the historic judgment of the Trévoux court, March 25, 1429, expelling the Jews

from this city (where they had taken refuge since their expulsion from Lyon nine years earlier) "to have

admitted, among other things, says Raymond Lacan (History of the Jews), that the sin of Sodom was theirs

permit. "

THE JEWS IN THE 19TH CENTURY

"We need to create more refined needs for ourselves."

Gradually, through the army of employees of the Company (for the transport of Jews), more needs arose.

refined products will be imported (into the reconstituted Jewish homeland).

The refined needs of well-placed employees will once again produce a richer market which will continue to develop...

However, luxury is what we need in various respects, particularly with regard to art, industry, and, in the more distant future, the decline of great fortunes (to be prevented, without doubt).

"One must enjoy oneself in complete freedom"

Because the rich Jews who are now forced to anxiously hide their treasures and give

Their somber celebrations, with the curtains drawn, will be able to be enjoyed "over there" in complete freedom.

"We need to rehabilitate capital >

"If this emigration takes place with their support, capital will be rehabilitated in our country, in the
new country, given that it will have shown its usefulness in an unprecedented work.

"We need to occupy sumptuous residences"

"If the richest Jews start building their castles 'over there,' then we will re-
already keeping such a jealous eye on Europe, it will soon be fashionable to go there and
occupy sumptuous
dwellings." (New International Review, December 31, 1996, p. 860.)

Needless to say, this ideal of enjoyment has long been realized in countries where it reigns
the Jew.

This doctrine is practiced

We hope you will forgive us the following description, necessary today, of the historian J. Gross-

Hoffinger, in the "Historical and Political Leaves of Munich, a very serious and very good review"

informed.

It refers to the Jews of Austria

Their own wives (bankers, speculators, stock market kings in Vienna)

They seem too good to be sacrificed for pleasure.

"They keep them safe and are careful not to seduce or dishonor them; that is why they

They seek, among the races they consider destined to be enslaved by them, the young girls

the purest and most pristine...

As for the lower classes of Judaism, they excel in the practice of matchmaking.

and similar businesses, as seen in Hamburg. (Reinach's homeland) 161.

164 — Are these not the kinds of businesses that Saint Paul was already condemning among the Jews of his time?

"There are several among the Jews... who seduce souls.

"We must silence these people who are corrupting entire families, teachers, for their own gain."

Shameful, something that should not be taught. (Titus, ch. I, 10 and 11.)

The Jews have progressed since then; today they practice what could be called "the slave trade."

whites.

The major Wadowice trial (1892), in which 40 Jews were condemned for these infamous trades, did not...

— 133 —

THE SECTARIAN JEW

The most obscene books and engravings are put up for sale by the Jews" [65,

Are we better divided in France?

We know that corrupt agents are plentiful there, and that the most active are ordinary people.

The Jews are lying!

The Jewish author Henri Meilhac, for example, of the French Academy — he has just died — author

of demoralizing pieces, glorified by Jewish art critics and delivered by censorship, populated

from Jews, to theaters run by Jews!

Not corrected. We stop fifteen to twenty of them per year.

Recently, on March 24, 1899, the Austrian Jew Banda, a landowner in Jaroslaw (Galicia), was arrested again.

beyond the Franco-Italian border, on the road to Genoa where he was driving three unfortunate victims,

including one of her own nieces, destined for Buenos Aires.

He was imprisoned in Vienna on March 26 (special correspondence from La Libre Parole, dated Vienna, March 26).

March).

165 — Let us note here the particular pleasure that Jews experience in displaying to the scandalized eyes of Catholics-

religious images, the ones they venerate most, amidst scandalous nudity!

The devout Christian buys Christ, the image of the Virgin Mary, or images of the Saints to protect them from this

shameful promiscuity.

And the Jew rubs his hands together at having managed to steal from the goy, by insulting his belief!

We could mention such and such a shop on rue Etienne-Marcel, on rue de Valois, or in the Palais galleries-

Royal, where things happen this way.

It's absolutely tumultuous!

No less significant is the following event which took place in Versailles, around mid-April 1898.

A Jew, in possession of Marie Antoinette's absolutely authentic Book of Hours, presents himself at the home of a bookseller, relic in hand.

"Could you," he said, "without damaging the binding, insert these pages of engravings into this small..."

book ?

The engravings were taken from La Pucelle, Voltaire's obscene work.

"But that's very wrong, what you're asking me," replied the bookbinder.

— You don't care!

— Excuse me! I don't want to be complicit in a wrongdoing. Would you then have us believe that

Did Marie Antoinette spend her time at church leafing through such filth?

"That's none of your business," replied the Jew, "as long as I pay you!"

"However rich you may be," retorted the Frenchman, "you are not rich enough to buy my conscience."

tez!

And the Jew was promptly shown the door. This Frenchman was not for sale...!

This rather unedifying story came directly from Versailles to Mr. Albert Monnier, to whom we have

borrowed.

This does not exactly highlight "this delicacy of feelings, this high morality, this repulsion" for evil > attributed by Chief Rabbi Zadoc-Kahn to his coreligionists, on Yom Kippur.

1895.

But they make us wonder why our Catholic MPs don't imitate the MP of the Diet of Galicia Kramarczyk, who did not hesitate to submit, in March 1899, a strongly motivated by a desire to prohibit Jews from trading in religious objects.

It seems that, over there, Jews routinely practice this lucrative promiscuity!

They even went so far as to sell images of Crémieux, of Dreyfus and Zola!

These are, it is true, the saints of the devil, or, if you prefer, of Devil's Island! But they have little of

connections, even distant ones, with the saints of God whom Catholics venerate.

That is why it would be good to prevent Jews from benefiting from the confusion.

— 134—

THE JEWS IN THE 19TH CENTURY

Wasn't it the Jew Mussay who ran the Palais-Royal, the Jew Nunès who ran the Folies Drama-

ticks, whose secretary general is the Jew Mayer?

Aren't they Jews, Millerand, director of the Théâtre de la République; Marx, director of Cluny; Franck, director of the Grand-Guignol; Abraham, general secretary of the Gymnase; Lionel

Mayer, Secretary General of Nouveautés; Lévy, Secretary General of Ambigu?

If everything had to be said, one page wouldn't suffice! This prompts the anti-Semite to make this very strong reflection.

"And we're surprised that French art is increasingly descending into pornography!"

Isn't that the special kind of Jews? Wasn't it that of the Jew Mayer, who distributed the "Garbage in his hands, to his readers, in the supplement to his Lanterne?" (November 13, 1898.)

And this organizer of the scandalous mid-Lent "vachalcades" in Paris, who had, a while ago

A few years later, a high-profile trial for embezzling funds from the student association's fund,

Wasn't he Jewish? [166]

And these home deliveries, by mail, in France, of filthy leaflets defying all

Modesty, who initiated it? Nine times out of ten, Jews.

At least, this propaganda was fought against?

Alas! She found unexpected allies in a certain school of economists.

dernes who preached, also with the Jews, the necessity of "more refined needs (the toilet (for the ladies), sumptuous residences etc. », luxury in a word, this Oath of Lust, that is to say, excessive pleasure.

Some have even gone so far as to advocate, against God's law, the limitation of number of children in the family!

The people, "who are a terrible logician", drew their conclusions.

Since the primary goal is enjoyment, and enjoyment requires resources, if the resources

They cannot suffice to satisfy both pleasure and duty; it's very simple, we will subtract them from duty.

to give them pleasure.

That's what happened!

Here is the result:

Four and a half million childless or only-son households

This table was published in March 1897 by Dr. Bertillon, director of municipal statistics.
capital in Paris, according to the 1895 census of the French population.

Out of 8,30,000 French households,

166 — On Shrove Tuesday, February 14, 1899, a scandalous procession took place in the streets of Valréas

(Vaucluse), through the initiative of the Jews of that city.

Another equally despicable incident took place in the streets of Roubaix, during the mid-Lent period.

We will not ask the synagogue at 51 rue des Champs to what extent it has been there foreign...

Sixty fathers of families invoked, before the public prosecutor of Douai, the law of March 16, 1898 which

Offending public morals is punishable by one month to two years in prison and a fine of 100 to 5,000 francs.

through the sale or distribution of obscene writings, through licentious songs in the street.

They also reminded everyone of the law, which punishes the illegal wearing of religious clothing and insults to religious worship.

recognized.

We do not believe they achieved much.

— 135 —

THE SECTARIAN JEW

There is:

Childless households... .. 2,000,000

— to the child 2,500,000

— with 3 children... 1,500,000

— with 4 children 1,000,000

— to 5 children... 500,000

— to children..... 330,000

— 7 children..... 200,000!

At the same time, the number of illegitimate children has doubled in the last fifteen years. It has reached 75,989.

In 1897, almost one-tenth of total births, according to the official report of the director of the Of-
work fee.

It is true that these children of crime cost the criminal less punishment than his victims,
the
mother and child.

What is the consequence of all these attacks against the family?

France ranks last in birth rate

Here is the official comparative table of population movement in Europe, published in
August

1898: Out of a thousand legitimate marriages, he was born:

In Germany, Sims has 270 children.

In Scotland 269 —

In Beloit... Sims D —

In England, above 280 —

In Austria... 250 —

In Sweden 240 —

In Ireland... 240 —

In Switzerland 236 —

In France 163 —

France in fifth place
of the population today

France, which held first place in Europe in 1789 with 26 million inhabitants, does not hold more than:

1. Third place, in 1815, with 29 million;
2. The fourth, in 1880, with 37 million;
3. The fourth, in 1891, with 38 million;
4. The fifth, in 1896, with 38,200,000.

Italy, which occupies sixth place, is itself on the verge of supplanting us, since the its birth rate per thousand inhabitants is 36, compared to 25 for France in 1883. decreased to 24, then 23, then 21 in 1890 (perhaps to 20 in 1898)...

167 — The Jews, for their part, have numerous families, destined, according to their Talmudic hopes, to

to overwhelm the non-Jews. This explains the apparent contradiction between their own conduct and

the one they teach us and which, alas, is followed by practically pagan families, although officially

Christian women. For these wives, for example, are not Christian, forgetful of the duty that their

Saint Paul states: “A woman will be saved through childbearing.” (Tim. 11:15)

Those who refuse to wear them will not escape!

— 136 —

THE JEWS IN THE 19TH CENTURY

(Census for the period from 1865 to 1883, published in August 1896.)

The proportion was 22.4 in 1897, according to the report of the director of the Office of Labour in

l'Officiel (December 1898).

The statistics by Mr. Edmond Théry, published since in Europe et États-Unis d'Amérique, ren-

cruelly undermines the eloquence of previous statistics.

As a result, from 1875 to 1897:

1. European Russia... increases by 44 percent;

+. L'Allemaone sure: — 27.3 — ;

3. Austria-Hungary..... — 21 — ;

4: Lltalésssnsssn = 167. — ;

Hence: France, which ranked third in population in 1876, with 36 million

With 102,900 inhabitants, it now occupies only fifth place in 1897, with slightly more than 38 million inhabitants, after England and Austria-Hungary!

France will be last in population tomorrow

It is with such statistics, unfolding from one year to the next, with such consistency, a ruthless logic, which the Economista, May 1898, was able to establish the following picture of the population-

Approximate representation of the various states of Europe at the end of the 20th century:

European Russia : 228 million inhabitants;

Germany..... : 105.5 million;

Austria-Hungary : 79 million;

Russian ANPIETÉTÉE TOSOMIIONS;

Italy..... : 44 million, 700 thousand;

France. : 41 million, 500 thousand.

The impending disappearance of France

These figures, understandably, elicited this cry of anguish from Mr. Bertillon (March 1897):

"I see in this, with deep sorrow, but with certainty, proof of the impending disappearance" of our country.

"Germany, to speak only of it, had, in 1841, roughly the same population as the France (I am referring to the current territory of the two countries).

Today, Germany has 14 million more inhabitants than France.

"For the past five years, in particular, Germany has gained three million inhabitants (twice the Alsace-Lorraine) and now the Official Journal informs us that during these same five years, Our population has decreased by 175,027 inhabitants.

In the aftermath of the war, in 1873, the number of young men for recruitment was almost the same in France and Germany, and France could hope to resume in the world its former situation.

Today the number of German conscripts (450,000) is about a third higher than that of the French (330,000) [16%],

168 — The Naquet Law alone (August 1884) deprived us of more than 100,000 conscripts in the 100,000

divorces that she caused.

— 137 —

THE SECTARIAN JEW

France is lost if we don't wake up

THROUGH ENERGETIC MEASURES, HIS SLEEPING OR UNENLIGHTENED PATRIOTISM.

"The magnitude of the danger must be made known to everyone!" > We add: everyone must be informed

the enemy who put us there, the Jew, with his subordinates the Protestant and the Freemason.

This, in hatred of the Catholic name, in accordance with the Talmud which prescribes to Jews to "soul-

to lead Christians to violate their law (Aboda s. f 2, 1.), thus causing them to consume themselves

even their own ruin.

Has this hatred already piled enough ruins up in our country?

Not yet !

But it is impossible to list them all; it would take volumes!

Let's quickly recap:

The Jew Hérold, prefect of the Seine, carrying away in carts the Christs removed from hospitals, in 1881! (died suddenly 8 days later);

The law of the "priests with their knapsacks" voted by the Jews, and received by them, we know, with what transports of joy!

The laws of increase and subscription against religious congregations, voted and accepted by them, with no less effort, often even carried out by them!

We remember the Lisbon Jew, for example, a lawyer, son of the deputy who had voted for the law, in charge

in September 1897 to seize the property, in Mondragon, of the nuns of the Holy Sacrament-the Bollène den, to have it sold at auction before the civil court of Orange!

But we must end this painful series here; however instructive it may be.

What is the Jewish response?

And if you please display it before the Jew's eyes, to confound him, you think he will lower his gaze?

The head?

He will straighten her up, fix his gaze on yours, and sing a hymn to the glory of the Jew

"Servant of the law," to the shame of the Catholic, "his detractor!"

In October 1895, Mr. de Cassagnac, during a parliamentary debate, took the liberty of...

to remain silent on the law of increase, to note that "the same atheists, "Freemasons, Jews, who

present themselves as representatives of a Catholic people, and are the same ones "who make laws"

against Catholics and "impose their application on the government," Mr. Léon Kahn replied to him-

said in the Israelite Universe (October 25):

We say 100,000 conscripts, because it is not an exaggeration to assume that with 100,000 marriages maintained,

we would have had 200,000 more children, including 100,000 boys, that is to say 100,000 conscripts.

Mr. Edmond Théry established that Germany, which had only 41,060,800 inhabitants, opposed the

France's population of 36,102,900 inhabitants in 1875 contrasted sharply with its 52,279,000 inhabitants in 1898.

900 Germans out of 38,518,000 inhabitants of France.

So that currently there are 100 French people against 135 Germans, and that at the end of the 20th century there will be

100 French against 236 Germans.

169 — Not in other countries, which denied them the rights of active citizens, like Germany, where the Jew

He became a sergeant, then went to Russia, where he became a corporal!

In our country, he becomes a general!

This justifies the words of the poet and songwriter Goudeski:

"Driven from all countries, it is in France alone"

"They moved in to ruin it."

Note that in Germany a Jew cannot be a civil servant!

— 138 —

THE JEWS IN THE 19TH CENTURY

"The joke is not new."

It flourished particularly during the

Revolution, at the time when the National Assembly, defending its work against the priests, The factories sought to maintain the clergy under their laws and to discipline them.

< To the decree on the civil constitution of the clergy, the religious and "monarchist" gazettes

responded with virulent attacks against the Protestants who had just returned to their property

and their rights taken away by the Revocation of the Edict of Nantes and against the Jews who had obtained the

rights of active citizens.

What particularly exasperated these newspapers was that the people's representatives never stopped

To draw a parallel between the attitudes of Catholics and those of Protestants and Jews.

Indeed, when in 1791 French Catholics were outlawed, as in...

Today, through a handful of sectarians and foreigners, they cried out as they do today:

"It is the Protestants who are putting the Catholics in chains!" (Journal of Louis XVI and his people.)

"It seems that the Assembly only has any compassion for Protestants and Jews!" (The Abbot)

Th.-Ma. Royou, in L'Ami du roi, January 11.)

What was the Jews' response?

No other religion presents this system of resistance to the law; Protestants, Jews, etc.

They have religious maxims different from ours; but they are subject to the law, but they respect

all constituted authorities.

Who was speaking like that?

François de Neufchâteau, Voltaire's friend, the Clemenceau of the Jews of that time.

Nothing new under the sun!

And we fully endorse the conclusion of Mr. Léon Kahn's reply to Mr. Paul
of Cassagnac

The hatreds are the same as they were a hundred years ago; the attitudes are the same; the
lies are the
same.

That's absolutely right! Except that "hatred, attitudes, and lies" are not
of those that Mr. Léon Kahn thinks!

The Jewish system

That's the Jewish system, in its simplicity! It boils down to two points:

1. To impose his Talmudic legislation on the Catholic country that welcomed him, by all
means,

Lies, corruption, threats, and even upheaval. (See above,
the Kahal.)

2. The imposed legislation, if this country does not want it, denounce it as "refractory" > alongside

of Israel, which he presents as a "paragon of obedience."

The system is well-known! 1900 years ago, the Pharisee applied it to the tax collector, in the Temple !

Curiously, it is applied everywhere today with the same success.

In Hungary, for example, where Catholics lived as we do, before the Jewish revolution, Under the regime of purely religious marriage, the Jews, with their usual means, come from- to introduce civil marriage into legislation.

— 139 —

THE SECTARIAN JEW

The law was applicable from October 1, 1895. It was inaugurated on the same day by a marriage of extremely wealthy Jews, 1701

Here is the description by dispatch to the Israelite Universe:

“Budapest, October 2nd,

"The first civil marriage was celebrated in Budapest yesterday."

"The civil registrar in full national costume, breeches with tall tasseled boots, wearing a tricolor sash embroidered with the arms of Hungary, he read the provisions of the law to two spouses belonging to the Jewish upper class of Budapest, etc. ...

"The very large crowd repeatedly shouted 'Eljen!'"

Naturally, Catholics mostly groaned.

A letter to the Israelite Universe tells us how our "good Pharisees" pushed them back in. their untimely sobs in their throats; here it is:

Budapest, October 22, 1895.

"The new politico-religious laws, and primarily the institution of civil marriage, are effective since October 1st.

"You are aware of the fierce struggles that the clerics, who have granted themselves the name

seductive People's Party¹}, supported against the new laws.

"This struggle continues, and almost every day the authorities are forced to wear..." harsh judgments against recalcitrant priests.

The rabbis, on the contrary, being respectful observers of the laws, conformed to the new instructions.

institutions. >

"Recalcitrant priests, obedient rabbis"

This is a variation of the famous argument: "You are a cleric!"

This is the only argument, let us repeat, with which the Jews made the Revolutions of 1789 and

of 1848, with which they have been passing their entire Talmud into our legislation for the past 20 years, with

their school, military, growth laws, etc.!

That's the refrain they're using to try and save their Dreyfus!

"All those who do not believe in his innocence are clerics," he proclaims daily.

union in its thousand and one leaves of Devil's Island!

That, in a nutshell, is the refrain with which they legally demolished France, on the ruins of which they formed, no less legally, always with the same refrain, the situation exceptional and privileged, of which here is a sample:

170 — The following day, October 2, the recognition of the Jewish religion in Hungary, in the Official Gazette, rewarded

The Jews, in their obedience... to their own law!...

171 — This title that they refuse to the Hungarians of the soil who are, as in our country, the majority, they do not lack

not to attribute it to them, a tiny handful of foreigners.

Exactly like in France today, where the Dreyfusard party claims for itself alone the title of Party

of the people, as in 1789, when a friend of the Jews wrote: "The representatives of the people never cease to put

in parallel, etc. > See p. "What do the Jews answer?", page 138: the quote from Mr. Léon Kahn.

— 140 —

THE JEWS IN THE 19TH CENTURY

III

THE PRIVILEGES OF JEWS IN FRANCE

The Concordat concluded between Pope Pius VII and the First Consul and signed by them on July 15

In 1801, it ensured "decent treatment" only for bishops and parish priests stripped of their property.

by the Constituent Assembly.

It was a simple presentation in the form of an annual budget, the total of which was quite variable.

Ridiculous until then, it never, moreover, equaled the simple interests of the property of which the clergy had been

Stripped.

In any case, the Constituent Assembly had taken nothing from the Jews and had left them, as was only right, to their

their own resources, with regard to their worship.

Wasn't it already enough to have made them French citizens against all justice?

No, that wasn't enough for the Jews. In any case, they weren't satisfied with that.

Upon coming to power, with Louis-Philippe as their henchman, they obtained the royal decree of the 8th

February 1831, by virtue of which the Jewish cult was henceforth salaried by the State.

From this perspective, what is the exact situation of Jews in France today? Here it is:

French Episcopate and Chief Rabbinate

The Chief Rabbi of France, who is not a priest—there is no priesthood among Jews—has sovereign authority, in a sense, over all synagogues or Jewish communities of France (approximately one hundred and fifty) and the world.

The watchwords he sends them by secret circular, like the Grand Orient to all its lodges, without effective control from the Minister of Religious Affairs, who was already committed to the Jewish cause, are still

I obeyed punctually.

Bishops, on the contrary, who have received the fullness of the priesthood, cannot receive from their

Supreme leader, whatever the watchword, the official enemy of Catholicism will allow to pass...

cisme, who today is called Mr. Dumay, director of religious affairs, "the gray eminence of all past, present and future ministers, against the Catholic faith.

For example! The same Mr. Dumay who will "condescend to let the Catholic slogan pass" lique, will strive to limit its execution to the extent of its own pleasure.

While he always prefers to allow the most complete freedom of movement and execution to the slogans of Israel 1721,

It was under these conditions that the first day of the Sukkot festival, Thursday, October 3 (15 Tishri)

In 1895, the Chief Rabbi of Bayonne, Lévy Emile, read from the pulpit the circular from the Chief Rabbi of

France Zadoc-Kahn "recommending arming those of the fight against ignorance and slander"

our coreligionists, etc. > and whose immediately practical conclusions were:

1° The organization by the Chief Rabbi of Bayonne of monthly conferences, with the support of the

172 — All the enemy slogans circulating in France come from two distinct sources: 1° of Zadoc-Kahn on behalf of the Kahal, for the Jews; 2° of Adriano Lemmi, through the Grand Orient,

for Freemasons and Protestants.

What needs to be noted is that these keywords, which vary in form, are always identical for The bottom line. Why?

The two sources are identical! Zadoc-Kahn and Adriano Lemmi are marked with the same sign: the circum-

conciseness, and could just as easily be called in France, one of them the Grand Rabbi of Freemasonry,

The other one is the Pope of the Jews!

— JA —

THE SECTARIAN JEW

Rabbi Bloch, from Pau, Dr. Delvaille, Vice-President of the Consistory, Jacob Lambert and Jules

Delvaille, professors, the first at the Bayonne high school, the second at the Montauban high school;

2° A request, seeking to obtain from Chief Rabbi Zadoc-Kahn the organization of a central committee

tral, to which would be sent the conferences held at all points of the territory and of which this committee

would publish the twenty or thirty best ones, in a collection accessible to all budgets.

Israelite Universe (Oct. 9)

Can we foresee the unleashing of ministerial fury if a single French bishop had dared to...

He has put into his diocese what Chief Rabbi Zadoc-Kahn allows himself with impunity throughout

France!... with the support of state teachers 171 1...

Catholic rabbis and priests

The rabbis' salaries, according to the 1898 budget, ranged from 1,750 to 2,500 francs.

A Catholic priest's salary varies from 900 to 1,600 francs, with an average difference of 825.

francs.

And this treatment, again, although legally unseizable, is often suppressed, under the slightest pretext.

However, we have never heard of a rabbi's salary being withdrawn.

under some pretext, that of the Grand Rabbi Zadoc-Kahn, for example, for his inter-

odious action in "the case" [174,

In addition, a bill was introduced in the Chamber on July 5, 1898 [1175]

The rabbis of Paris (along with the pastors) receive housing allowances from the city, which they refuse.

It follows that

moreover, to Catholic priests.

In 1894, they received nearly 500,000 francs in back pay and continue to receive annual payments.

for 40,000 francs.

173 — With a logic that would be admirable, if it weren't criminal, we see the Minister of Religious Affairs

to stud Zadoc-Kahn's chest with decorations (including that of Officer of the Legion of Honour), which he

never thought of offering it to the venerable Cardinal Richard!

To further emphasize the contempt, the two names appear side by side in the Admi-Yearbook

Administration of the city of Paris!

174 — He intervened at the Criminal Chamber to obtain a copy of the file, according to Mr. de

Beaurepaire (February 3).

He intervened with the Jewish lieutenant Cahn, of the 74th Line Infantry Regiment (Esterhazy Regiment), who was at his home.

by telegram card, dated January 8, to obtain the answer to this question:

"Do you know if Commander Esterhazy went on training maneuvers in 1894?"

It appears that the President of the Council issued a reprimand on January 17th to the Chief Rabbi... for the

shape !

This intervention, unjustifiable in a minister of a state-recognized religion, is nevertheless explained by the

perfection through racial affinities:

Mile Berthe Zadoc-Kahn, second daughter of the chief rabbi, is Dreyfus's first cousin, through her husband

Mr. Henri Bruhl, first cousin of Lucie Hadamard, wife of Dreyfus!

175 — Signed by the following names, hardly suspected of “clericalism”: Charles Bos, Clovis Hugues, Four-

nière, Alphonse Humbert, Millerand, Dejeante, Viviani, etc.

It is true that at that time these gentlemen had no reason to sympathize with the chief rabbi. That is no longer the case.

The same is true today, it seems, ever since they learned of the Chief Rabbi's sympathies for Dreyfus!

—

THE JEWS IN THE 19TH CENTURY

Churches and synagogues

Has the Paris municipality been in the habit, at least for the last 30 years, of providing subsidies?

tions to the Catholics of this city, to build churches there?

In any case, she provided one million for the synagogue at 44 rue de Victoire, which cost two. Inaugurated on September 8, 1894.

She provided 500,000 francs for the synagogue on rue des Tournelles, which cost one million.

Inaugurated on September 30, 1876.

In the provinces, the synagogue in Senones (Vosges) received aid a few years ago. governmental.

On what grounds?

Senones is in the district of Saint-Dié, former electoral stronghold of Jules Ferry.

Jewish oratories and Catholic oratories

Catholics cannot have private chapels, under penalty of being expelled by the

Armed force, even with revolver shots... Châteauvillain, April 5, 1815

Meanwhile, Jews have private prayer rooms as many as they want, in Vichy, for example.

where the Grand Rabbi Zadoc-Kahn celebrates during the summer season; in Chantilly (nearby) where

Mr. and Mrs. Lambert, from Brussels, son-in-law and daughter of Baron Gustave de Rothschild, come to pray

at their own discretion.

This oratory, built in 1893, was inaugurated the same year, without the government seeing the

the slightest obstacle, by Chief Rabbi Zadoc-Kahn.

Jewish factories and consistories

We know that members of parish councils must be approved by the prefectural authority.
rally, in each department.

Throughout Algeria, members of the Jewish consistories are elected by the Jews, to the exclusion

from any prefectural or governmental interference.

Factories have less personal control over their assets than ever before, since the

The government has introduced the tax collector in place of the churchwarden and threatens to introduce the franc-

mason, in place of the priest, to represent "Masonic solidarity", in place of the "Catholic rite.

Throughout Algeria, the Jewish Consistories, until August 1898, had free disposal of their assets (200,000 francs annual budget for Algiers alone).

And Mr. Drumont had no difficulty in noticing, during the May elections, the rather inconsistent use of

historical that the great rabbi Honel (Venerable of the Lodge of Algiers) had made of such riches.

A decree by Mr. Laferrière regulated its use for the future... in theory, as always.

Jewish seminaries and Catholic seminaries

The Jewish state does not provide subsidies to Catholics to build their seminaries: the new True nature compels it.

However, this same neutrality obliges it to supply them to the Jews; the Jewish seminary, 9, rue

Vauquelin was built in 1881, with a large state subsidy.

Attached to this building is the minor Jewish seminary, for introducing young people to the study of science.

Talmudic.

— 143 —

THE SECTARIAN JEW

Both groups receive an annual state subsidy of 22,000 francs, always in the name of neutrality.

In return, in the name of the same neutrality, the government first reduced, then eliminated subsidies similar to those given to seminaries and Catholic faculties.

To cover up this outrageous bias outside the justice system, Mr. Dumay, director of Cults, decorated it, from the tribune, on January 31, 1899, with an ingenious explanation:

"We grant," he said, "to the major Catholic seminaries the use of the Doma- buildings" in the areas where they are located, and this represents a considerable subsidy.

The truth is that this actually represents a saving for the government, which only has this a way of using former monasteries stolen from the Church, which are most of the major seminaries, and often avoid the very costly maintenance.

Furthermore, is it not right that the enjoyment of property stolen from the Church should revert to the Church?

Was anything stolen from the Jews and Protestants?

No! In that case, why make available to them, in addition to the refused annual subsidies For Catholics, buildings just as "state-owned" as our major seminaries?

The Protestant seminary in Paris, for example, which belongs to the State; the rabbinical seminary,

9, rue Vauquelin, built with a large state subsidy.

We see that "the considerable subsidy" represented, according to Mr. Dumay, by "the enjoyment-

The use of state-owned buildings granted to Catholics actually represents nothing of the
All of this is just another example of government hypocrisy.

This, in full accordance with the hypocrisy of the parliamentary vote of July 15, 1889, which required Catholic seminarians to undertake an additional year of priestly novitiate... to the barracks, but in the name of Equality this time.

Did they at least find there that equality in the name of which they were sent there? Let the judge.

Jewish soldiers and Catholic soldiers

Jewish soldiers have 29 days of leave per year to fulfill their religious duties, which distributed as follows:

Rosh-HASCHANA (new year: beginning of September) 1%]... 2 days.

Yom Kippour (Great Pardon: mid-September)[171..... 2

Sukkot (Feast of Tabernacles): end of 11th

SCHMINI ATZERETH (end of mania =

SIMCHAT TORAH (late September) |

Hanukkah (Feast of the Maccabees: beginning of the month). 8

Purim (Festival of Spells: mid-L

PEḤAH (Passover: around mid-April)..... 10 —

SCHABODOTH (Pentecost: beginning of the satn D

176 — These dates are approximate, like those of our movable feasts, which vary from year to year

the other in the Gregorian calendar.

177 — At the request of the Chief Rabbi, in 1893, the Minister of War granted during maneuvers

a leave of absence from September 10 to 21 for all Jewish soldiers to celebrate these two holidays.

— 144 —

THE JEWS IN THE 19TH CENTURY

These leaves are often mandatory, as evidenced by the following circular:

“Paris, March 23, 1897,

"MY DEAR GENERAL,

According to an opinion from the Central Consistory (President Baron Alphonse) of the Israelites of France, the

The Jewish Passover celebrations will take place this year from the morning of April 16th to the morning of April 25th.

"I have the honor to request that you kindly take this opportunity to assure me of your commitment to..."

the military personnel under your command belonging to the Jewish religion, the execution of the regulations of the cir-

Ministerial decree of December 10, 1888 — Official Bulletin, regulatory section, 2nd semester

1888, page 935 — relating to permissions to be granted during the holidays! 175]. »

Signed: "Billot."

And this other circular from the Ministry of the Navy, at the end of February 1899

"The Ministry of the Navy sends a circular to the vice-admirals and maritime prefects, which

relates to the leave granted to military personnel of the Jewish faith on the occasion of Easter.

"The minister has decided that permits for the entire duration or for part of these Festivals may be granted, upon their request, to those men who are deemed worthy by

their good conduct and if, moreover, it should not result in any disruption to the service.

Signed: "Lockroy."

We know that Mr. Lockroy is Jewish; he thinks of his coreligionists, which is good, but he is wrong to open-

forget that he is also the minister of the "military of the Catholic faith".

Why doesn't he mention it in his circular? Because he doesn't want to grant them these...

Holidays, even optional ones!

Therefore, while leave was optional for Jewish soldiers, Catholic soldiers did not have it.

not, and when they are obligatory for Jews, Catholics then have optional ones 171,

We are talking here only about Catholics in the army, whose leave is much

Furthermore, more limited options are optional, meaning they can be granted, but also refused.

by the colonels who, in fact, often refuse them.

We remember the severity with which Colonel Froment was treated some time ago,

of the 27th Artillery, in Douai, for having submitted to the decision, according to custom, that "facilities

should be granted to the soldiers of his regiment who wished to follow religious instruction.

"Greeting during part of Lent."

Le Réveil du Nord, the organ of the Lille synagogue, treated General Billot, Minister of the war, of "old fool >.

To escape the epithet, the French general, of the 1st Army Corps, reprimanded the colonel Froment and General Billot relieved him of his command (April 11, 1897).

Finally! Jewish soldiers can serve at the synagogue, in uniform, this artillery lieutenant, by for example, who could, without causing any stir in the Jewish press of Lyon or Paris, chant the Office at the lectern, in the synagogue of this city, in August 1893.

178 — Note the expressions: “ensure the execution of the regulations... during the holidays” (of all

(the holidays mentioned above) were in no way used for granting leave to Catholic soldiers. (See the comparative table, page 168).

179 — The blatant injustice will become apparent from the simple comparison of the following two letters.

We are not blaming General Zurlinden, who is the one at fault, but the tyrannical necessity he had to

to suffer, both as Minister of War and as Governor of Paris.

Here are the letters:

THE SECTARIAN JEW

In July of the same year, a seminarian who was also a soldier was sentenced to 15 days in prison for

having served mass in uniform, on the denunciation of a provincial Lantern.

It took a threat of questioning from the right wing of the government to get an investigation.

as a result of which the punishment was undoubtedly lifted; but we are not certain of this, he did not

He wasn't a Jew #1

Furthermore, a ministerial circular formally prohibited officers and soldiers

to attend, dressed up, a simple celebration of Joan of Arc.

Joan of Arc, too, was not Jewish.

The law for Jews and the law for Catholics

We see that the famous "Equality before the law", inscribed at the beginning of the Declaration of the Rights of

The concept of man and citizen was, ultimately, merely the application of this concept to French Catholics by the Jews.

of their Talmudic law of domination.

However, we must admit that it has never been applied with more cynicism than in the Dreyfus affair!

The Christian captain Anastay, convicted of murder, was tried and executed; not a Christian

The French had no objection to it!

The Catholic Bazaine, guilty of treason, was condemned to deportation; not a single Catholic-

No Frenchman who did not applaud the sentence and its execution!

Mr. President of the Consistory of the Israelites-
lists of France (Baron Alphonse),

Paris, March 4, 1899.

“General Zurlinden, military governor of
Paris to Abbot Binz, a military man, vicar at
Saint-Philippe-du-Roule, 8, rue Frédéric-Bastiat.

"By letter of the 15th of this month (February 1999), you

ask me to have permissions granted

gifts to the soldiers of the Israelite faith, in order to their

SON RRRRE allows us to celebrate with family... the annual holiday

"In response to your letter of February 24th,

I have the honor to inform you that I have invited,

As in previous years, the corps commanders

to be given to the troops under their command,

all facilities for the accomplishment of their

religious duties and in particular, to allow them

to go out, as soon as they wake up, every five Sundays of

Easter time, from March 19 to April 16 inclusive.

"Please accept, etc."

<< P-00. : The dear staff officer,

CE. PERBOYRE. »

Note: 1° On one side 6 days; on the other 9.

2. On the one hand, the 6 days are spread over a month,

Easter, which for this cult takes place from March 25th to

April 3rd.

< As well as one of my predecessors, the general
Zurlinden has already informed you of this by letter of
On September 8, 1898, a ministerial circular...
The matter is settled once and for all...

"It is therefore up to the military of the
Israelite worship to place itself pending a permit
sion for holidays specific to their religion.

"Receive, etc."

“DE FREYCINET. >

do not allow stays outside the barracks;

the other, the 9 days are consecutive and allow the stay "with family >.

3. The 6 days are optional, "commanders are invited, etc."; the 9 days are mandatory, "a
The circular has settled it; all that's left is to file a motion.

And if we want to quibble over the text, we cannot quibble over the facts that victoriously
comment on it!

That's what equality of religions means in the regiment!

180 — Speaking of prison, let's just say that even there, Jews are privileged!

For example, in Nîmes there is a central prison for all Jewish prisoners in France. (Gard Yearbook)

(Published in Montpellier by Fadat et Roche.)

Are there, in France, central prisons specifically designated for Catholic prisoners?

146

THE JEWS IN THE 19TH CENTURY

The Jew Dreyfus is convicted of the same crime; he confesses; he is sentenced to

Bazaine's softened approach, when he deserved Anastay's! And Jews all over the world are putting

France and Europe turned upside down!

How can the mystery be explained?

According to the following Talmudic rules for the use of the Jewish magistrate:

"In disputes arising between Jews and non-Jews,

"1° Or else Jewish law governs;

"2° Or, the law, without being Jewish, is favorable to the Jews;

"3° Or finally, the law is neither Jewish nor favorable to the Jews.

<"In the first case, you help your brother win by saying: this is OUR law.">

"In the second case, you again let your brother win and you say to the foreigner: This is what YOURS wants

their own law.

"In the third case, it is necessary to outmaneuver the foreigners, by means of intrigues, until the

The Jew retains the profit.

"But in these kinds of matters," said Rabbi Israel, commenting on Rabbi Akiva, "one must be careful."

to let themselves be taken, for fear that the Jewish religion might lose some of its renown. >
(Tractate Baba Kouma, fol.

113. 1)

We will see if these rules were observed on a case-by-case basis in the Dreyfus affair.

FIRST HYPOTHESIS

<“Jewish law governs”>

That's not the case, since the law is military and interpreted by military personnel. It's impossible to...

find a Jewish magistrate to "make their brother win" and say: "This is what our law requires
> #1]

SECOND HYPOTHESIS

The law, while not Jewish, is favorable to the Jews.

This is the case with "this admirable Roman Civil Code," exclaims an enthusiastic Zadoc-Kahn, "so well

"Made to please the keen and penetrating minds of the authors of the Talmud!"

We add:

"In such perfect harmony with the Jewish Constitution of the Rights of Man and of the Citizen, on-

all if it is to be interpreted by a Jew like Mr. Loew or, which amounts to the same thing, by a
A judiciary purged of Catholics and populated by Jews!

And that is why, for almost two years now, the Jews have moved heaven and earth to establish, without...

To succeed, the indignity of the military tribunal that condemned "their brother"!

But thanks to the complicity of Brother Brisson, they succeeded in having the judgment referred to the Chamber

Criminal Division of the Court of Cassation. President: Mr. Lœw

This chamber was in Dreyfus's pocket.

However, everything had to be planned for.

In order to protect her from any access, however fleeting, to loyalty, the Jews piled up the so-

fallacies, to establish in advance the incompetence of the future military tribunal, the need for tra-

181 — However, a Jewish officer was a member of the military tribunal that was to try Dreyfus; he had the

It is common sense to recuse oneself, in order to ensure the impartiality of the judgment.

How ill-advised Mr. President Loew was not to imitate him in the Criminal Chamber of the Court of Appeal!

— 147 —

THE SECTARIAN JEW

bringing the accused before a purely civil court, the High Court, for example, "the only one to com-

petent, they said, to judge a crime that is not against the Fatherland, but only against the

"State security!" (See the Dreyfusard newspapers.)

That's one of their discoveries! It's certain that with the High Court populated by Panamanians and

chaired by the Dreyfusard Fallières, the Jews would have had a strong hand and could have said with certainty

confident of Dreyfus's acquittal:

<That is your law.>

Unfortunately for them, they did not anticipate the vote by the House first, by the

Then, on March 1, 1899, the Senate passed the law removing the "case" from the Criminal Chamber.

benefit of the Court of Cassation, all Chambers sitting together.

On June 3, the Supreme Court referred Dreyfus to the military tribunal in Rennes.

Which brings us back to the

THIRD HYPOTHESIS

"The law is neither Jewish nor favorable to Jews."

This hypothesis, which has become a fact, is the nightmare of the Jews.

In the dazzling clarity of the 60 million spent to date (see above), we can see if they have prepared to apply to him the only means of resistance that suits him: "Circumventing foreigners, until what profit remains for the Jew.

The Jew Reinach made this clear to us. Anticipating the case where the procedure initiated under

that article 443 would not succeed, he wrote on March 2nd in Le Siècle:

<Article 443 is not the entire code of criminal procedure!> As if to say:

"The procedural maze is vast; we haven't explored it all yet!... [#21]"

It's obvious, no law holds. Laws are for the French, they are not

for the Jew #3!

Is that all? Have we exhausted the list of Jewish privileges?

This is only a sample, but still sufficient to establish the practical implementation, in

In the mid-10th century, the Talmudic precept that commands "all Jews to look upon Christians"

like brutes and not to treat them any differently than animals >.

Animals, in fact, do not have the right to be treated on an equal footing with humans [1%].

182 — A few days later, on March 16, the same Reinach, in the same Century, with a nonchalance

— we won't say charming, since it borders on indecency — displayed her profound respect for the

judgment, whatever it may be, to be rendered.

What had happened?

Mr. Dupuy was clearly leaning towards the union, as evidenced by the scandalous retention of Mr. Manau as rapporteur-

the Jew before the Plenary Court of Cassation. He could parade impartiality.

183 — A word from Prosecutor Manau requesting the recusal of Councillors Messrs. Petit and Crépon,

Lepelletier, on March 24, emphasized this Talmudic spirit.

As Mr. Desjardins pointed out to him the "confusion" — whether intentional or not on his part — of

two completely separate commissions:

— “What do I care?” replied Mr. Manau.

What do the laws of logic, like those of code, matter to people who don't want them?

The illegal publication of the secret investigation by the Criminal Chamber proved it once again.

She did not demonstrate the traitor's innocence, but rather the absolute contempt these people had for any legislation.

tion other than the Talmud, interpreted by the Kahal!

184 — We bring this situation to the attention of Mr. Bourceret, editor at La Lanterne and “33rd of the

— 145 —

THE JEWS IN THE 19TH CENTURY

That's not all.

The Talmud says that one must steal from and kill the Christian! We shall see if the Jew, even in the 19th century,

stops halfway through his Talmudic duty.

IV

How far does Talmudic tolerance go?

Jews steal from Christians

Did the Jews steal from us?

Ask Panama, which has swallowed up one and a half billion of savings.

popular (Reinach de Nivillers, Arton, Cornélius Herz)!

Ask the crashes of the Union Générale (Law and Rothschild), of the Comptoir d'Escompte (Rothschild), who have sown ruin and death in thousands of French families!

Ask the Southern Railways (Reinach) 20 million swallowed up!

Just ask the 20 monumental crashes that erupted in ten years across all sectors of the economy.

France, and whose wreckage was collected by the Jews!

Ask those subscribers for Mr. Henry against Reinach, who accompanied their

a small amount of reflections such as the following:

"From an Alsatian family, expropriated and ruined by the Jews, 1 franc! > (23 de-
December.)

"Three francs recovered out of the 712,000 francs stolen from a family by the Jews!" (22)
December.)

Ask the eighty billion in movable and immovable assets (a third of the
(total wealth of France) owned by Jews who came to us in rags a hundred years ago!

Ask the 60 castles or hotels, on the 200,000 hectares of French land, owned by
The one and only Mr. de Rothschild!

And let all this tell you whether the Jew observed the precept that commands him to steal
from the Christians.

hold !

"Believe or die"

The Talmud also says to "kill the Christians" (Aboda sf 17, 1, etc.).

Did the Jews kill us?

For Christian France, it's practically a done deal. Listen to them grumble, right under their noses, about the last

poison they administered to her in "the affair" > But couldn't she recover? Her vita-

Vigorous velocities have so often deceived the hopes of his enemies!

This is precisely what the Jews fear, and in this fear they thought that he would not be poisoned

Perhaps it's not a bad thing to join the famine.

Grand Orient of France > which exclaimed in the closing speech of the September 1898 convention:

Our enemies are the ambitious and selfish who want to dominate their fellow human beings, to create

castes and maintaining privileges in society. > (Convent Report, p. 14.)

Who are these "creators of castes and privileges"? The Jews?

No, said Brother Bourceret, those who "wear a toga, a cassock, and even a sword!"

He was unknowingly repeating the word learned by Jules Ferry in the synagogues of Saint-Dié: "Three cankers"

They are eating away at France: the army, the judiciary, and the clergy.

All this to leave the field open to the Jewish "cancer" from which France is dying.

THE SECTARIAN JEW

But how?

It's very simple:

It is counting on its Universal Exhibition of 1900.

In our opinion, she would have been better off relying solely on her own resources, from the very beginning.

sufficient for his needs, rather than those of the cosmopolitans, who only bring him gold at the condition of carrying away remnants of one's patriotism, independence, and glory!

But come on! She's counting on it, and the Jews know it, they who have managed to divert her in that direction

concerns and its activity!

She must go all the way!

What are the Jews doing? Blackmailing!... as is their custom.

Do you think I'm making this up?

Read :

The Jews of Broken Hill (New South Wales) recently held a meeting to discuss the Dreyfus affair.

“Several speakers vigorously expressed the opinion that Dreyfus had been unjustly sentenced.

"The meeting decided to refrain as much as possible from trafficking in French products and not to recommend the 1900 Exhibition, which some of the attendees had promised to attend.

"We have also decided not to do business with French insurance companies.

It was also proposed to encourage Jews in other colonies to follow this example.

— Who is speaking like this?

— The South Australian Register, of Adelaide (Australia), September 29, 1898.

— An isolated initiative, you might say, without possible consequences!

— Isolated? In any case, not from the Jews of England, America, Austria, who were opening so-

simultaneously a campaign, aimed at distancing their respective nationals from Nice and Algeria,

to the benefit of Monaco, San Remo, Abbazia "where we don't know," said the Allgemeine Zeitung (March)

1899), neither party struggles nor racial hatreds >

— What did that mean?

— Quite simply, they were obeying an order. The order was indeed given, by Rabbi Bloch of Vienna, undoubtedly inspired by the great Kahal of Paris.

Here it is, according to a private correspondence from La Libre Parole dated Vienna, March:

We simply have to help ourselves, based on the principle that the best
Parade is attack.

Thus, a break with France from an industrial point of view.

< It is through its exports that we can most significantly reach this country.

"If all the Jews of the globe unite, they constitute a powerful force, a factor 155)

; with

which will have to be taken into account in the international relations of peoples.

“If our merchants, if our women were to ban all French fashion items, they would feel—”

They would quickly feel the effects of this boycott down to their very bones, over there in Paris!

And what Jewess who truly feels Jewish, who hasn't lost all thought, all honor, dares-would wear on her body (auf ihrem Leibe tragen) lace, fabrics, textiles, ribbons,

Feathers from France?

185 — The term is familiar to him: he remembers the Kahal's agents (see "The Kahal's secret police.", page 67).

— 150 —

THE JEWS IN THE 19TH CENTURY

A break with France, that should be the watchword.

But we know our people too well.

< This Dreyfus is a nice topic of conversation for the living room.

<“That’s where you elicit sighs and show your sensitive little heart.

"But striking our enemies, our enemies, is out of the question!"

At least there is one thing that all Jews, united and by common agreement, must agree on:

The solution: stay home during the Expo, and let not a single person go to Paris!

At least this will prove to them that we are not a race without nerves and without honor...

Let them make their preparations and installations, but not a single Jew shall go there.

"Let them all stay home and save their money for people better than the French."

çais. >

(Israelitische Wochenschrift).

This is exactly the same language used by Rabbi Fleischer of America at the meeting in March 1899.

(Kahal and Bet-Dine)!['%], at the Boston synagogue Adath Israel, and which the Boston-Post thus reports

account

"Rabbi Charles Fleischer, introducing the guest speaker, Mr. Godefrey Morse, has said:

“I had planned to go to Paris for the Exposition, but it will only be as long as the France will redeem itself by doing justice to Dreyfus.

"Otherwise, I will deprive myself of it, and I believe that such a boycott should be practiced by all friends of freedom and justice throughout the world.

< Thus we will show our contempt for this country which has so blatantly trampled underfoot the straightening, etc. >

"Mr. Godefrey Morse, in response, informed us that the Jewish house Stock, Place du Théâtre-

French, Paris, published 78 volumes on the Dreyfus affair 1%" and that "a government that cannot

To render justice to the citizens of one's country, has no right to exist, etc.

In other words:

"You don't believe in Dreyfus's innocence: you won't get an exhibition... to appease you."
Take it!

This is the renewed argument of the Grand Turk to the Christians of the Middle Ages:
"Believe or die!"

This is the perfect expression of Talmudic tolerance towards France!

— But what about Christians? What about the French?

— For the Christians? We'll see if the Jews deprived themselves of their corpses!

The Jews who massacred Christians

The list of Christians who died at the hands of Jews in our century would be too long.

Just a few facts:

We know that the Jews attributed "the fourth pa-" to the Muslims, "massacrers of the Roumis."

lais > of their Talmudic paradise (see "They will inhabit the "4th palace of Paradise >", page 23).

186 — The Kivia-Nesseman, by Fino, collection of historical facts of the municipality of Vilna (1860),

provides this detail on the recent organization of Jewish communities:

“Every three months,” he said, “the members of the general assembly meet in Kahal to examine the situation.”

Jewish tradition in the world and to consider it, depending on whether it is in decline or progress!

187 — The Rennes section of the League of Human and Citizen Rights flooded the department with these

brochures, with the aim of influencing the Rennes War Council!

THE SECTARIAN JEW

They also attribute to them the means of achieving this, in the hecatombs of Christians who are the

prizes and that they help them achieve them.

Who doesn't know the story of the massacre of Christians over several weeks in 1824 by the

The ferocious Abouloubob, with the help of the Jews?

In Naoussa, 600 Israelites placed themselves at his disposal, and one of them boasted of having alone

64 Christians executed!

In Thessaloniki, they were no less cruel!

To force Christian women to apostatize, they locked them naked in sacks, some of them...

Folds of rats, the others of hungry cats!

Captain Tussos's wife, however, died in a bag full of vipers, invoking the

In the names of Jesus and Mary!

Six women condemned to die of starvation in a dungeon, having had the misfortune of being found

They were brought back alive after 12 days of starvation and captivity — they had eaten coal!

— were severely punished, first by the deprivation of coal, then by whippings then, until death ensued!

These events are recounted by Pouqueville, a member of the Academy of Inscriptions and consul of

France near Ali-Pasha of Tebelen (Albania), in his History of the Regeneration of Greece (1825, 4 vols. in-80).

This takes us, therefore, well beyond the Middle Ages, to the time of Nero's ferocity. to which, moreover, the Jews lent their support.

But perhaps, since 1824, the Jews have become a little more humane, we dare not say civilized his ?

In 1896, for example, during the Armenian massacre?

Who doesn't remember that in Constantinople, in the Halidjiaglou district, "the Spanish Jews"

"They pointed out to the Muslims the houses inhabited by Armenians and helped them to loot"?

(French news agency correspondent, September 4.)

That, in the Haskeuy district, they demanded from the cutthroats, as a price for their information-

gnements, the right to "move" the victims' homes. They thus looted 600 May-

sounds, so much so that the government had to impose an indemnity on the city's Chief Rabbinate

600 Turkish lira (one lira per house).

In Aleppo, a private, unpublished letter from Doctor Zakzzenski to his sister M"W. (January 1896),

He learns that "the streets are streams of blood, that the Jews celebrate and rejoice that

They massacred all the Christians, and before his very eyes, four Bernardine monks were cut down in

pieces. >» [8°]

188 — A letter from Türkiye to La Croix (October 13) stated:

"The Jews applaud the mass murderers and calculate the profits they will make from the looting."

We have not sufficiently condemned the ignominy of their conduct in the dreadful slaughter of Haskeuy where they led the

Turks went house by house to gain the right to loot after the massacre.

"Judas betrayed Our Lord to his death for 30 pieces of silver; the Iscariot still lives with the same hatred and

the same greed.

189 — Meanwhile, a Parisian committee sends to the press, with an "urgent request to insert" a cha-

their appeal in favor of the Christians of the East (March 3, 1897).

Among the committee members, we note: the Jews Bréal, Maspero, H. Pereire, Salomon Reinach

(brother of Joseph), H. Veil.

And among the signatories of the appeal: the Judaizer Leroy Beaulieu as president, the Jew Théodore Rei-

Nach (another brother of Joseph), as secretary!

The only thing missing was Joseph!

— 152 —

THE JEWS IN THE 19TH CENTURY

But the Jews do not only massacre on behalf of the Turks, they also massacre for their own account. Which brings us directly into the question of ritual murders.

V

RITUAL MURDERS IN THE 19TH CENTURY

What? "These practices are from another age!" as the intellectuals say (speaking of Catholics).

(licics) are they still in use, in the midst of civilization, at the decline of the Enlightenment, at the dawn of the

A century of electric splendors?...

Chief Rabbi Zadoc-Kahn did try to protest in Le Temps; in 1892, against this imputation 1%],

But what can platonic protests do against facts whose authenticity is also Their multiplicity is undeniable?

They number almost in the hundreds in this century.

Here are a few of them in chronological order:

Murder of a Russian child in 1831

A sensational trial in Saint Petersburg revealed the following circumstances of the assassination

of the son of a Russian soldier

1. Two judges acknowledge that the murder was committed by the Jews for superstitious purposes.

2. Two other judges declared the defendants absolutely convicted of the crime, but with this

mitigating circumstance that <“they believed they were serving God”>

3. A fifth judge notes that "these crimes are common among Jews," but does not consider not sufficient evidence in this case.

The Attorney General requests the same outcome as the first two judges.

The result: the Jews are acquitted!

(An Klagen der Juden in Russland, aus den Criminalacten, Leipzig, Engelman (1864).

190 — To Mr. Drumont, who demonstrated by a text from the Talmud that the Jews are accustomed to sacrifices

"Humans," Mr. Zadoc-Kahn replied.

< I am a little more competent than you here, and I have the right to protest. >

This earned us the following lines from an eminent Jew, admitted to the School of Neophytes in Rome, but whose

Former coreligionists, through their usual intrigues, managed to divert them. We will discuss this further.

far.

This multilingual Jew (he knew five languages) wrote to us about Mr. Zadoc-Kahn's response to Mr. Drumont:

"Thessaloniki, July 22, 4892."

"I have been reading Hebrew newspapers for twelve years and I have never seen a single line from Chief Rabbi Zadoc-

Kahn.

"Does he not know Hebrew?"

"Some claim it, but I don't believe it and I ask him to please explain this Talmudic text to me."

from Mohet-Katan (17-1). (Here is the Hebrew text):

"For sixteen centuries, Christians have been saying that Jews need their blood."

Well! For sixteen centuries the Jews have remained under this accusation, without ever having dis-

guilty.

Therefore, they are guilty, according to the very text of the Talmud: "The suspected person is guilty" (implied).

"if he does not exonerate himself >."

It is certain that in trying to exonerate his fellow believers, Zadoc-Kahn would lose his bearings, we mean

His Hebrew!

That's why he's just protesting. It's not very compromising!

— 153 —

THE SECTARIAN JEW

Murder of Father Thomas in 1840

This murder caused almost as much of a stir in Europe as the Dreyfus affair!

We know the circumstances; let's briefly recall them:

Father Thomas, a Capuchin friar from Damascus, was lured into the Jewish quarter on February 5, 1840, and massacred.

by the merchant Harrari, aided by several accomplices, his coreligionists.

The flesh was detached from the victim's bones with a razor by a Jewish barber; the bones were

crushed and the flesh thrown into a cesspool where a piece of the jawbone with the beard was found,

a section of the scalp with the tonsure.

However, the Father's servant, Ibrahim Amurah, worried about his father's failure to return

The master went to look for him in the Jewish quarter.

He too was not supposed to return! He was assassinated!

The justice system was concerned with finding and punishing the guilty parties.

It was quickly done: seven Jewish merchants confessed to the crime, declaring that they had committed it on

the chief rabbi's demand "for Christian blood for the next Passover" >.

The confession was as clear as Dreyfus's. What did the Jews do?

They were outraged throughout Europe, like the Grand Rabbi Zadoc-Kahn in 1892, that dared to suggest such bloody practices to them and outright denied the crime, despite the confessions of guilty, but without providing the slightest proof of innocence.

Exactly like with Dreyfus!

They offered sums of money to all members of the French and Austrian consulates: 200,000 piastres to the French chancery and 500,000 to a lawyer, just like before. Dreyfus!

In the meantime, the rabbi of Lyon, Fabius, blamed the affair "on the Jesuits and the Jew Cré- better, on "the Christians of the East" (Journal des Débats, April 7, 1840).

It was "the bottle brush!" > just like with Dreyfus!

The only difference is that we didn't talk about "his alliance with the sword."

When everything was deemed useless, Crémieux, Vice-President of the Central Consistory of Israelites-

Members of France, Grand Master of Scottish Rite Freemasonry, future Father of the Alliance

A universal Israelite and a Jew of Algeria, Crémieux went to Muhammad Ali, from whom he obtained

an audience, with the support of England [1°1]

Mehemet Ali was suffering from a fairly common illness, but serious for a sovereign: impecuniosity.

Crémieux gave him the remedy in banknotes. For the price of the medicine, the sovereign Egypt in turn issued the following decree:

At the urging of Crémieux, delegate of all the European senators of mosaicism, we recognized that they desire the release of the prisoners.

"And since it would be inappropriate to refuse to grant the wishes of such a large number of people..."

population, we order that the prisoners be released.

And so it was done...

However, a volume was published in 1846, containing documents relating to the murder of Father Thomas:

Syrian Affairs, by Achille Laurent, Paris.

191 — England has been fraternizing with the Jews against us for a long time.

THE JEWS IN THE 19TH CENTURY

The Jews made it disappear: it is nowhere to be found!

However, in 1897, the English orientalist and archaeologist Sir Richard Burton, former consul in Damascus,

expressed the intention to republish Achille Laurent's story, at Hutchinson and Co., in London.

The Jews outmaneuvered the publisher. The book was not published.

.1 Three months ago, says the Welt, a Jewish newspaper and organ of Zionism in England, a committee

specially appointed, he endeavored to prevent a certain anti-Semitic book from being published in London and

Latest news indicates that this book will be published in New York.

It was in August 1897.

However, in July 1899, nothing was published!

So the Jews have outmaneuvered or bought off publishers in New York as well as those in London!

This is how they have managed to cover up a nasty murder story for 59 years!

They haven't yet put as much effort into rehabilitating Dreyfus here! But it will come... if the French are giving them time.

"They'll have to kill us!" said Mr. Clemenceau, the spokesperson for the Union.

But let's get back to the matter at hand, I mean the ritual murders which, moreover, are being carried out-

formerly knew about sheep, in the temple of Jerusalem, but that the Jews have the misfortune-

a common practice today, especially against Christians.

Some contemporary murders

In 1875, Anna Zamba, a 16-year-old domestic servant, was killed by Jews in Zboro, Saroch County

(Hungary). She was able to denounce the assassins.

In 1877, Joseph Klec of Szalacs, Bihar County (Hungary), sold his niece and his nephews who die in cruel torture.

In 1879, Lidi Sipos, 15 years old, servant of a Jew in Piros, Batsch-Brodogher county (Hon-Grie), is murdered by her master; another young girl suffers the same fate in Buda-Pesth.

In the same year, a 6-year-old girl, Sarah, was murdered by four Jewish plasterers in Kutais.

(Caucasia).

The same year, ritual murders in Tallya, Zemplin County (Hungary).

In 1880, ritual murder in Komorn.

In the same year, the son of a ship's captain from the island of Cyprus was immolated by Jews, in

Alexandria (Egypt).

In 1881, young Evangelio de Fornoraki, another child from Kaschau, was murdered by... Jews.

In the same place, Steinam-Anger (Brandenburg), four young girls disappeared successively

sively at the time of Easter, in the years 1878, 1879, 1880, 1881, recounts Mr. Onody in Tisza-Eszlar.

In 1882, the sensational Tiszla-Eszlar affair took place in Hungary.

Here is a summary:

Murder of Esther Solymosi

A little girl, Esther Solymosi, from Tisza-Eszlar, disappeared during the Jewish Passover (April 1st).

— “Another Jewish trick!” cried the popular voice.

192 — Except at the National Library, which possesses a copy. (Gaume, 1846, 2 vols. in-8°)

— 1SS —

THE SECTARIAN JEW

And the justice system investigated that aspect.

However, dispatches from all parts of the world announced, and the Jewish press...

The child's discovery resonated.

They were naturally refuted the next day.

But the Jews did not lose their composure.

Confident in their innocence (as they all were), they offered five thousand florins to whoever would find him

M" Solymosi.

And five people who had received an advance on the florins, but probably hadn't
They did not bother to consult with each other, and at the same time declared that they
were sheltering the missing girl at her home.

Five for one was too much!

After the investigation among the living, the investigation among the dead, at the Marmaros
hospital.

Among the fifteen corpses that were presented there in twenty-four days, one of them bore
the

The victim's clothes!

Was it really her?

Vain hope! It was soon discovered that his body had been stolen, that his clothes had been
sold,

were meant to serve as a substitute for the corpse that was right in front of them.

This was confessed by the perpetrators of the attempt, who were arrested.

What had become of M^{re} Solymosi?

The investigation, meticulously conducted to its conclusion, revealed the whole truth,
which is as follows:

The child had been lured to the synagogue "to light the Sabbath candles," they had told her the Talmudic Pharisees.

And they had bled her and collected her blood in a vessel.

How did we find out?

The young son of the synagogue sexton, Joseph Scharf, had seen so many on Easter Eve people going to the synagogue that he had wanted, with the natural curiosity of his age, to have the clear heart.

He came to the door, heard whispers then muffled cries and finally looked—
da by The keyhole.

— What is he experiencing?

— The Jew Salomon Schwarz, armed with the sacrificial knife, in the act of immolating the little girl, solitary demented by the Jews Abraham Buxbaum and Leopold Braun!...

Overwhelmed by his secret, he confided in a neighbor who informed the authorities.

The revelation was devastating for the Jews!

The affair had to be hushed up at all costs! They paid a price, indeed, and that's how the press...

Silence! Public opinion calmed down and the crime went unpunished!

He was a rabbi and not a "common" Flamidian brother [198]

193 — “The last word in this matter was spoken by a high-ranking figure, closely connected to the Minister of

justice; to the deputy in the Reichstag: "The interest of the Hungarian state and of the entire Austrian monarchy demands

imperatively that the truth of ritual bloodletting cannot be demonstrated and verified, for we are of

All sides are engaged with the Jews, and in many respects it is impossible for us to do without them. > (The

(Mystery of Blood, p. 256.)

Don't you think you hear the Waldeck-Dreyfus ministry saying in turn?

The interest of the Jewish state, in the Jewish Republic, imperatively requires that it cannot be demonstrated

AND TO ASCERTAIN THE TRUTH OF DREYFUS'S TREASON, because we are engaged on all sides with the

Jews, and in many respects it is impossible for us to do without them.

THE JEWS IN THE 19TH CENTURY

But we're eager to finish this bloody list. Let's conclude with a few.

of the

Most recent murders

The Rome Monitor, June 15, 1883, reports two murders of children, committed by Jews of Galata, a suburb of Constantinople, in 1882; one of them was massacred in a Jewish house where he had been lured.

In 1883, a child from a good family in Smyrna, who disappeared around Easter, was re-Found dead, his body pierced with a thousand pinpricks; this is exactly the torture inflicted by murderers.

rituals of the Middle Ages (see "Ritual Murders," page 42).

In 1885, in Mit-Kamar, Egypt, a Coptic Christian fattened the cake of the Jewish Passover.

In 1886, Agnes Marcus, in Hungary, was bled dry by two Jews who left her for dead.

Revived against all hope, she denounced her assassins, but did not obtain justice.

On February 21, 1889, a rabbinical candidate was convicted by the First Chamber of the court

Breslau correctional court sentenced him to three months in prison for bleeding a Christian child.

eight years, from which he collected blood in a vial.

In 1893, news agencies announced the following:

Prague, April 18. — "The body of a woman has been discovered, and rumors are circulating that she was

victim of a ritual murder.

"There are fears that the population will resort to violence against Jews."

On the other hand, the Wiener Tageblatt, a liberal, that is to say Jewish, newspaper, is forced to announce for

On Thursday, September 21, 1893, the case of the murder of a woman was brought before the Rahowo court.

Young girl, clerk in Wratza (Bulgaria).

We do not know the judgment rendered; we would be very surprised if it had not been favorable to the

Jews.

Another event recounted in the Holy Land, May 1895:

"On March 19th, in Damascus, a Muslim timber merchant saw a Jew passing his shop and carrying a bag on his back. (Easter fell on April 14th this year, so in three

weeks later.

Imagining that the Jew had stolen some kindling from him, he apprehended him and demanded to see

the contents of the bag. The Jew resists, the Muslim holds firm.

"I only have a small dog in my bag," said the son of Israel.

The bag is opened despite the Jew's pleas, and the Muslim sees a poor child.

A 3-year-old Greek boy fainted, his mouth full of dirt.

Crowd gathers! The Christians lead the Jew to the police chief.

They are locked up and the Jew is released!

The Muslim is ordered to remain silent, under penalty of exile.

Let us remember the Talmudic saying of the assassin caught in the act: "I only have a small dog >

in my bag.

This is a reminiscence of the passage commenting on Exodus where it is said, concerning the rest of the Sabbath-

bat, that this rest is not for the goyim, for "the holy festivals are for Israel and not for the dogs >". (Tr. Megilla, 7, 2.)

This murdered little child was truly nothing more than a little dog to the Jew.

— 157 —

THE SECTARIAN JEW

Two more very recent facts, published in L'Antijuif (May 7, 1899).

“On Holy Saturday, April 1st, the corpse was found in a wood near Polna (Bohemia) of a young girl, missing for fifteen days, Agnès Hruza, a seamstress, aged nineteen.

Any idea of theft was ruled out from the start, because her wallet and her... were found near the dead woman.

modest jewelry and all she owned. Death was due to severed arteries and hemorrhage—the resulting state of disintegration. The corpse had almost no blood left, and the surrounding ground showed none.

of traces significant enough to suggest absorption by the ground. Therefore, only one remained

The hypothesis is that of a ritual crime, for which blood would have been collected to be used in

sacrifice of a Christian at the time of the Jewish Passover.

Suspicion immediately fell on a Jewish man, a shoemaker by trade.

Léopold Hulsner, who was arrested and against whom the most serious charges are brought.

"Following this horrific murder, the Jews of Polna were the target of demonstrations" hostile behavior is quite explainable.

"The second ritual murder was committed near Erzhausen, in the Duchy of Brunswick. There,

A small child was the victim. On March 13th, a Jewish man and woman, bringing with them a child, they went from Einbeck, where they had stayed from the 11th to the 13th and celebrated a ritual ceremony at the local Jewish butcher's shop in Erzhausen.

Between Freede and Erzhausen, they were met by several workers returning from their work Vail, around six o'clock in the evening. Upon arriving in Erzhausen, they no longer had the child. The little one was found.

corpse in a fairly deep stream that cut off the road between Freede and Erzhausen, April 8 only. He had a deep incision in his neck, over the carotid artery, which had caused the hemorrhage-

rhagia and death by blood exhaustion, as is the custom for ritual murders.

Less fortunate than in Polna, Brunswick's justice system has so far been unable to find the two assassins, whose trail is completely lost from Erzhausen onwards, and who will have, without

Doubt, they found refuge among their fellow believers with whom they had celebrated the bloody sacrifice.

We're far from having said everything!

But there are other cases besides ritual murders.

The Jew does not kill only for the needs of his Talmudic liturgy, he also kills for the pure satisfaction of his hatred, also Talmudic, towards the Christian.

This rabbi, for example, from Gitomir (Volhynia), Shleink Berditchewski, who did not hesitate to

poisoned with strychnine, in 1894, his daughter and son-in-law Goncharenko: his son-in-law because

that he was a Christian, his daughter because she had become a Christian in order to marry him, despite her father.

The rabbi thus confessed his crime to the investigating judge: "I preferred," he said, "to kill my daughter (and her

husband with) than to see her deny the faith of her fathers.

"I curse her and do not regret my actions."

(Pawloff, special correspondent for La Libre Parole, June 11, 1894.)

This rabbi had obeyed the Talmudic commandment which states that a Jew who converts to Christianity

let him be treated like the Christian, that is to say, "pushed into the pit from which he will never be pulled out."

(Polemik, etc., pp. 14-15.)

This is the cemetery grave.

When it's not the cemetery, it's the prison or dungeon.

Witness the following story of the young Jewish man, B. Mandassy, on the occasion of his conversion to Catholicism.

licism.

His protector, Father E. Denoy, a French missionary in Thessaloniki (the preserved Jewish city)

(from the bombardment of the Greek fleet by Jewish financiers during the Greco-Turkish War), the

— 158 —

THE JEWS IN THE 19TH CENTURY

Father Denoy wrote on August 3, 1892, about the new convert:

This young Israelite, admitted to the catechumenate of the Pia Casa dei neofiti in Rome, must embark

I left Thessaloniki on the 10th of this month, to be in Rome on the very day of the Assumption.

“I can say nothing more about him, except that he is truly one of the Lord’s chosen.”

can call a good Israelite, in whom there is no duplicity.

"I have no doubt that one day it will be the instrument of the greatest good, where the good wind of the

Providence will guide him after his baptism.

He was supposed to be in Rome on August 15th!

But on the 16th, he wrote from Smyrna, in a letter which we have before us:

"I am taking the liberty of telling you why I am in Smyrna and not at the neo- seminary
phytes of Rome.

"Only God knows the persecutions I have been subjected to for the past four years,
concerning my
conversion, since the missionary, my best friend, doesn't know a word about moral torture.
all accepted for the love of Christ, whose holy baptism will make me a child again.

This hope is my only consolation!

And yet this is the second time I have been sent to Rome and this is the second time my
My enemies prevented my departure!

"The first time, under threat of arrest as a deserter: it was in Fume (Austria-
Hungary).

The second time, a few days ago, was under threat of arresting me as a criminal: it was
in Piraeus (Greece).

Completely unknown in this country and without any means of defense, I came to Smyrna,
And to make matters worse, the Turkish police are in the hands of the Jews!

"They stole my passport, which at least guaranteed me a certain degree of freedom in
Thessaloniki, and

Here I am in Smyrna, without any resources, knowing six languages (German, English,
Romanian,

Spanish, French, Hebrew) and ignorant of those of the country, Greek and Turkish, and
reduced to selling my

books, almost as precious as my life, to sustain this painful life!

Oh! How can I escape from this city?

"In the name of Jesus! Come to my aid!"

This cry of distress, alas! was destined to remain unanswered!

But it is interesting to note how the Jew, readily a freethinker in religion

He becomes fanatical towards others who abandon his own religion!

This is far from an isolated incident!

Not so long ago, on October 29, 1898, a young Jewish woman from Manchester, by

For example, Miss Annie Pattherorkas, for converting to Catholicism, was thrown into a
cellar

by the Jews Maurice Thomson and Wolf Cohen, who held him there for five days!
(Correspondence)

(particularly England's letter to the Cross, November 22.)

They are in the hands of the justice system, fine! But isn't justice there in the hands of the Jews?

like in Thessaloniki, Smyrna or Paris?

— You will say, such things would never happen in France, against French Christians!

— French Christians, let's talk about them!

— 159 —

THE SECTARIAN JEW

VI

JEWISH TOLERANCE

TOWARDS FRENCH CHRISTIANS

They were French Christians, these soldiers of the Grande Armée whom the Jews of Vilna saw

In retreat in 1812, wounded and lacking everything, they lured people to their homes with the promise of relief.

infamous, in reality, to strip them of their clothes and then throw them away completely naked like garbage.

through the door and the window, in the snow, where they still came to torture them until their last breath!

This is recounted by General de Ségur in his History of Napoleon and the Grande Armée. Book XII, Chapter II.

This is how the Jews understood, with regard to French Christians, these "human rights" > that these same Christians had just solemnly recognized in France, adding "stupidly > citizens' rights!"

It was a French Christian that Gougenot des Mousseaux, author of the book The Jew and Judaism-

tion of Christian peoples, at Pion 1869.

In this book, we read on page 186:

"One cannot imagine the considerable number of men, women and children who, in Some major European cities disappeared forever, to the great dismay of their surroundings. rage, without leaving the slightest trace.

On April 15, 1870, he was met with an eight-page article of invective, without a word of refutation.

by Rabbi Isidor Weil, in the Israelite Universe.

This minister of a supposedly "tolerant" religion begins as follows:

"The opening of the (Vatican) council has both excited and shaken more than one mind..."

He continued:

Ah! Your ancestors, the knights, were better than you: they swore to fight everywhere. injustice, but you are merely the blind and heartless instrument of the sons of Loyola, that the mouthpiece of those who have trafficked in their faith and their good faith... >

Then, towards the end of the article:

You are nothing but a delusional person, a visionary, a possessed person.

Well, I won't refute you. Washing a donkey's head is like wasting your laundry detergent! (sic).

"However, beware! A bow drawn too tightly will break, and the arrow will rebound off the one who drew it."

It was launched! It was an undisguised threat!

Moreover, the author had transgressed "the prohibition against reading the Talmud, under penalty of death." He

He was therefore destined to die.

< Or, Des Mousseaux, says Alfred de Pontigny in his Introduction to the Jew according to the Talmud, p.

10, received notice of his sentence and impending execution on a Sunday morning, and he died

suddenly the following Monday.

As for his book, the first edition disappeared almost entirely in the back room of a bookseller on Casimir-Delavigne Street, S, from which she no longer ventures.

Being too favorable to Christians, the book and the author had disappeared!

194 — Mr. Gaston Méry gave the following details on March 19, according to a close friend of Gougenot des

Mousseaux:

"The Jews deprived the publisher Plon of the Northern Company's clientele..."

"In 1871, the edition was sold en bloc to a wealthy financial baron, who had it pulped.

"It was going to be destroyed at the bookseller's on Rue Casimir-Delavigne, but I was able to save six copies-

please, which I handed over the same day to Mr. des Mousseaux, rue de la Ferme-des-Mathurins.

THE JEWS IN THE 19TH CENTURY

It was a French Christian whom Brother Photius, of the Christian Schools, arrested as a hostage

during the Commune, although equipped with a pass from the prefect Raoul Rigault, by the Jew Lis-

good, from whose clutches he escaped only by a miracle!

Formerly headmaster of the Vaujours boarding school (Seine-et-Oise), he is now retired in Issy.

As for the Jewish Communard, he is a tax collector in Dunkirk:

Has his thirst for Christian blood been somewhat appeased?

— Not so sure, judging by the following words of one of his high-ranking coreligionists, regarding

of the Dreyfus affair:

“It’s a struggle,” he said, “between the Catholics and us, and if we come to power, the Terror will not—”

It was but an idyll, compared to what awaits the religious. > (Croix, November 1, 1898) 1951.

That's because, in fact, the religious figures are French Christians!

He was a French Christian — whatever the Jews may say — that the young tribune of Algiers, Max Régis,

that "a Hebrew newspaper recently created by the Israelite Consistory (with a budget of 200,000 francs) engage-

"He was urging the Jews of Algeria to be murdered," said a dispatch to La Libre Parole on August 13, 1898.

"The author wanted to republish his book, but he encountered a categorical refusal from Mr. Plon, who justified it by

his publishing rights, according to the agreement made with the author; This fact was confirmed to me by Mr. Plon himself in

1885.

"In 1876, Mr. des Mousseaux had succeeded in re-publishing his book in Romania and Austria.

"That same year, during his talks, which were ultimately unsuccessful, with Mr. Plon, the rumor spread..."

nevertheless, the reprinting of his book.

"He was living in Coulommiers at the time; he wrote to me at the end of September, asking me to come and see him. I went there on October 4th.

"The next day, a Sunday, after Mass, where we had gone and where he had received communion..."

As was his custom, he showed me, among the threatening letters he had received, this one which confirmed them with a
in a sinister way. She said:

You were sentenced to death by a meeting that took place yesterday (probably the Kahal).
Take it from a friend.

If unknown, do not eat or drink anything without letting your dog experience the effects of
your food. The stop will be
executed promptly.

"Mr. des Mousseaux just laughed!"

The next morning, at eight o'clock (October 6, 1876), on returning from mass — he went
there every day
— he suddenly fell dead!

"A case of cerebral congestion," the doctors of that time must have noticed!

The Russian Jew Brafmann, who had converted and exposed the Kahal, died in the same
way.

195 — One more proof that "the matter" is above all religious.

It is the final episode — the denouement, if you will, of a war that we are enduring, but that
the

The Jews, for their part, have been doing this to us for a hundred years, with a weapon as
old as the flintlock rifle, and yet until now

Effective: clericalism! 11...

As for threats, Dr. Rohling, author of "The Jew According to the Talmud," received similar ones:

"An anonymous Jew," he said, "wrote to me from Hamm that I should die hanged like Haman."

Another wrote to me from Kreuzthal: "We consider it a work pleasing to God to remove you from our

Way; it is by our hands that you will be taken from this earth.

"I received a flood of similar letters."

Who doesn't remember the death threats and assassination attempts that Mr. Edouard Drumont was subjected to?

during his only electoral campaign in Algiers, on the part of the Jews, or at their instigation? and again-

recently in Grenoble, May 16, 17 and 18, 1899, at the Max Régis trial?

We have not forgotten the way in which Sébastien Faure, in the name of the Jews, tried to impose on him, on October 16th

1898, an article was published in La Libre Parole (which was, incidentally, rejected):

"Anarchists, as you know, know how to do without the bailiffs' ministry. But I hope that You won't force me to go that far.

THE SECTARIAN JEW

It was a French Christian, Mr. de Méritens, inventor of these electric lighthouses which pre-
Today, shipwrecks have claimed so many thousands of sailors on all the seas of the globe!

Why did he not draw upon his Christian sentiments, on October 27, 1898, to find the
strength to resist the

suicide, into which this Jew had driven him, who "left him at 65," he wrote on the very day of
his death, "neither

A bed to sleep in, nor a plate to eat on!

This Jew will say that he was exercising his right.

No doubt!

But when one exercises all one's rights, one loses the right to proclaim oneself a friend of
tolerance, except,

of course, the Talmudic tolerance we are talking about, which this Jew can claim, in

Indeed, like all his coreligionists.

Was this Algiers Jew, Samuel Sudaka, also exercising his right, who, during the electoral
period...

rale of 1898, fired a shot at the house of Mr. Riboullaud, captain of the gendarmerie in
retirement ?

Was this Jewish court exercising its right to punish the perpetrator of the attack with a fine of 6 francs?

for "projection of hard bodies" and sentenced the Frenchman Tartarin to a year in prison, guilty

of having struck the Jew Serron Nathan with a stick (Libre Parole, November 22)?

We are not talking about three assassination attempts, which are still fresh in everyone's minds:

+ The first, with revolver shots, by the anarchist Lucas against the French of the "League of patriots", December 6, 1898, Pré-aux-Clercs hall, under the benevolent gaze of the Jew Natanson, originally from Warsaw;

+ The second, with blows from a truncheon, against Mr. Lerolle, Member of Parliament, three days later, on December 9th,

Thomas room, La Bourdonnais avenue;

+ The third, with revolver shots (12 shots fired) at the patriots, on February 5, 1899, at Marseille 1%),

Let us judge the impudence of these litanies of Christian hecatombs perpetrated by the Jews.

of the Jew Bernard Lazare expressing, on the very day of the attempted assassination of Mr. Lerolle, his

desire to defend the unfortunate Jews of Algeria, the Jews of Galatia who are being killed, those of Russia
that we cloister >.

"Unhappy," no doubt, not to devour Christians according to their appetite!

This did not, moreover, prevent the Dreyfusard Freemason Poulain from throwing at Abbé Le-

mire, recalling from the podium "the Church's perpetual concern to protect Jews against
"Popular fury," this foolish interruption: "Tell us about Torquemada! The Church has a
A bloody story! > (December 23, 1898.)

"Torquemada" was not the Church! But the bloody story we are telling is indeed
that of the Jews!

Should we add to this the bloody episodes of the "Dreyfus Affair" alone? "Affair," don't open
it...

Let's not be fooled, treason exclusively for the French, religion and race exclusively for
The Jews!

196 —An anarchist placard signed by a Protestant: Falæsil, and three Jews: Natan,
Alphandéry, Lévy,
had provoked the blows.

During the trial of Jules Guérin-Philibert Roger, at the Assizes on February 13, 1899, "they
arrested," said the "Libre"

"Speech," seven anarchists carrying knives and revolvers. How many Jews were there!

Finally, the instigator of the brawls in which Mr. Drumont nearly died in Grenoble on May 17th was the Jew Samuel

David, from the house "Au bon génie".

— 162 —

THE JEWS IN THE 19TH CENTURY

Unexplained deaths

Commander d'Attel, director of the depot, acting as adjutant of the garrison, at the parade execution, had received the traitor's confession!

Found dying in a railway carriage on October 1, 1895, "green as a lamppost," said a witness, at Ermont station, returning from Triel where he had left in good health.

Mr. Chaulin-Servinière, deputy for Mayenne, had made this declaration on February 7, 1898 to

The Intransigent One:

Captain Lebrun-Renault informed me that he had obtained from the traitor the pa-

following roles:

"If I handed over documents to Germany, it was in order to obtain others."

"Mr. Lebrun-Renault also assured me that, the day after he heard this confession, he addressed a letter to the Ministry of War in which Dreyfus's exact words were related.

This statement was made on February 7th.

Six months later, on July 25th, Mr. Chaulin-Servinière was found in pieces on the railway line.

Paris to Laval, very close to Le Mans where he was supposed to get off.

Accident or crime, his death remains unexplained. 1°]

The Association "dead the beast, dead the venom">

We read in a leaflet from the Syndicate of Treason, December 1898:

We learn that a league — or rather a Black association — is forming under the title:

"The beast is dead, the venom is dead."

Its aim is to fight by all means, whatever they may be, against the anti-Semitic mob and its devoted president.

"The performers of the dance, whatever it may be, will be chosen by lot during secret meetings."

kept secret.

We don't have many details about this association, but, instead of some

"People, we would be wary of them."

197 — From an interview with Colonel Deniéport, an old friend of the deputy:

— "The suicide hypothesis is inadmissible, refute it with all your might.

<"Without being rich, Servinière had a very large amount of money.

Furthermore, he had no serious concerns. If he had, I would have known. He hid nothing from me.

I don't believe it was an accident either. Cautious and circumspect, Servinière certainly didn't fall.

By chance. Very flamboyant, he may have been dizzy. I admit, however, that he was difficult-

The possibility of a crime remains.

"—Does it seem plausible to you?"

"You know that Servinière was one of Captain Lebrun-Renault's confidants!..." (Free Speech,

Gaston Méry, July 26, 1898.)

The tragic death of Colonel Henry at Mont-Valérien would find its place here if, in support of the insinuations

following, which everything justifies, even the silence of those concerned, we had material proof:

Wasn't Colonel Henry invited by a so-called friend, in reality a friend of the Jews, to manufacture what they

They called it a fake, and it was merely a popular reproduction of an authentic secret document?

Once the deception was discovered, wasn't the colonel, in despair, invited, more or less directly, by...

Union agents to take their own lives?

This has been said and written and has never been denied!

— 163 —

THE SECTARIAN JEW

Mr. Guérin, "the devoted president," referred to in this note, has shown himself ready to welcome,

as is fitting, the master dancers," who could just as easily be called the "masters singers >.

Didn't that prompt them to look elsewhere for less recalcitrant student-waltzers?

This may explain some death waltzes, such as the following:

Waltzes of Death

It was at the beginning of February 1899. The "trio of scoundrels Loew-Bard-Manau", in charge

The Dreyfus trial review began to waver under the pressure of public opinion, outraged by the cynicism that guided the conduct of the investigation.

On the other hand, a bill "removing the case from the Criminal Chamber" appeared
It had to be favorably received by parliament. All was lost!

To dampen the reception, as at that moment a clerical scandal would have been welcome!

Indeed! On Sunday, February 5th, the little Christian boy, Gaston Foveaux, a student of the
Brothers of the Street
from the Mint in Lille, disappeared at nightfall.

The following Wednesday, his body was found in the visiting room of the boarding school
where he had been thrown.
brepticement.

The house was immediately dismissed, the staff were thoroughly investigated and held in
custody for three
weeks!

Brother Flamidien, arrested, was subjected for many months to the promiscuity of
common criminals.

mun, was eventually recognized as innocent by public opinion—and nevertheless kept in prison.

his by the investigating judge Delalé!¹⁵¹,

But, in the meantime, Sébastien Faure had been able to denounce "the infamous clericalism" in a meeting

anarchist on February 11; the Dreyfusard Carnaud, to submit a bill to the Chamber on the 12th

tending to "exclude from teaching those who take a vow of chastity"; the Dreyfus-municipality

Sardinians from Lille, insulting them with filthy posters; the Jewish press, spreading filth to the

The last hamlet in the last village of France!

198 — The three letters (see "The Jew and the Catholic Clergy," page 119) discovered in the establishment-

The accounts of the Brothers of the Rue de la Monnaie are so precise regarding the circumstances of the crime that they

leave no doubt as to their origin, the assassin himself.

The investigating judge could not help but acknowledge, in front of the brothers Achille and Adelmir, that these letters

are very much in the same style as the note placed near the child's body (to detect the search).

This note, in which the assassin ostentatiously confessed, is therefore not by Brother Flamidien, since the letters of

In the same style, recently discovered, they were written since he's been in prison!...

Mr. Delalé did consider this consequence, but he did not dare to draw the conclusion!

Would this contradict the "infallible" judgments of the Kahal of Lille and that of Paris?

Brother Flamidien was released on July 10 by the Douai Court of Appeals, more impartial and less enslaved by Talmudic doctrine!

199 — A sample of the comments that street vendors used to accompany the sale of garbage:

“Fathers and mothers, you who are listening to me and who have children, know that in Lille a horrifying crime—

vantable was committed to the Brothers!

Little Foveaux, a child as beautiful as an angel (!), was defiled and strangled by his teacher, Brother

Flamidien! "There's no denying it anymore!"

< The clerics, the Jesuits, the friars and the priests are caught red-handed.

"The brother went down on his knees, he asked forgiveness of his Institute; he confessed everything in recent days; the

The monster will be executed.

"Yes, fathers and mothers who will listen to me, it is time for this to end!"

— 164 —

THE JEWS IN THE 19TH CENTURY

Futile uproar! Pointless scandal! Sterile assassination! The law divests the Criminal Chamber of jurisdiction

was voted on in the House on February 14th!

But it was possible to prevent him from being so in the Senate!

How ?

With another brilliant move!

This was the sudden death of Félix Fauré, President of the Republic, on February 16th at 10 o'clock in the evening.

"Beware! Beware of sending your children to the Brothers' school! Beware of letting them pass the

door to these dens of hypocrites, liars, and brigands!

"The Brothers and all those who support them are scoundrels and murderers."

This was heard on March 23, 1899 (when the brother's innocence had long since been proven), at

Xertigny (Vosges), by Mr. Louis Colin, of the Universe, who added in a postscript:

"I've been told at the last minute that the sinister-looking man is an old Jew who sells paper instead of..."

rabbit skins.

No wonder! Jews are plentiful in this department where they have twelve synagogues (see "— In the

(Seine there are seven synagogues, four of which are in Paris.>, page 128).

The peddler was, moreover, admirably supported in his campaign by the Havas Agency, including La Croix

wrote, on March 25, regarding the flagrant irregularities committed in the handwriting analysis of the

Brothers of the Mint:

Why does this Agency limit itself to reproducing false information (which it knows to be such)?

from the Grand Echo du Nord, disregarding the formal and precise denials from the Croix du Nord, of the

News from Lille and the Journal de Roubaix? >

We should ask her why she is distorting public opinion worldwide regarding the Dreyfus affair!

If she could answer, she would say: "Because I am a Jewish Agency and I act in the interests of

Jews. » (See note «— On October 28, 1898, a group of French people from Buenos Aires wrote to Mr.

Drumont: », page 116 and following).

200 — We know the circumstances:

At 4 a.m., when nothing suggested the imminent death of the president, who had received until that moment...

This telegram was sent from Paris to Brussels and reproduced by all the Belgian newspapers.

"Faure's resignation is imminent, Loubet's election is assured."

On the same day, at 2 or 3 o'clock, Mr. Henri Despretz, 24, rue d'Inkermann (Lille), according to a correspondence

particular dance of the Cross (March 4), received from Antwerp "a telephone communication by which

A business transaction was cancelled due to the potential consequences of the resignation of

President, as Mr. Faure had given >".

Two other telegrams, one in English and the other in French, were sent from Liverpool to Tourcoing.

said the Northern Cross (March 10). Here they are

“Liverpool, February 16, 4 p.m.”

Is there real unrest in Paris? Telegraph with full details.

“Liverpool, February 16, 5:27 p.m.”

"The market suddenly fell following rumors of complications in Paris."

At ten o'clock, the President breathed his last.

In such cases (sudden death), the law requires a period of 48 hours before burial or embalming.

Mr. Félix Faure was embalmed 10 hours later (the next day, at 8 a.m.).

At least the autopsy was expected, much more so than for Mr. Carnot or Queen Elizabeth, who were indeed autopsied.

that their death was without mystery.

Mr. Félix Faure was not autopsied!

The putrefaction was so rapid that, despite embalming, he had to be placed in a coffin without delay!

Was the embalming done incorrectly?

We could not find out, since no embalming report was published, contrary to custom!

THE SECTARIAN JEW

The death of Félix Faure

When we say "sudden," it's a figure of speech, because it wasn't sudden for everyone. the world, especially for this Freemason from the Far East who knew her for eight days at the advance!... and about which a subscriber to La Croix wrote to him from there on March 22nd:

“We learned of the death of the President of the French Republic through telegrams.” the day after it took place. By "we," I mean "we newspaper readers on this part of the globe >

“But we (personally) learned about it at least eight days before she had...” place.

"I was there when a letter arrived from one of our French compatriots: in this letter, we he essentially said, and this is news that is more or less questionable:

<“Do you know that the President of the Republic is dead?”>

"We laugh about it and joke about it, because the compatriot in question is deep in the countryside and the

News by mail or telegraph takes time to reach him.

< So, imagine our surprise when, a few days later, we learned of the death, not old, but brand new from President Faure!

"We wrote to our compatriot to request further information on this..."
that he had written.

"He replied that before writing his last letter he had received a visit from a European or descendant-

dant of European (whom he named) and that this person had told him that President Faure should be

assassinated that same day.

"It seems the visitor is a Freemason."

"In any case, there is a Jewish family nearby that the aforementioned visitor could have had met.

Mystery everywhere; question marks all around!

And to these questions, there is no other answer than the following, which we give for what they are.

worth:

First response

So, it was the thunderbolt of Henry's death that finally struck their stone heads (of patriots).

"Then came the even greater and more terrifying death of the head of state, who overturned the plot that was..."

plotted around him, with his help, against justice and freedom.

"If you only walk out of necessity, under the sway of force, there is a kind of fatal logic to things."

which means that the blows will always increase until your obstinacy is defeated.

"As it is absolutely necessary for the course of worldly affairs that truth always ultimately prevails..."

To gain the upper hand, these blows must be repeated and intensified when your resistance persists.

"If you had done justice a year ago, the whole course of events would have changed and followed a different chain of events."

Due to different circumstances, the fatal opportunity might not have arisen, where this great figure met

his death.

"Since everything in the order of things had changed, this too would have been changed."

Who is speaking like this? An opportunistic Dreyfusard, in a Jewish newspaper, reported by La Libre Parole (February 26).

frier).

Second answer

We are saved! We had no greater enemy than Félix Faure, and God is with us...

Since he is dead! > (Libre Parole, February 28.)

Who is speaking like this? A former subordinate of Cornelius Herz, a friend of Reinach and Dreyfus, openly exhaling his joy in a boulevard cabaret.

— 166 —

THE JEWS IN THE 19TH CENTURY

Whatever the truth of these gloomy predictions, unanimous regrets greeted the news of the death of President Faure.

The people of Paris, in particular, did not hold back their sympathies!

For eight days, crowds filed past his mortal remains displayed in the main hall of the Elysée Palace!

A curious thing! As you left the presidential palace, street vendors were offering you, for ten cents...

Times featured a superb photograph of the deceased, framed in mourning and recounting significant events.

of the Franco-Russian alliance, for example the toast aboard the Pothuau, August 26, 1897 and the appreciation-tions of the newspapers.

Instinctively, we searched for the name of the author, so inspired by his patriotism!

And in the right-hand corner we read:

<« Edited by Joseph Aron, 23, rue Boileau, Montrouge!... »

After the funeral, on February 23, the famous divestment law came before the Senate.

The struggle was desperate! The entire Dreyfusard reserve gave its all!

The single article of law – it took three tumultuous sessions to discuss it!

Weary of the struggle, the President of the Cabinet called for a vote of confidence!

He won the vote, but by only 27 votes! on March 1, 1899.

Was it really over, truly over, this time?

This was just the beginning.

A prophet of doom

On March 3, Mr. de Pressensé wrote

"It's too late, Mr. Dupuy, you've fallen into your own trap."

"Your law (of divestment) discredits you, it covers you with ignominy, it does not
would be more helpful.

And then, look! I'm no prophet, but let me tell you that there are times when
one vaguely expects something unexpected, or one senses some thunderbolt which
would sweep through the atmosphere.

"Who knows if, at the very moment you hold the beveled cards with which you have
prepared the game, this

the same fate that laid Félix Faure on his deathbed, on the eve of perhaps criminal
decisions

new and surely irreparable, does not hold some tragic surprise for you, after which it does
not

All you'll have to do is pass the baton to a happier or more honest player?

Note the two points of the prophecy: 1° "a tragic surprise", 2° "a blow of
Thunder swept across the atmosphere.

Now let's continue.

Is this "the tragic surprise"?

Mr. Laurenceau, prefect of the North under the Brisson cabinet, had, in this capacity,
brought to his attention the existence

in Brussels of a fund centralizing the funds that flow in from all over the world, to supply the

Dreyfus campaign!

He lost his position there; but, with the advent of the Dupuy ministry, he obtained the general treasury.

from Nîmes!

However, Mr. Laurenceau, already listed among the prosecution witnesses for Mr. Henry against Reinach,

— 167 —

THE SECTARIAN JEW

was summoned to Paris by Mr. Dupuy, who was eager to find out more about the "slush fund" in Brussels!

His mission accomplished, he was preparing to leave.

Found dead on March 4th, at the Terminus Hotel where he had stayed!

Mr. Fédée, former head of the research brigades, had once arrested anarchists (the

current allies of the Jews); had, moreover, followed the plot of the Dreyfusard conspiracy very closely.

He died suddenly on March 4th, the same day as Mr. Laurenceau!

Is this the tragic surprise?

Both had worked for the Ministry of the Interior!

And Mr. Dupuy was Minister of the Interior!

Is this "the thunderbolt"?

The following day, March 5, at 2:25 a.m., 80,000 kilograms of gunpowder exploded at the powder magazine.

of Lagoubran (between La Seyne and Toulon)?°1!

The impact was heard in Nice (200 kilometers) and the shock was felt more than ten kilometers away.

meters around!

As for the location of the powder magazine, it was "swept away" like "the atmosphere," leaving no trace.

showing no other trace of sweeping than the rubble of demolished buildings, strewn with corpses,

It was a beautiful "thunderbolt"!

Was it insufficient? Apparently so!

Since the day after tomorrow, Tuesday, March 7, "between six thirty and seven o'clock, six individuals

201 — He didn't mention the "slush fund" in Brussels, the existence of which he had proof of in his drawer,

that was to say that he knew nothing.

Perhaps it's thanks to his discretion that he's still alive!

Mr. Krantz, who fell from power with him on June 12, was less discreet.

He has since affirmed his conviction of Dreyfus's guilt!... However, on Thursday, June 22nd, Mr. Krantz, his wife

and her children were victims of an attempted poisoning!

The pro-Dreyfus press didn't breathe a word about it!

Only the Havas Agency said of Mr. Krantz, while the poison writhed him, that "he presented (on the 23rd) to the general-

General de Galliffet, the director of the Ministry of War.

That's all!

Agent Guénée had stated that "if he were called to testify before the Court Martial of Rennes, he

would reveal in detail the results of his surveillance of Dreyfus in France and abroad.

He will not be called to testify! He just died suddenly on July 5th!

Yves Guyot's newspaper was the first to report it!

Let's just note that the anti-Dreyfusards are dropping like flies... right at the psychological!

Dreyfus had demanded three years to establish his innocence!

That was exactly what was needed to make the witnesses to his crime disappear!

He wasn't demanding!

The Kahal of Russia had granted six years to eliminate Derjawine, "this great persecutor of the

People of Israel! (See "Derjawine cursed in all the synagogues of the world," page 62.)

202 — We have learned from a secretary of the Toulon General Staff that in 1896, anarchists, deceiving the surveillance of the posts, were able to break into a powder magazine and write there, in verse, a threat of "explosion."

The photographed document is kept as evidence in the General Staff's papers.

Let us not forget that in Toulon, Sébastien Faure achieved his greatest successes in anarchist propaganda.

— 168 —

THE JEWS IN THE 19TH CENTURY

They fired two revolver shots at the sentry positioned above the melinite store.

"Private Guy of the 111th Line Infantry Regiment," said the official report;

That very morning, sixteen packages of dynamite were found at that location!

This is where we are! Or rather, this is where the Jews are with their bloody practices!

It was in the Middle Ages, it's happening today outside our own country: ritual murders!

But in France, the revolver, dynamite, and poison would apparently be the last resort.

Talmudic civilization!

We see that in the 20th century, the Talmud was practiced as much as, and even more than, in any of the preceding centuries.

predecessors, that it has been in France as much and more than in any other country in the world!

— 169 —

CHAPTER VIII

A LOOK BACK

Let us take a quick look at the ruins accumulated in our country by the last twenty-five years of Talmudic domination!

We say Talmudic, agreeing this time with the Chief Rabbi of Paris, Dreyfuss, who

He confessed it thus on the tomb of the great rabbi Isidor, on September 27, 1895:

"It was under the leadership of Mr. Isidor, we can say, that our Community had its constitution-

definitive tuton, that she was endowed with most of her organs which, by him and by the one who collected

Its pious heritage has grown and been constantly strengthened over the last half century.

It was Zadoc-Kahn who inherited the "pious legacy!"

But to the "definitive constitution of the Jewish community," to the "growing fortification of its organs in this last half-century > what have we gained?

Here it is:

— Expulsion of fifty thousand French religious, by force, through the broken gates of their convents, on March 29, 1880, by virtue of the "existing laws drawn from their centuries-long neglect by the

Reinach, a newly naturalized Jew from Frankfurt, was the one who insulted Colonel Henry.

— Abolition, in July of the same year, of the Christian law guaranteeing French workers Sunday rest, but in violation of Talmudic law which forbids it: "The rest of Parties are not for dogs. > (Megilla: 7, 2, Venice edition.)

— Votes on the increase laws (December 1880), and the subscription law (April 1895), which affect

of an exorbitant tax on the property of the poor, in the 500 million legitimately acquired from 200,000 reli-

French nobles (2,500 francs each) and respect the 80 billion, mostly ill-gotten, of approximately

100,000 foreign Jews who use and abuse it for their exclusive benefit.

— Vote, on March 28, 1882, under Jewish inspiration and with the support of the Jews in the Chamber and

from the press, especially from La Lanterne, regarding the law on neutral education by the Judaizing Jules Ferry,

the clearest results of which are seen after ten years:

1. "The number of juvenile delinquents increased by a quarter, the population figure remaining

stationary. >> (Alfred Fouillée.)

2. "The figure of seven million crimes committed by children aged 7 to 16, reaching approximately the

double the crimes committed by twenty million adults over the age of 16. > (Alfred Fouillée.)

3. God erased from the hearts of 10 million children who went through school without "God.

— 171 —

THE SECTARIAN JEW

4. These 10 million children are preparing five million households without God, that is to say, without

children, that is to say, consuming in short order the ruin, three-quarters already accomplished, of the

family and France!

— Vote, on July 27, 1884, on the law concerning the divorce of the Jew Naquet, which provoked one hundred thousand disputes.

Voces prevented the birth of 200,000 French people, deprived our army of 100,000 soldiers!

— Vote, on July 15, 1889, of the law "priests sac to the cloister" or "the priestly novitiate to the

Barracks D, to the unanimous applause of the Jewish people in France!

— In 1892, the finance law was passed which maintained subsidies to Jewish seminaries.

where hatred of France and the

French, and suppresses them in Catholic seminaries where they teach, with love of the France, the religion of 38 million French people!

— In the same year, a course on positivism or irreligion was created at the Sorbonne, completed in 1898 by its introduction into official education, on the initiative of Mr. Bour-Geois, a close friend of the great Jews, was a proponent of Darwinism, which teaches that "man descends

of the monkey >> 1205),

— Should we add the suppression of official prayers, processions in towns and villages?

laws, arbitrary prosecutions against the clergy, cynical salary cuts,
the seizures and sales of the property of the congregations, etc., etc.!

And, what is far more serious! the doctrine of excessive pleasure taught by economists
Jewish mists, propagated frenetically by newspapers, posters, and filthy leaflets, usually
Jews, and the current of corruption, under the cover of postal freedom, even in the last
hamlet of the last village

Age of France!

Results :

Out of eight million French households, there are:

1° Two million childless (ONE QUARTER)!

2° Two million 500,000 with only sons (MORE THAN A QUARTER)!

That is: FOUR MILLION FIVE HUNDRED THOUSAND FRENCH HOUSEHOLDS WITH AN
ONLY SON OR WITHOUT

ONE CHILD OUT OF A TOTAL OF EIGHT MILLION EIGHTY THOUSAND!

Annually: 350,000 conscripts in France, compared to 450,000 in Germany! ...[041,

France has the LAST birth rate in the world!

France, ranked FIFTH in population today, will be last tomorrow, even
after Italy, according to the rigorous figures in the statistics!

This explains England's insolence, Germany's joy, even their impertinence.
of Italy, Menelik's vanquished!

This also prompted Mr. Bertillon, the French statistician, to raise the alarm, which all
echoes

203 — This can only flatter the Talmudist Jews who themselves teach that “only Jews are
Men, the other nations are but a variety of animals. (Tr. Baba. mf 114,2.)

204 — Vorwaerts, the official organ of German Jews and socialists, congratulating the Jews
and the so-called

French socialists, in their campaign for Dreyfus against the army, exclaimed with
undisguised joy,

November 15, 1898:

"France can no longer compete with the German army, because Germany counts
today it has 12 million more inhabitants than France.

"The French army must therefore be transformed into an army of militiamen; our comrades
in France

(Reinach, Jaurès, etc.) understood this and followed this path.

The Münchner Neueste Nachrichten reinforce these assessments regarding the evacuation of
Fashoda:

"Marchand is recalled unconditionally! France has become a Portugal No. 2!"

— 172 —

A RETROPECTIVE GLANCE

should be strolling across France, with thunderous accents:

< FRANCE IS LOST IF WE DO NOT AWAKEN ITS PATRIO-

Drowsy or poorly lit environment if,

One could conclude that England doesn't just know how to show its fist to the weak,
but also to the strong, since France is ranked among the great powers.

In fact, England took no more risks than with the Portuguese, because the French Republic
did not

than the appearance of great power.

This cruelly underscores the words of the heroic commander Marchand in Toulon:

Peace has been maintained! But I think I can say that peace like this is not something to be
repeated.

France wouldn't deserve two per century!... >

In reality, France is weak! concludes the German newspaper.

It is to weaken it further—that is the explicit aim—that the Jewish syndicate of treason pursues

his campaign with the cry: "Down with France!"

Wake him up? Will we even have time? The Jews are slitting his guardian's throat, the army, who can cry out, like Elijah of old, precisely because of the Jewish people

“Lord! They have killed your prophets, demolished your altars.”

“I was left all alone and they seek to take my life.” (III Reg. xlx, 10, 18.)

The altars? There is hardly more than one left standing, the altar of pleasure, erected by the Jew, where the

Frenchmen flock to his call, to sacrifice duty!

While on the horizon of all our borders the harbingers of the

A rain of fire that, as in Sodom and Gomorrah, must consume the idol and its worshippers!

A "Sodom and Gomorrah" — Mr. Drumont says: "The brothel of Europe," but

a brothel whose keys they hold and whose profits they collect — that's what the Jews did from France!

Alas! They made it in their own image, the image of impure vice, whose... Saint Paul already noted

reflections on their physiognomy 6]!

At least, that's what they intended!

And this! We must not, we can no longer tolerate it, under penalty of becoming a finite people.

doomed to all the future destructions of iron and fire!

205 — Mr. Bertillon was dismissed on July 5th by the Municipal Council for failing to file in favor

of the traitor.

His cry of pain is all the more justified!

It prompts us to reflect:

— What accounts for this appalling decline, the likes of which France has never known, at any time?

of its history?

The only fact is that at no point in its history did France surrender itself to the Jews.

AS SHE ENGAGED IN 1791, BY THE DECREE OF SEPTEMBER 27, WHICH GRANTED THEM THE

NATURALIZATION!

For a similar decree granted to Algeria in 1870, Algeria died within thirty years!

France can consider itself lucky not to have died after a hundred years!

This answers the defrocked Loyson, who stated in Bayonne (November 1898) that "Judaism is the

basis of Christian civilization >".

The Judaism of the Bible, yes, which Jews no longer follow, but not the Judaism of the Talmud, the only one practiced

today, and France is dying!

206 — “If the Lord of hosts had not reserved for us some of our race (to make them miserable (regarding mercy), we would have become like Sodom and Gomorrah. (Rom. 1x, 29.)

— 173 —

CHAPTER IX

CONCLUSION

"What should I do?"

A Frenchman from the "crusades", if there were any left, would not "let the answer rot"!

— What to do? But to chain the criminal hands that opened the floodgates to this new deluge!

— But these hands are so powerful!

— Yes, powerful because of the gold they handle, which is nothing, but above all powerful because of the-

bought where they managed to reduce us with this gold!

Back when the French weren't for sale, objection was unknown!

207 — In this regard, Mr. Rochefort wrote, quite rightly, on July 1st:

What they (the Jews) were keen to establish, and what they did establish, is that since the death of Robespierre

the incorruptible, all Frenchmen have ceased to be so, and that a certain number of millions skillfully dis-

Tributes have the right to the Chambers, the judiciary, the administration, the ministers, the presidents of

Republic and Freemasonry.

That being said, we do not see how the election by the people of the President of the Republic, following

The idea, so dear to the chivalrous Mr. Déroulède, would change the situation.

The Jews, powerful enough today to buy the election of the Chambers by the people, would be all

as much to buy the presidential election by that same people.

What would be needed is to eliminate contact between the Jew and the voter; this can be done in two ways.

ways:

Or, to make the voter capable of resisting the lure of the forty-cent piece;

Or, make it impossible for the Jew to offer it to him. We do not believe in the effectiveness of the first.

a way that requires too much heroism.

The second option remains, which would be achieved by depriving Jews of their rights as active citizens!

The Jews proclaim themselves "a cosmopolitan race by necessity" (Theodore Reinach).

We would take them at their word!

Could they complain about that?...

All the less so if we respect in them more those "human rights" to which they are attached. so much, but which they themselves respect so little among the French, who were the first to solemnly bestow them upon them. recognized!

For us, this is the solution, the only immediate solution to the appalling crisis that France is going through!

Take away the rights of active citizens from Jews!

THE SECTARIAN JEW

— They were swordsmen! And we are friends of peace! Are there no other ways?

In short? Diplomacy, for example!

Let's engage in diplomacy!

Diplomacy?... let's talk about it, it will always please the Jews!

Diplomacy is conducted between honest people, solely seeking to enlighten one another.

They lie about their rights in order to respect them, and about their duties in order to fulfill them!

But between the French and the Jews, diplomacy is no more easily explained than between the thief of the great

path and its victim, for whom diplomacy can then be defined:

The art of surrendering indefinitely, gracefully, "like a good sport who loses the game," as the

Figaro, regarding Fashoda, faced with the dishonest demands of an enemy, to whom one cannot

Not, or we don't dare, or we don't want to resist.

When "one cannot," one must admit one's powerlessness and resignedly accept the conditions.

enemy actions!

When "one doesn't dare", that's called cowardice!

When "you don't want to," that's called betrayal!

It's up to us to choose the adjective that suits us!

Diplomacy? But it's diplomacy that started the fire that's consuming France!

She was the one who broke the news — taking perverse pleasure in embellishing the picture —

throughout the world and even to the unexplored sources of the Nile, where the aim was no longer to light,

but to extinguish, here, at the same time, the patriotic flame in the heart of a hero and the pure ray of

glory which he had just attached to the brow of the Fatherland!

This criminal diplomacy, masked as usual in "humanitarian" trappings, a

Frenchman uncovered it with a now famous stroke of the pen.

This was a balm to the hero's wound, who was then able to exhale his pain with his thanks.

comments, in a letter that needs to be reread.

Here it is:

“Cairo, November 6.

"To Mr. Forain, artist."

"MY DEAR FRIEND,

You don't know me. We've never met; but as I come
to sense, strangely, in the penetrating acuity of your vision, our two patriotisms
intersecting,

I wanted to give you this title that you will not disdain.

This is a preamble that should surprise you.

"Now, listen:

“On September 21st, in Fashoda, it had been almost ten months since we had had any...”

News from France and Europe: the Anglo-Egyptian army had arrived 48 hours earlier.

from Omdurman and Sir Dar Kitchener was going back down to Khartoum.

< Wingate, by order of his superior and no doubt with a laudable intention, handed me over
before the

at the start, a collection of English and... French newspapers, which we hadn't dared to ask
for, but

which we received with gratitude.

The French newspapers were the August issues of Egyptian Progress.

This must be the first article of the revised Constitution!

— 176 —

CONCLUSION

"I only have two more lines to add: one hour after opening the French sheets, the
Ten French officers were trembling and crying.

"It was there that we learned that the Dreyfus affair had been reopened with the horrific
campaign of the
infamous.

"And for thirty-six hours, none of us was able to say anything to the others. — We
does not share such impressions.

"I haven't increased anything, exaggerated anything, changed anything... on the contrary.

"I simply want to tell you, while watching the latest October Fairground show, that in order to have

To have foreseen what happened 5,000 kilometers away, you must possess a great soul. of proud patriotism. It would be impossible otherwise.

"Because of this, I ask your permission to kiss, if you would be so kind."

"With all my heart."

"Commander MARCHAND. >"

We will not ask anyone who possesses even an ounce of patriotism what they think of this letter, of which one can also say that "one does not exchange such impressions" >. Let us simply note that it is the result of... English diplomacy.

Here is the one from French diplomacy:

THE ORDER TO EVACUATE FACHODA.

When the captain Baratier brought it to the commander, freshly plucked from Del-Broken, here is the poignant scene that took place, according to an eyewitness:

“At this moment, the spectacle is most moving. Baratier is heartbreakingly sad; it is he barely dares to look at Marchand.

“He has a premonition that Baratier is bringing bad news; his gaze is energetic seems to be searching his dear comrade to the very depths of his soul...

Suddenly, unable to contain himself any longer, he rushed at him and dragged him aside, to the bottom of the canoe that had brought. I see Baratier let his arms fall in discouragement.

Marchand seems beside himself and clenches his fists in rage; it is only too easy to guess what that's what Baratier told him.

"From that moment on, Marchand became silent; during the dinner offered to him by Mr. Thé-

Venet, head of the Suez Canal Company service, the brave officer, whose face is overcome by grief, she cannot hold back her tears!

These are the results of... French diplomacy!

This is the diplomacy with which the Jews forced their way into the French family a hundred years ago.

French! With which they dominated it, with which they trample it today! With which they

They haven't given up hope of making her sign her own death warrant tomorrow through acquittal.

[of Dreyfus 2] 1...

208 — Needless to say, this diplomacy, whose favorite motto is: "Might makes right, the
"Lies take precedence over truth," is neither Christian nor French, since it comes from a
dishonest Florentine.

Machiavelli.

To those who employ it, Jewish or otherwise, the French must oppose only French
diplomacy: "The
honesty in the resistance.

It was for having forgotten this and for having wanted to play an instrument that French
probity forbade us to
to know, with enemies whose total lack of scruples allowed them to know them thoroughly,
that

— 177 —

THE SECTARIAN JEW

And this is the kind of diplomacy that the French would still dare to entertain?...

To these good-natured Frenchmen, we dedicate the following lines:

This concerned Panama, definitively buried by the bill passed in the US Senate.
another interoceanic canal.

A newspaper announced it to the ruined French in these terms:

"The 870,000 gullible people caught in the immense swindle known as the Panama Canal scandal must have felt..."

These days, a final pang of sadness.

"The telegraph came to them bluntly, announcing that the American Senate had passed the law."

Morgan; that is, the construction of an interoceanic canal by Nicaragua.

— Who blew that whistle?

The newspaper L'Aurore (January 28, 1899), commissioned by Cornelius Herz, the former grand fli-

Panama bustier, belonging to Reinach's friend, nephew of the great Panamanian buccaneer of the same name,

In short, Clemenceau, the former Director of Justice, who recommended more than anyone else "im-

"Message of piracy > to the 870,000 gullible people" that he mocks today.

It is with such whistles that the Jews have been welcoming for a hundred years what we

We like to call them "our diplomatic successes"! They even created a special body for this purpose.

cial: "The Whistle."

And we still want to engage in diplomacy?...

Would we surrender to everything, to the whistle?

Never !..

What if the Jew is a scourge of God?

The objection was made "very seriously."

— Should we therefore resist the “scourge of God”?

— The plague is a scourge from God! Must we capitulate to the plague and not call the doctor?

cin?

Famine is a scourge from God! Must we surrender to famine and let ourselves die of hunger ?

— War is a scourge from God! When it is declared on us, should we raise our rifle butts in the air?

— Attila was a scourge of God! Should Saint Leo have let him pass over the eternal city?

— The English were a scourge of God in the time of Charles VII! Did Joan of Arc really have to...

to please the "intellectuals" of the University who demanded the reign of English in

We played it badly and we were tricked.

Our diplomacy with the Jews has achieved exactly the same results as our governmental diplomacy.

with England, regarding "Fashoda >.

We capitulated in Egypt, by the Anglo-French convention of March 21, 1899, sacrificing the conquest of the heroic commander Marchand.

England is preparing new capitulations for us, in China, Siam, and Newfoundland.

The Jews, after seizing the Church's property through their "law against factories," without finding

active resistance groups are preparing to expel Catholics from their churches. The threat was recently made

to the manufacturers of Montpellier.

This is an example, on one point, of what is happening on all the points where Catholics have sought diplomacy.

with the Jews or their representatives.

Here, as elsewhere, punishment accompanies wrongdoing!

209 — Our Jewish governments have done it too often, that's why we are becoming, at all times

Points of view: "a Portugal No. 2 >" say the Germans.

— 178 —

CONCLUSION

France, as they are demanding today that of Dreyfus, was it necessary that Joan of Arc not
Did he not drive out the Englishman?

— The German was a scourge of God in 1870! —Was it necessary that our heroic and
unfortunate

The army did not try to block the invasion.

And then they would tell us that we must not resist the Jew, under the pretext that he is the
"scourge of

"God," the slow but sure work of destruction he has been carrying out on us for twenty
years

Above all, is it a work willed by God?

Come now! There is something more surely willed by God: it is the instinct for conservation. a vation that God has placed in the hearts of peoples as well as individuals, and of which we are sure, when we follow the impulse to do God's will.

What? Job on his dung heap!/?!*1, undergoing God's trial, was removing the worms from his wounds!

And France wouldn't have the right to remove the Jewish vermin from its wounds?

— “Well, so be it! Yes, let us clean our wounds, let us remove the vermin, but all the vermin!”

But among the vermin, there are not only Jews, there are also Protestants and Freemasons!

"Why single out the Jew in particular?"

— Do we need to say it again?...

It can't be said enough!

But because in the invading army that is devouring us, more than locusts devoured In Egypt, the Jew holds the reins through his secret government, the Kahal.

May this head command the Protestants and Freemasons who obey like...
subordinates to their commander-in-chief

That this generalissimo, Rothschild's lackey, is the Jew Lemmi.

That, in this capacity, he imposed on the Grand Orient of France (not the Grand Occident)
and speaks Grand-

Orient to the Protestant Brisson and by the Brisson in the Chamber he presided over, to
reject the

National Joan of Arc Day!

Because this commander-in-chief uttered this symbolic cry of hatred: "I have two hatreds
in my heart:

God and France.

That this cry of hatred is the watchword today of the Dreyfusard army, in the rejuvenated
form-

denies "war with sword and holy water sprinkler";

"To the aspergillum," which blesses France in the name of God; "to the sword," which bows
before

God protecting France!

Because the Dreyfusard army, in order to reach "the holy water sprinkler", strikes the Pope
and the Bishops;

to reach the "saber," strike the General Staff; that the French army, to reach the army

Dreyfusard, following his example, must strike at the head, that is to say, at the Jew.

"What would we do without the Jew?"

But he's the one who feeds us!

— Yes, like the cook feeds the bird he intends for the spit; like the butcher, the beef or mutton he intends for the slaughterhouse, but with this difference entirely to the advantage of the farmyard animal or the butcher's animal, whether they are fed, one with the cook's grain, the other with the butcher's hay, while we are with the bread, that is to say, the money that The Jew stole from us.

210 — Let us say in passing to those who seem to be completely unaware of it, that Job was not Jewish, but Idumaeen, that is to say, from a country absolutely hostile to Jews.

— 179 —

THE SECTARIAN JEW

— In that case, you are giving up on the conversion of the Jews?

This is the objection of devout Catholics, and it must be addressed!

"And the conversion of the Jews?"

Is this the moment, when it is in the wolf's mouth, to worry about

The conversion of the wolf?

Is this the moment for us, sheep of Catholicism, to be concerned about conversion?

of the Jewish wolf, in whose mouth we are up to our necks?

We grumble, and our last bleat would be: "Pity the Jew > 2.

Let us instead bleat: "Have pity on us!"

Our Lord did indeed cry out: "Forgive them, for they do not know what they are doing."

He said it about the executioners of the Jewish sentence, who were not Jews since they were

Romans, and indeed did not know what they were doing, since they were blindly carrying out a

instructions, like today's low-level officials, who throw the monks out the door

And the Catholics, outside the law, on orders they are unaware of, most of them coming from the Jews!

Our Lord also implores forgiveness for them, for "they do not know what they are doing,"

But He does not implore it, He has never implored it for the leaders of Judaism, the Princes of the priests,

The Scribes, the Pharisees, who had voted for his death with good reason, precisely because he had

cursed ones, who continue to vote for her every day, because He maintains His curses against them.

tions!

— However, mercy is due to every sin?

— Yes, to every sin one repents of! Show us the signs of repentance of the Jew!

Are these Reinach's threats of "upheaval"? The promises of terror — "to-
near which the old terror will have been but an idyll > — of one of his high coreligion-
what if he comes to power?

Until you give us further proof of repentance, allow us to think carefully—

It is more a matter of defending ourselves against the Jew than of granting him a pardon he does not believe he deserves.

if he thinks of asking with his usual impudence!

Moreover, while one shouldn't be more Catholic than the Pope, one shouldn't want to be more

How merciful is God, lest we fall from mercy into stupidity!

Now, what does God say about the Jews?

That they will only convert en masse at the end of the world!

Until then, they will continue to crucify Christ, following Talmudic tradition, in his adoration.

Catholics, who will therefore have one more illusion to their credit, if they continue

211 —That is why we fully support the program of a new league (March 1899) which, "vigorously condemning the spirit of intolerance, denounces the profound harm done to the country by these two scourges (which are in fact one): anti-Christianity and Semitism.

— What is this league?

— Its name is: Catholic Committee for the Defense of the Law!

— Excellent!

— Alas, we changed one word of her program! The two scourges she condemns are: "Anti-Christianity and anti-Semitism! >

212 — "I will send you the prophet Elijah before the great and terrible day of the Lord comes, and he

will reunite the Fathers (the patriarchs) with their children (the existing Jews) and the hearts of the children with their

Fathers (Malachi 1:5 and 6).

CONCLUSION

They still hope for the conversion of the Jews in 2151.

We are not talking about individual conversions, which will continue to happen, "but in
"A small number," said Saint Paul to the Jews of his time 211,

— Must we then sacrifice this small number?

— No, but we must sacrifice far fewer of our Catholic brothers-
liques whose souls perish by the millions under the blows of the Jews!

In short, when the wolf invades the sheepfold and devours the sheep, it is for them the mo-
It is about resisting, not bleating.

Or rather, you have to do both, not one to the exclusion of the other, otherwise you won't
make
that half of his duty.

Duty begins with prayer, but it ends with action.

While it is true to say that "any action is null and void which is not supported by prayer," it is
not

It is less true to say that "all prayer is in vain which does not lead to action."

And each must be done in its own time.

When Joan of Arc charged at the English, crying "Jesus! Mary!", she did not stop the momentum of his horse in order to pray for or against the English.

She prayed before and after the assault, but not during it; she placed her actions between prayers.

To put it better, she combined her actions with prayer; she did not replace action with prayer!

She knew that it must also be said of France that "God who made it under us does not want it."

"To save without us."

That's how, with God's help, she routed the English battalions!

This is how, with God's help, we will rout the battalions of Judaism!

— And what about charity?

Charity commands us "to hate not the Jew, but the evil that is in the Jew and that

213 — To those who would nurture this generous illusion, such as the members, no doubt, of the Catholic Committee

a lique for the defense of the law in which abbots appear, we dedicate the following lines from a Jew to the Cross,

January 7, 1899:

< It is our empire that is being prepared; it is the one you call the Antichrist, the Jew you fear, who will profit

of all the new paths to quickly conquer the earth.

This is the justification, at the end of the 10th century, for the words of Saint Paul to the Thessalonians around the middle of the 1st century.

century (52):

“The Jews who killed the Lord Jesus and the prophets, who persecuted us, who do not please God”

and ARE ENEMIES OF ALL MEN, PREVENTING US (STILL) FROM ANNOUNCING TO THE PAGANS THE

WORD THAT MUST SAVE THEM, TO FILL UP WITHOUT INTERRUPTION THE MEASURE OF THEIR SINS.

For the wrath of God has come upon them until the end (of the world). (1 Thessalonians 2:15-16)

From the words of Saint Paul: "they are enemies of all men," let us compare the words of Edouard Drumont in

his masterful article of March 28th "Our work:

"The Jew has been considered a public enemy by all peoples and in all eras, because..."

all these peoples and in all eras he has been an agent of dissolution, corruption, division, treason and
of ruin.

Will the (supposedly Catholic) Committee for the Defense of Rights say that Saint Paul was intolerant?

In any case, we know very well what Saint Paul would say about the Committee!

214— “Even if the number of the children of Israel were equal to the number of grains of sand in the sea, there would not be any
will have only a small remnant saved. > (Rom. 9, 27.)

Moreover, for the small as for the great number known only to God, we will always be able to do

the Church's prayer on Good Friday "for the perfidious Jews," adding to it the prayer against the persecutors

of the Church > and the invocation of the Litany of the Saints: "Lord! deign to humble the enemies of the Church!" >

— 181 —

THE SECTARIAN JEW

PIS] with his Talmud, interpreted by his abominable Kahal!

The Jew makes us >

If we do not hate with all our might this Talmud and this Kahal which are destroying France
Christians for a hundred years, we do not love France, we do not abandon our brothers, we
We do not love Our Lord.

And if we love them, our hatred of the Talmud and the Kahal will be the measure of our love!

Under no circumstances should we hate the Jew!

THERE IS AN EXCEPTION THAT IS TOO FORGOTTEN TODAY, almost to the point of crime!

Here it is, according to the gentle Saint Francis de Sales, disciple of the gentle Saint
Augustine and Doctor

like him:

"I exclude, above all, the declared enemies of God and his Church, for these MUST BE DE-
SHOUT AS MUCH AS YOU CAN, AS THE SECTS OF HERETICES AND SCHISMATICS ARE
AND THEIR LEADERS (to you, gentlemen rabbis and other doctors of the Talmud, to you,
gentlemen
members of the Kahal).

"It is charity to cry wolf when he is among the sheep." (Introduction to the
devout life.)

"What a lovely devotion for Catholics!..."

"To incite war,

Citizens against each other?

This is the eternal objection—too self-serving to be sincere—of the Jews, the Protestants, Freemasons who spend their lives, I'm not just saying "pushing for war," but to do it, with the cunning of the fox, the ferocity of the wolf, to the Catholics whom they know to be disposed to all the capitulations.

It's always the same old story — as old as the devil who invented it for his own benefit. fit — of the “rabbit that started it”, of the “sheep that muddles the wolf’s drink”.

There is only one answer: Redouble your energy in the resistance, even if the wolf cries out in protest.

air of a scandalized Pharisee:

"This animal is very nasty! When attacked, it defends itself!"

And if "the animal" does not defend itself, it justifies the following lines, which we dedicate to it:

Despite all the philanthropists and charlatans of liberalism, we maintain that

All these nations (which welcomed the Jew) must cruelly atone for the wrong of their charity towards the

Jewish;

215 — This is the saying of Saint Augustine: "Let us love those who are in error, let us hate the error that is in them."

This word constitutes the essential difference between Catholic tolerance and Talmudic tolerance.

One imposes love for man, whose error is detested!

The other imposes an equal hatred of man and of what is called "his error".

The Catholic loves the Jew whose Judaism, or rather Talmudism, he fights against.

The Jew also abhors the Catholic and his Catholicism, and this is in full accordance with the Talmud which

encloses in the same proscription "Christ and the Christians, Jesus of Nazareth and the Nazarenes, whom he

"We must steal, plunder, and massacre at every opportunity and in every way."

This is why the Jew cannot respect, in the Christian, those true "human rights" that the Christian

Respect the Jew!

This is blatant proof of the tolerance of one and the intolerance of the other.

Submitted to the deliberations of the Catholic Committee for the Defense of Law.

— 182 —

CONCLUSION

"Imprudent charity, deplorable charity, which the great thinkers of all centuries have..."
had, in advance, warned of the dangers;

"For Tacitus, the most illustrious of ancient historians, is already rising up against the
indomitable
pride and the spirit of deceit of the Jewish people.

Bossuet cannot help but write that the Jews are no longer anything to religion and to God,
and that it is just that their ruins should be spread across the earth, as punishment for their
stubbornness
ment... >

Who is speaking like this?

A vile cleric? A reactionary? An ally of the "sword and the holy water sprinkler"?

— No, a socialist and phalansterian freethinker: Toussenel, a disciple of Fourier, in his Book: The Jews, Kings of the Era.

What will Mr. Jaurès say?

However, there is another answer to the Jewish wolf:

"Citizens' War!" you say? Pardon me! Sir of the Synagogue, to speak here-toys, you have to be!

"Are you? In what capacity?"

— "By the title conferred by naturalization!"

— "That's not enough! You can spread out your scrolls, carry them, if you wish, onto all the seams of your clothes will make you no more a French citizen than the skin of The sheep that the wolf adorns itself with does not make it a sheep!

Therefore, you are not entitled to accuse us of pushing for "war of the citizens.

That's what we could answer.

But what's the point? Have we ever seen a wolf bow to the sheep's reason?...

Our duty therefore remains entirely intact:

Crying wolf about the Jewish wolf!... who has invaded the French sheepfold!

This is precisely the act of charity that we have just performed.

We will complete it, adding to the cry of alarm the indication of the terrain on which we are de-

let us unite [216],

The common ground

For we must unite! according to the words of the heroic Commander Marchand, on the balcony of the circle

military,

June 1st: "My friends, LET US BE UNITED!"

And let no one say that this is only possible for Jews, Protestants, and Freemasons!

It would be very surprising if the charity that built France were incapable of rebuilding it!

That our enemies can concentrate their hatred, that we cannot
the concentration of Christian and patriotic brotherhood!

That the hatred of 100,000 Jews is more powerful in destroying France than the love of 38
Millions of French people to rebuild it!

In that case, we would justify the following words from the Vaterland of Bavaria, June 1899:
216 — This refers to the immediate assault, not to protracted warfare, the method of which
is indicated in

detail, in the 2nd part of The Jew King, at Lethielleux's, 10, rue Cassette, and at the
Antisemitic bookstore, 14, boulevard
Levirid Montmartre, Paris.

— 183 —

THE SECTARIAN JEW

"If the French allow themselves to be controlled by this band of Jews, it is because their
energy is no longer at"

A day worthy of a better fate...

But we cannot believe that the French people have fallen so far as to allow themselves

strangled by those people.

"The hemp for the rope that will be used to hang them is probably already out of the ground."

We're not asking to hang them!

We just want to "not let ourselves be strangled by these people."

But for that, once again, we must unite!

— But finally, on what ground can we unite?

— We have no choice! On the ground where our enemies are attacking us right now:

the terrain of Patriotism, that is to say of Anti-Semitism '##] 1...

VICTORY !!!

On this ground, the only practical one today, let's take a firm stand behind the rampart.

threatened by the Jew: THE FRENCH ARMY, and let us open fire on the enemy as heavy as possible.

sorting, a veritable salvo of fire, from all our batteries at once:

Large-caliber batteries, in the plain of material interests!

Light batteries on the hill of patriotism, mystical batteries of prayer on the mountain of faith!

We've already heard all those batteries thundering, in the subscription to Libre Words, on the face of Reinach, one of the captains of the Jewish army.

Let us redouble, retriplate the fire on the entire army, with the desperate energy of a people who wants to win... because he doesn't want to die.

Who could withstand the vigor and sheer force of such an assault by thirty-eight million Frenchmen? Will it be the small million foreign mercenaries, Jews, Protestants, Freemasons,

even supported by the cavalry of Saint-Georges 21°]

, even galvanized by the artificial audacity of his Jewish commander-in-chief, Adriano Lemmi? Victory is at hand!

French people of goodwill, don't you already feel it hovering over our heads, carried by the God's compassionate hand, foreshadowed by his Vicar who tells us that: "France cannot perish!

It is up to us to seize it in a supreme effort, as if at the point of a sword!

— So what?

217 — Let us not forget what we said at the beginning, that: The republican constitution cannot

not to be a ground, a basis for union, in the strict sense of the word, but only a condition for union, if

excellent as it may be, moreover, from the papal directions.

We only unite on a principle, such as: Religion, the Fatherland (which is simply an extension of the family) and

not at all on a contingent fact, such as a constitution, which is today and may no longer be tomorrow.

218 —All the leagues of "Prayers", of "Patriots", of "The French Fatherland", etc., come to an end

inevitably to the "Anti-Semitic League," that is to say, to Anti-Semitism which, for us, is, from the point of view

of action, the highest expression of Patriotism, just as Semitism is the lowest expression of Internationalism and perversity.

219 — A curious coincidence. She is quartered at 17, rue Saint-Georges, at her private residence

of Mr. Chief Rabbi Zadoc-Kahn, treasurer of the syndicate of treason, we mean the Kahal

central, of which Rothschild is president!

— 184 —

CONCLUSION

— So! The enemy defeated, the ground cleared of the debris of his defeat, trophy of our victory, we will return, hand in hand and song on our lips, to the fortress of our faith religious, bulwark of the Fatherland, refuge of French liberty, impregnable to the intolerance of the Jew, which

will not try to make us get down from it this time!

Adveniat regnum tuum!

— 185 —

ALPHABETICAL TABLE

n We will consider the Jew so little from a religious point of view-
7. It is more important that we do not say a word about the theological code.

We momentarily regretted that the question was
Thus posed; for the struggle that the Jew wages against the Gentile is indeed,
Ultimately, a religious struggle is nothing more than that;
It therefore seemed at first glance that it was on this ground alone
that we had to defend ourselves; but, on reflection, we
We quickly realized that this point of view is too...
Eleyé for the people materialized by Judeo-Masonry:
Talk to him about religion, he'll listen, but without making a
Not to follow in your footsteps: the lever of faith no longer has

eat A Re enr té CAN QC nee Re en cu

mm my tien de ne en ten ne me bé ao en ee om

10 INTRODUCTION

The Jewish doctrine, Ze Talmud, on which, however, we
We would have so much to say.

Moreover, the point of view of race, which inspired some
volumes, – which will inspire again, – the illustrious leader of
Anti-Semitism, Édouard Drumont, is quite sufficient for us-
The question is: it's an inexhaustible topic for reflection.

It is of the Jewish race, not of the Jewish religion, that

to gain control over his weakened will; speak to him of subdued interests
On the contrary, you overexcite everything that can be
still had energy within him.

But the Jewish race, as a race, has existed for eighteen centuries,
informed in a way by the Talmud, which preaches the men-
Dreams and theft: this doctrine of the Pharisees, transmitted from
generation after generation and which, at the present time, makes
still the core of rabbinic teaching in the semi-
Jewish immigrants instilled in this race habits of theft and
robberies that are transmitted through the blood, like the habits of
Christian studies are transmitted, to a large extent,
from generation to generation, with the blood of Christian parents
Here, to their children.

But Christians are victims of bad habits
of this race; it is therefore on the question of race that we must
to invite the people to the battle, the only one they want.
to follow us, a question that does not exclude the point of view more
elevated religion, but on the contrary, it presupposes it.

We will say: "But what about the converted Jews?
TO DO ? ".

—Those who, through their conversion, renounced the habits of
the race and pledge to fight within themselves all the tendencies
dances. They are therefore, in fact, with us and for us, and
we have no reason to wrap them in the pros-
General description. Let all Jews convert: the
The race will be transformed by the grace of God, through practice
of the 7% commandment; then the race will let us trans-
Bowling pins: we'll pay for it in return. Peace will be made. x

Until then, she can count on us fighting her.
with all our strength.

| INTRODUCTION

Napoleon I* said in the middle of the Council of State, on April 6, 1806:

"We must consider the Jews not only
as a distinct race, but as a people
foreigner; it would be too great a humiliation for the
the French nation to be governed by the most
"lowest point in the world."

It is from the Jewish race, not the Jewish religion, that the
Elected Council of the Jewish Nation Student Body
said, in a statement published in Prague, in the month of
March 1895: 1

"Jews are neither Germans nor Slavs;
"They are a people apart."

Finally, it is the Jewish race, not the Jewish religion, that the
Theodore Reinach, the Jewish man, in his study on the Jews at
Rome, in the eyes of public opinion, calls for "a cosmopolitan race"
"Out of necessity."

"A race!" The word, this time, came straight from the pen.
of a Jew.

However, to this "cosmopolitan race by necessity", not to this religion, we have to reproach today the same harmful influence that he has been accused of everywhere and always all the ancient peoples, since its dispersion throughout the world up to the present day.

From this we infer that, if the Jews – insofar as race, – were driven out, serf kings of Europe, since the reign of Charles the Bald, as the abbot affirmed Maury at the Constituent Assembly, we still have today, equally peremptory reasons, otherwise to drive them out once again... or at least to annihilate them

_ their influence.

SN

The Jew produces nothing; this is a truth that has become

4 Joseph's brother, the slanderer of Colonel Henry.

42 © INTRODUCTION

commonplace, given the overwhelming evidence; but on the other hand, it is found posted to all avenues of production in Sucking up the profit; like a leech!

The Jew is everywhere, absorbing the lifeblood of France; that's it. which we will prove in the first part, below.
The title: JEWISH OMNIPOTENCE.

de D artoué But in what way?

This is what we will see in the second part under:
The title: Morex TO ANNIHILATE JEWISH POWER. "te

PART ONE

JEWISH OMNIPOTENCE

PREAMBLE

+ – What was the Jew in France before the decree of naturalization?
: creation of the Constituent Assembly (September 27, 1791)?

- Not much.

-- What is it today?

- All.

- What should it be?

- Nothing!

What could be more natural! The Jews, according to their statistics-
The ticks themselves number barely 150,000, out of
39,000,000 inhabitants. Mr. Georges Thiébaud speaks of
-400,000; but let's be generous, and put 430,000 for
- simplify.

Their rigorous share of influence should therefore be

of :

430,000 40,000. _ 1

39,000,000 3,000,000 7,300

... One three-hundredth! That's mathematically the share
of influence that is rightfully theirs.

But they have it all! And they know it perfectly well.

Let us meditate on the following highly suggestive passage from an
"A recently published book by Mr. Édouard Demachy on {es
Rothschild, 1st series, p. 487:

JEWISH IMPOTENCY

"The Rothschild family has done a lot for Egypt;
"She still has very strong interests there and has expressed all
"most recently to the English government that she
"desired that the occupation be maintained; she added"

that, if France were to allow itself to find the thing -

bad, she would write to the Paris office to METTRE

THE PRESS, THE MINISTERS AND THE PARLIAMENT ARE REASONABLE

MENT. »

The ministers! It's barely been a year since the minister

Radical Doumert was on his knees before the baron”
Alphonse II?! | A

The omnipotence of the Jews is thus perfectly summarized
in this simple phrase: TO STOP THE PRESS IN REASON,
MINISTERS AND PARLIAMENT!

– But perhaps, despite everything, they are deluding themselves about
their power!

– Alas! Everything proves them right: nothing proves
like facts and figures.

Let's provide facts and figures and prove that the
Jews are the true, the only, the unique kings of
France.

Let us successively examine the movable property of France and

41 The same Doumer sent, in 1896, as viceroy to
Indochina, with a salary of 300,000 francs from the minister–
supposedly moderate Méline (note added since the Con-
course).

The same baron, whose false news of death,
disseminated for only half an hour on the Stock Exchange, there
Three years, almost caused a national disaster!

3 They did so in the case of Fashoda, since "the Roth–

The Rothschilds of London were informed by the Rothschilds of:

Paris' evacuation was decided upon, even before the minister of
British Foreign Office” (According to Mr. Maclean, member)
influential of the English Parliament, October 21, 1898).

In the wine industry, France is not the only industrial France.
trielle, mineral France, forested France, the
Colonial France, financial France, administrative France
administrative, political France, everywhere and always us
we will find the guiding and preponderant hand of the Jew.

CHAPTER ONE

Movable and immovable property (land and buildings) struct) is estimated at around 260 billion at the maximum-mum. |

"11. You don't need to be a great arithmetic scholar. :: said MA Robert (Croix, February 26, 1896), to ascertain that the consolidated assets of movable and immovable property The tier's gross capital amounts to less than 260 billion.

Jews could therefore normally own them
4/300, or one billion at most!

They own 80 billion (eighty) according to Mr. Édouard Drumont (Jewish France, passim). This An overall assessment makes it unnecessary to list them. princely and historic residences of our ancestors. now in the hands of the Jews, who continue, moreover, to acquire them every day, in Paris and in province! We will address the issue at its proper place.

For now, we're looking forward to moving on to the Franco military. -

9

4 Baron Gustave de Rothschild acquired (end May 1896), for 495,000 francs, from the Fraville property of Mr. Anatole de la Forge, avenue de la Grande-Armée.

CHAPTER II

MILITARY FRANCE

The Jews hold it in four ways: 1° the invasion of ranks; 2° invasion of the ministry of the war; 3° the hoarding of supplies of the army; 4 the occupation of important positions on the lines of Railways that lead to our borders.

4. The proliferation of ranks. - Out of 18,000 officers approximately those who command the army in peacetime, the Jews (1/300) would only be entitled to 60 officers.

We don't think we're exaggerating when we say that we counts in the thousands:

Reinach, Dreyfus's protector, former aide to

– General de Galliffet's camp, was still yesterday an officer of reserve and member of the Army Commission.

The Dreyfus, the Meyers and other Jews are a nuisance the advancement tables and the envied positions of pro-teachers in our military schools.

Everyone remembers Captain Mayer, the professor At the École Polytechnique, killed in a duel by Morès.

. entrance examinations to this school, one of the important sources–

“regarding the recruitment of our officers, it is not It is rare to see two Jewish examiners out of four.

© Under these conditions, nothing could be easier to explain. that the following monstrous anomaly:

A statistic compiled from the Alumni Directory students of the École Polytechnique (1893) established that from 1876 to 4893, that is, over 17 years, the total and average number of students

The number of students entering the School each year amounts to 460.

JEWISH KING. – 2

st

min

JEWISH OMNIPOTENCE

The Jews (1/300) would therefore be entitled to entry every two years, i.e. 9 ENTRIES in 17 years.

Statistics reveals 410 confirmed names!

The protest followed in the Henry subscription, d

December 23, 1898, explains everything:

"Hoche High School, group of students from special vocational programs" test against the often favoured admission of candidates. Jews at the École Polytechnique, A1 francs. |

At Saint-Cyr, we have no reason to believe that. Things happen differently, but we have excellent to believe that they do without the last one even :. manner.

This fact, for example, that in 1895, at an examination of admission to Saint-Cyr, all candidates find themselves unanimously found it impossible to respond to a question asked by the examiner, all, only one Except!

This candidate was Jewish, as was the examiner. With We would be very surprised if our schools used such methods. "The military were not, in fact, invaded by the Jews." L

% The invasion of the Ministry of War. – It's "{ General Riu, who told a reporter from the 4th Libre Parole, regarding the traitor Dreyfus, that "this Jew He was not the only one attached to the General Staff, because, for a long time, since Freycinet, he said, they are in number at the Ministry of War.

The general added: "They prefer to be there, naturally" Actually, only in the garrisons. Advancement is possible there. faster. Here's an example: A Jew, N..., entered

18

1 This is probably why Freycinet, who had introduced– Dreyfus, who had been assigned to the General Staff, became a minister again for the to get out of this mess!

MILITARY FRANCE 49

At the General Staff, a few years ago, as . captain; and, without ever having left it, he has just come from it | leave again, colonel" (Libre Parole, November 1894). 3. The hoarding of army supplies. – Tan– Early on, it was the butchers who poisoned the troops. . average of spoiled meat and then console themselves for their facts like the butcher of Saint-Mihiel, who said to a ... farmer, at the end of his sensational trial with the Marquis de Morès: "It is to you that Morès jokes about the

"Wrong, you had a cow that was going to dream, I'll tell you the
"I was drinking for 50 francs. Now I no longer drink..."
"to sell, since I no longer drink it, to feed it"
(Croix Meusienne, March 1893).

'Sometimes it's the saddlers or the wire drawers like Sarda,
Hermedinger, Cerf and Co., who, by means of false
punches, manage to deliver damaged supplies
to the troops and thus expose them to ana- disasters,
longings to those of our brave reservists of 1870, forced to
marching to defeat, with their cardboard shoes (See.
the debates of the Hermedinger and Co. trial* in La Libre
Words, end of July 1895).

Here they monopolize the food supply. In oc-
In October 1893, the supplier for the 69th Line Infantry Regiment was the Jew.
Gustave Cerf; the one from the 37th and 39th Line Infantry Regiments, the Jew
Wormser; that of the 26th, the Jew Salomon Dreyfus.

The supplier to one of the regiments in Toul was the
Samuel Worms, the Jew; the one from the Montmédy square,
the Jew Maurice Schever (recently sentenced to six

to days in prison and a 30-franc fine for theft on the
(where: © weight of deliveries).

There, a union of Jews (German and Russian) obtains

the monopoly on the supply of hay and oats, is:

- equips in Germany and delivers at exorbitant prices a

POS ee PLAN

20 | | JEWISH OMNIPOTENCE
food that horses don't want (Jules Seten, |
Libre Parole, May 9, 1893).

4. The occupation of important positions on the lines of:
railways leading to our borders. - The Jews

_occupy in particular the Northern and Eastern lines.

At the starting point, the barons Alphonse and Edmond.
de Rothschild occupy the administration of the Company:
Eastern gentry; the barons Alphonse, Gustave and Arthur
residing in Paris, Lord Nathaniel and Baron Alfred residing
dant in London, Baron Lambert, Rothschild's son-in-law,

residing in Brussels, they hold the administration of:
Northern Company. 77

At the arrival point, the Jew Gerschel is the stationmaster of.”
the border station of Pagny-sur-Moselle.

As a special pledge of patristic trust that
we can have in this last one, we need to know, he said
Mr. Gaston Méry, in La Libre Parole, that he was accused

by Colonel Teyssier, commander of the garrison of "4
Bitche, in 1870, in its report of December 18, 4878, ;
for having abandoned his post in the face of the enemy, on the evening of &
The Battle of Fräschwiller!

Suppose war were to break out suddenly—

So, we can sleep soundly, can't we?

The Jew Gerschel is watching!

And that's how far our valiant army is
abandoned to the hands of cosmopolitan Jewry!
Let us move on to another and, alas! no less sad subject.

1 We read in La Libre Parole, of November 25, that ia
the supply of meat to the École Polytechnique has just been
awarded to someone named Lazarus.

What's so surprising? The Jewish trade unionist Dreyfus, Erlanger and Co.,
. owner of the famous Gorbeil mills, isn't he
successful bidder for the supply of wheat and flour to the flat
From Paris, during wartime?

CHAPTER II

| AGRICULTURAL FRANCE

| Jews hold it: 4° by the appropriation of the pro-
: agricultural products; 2 by usurious loans to farmers
| reurs; 3° by substituting the machine for man,

4. Hoarding of agricultural products

They who produce nothing – they are incapable of it
due either to their unsuitability or to the small size of their
, number (130,000), – do not blush to constitute themselves
'in unions to monopolize the production of 93 million
of French farmers.

We are familiar with the famous international syndicate of hoarders
urement of wheat, thus composed!

1° Ephrussi, a Hungarian Jew (by origin);

2° Thalman, Prussian Jew;

3° Negropontes, Wallachian Jew;

1 According to Renault-Morlière, deputy for Mayenne, in
his speech to the House on June 1, 1897.

On the same day, Mr. Rouanet, who has since converted to Dreyfusism,
– he pointed out from the tribune that in 14891 one of these houses where
:' & supplied the Minister of War, had refused to provide him–

[. "to commission certain supplies that it had bid on at the
"German War Ministry, under more
–.u _Advantages".

n

'OMNIPO''ENCE JEWISH If

4 Leduc, a Jew who became a naturalized French citizen;

5° Waller, Prussian Jew;

6° Bamberg, German Jew;

7° Herkelbout, Belgian Jew;

8 Dreyfus brothers, Jews:

9° Louis Dreyfus, Jewish.

We discussed the Syn on page 20 (see "note"):
dicat Dreyfus, Erlanger et C!°, for flours, proprié–.
to remain silent under the title of Société anonyme des fameux moulins.
Corbeil, one of the main centers of the flour mill
French.

... Another union of Rhine Jews also makes fruit–
killer operations on hops. This syndicate bought,
For example, all the hops from Alsace, six months before

The harvest, in 1893, at a price of 400 francs per quintal, made dE
He harvests it himself and resells it for 250 to 268 francs.
that is, a net profit of at least 150%!

Wheat, flour, hops, military supplies, nothing

"does not escape them; that is not enough for them, nor is it for them."
means of transport are needed.

A French landowner had made a com-
Order for 40,000 kilograms of hay: the order does not
He wasn't in a hurry to arrive; he wanted to know the cause and
discovered that "the Jews had monopolized all the

"Forage baling machines" (Libre Parole, 15 no: .
November 1893).

2. Usurious Loans to Farmers

Farmers in general need credit.
to cultivate his field.
The Jew, who knows this, finds himself there at just the right time for him.
to offer; but he sets his conditions; they are always:

you

AGRICULTURAL FRANCE

| :. hardness: : 40, 20, 30, sometimes 50, 400 and even 200 0/0. .

- "I borrowed from a Jew for 200,000," wrote a subscriber.

"For Mr. Henry, December 22, 1898,"

The farmer thinks he'll get away with a good
harvest, he accepts. The harvest fails, the Jew does not

Don't miss it, there's the farmer reduced to straw!

Blessed indeed if the Jew agrees to keep it
like a farmer!

Mr. Louis Milcent, in his report to the Assembly

- General Assembly of the Union of Agricultural and Winegrowers' Unions

of Burgundy and Franche-Comté, in Dijon, on the 24th of November
November 1894, on the amortization of mortgaged debt
rural, noted that "the average of small landowners

dispossessed people, consequently falling into the pro
"The number of unemployed is approximately 15,000 each year."
Is it an exaggeration to say that most of these properties
Are the dispossessed victims of the Jews?
No. No, if we consider the words of Mr. Lasies, deputy
E,s du Gers, at the podium, December 6, 1898:
"Since 1883, there have been fifteen million hectares"

; expropriated, 200,000 families thrown out of their homes.

"And these fifteen million hectares were bought."
Apart from the major financial syndicates, behind which
"You will find Loujo: *s the Jew."

3° Substitution of the machine for man

There is a third way to ruin the agricultural worker-
'cole (or industrial), the substitution of the machine for
The man.

In this regard, we note a valuable admission from a
Jew in the New International Review, issue of
December 31, 1896. From

GORE Ron:
n

Pr er bo

2% JEWISH OMNIPOTENCE.

min

Here is this gem: ;
"We have powerful working tools"
unprecedented, whose appearance in the civilized world... At cons-
A DEADLY COMPETITION FOR JOBS.
MANUAL, THESE ARE THE MACHINES.
"To set the machines in motion, the -
workers, it is true, are also necessary, but for
"These needs... we have enough men, too many even."
(From Herzl, literary HReIor of the NeHs Freie

Press.) :

"That's progress," say the Jews! Certainly, that's the progress of methods which make the 1st century active in the Jewish purse; but it is at the same time progress of destruction of the agricultural or industrial worker, condemned to die of hunger!

"We have a 'rRoP of men,'" said the Jewish doctor.

This is a statement that should be embedded in the certificate worker's life, whoever he may be; this would contribute perhaps to distance him from Jewish socialism, which is only this, in essence, despite the snoozy periods of which we The decor is designed to better attract onlookers.

The same Jew wrote, in the same Review (January 1997):

"The peasant is a historical category."

"In most countries, his costume is old..."

several centuries, as well as its tools.

"The agrarian question is merely a question of man - China.

"America must defeat Europe, just as the Large landholdings destroy small ones.

"The peasant is therefore a type destined to disappear."

"Do we want to ask the Jujf who is regent (sic) of

"To become a peasant of old rock?"

What contemptuous pride is contained in these few lines!

CHAPTER IV

FRANCE VITICOLE

While the Jews own agricultural France, they do not have . neglected more to settle comfortably into the Wine-growing France:

We have a vineyard in the South of France whose wines are exquisite.

nicknamed its owner, in the last century,

*. Mr. de Ségur: the king of the vineyards.

Mr. Danflou, in his excellent work on the people of Bordeaux,

He speaks of it in these terms:

"In the annals of viticulture and oenology

"The name of this vintage is prominently featured. This name is

"which has become, for the most distinguished gourmets, a point

"A reminder, a kind of flag. Who says Château-La-

"fite says great wine par excellence; the French vine"

"I know of none more beautiful. The nature of the soil, the exposure-

"The 'position of the hillsides, the choice of grape varieties, the pro-

L.-. "cultivation and winemaking rights, everything contributes to the

"Maintaining this unshakeable monarchy!"

Unfortunately, this royalty crowns the brow of a

. Jewish, and the "King of the Vineyards" today is none other than 'the king of finance, Mr. de Rothschild, owner of Château-Lafite! (433 hectares!)

3° the acquisition of national or exotic products;

CHAPTER V

COMMERCIAL FRANCE

The Jews hold it by: 1° the hoarding of... means of transport and communication; 2° the monopolization-

covering the entire French market. ne '.

4° Means of transport and communication take: the land routes or railways, the: sea routes or maritime transport.

The land routes or railways are roughly all under the control of the Rothschilds. Judge for yourselves." by the following necessarily incomplete table, but suggestive nonetheless:

Railway companies

4° Norp: as

Chairman of the Board of Directors: Baron Ai-
PHONSE DE RorHscurLp, ET

Administrators: Baron Gustave de Rorascurvo, ba-
ron ALFRED DE Rorasemiip, lord pe Roraschnio (English)', -
Baron Anraur De Rorsscmizp, Baron Enmoxo px Ror- |
SCHILD.

4 We are now in a good position in case of war with An-.
England. It is an all-powerful Englishman who will be in charge of
Our mobilization!

20 Vassy TO SAINT-DIZIER

Chairman of the Board of Directors: Baron AL-
PHONSÉ DE RorxscaiLo.

3° Esr

"5

Administrators: Baron Alrmonse De Rortascuirn,
– Baron Evouarp DE Roruscuilp. Ed

P.–L.–M.

Administrator: Baron Eomono De RoTascrilo.

5th Large Belt

President of the union: Baron ALPaoxse pe Roruscxitp.

This, of course, only refers to the Companies
French, because the Rothschilds are at the head of other
Companies, such as those of Spain and Austria, for example,
where they exercise brilliantly, as in our country, their
Financial royalty; but here we are only talking about it
French railways, on which the present ta-
Bleau has sufficiently enlightened us. Let's leave it at that.
Let us now consider the land routes and move on to the sea routes.

Seaways

They no longer belong to the Rothschilds, but to
a family of the same race, the Péreires, principal
shareholders of the Compagnie générale Transatlantique.

The Panama Canal, still a project, alas! having

the same object as railways and transport

+

JEWISH OMNIPOTENCE

maritime, also had the same 'destination': to bring out the Jewish feudalism.

There is no doubt that he would be today – if he had succeeded –
– the hands of the Arton, Reinach, and Cornelius families
Herz, Oberndærlfer! – E

But he failed; the Jews lost nothing by it, the Jew |
–never lose!

Instead of a profit spread over long periods
years of regular exploitation, the Jew and his friends
swallowed up one and a half billion in one fell swoop
Popular savings, that's all!

The Southern Railways suffered the same fate. Delivered
Reinach was there for regular operations.
collect the profits: 20 million remained broken down.
were swallowed up, no one could say precisely in
which pockets, not even the judicial investigation com-
Meñcée, never completed; but we suspect it all
likewise,

– 2° Hoarding of national or exotic products

–: While the Epürussi union was hoarding the wheat,
that the Erlanger-Dreyfus union was monopolizing the flour,
Some have hops, others have baling machines
fodder, etc., meanwhile:

The Rothschild, Deutsch and Co. syndicate monopolized the
oil mines in America and around the world.

4 This union carried out a small operation in April, at 189%.
a ration of the kind we will describe below
regarding the Stock Exchange and which was supposed to qua-
to double the price of oil in Belgium.

The Belgian newspapers threw up a firestorm, which...

COMMERCIAL FRANCE 29

"The financial companies' union, Anaconda, under
es. auspices of Rothschild of London, monopolized the
brass, to raise them by 46 pounds 4/2 sterling
: at 80 pounds, which she poetically called regularizing
The production and price of the metal.
Finally, the Jew Schwob monopolized all the assets in Le Havre (1887).
The world's cafes, of the present and the future: 70 million
"pe bags, while the average production of a year
does not exceed 12 million and that in that year, 1887, the
The harvest amounted to only 92,500,000 bags! according to
"Mr. Aristide Dody:"
We know the catastrophe that resulted in May 1893:
Hundreds of shopkeepers ruined because of one... Jew who
became richer.

. gained the invaluable advantage of finally getting to know the members
of this so-called "Russian-American" union.

Here they are, according to the Belgian Official Gazette (April 1895):

"Messrs. de Rothschild, brothers, in Paris:"

4° A. Deutsch and his sons, in Paris;

2° Maurice Ephrussi, in Paris;

ë 3° Léon Lambert (son-in-law of the Rothschilds), in Brussels;
rs At 4° A. Gansi, in Amsterdam;

Lt. «+ 5° P. Tambour, in Paris;

6° J. Aron, in Paris.

- "All these gentlemen are Jewish. Except for Mr. Lambert-Roth-
... . schild, who is registered in the civil registry as Belgian, all are
* ". foreigners.

"The capital is 2 million, half of which has been
* paid, :

"The Rothschilds of Paris subscribed to three-quarters of the
capital. » We add this simple thought: For
Ephrussi, Rothschild's son, the profit of the operation

It was supposed to be used to pay for the wedding expenses of
dogs, used in the family.

EE nn EEE RR RER ne EE EE ES nt

30 – JEWISH OMMIPOTENCE

3. Monopolization of the French market

It's no secret that the Stock Exchanges of the.
trade in Paris, Le Havre and the main cities
parts of France are in the hands of the Jews, who are doing their own thing there.
Regardless of whether it rises or falls: the rise when they want it:
selling, the drop when they want to buy.

They are sometimes wrong, rarely. But then if
One Jew falls, another Jew triumphs over him.
debacle, as in the Le Havre café affair.
We were just speaking when the Jew Schwob succumbed,
but by surrendering the victory to a Jew from Hamburg,
who had monopolized all the 'one-month' contracts for
strangle the market. Schwob, this time, had found more
that's enough!

4 This was written in May 1896.

Now, here is what happened in September of I
same year at the Paris Stock Exchange. This allows us
will give an idea of the scandalous gambling dens that take place, won't it?
not once by chance, but hundreds of times a year
in major markets in France and abroad.

For the Jews, this was a two-pronged operation:

4. To hoard the flour stockpile; 2. To drive up prices.

How did the Jews do it? Let's follow the operation day by day.
day.

September 9

There is a STOCK OF 34,000 5408 at the Bourse du Commerce.

DE VARINES said: twelve brands, at varying prices

40 francs. 90 to 41 francs. ue

A significant portion belongs to the Corbeil mills,
that is to say, it is in the hands of the Jews (in charge of supplies):
(formation of the Paris city center during wartime).

The rest must pass into the hands of other Jews. Here is

The thing is:

The Jews do not disdain any source of profit
ccaparent not only the large markets, but
Even the small ones, you can find them at all the fairs of
"towns or villages, in the forms and under the names

j

40 SEPTEMBER

'House L... (in collusion with them) sells to a house
Follow 50,000 bags (there are only 34,000) at #1 fr. 75. The

"The increase is accelerating.

... But with the option, for the Jewish household, to withdraw from the
-marketed with a premium of 20 cents per bag, i.e.,
In total, 10,000 francs for 50,000 bags.

The Jewish house will give the L... house a ne
The final decision will be made on September 29th.

September 12

The L... company still sells 20,000 bags of flour to another
Jewish house, at the price of 42 francs, without any suspensive conditions-
This time, the increase is progressing. That makes 70,000 bags of
sold from a stock of 34,000 bags.

SEPTEMBER 16 |

There's a clearance sale of approximately 14,000 bags. A portion
-one remains at the Corbeil mills, the other passes to the two
Jewish houses, to which a third had been added.

14,000 removed from 34,000, leaves 20,000.

So there is a stock of 20,000 bags of flour to make
faced, in light of the September 20th event, with a commitment to
10,000 bags.

Bets are being placed on the possibility of this operation
miraculous and raise prices to 42.25 francs.

49 SEPTEMBER. ©"

The Havas Agency inquired with a commission agent and
learns that the settlement of the case has been postponed to a later date
later,

– SEPTEMBER 20

The Jews are observing a moment of silence: it is Sunday.

32 JEWISH OMNIPOTENCE

the most varied: cattle dealers, lorgnette sellers,
new items, made of rags or rabbit skins.
After street vending, fixed commerce;

QA SEPTEMBER:

Jews learn early in the morning to the bettors that the...
market of 50,000 bags, from: September 10, awil was defeated |
secretly, # hours after it was concluded. The 20,000 bags of

stock passed to the Jewish household that had bought them on: *,

September 42.

It's no smarter than that.

First results

For LA MAISON L...: 4° 10,000 francs bonus on the market
a fictitious 50,000 bags; that is, 10,000 + 20,000 (1 franc profit)
(per bag sold) – 30,000 francs bonus.

For the following houses: They paid 10,000 francs for
a fictitious market, which brought them nothing: in return, it
made them owners of the entire stock of 34,000 bags.
Upon hearing the news of the termination of the fictitious contract, the prices...
they told to lower it.

The Jews, who controlled the market, maintained their firm grip on it.
and increased them, on the same day, from 42 to 43 francs.

TUESDAY, SEPTEMBER 22

The Jews who own the 34,000 bags are displaying a stockpile of 40,000 and do not sell flour for less than 43.75 francs,

WEDNESDAY, SEPTEMBER 23

The flours are at #4 fr. 25.

THURSDAY, SEPTEMBER 24

They reach 44.50 francs.

Epilogue

The Jews earn 4 francs per sack on 34,000 sacks of fa- ."

rine, or 136,000 francs in less than fifteen days: all of this, through a fictitious market for fictitious goods.

ladies ue de dre donnee ne die nie einen de mier eee mme à ne de tte menait

: + FRANCE COMMERCIALE 33.

'No branch is neglected. After the fairs, here's

The big and small shops.

We know those in Paris, who are spreading their net over

'All of France.'

In Lyon, out of 15,000 businesses, approximately one

"A good thousand belong to the Jews," he told us, "there is..."

Some time ago, a Lyon merchant. Here we are:

far from three-hundredth (1/300) of commercial influence

which belongs to them!

A few more details about customs, to finish this chapter...

clown, on the commercial honesty of the Jews.

Jewish agents of the Chemical Fertilizer Syndicate

from Paris spread into the North and the Somme to

-to sell their merchandise, reports Agricultural Progress

(May 1896).

a .+ . (According to the Messenger of Commerce, by Mr. Hervé Breton, of
(Free Speech, here, verified the information itself.)

t | In October, the Jews carried out a similar operation
on the wheat which grows from 19 to 22 berries.

A wealthy miller from the area around Lille, whose house
existed for over fifty-eight years, lost
– 500,000 francs and filed for bankruptcy.

(HB., Libre Parole, November 16.)

Another Parisian firm, H..., was threatened with liquidation.
tion by the Jews (who had just inflicted a loss on him
considerable), if she did not agree to pay, in addition to her
debt, a sum of 400,000 francs.

© Another Jew, in whose house this same house was losing
_ "600,000 francs, demanded this sum in full and refused—
' knows to be content with the 9 0/4 that she could give.
' : Same daily operations of hoarding and
ruins on sugars, alcohols, rapeseed oils, etc.
(Hervé Breton)... |
"Here's Mif from the Bourse du Commerce!"

VUIF R0, "= 4

34 JEWISH OMNIPUTENCE

In Bavay, they got orders accepted and signed
commitments.

The recipients received some [information] a few days later.
fertilizers other than those they had ordered.

Complaints! |

Bold response from the agents, threatening the farmers
farmers of lawsuits if they maintain their claims—
tions! Isn't that the operating system in action?
of the Jew?

– Could this Parisian union have some kind of intimate relationship?
mited with the Belgian Jewish union, including France du

North recounted the misfortunes (after our competition) in this way.

"The Kortrijk criminal court has just..."

cuper of the fertilizer falsification case of which we
we have addressed this issue with our readers on several occasions.

Nineteen defendants, almost all Jewish; they are:

Elie Vermeyen, manufacturer in Brussels: Theodore

" Duchâteau, id.; Lévy Kortenhout, ambu-

lant in Brussels; David Kortenhout, id.; Adolphe
Kalkoen, traveling salesman, in Brussels; Herman
Loodsteen, id.: Abraham Pypendorp, id.; Leonard
David, id.; Marcus Demarck, id.; Abraham Velleman,
id.: Moïse Kortenhout, id.; Jacob Kortenhout, id.:
Moses Goldstein, id.; Jacob Davids, id.; Joe Polak, id.;
Henri David, id.; Abraham Vastenbond, id. ; Hartog
Kortenhout, id.; Salomon Baruch, id,

The witnesses are mostly farmers from
canton of Vaerehem. They declare that the brokers in
fertilizers presented themselves to them equipped with a small boo-
bottle of genuine guano... [they claimed to have been sent by
the government; some add that the preventive
They have used the name of Minister De Bruyn,

Commercial France 35

"whose compliments they were giving to the farmers; they
claimed that the fertilizer was only payable in the event of
success of the harvest and the. committed to taking
"a few bags of guano for testing; then they would apply-
ser or affixed the buyer's name themselves to
a blank contract that they filled out afterwards; the
Most of the quantities purchased were marked up by the
brokers and the payment date was postponed; when
The purchased fertilizer reached the farmers, they observed
they stated that it did not conform to the sample in any way:
"It was gravel," some of them declared.

The audience is greatly amused by the way in which, according to
the witnesses, those who were approached by the brokers of
Vermeyen. Some treated the peasants like old women

knowledge; others were asking to see their heads
vaux; one of them even started by buying the
a farmer's dog at an exorbitant price before first-
der the sale of fertilizers.

The matter took several days.

All the defendants were sentenced to prison terms
ranging from six years to fifteen days in prison.

Only one was acquitted.

Let's conclude with this true anecdote from {a
Northern Cross, March 7, 1896:

"A very wealthy Jew, a grain merchant, it seems,"
always directly informed by telephone of all the
market fluctuations in Paris, one day learned that the

Wheat had suffered a decrease of one franc per hectolitre.

What to do? Because at his place, there's no shortage of wheat.

Quickly, without even taking the time to eat dinner, he runs
at a miller's.

– I'm going to offer him a magnificent gift, him
he said; are you going to throw me four hundred hectolitres of wheat?

mean nr canne rome mon en ED a En RE >. OR Er:

36. JEWISH OMNIPCTENCE

Good heavens! A good deal is not to be refused. The good
The miller is persuaded, and the deal is done.

Pon Chuif, having rid himself of his wheat, returns home:
He was overjoyed. The next day we learned from the Bulle-
tin des Halles that there is a decrease of 1 franc per hectare
tolitre.

The miller had lost 400 francs.

He swore he wouldn't be caught again; but, alas! too much
late.

Attention all enthusiasts.

These are the methods by which the Jews conquered.
Commercial France, |

CHAPTER VI

INDUSTRIAL FRANCE

The Jews hold it by appropriating our most
'major national industries. Here are some examples-
tillons concerning, for example, oil refineries,
sugar, tafta, match manufacturing, factories
gas-powered.

4. Oil refineries

There are twenty main ones in France:

'1° The German Jews possess three: those of
Pantin, Rouen, Saint-Lcubès ;:

2° Jews, under the name Ptuche and Co., possess
those of Balaruc-les-Bains;

8° The Standard cil and C'° (where Rothschild reigns), brand
Belford & Co." owns two raffia mills, one in Rouen,
another one in La Palisse.

In total, six refineries belong to the Jews who
would not even be entitled to a single {4/300}.

2° Sugar refineries

»

This word naturally evokes the name Lebaudy.
well known to be, if not Jewish themselves, at least
the friends, the associates of the Jews.

There's nothing to say that our readers don't already know.

3° Tafia refineries

The trial of Jif Péreire with Mr. Val-Roger in Villers-
. on the Marne (August 4894) revealed to us that this one, for

38 JEWISH OMNIPOTENCE

not being the owner of the Tafia refinery, nor:
is no less the biggest beneficiary. This trial has proven it.

that Mr. Péreire obtains exorbitant profits.
The Jew harvesting 600,000 liters of tafix annually

in Santo Domingo, costing him:

0.45 market value

0.29 preparation

4

Total: 0.74 L |

The profit per liter is: 3.20 in the warehouse, which is a profit of:
of 2.46 francs and per year of 1.45 million.

4. Match factories

There are six major match factories in France.

The Jews, with their three-hundredth of influence, did not-

They wouldn't be entitled to just one; they have them all.

. 4° In Aubervilliers reigns Île Juif Cahen;

g In Pantin reigns the Jew Brandéis;

% In Marseille, the Jew Carvalho reigns;

4° In Aix reigns the Jew Weil;

In Saintines reigns the Jew Mayer;

6 In Trélazé, the Jew Bloch reigns.

In these factories, a phosphorus is used which-

This leads to necrosis and the death of the workers.

La Libre Parole, to give it its due, has led a

vigorous campaign to force directors to em-

to bend a harmless phosphorus.

We do not believe she obtained a large

result. | :

The phosphorus used is cheaper; we have some stocks that must be depleted; this makes him forgive many of flaws, even that of a poisoner, in the eyes of the good Jewish directors! 7

| INDUSTRIAL FRANCE

8" Gasworks

Bordeaux has a gasworks; that's its right.
Unfortunately, this gas plant has a Board of Directors.

4° Ed. Kohn, president;
Fr. 2 P:-M. Oppenheim;
: 8° Halphen;
- ' & Ed. Romberg;
£, 3° J. Propper;
[3 6 Georges Kohn, commissioner;
1° Adolphe Oppenheim, commissioner.

All seven are Jewish, of course.
Don't forget that Bordeaux is the fourth largest city in

France.

CHAPTER VII

FRANCE MINERAL

It seems that the only nickel mines that it possesses France, the mines of New Caledonia, should to be among the French!

They belong to Baron Rothschild! At least he pays-
Is he generous to the miners? The official report-
Heaven will tell us; we read there:

"In New Caledonia, where convicts are exported,
"The Rothschild family was awarded the concession"
"Mines. And for the exploitation of these mines, she has

"obtained that thousands of transported people would be affected"
"They were committed to this work for a negligible fee"
"(Approximately 34 cents per workday!)."

Fifty-four centimes! Poor convicts!

Mr. Henri Le Charlier, former secretary to the admiral of Pritzbuer, then governor of New Caledonia, confirmed these details to us at the beginning of 1898. adding the following:

"The 34 cents are distributed as follows: 25 cents of pay, the rest for food.

"Since then, Mr. de Rothschild and his son-in-law Ephrussi they handed over the nickel mines to a syndicate of Jews English! "

We have phosphate mines in Algeria.

rich enough that they could fertilize France for 4

– 800 years old! There's nothing like it in the world!

FRANCE MINERAL N7|

– This time, it was the French who obtained the concessions?

– Yes, as with nickel mines, Fran-
So-called French, but in reality Jews, Bertagna, Thompson, etc., who had nothing more pressing than to "to sell, like Rothschild, their concessions to the English.

Thanks to Libre Parole, in particular to the vigorous denunciations by Mr. Jean Drault, these concessions and sub-concessions have been cancelled.

But what's the point? If, as we are assured, the Interested Jews haven't given up yet...

Let us recall, for the record, regarding copper mines which we have spoken of, – not French, but where s-
France lies, – the transformation of the Anaconda which transferred into the hands of the Rothschilds, under the pretext of "to regulate the market", the Ris- copper mines

- Tinto and allows them to raise the copper as they please from 46 pounds, the current price, to 80 pounds sterling, their price desire.

Guess who will pay the difference? The miners, the

consumers, everyone except the Company, which

will pocket the profits.

But let's leave foreign matters behind and return to France.

se 2

Isn't she the finest prize of Jewish exploitation?

D

CHAPTER VI

FRANCE FORESTIÈRE

The most beautiful forests in France are:

1° Fontainebleau (22,000 hectares);

9 Saint-Germain-en-Laye;

3° Compiègne;

4 Chantilly;

3rd Rambouillet (45,000 hectares);

6 Orléans (43,000 hectares);

7° The Grande Chartreuse.

_ Gold: 4° Fontainebleau, which the Jew enjoyed yesterday Ephrussi, has become today the enjoyment of | Lebaudy, friend of the Jews;

2 Saint-Germain is the preserve of the Bamberger Jews, | Hirsch, Oller, Raphaël Cahen, |

3° The main lots of Compiègne go to Louis Cahen d'Anvers, Jew;

4 Rambouillet belongs to Arthur de Rothschild.

Only the forests of Orléans, Chantilly, and the Grande-Chartreuse has escaped the Jews until now.

They therefore enjoy 4 out of 7 of our most beautiful forests, that's more than half of France's forested area!

We could mention the castle of Ferrières and its dependencies belonging to Alphonse de Rothschild; the Lys forest, to Henri de Rothschild; the royal castle of Champs and “el

its dependencies, to Louis Cahen d'Anvers; the castle of 'La Marche and its dependencies (800,000 francs), to Michel Bloch; : the hunt of the forest of Hallate, to Gustave de Roth-child. .

But we must limit ourselves.

In short, let's say that the Rothschild family alone – owns around fifty hotels in Paris, and in France : a dozen castles with 260,000 hectares of land-rain!

The other prominent Jews are following suit!

FRANCE FORESTIÈRE | 43.

pe ES

nn ares eme qe

CHAPTER IX

COLONIAL FRANCE

It is entirely in the hands of the Jews, except perhaps... to be Madagascar and Tonkin; but, patience! that will come as in Algeria for example, where the Jew: reigns as undisputed sovereign; let one judge by the following table of the city of Oran, borrowed from L'Étoile Africain, December 1894:

ORAN

Jews Non-Jews Jews

New arrivals and fabrics..... About 20

Furniture..... 43 1

Representatives of com-

Merce and agents..... 87 55

Native tissues. 12 0

Merciëgrs At 29 43

Oenanneurs.. ss... 2 0 4

Upholsterers.....: 15 8

Grain traders... 27 43

Shoes..... : 40 4

Antique dealers..... 3 9

Bankers..... 3 2 =

Totals..... 235,122

Furthermore, one-sixth (at the rate of one three-hundredth) of the civil servant is Jewish.

COLONIAL FRANCE 45

The same applies to Algiers, Constantine, Philippeville, Bône, etc. Furthermore, everyone knows this, it is the Jews who do the necessary support of majorities in elections; the previous deputies emerged from a vote formed through illegal electoral registrations for the three-quarters!

According to recent corrections, 1,127 out of 1,600 ins-Jewish inscriptions were irregular. The lists, fortunately-the singement, have been revised, which has already produced results for the municipal elections: the anti- list Semitic has completely passed to Constantine, Oran, Phi-Lippeville, summer.

In the legislative elections of May 1898, Algiers, and on Algeria, one might say, was conquered by Mr. Drumont: at least the initial victory was complete.

The antisemitic movement cannot stop in this way. good path and must go all the way through the sweep which net-Algeria will be torn for a long time by the Jews who defile it. and dishonor her,

Let us say that they have a monopoly on falsification.

elections!

This is not the only one they enjoy. They monopoly-

They also read the wheat fields, just like in mainland France. Example:

These two Jews were summoned to the court in Blida, said Z Étoile.

African (January 1893), for theft committed against the com-

the municipality of Djelfa, in the delivery they had committed to

ges to make him 12,000 quiniaux of wheat.

They monopolize the forage baling machines
(See France agricoie).

They monopolize capital, which allows them to...

naturally leads to a monopolization of usurious loans

to the colonists and the Arabs.

Mr. Chabry, the illustrious promoter, in France, of cam-

46 JEWISH OMNLPOTENCE bone

bimetallic loincloth, we assure you, after an investigation.
sonnelle that he made in Algeria, that the Jews present
to the Arabs at rates that vary from 12% to 600%, -
"From 450 to 800 0/0!" he said from the podium on December 23rd.
December 4898, Mr. Firmia Faure, deputy of Oran.

That's for Algeria. In the other colonies, we
He also notes the malevolent invasion of the Jew; the
Even simple counters are not exempt.

In Brazil, in particular, the
a so-called French committee, which was formed in 1895
to celebrate the anniversary of the President's death
Carnot, and which was composed of the following names:

4° Arthur Kahn, German Jew;
g Maillet, Cosmopolitan Jew;
3° Léon Dreyfus, German Jew;

& Pierre Bloch, Italian Jew;
8 Jules Cahen, German Jew;
6° Armand Lévy, German Jew.

The Jew Albéric Neton is head of the secretariat of
Mr. Delcassé, Minister of Foreign Affairs.

The Jew Dreyfus is vice-president in Cambodia.

The Jew Brunswick is a sales representative of the
France in Morocco.

The Jew Hirsch, to Lourenzo Marquez; the Jew Lévy
(Henri), in Tripoli; the Jew Lévy (Lucien), in Glasgow

|

(England).

Finally, the Jew Meyer is France's representative at

Haiti. The same one that lowered the French flag to half-mast.

for the death of Bismarck!
We're forgetting some!

COLONIAL FRANCE

* Just one more small detail:

We have a college in Berlin exclusively dedicated
to the French Huguenots.

It includes 165 Protestants and... 152 Jurrs!

Tell me about the Jew as the embodiment of the patriotic ideal.
French K-ism. In Berlin!

(% . : These are the ones who call themselves abroad the repres-
so many from France!

CHAPTER X

FRANCE FINANCIAL

That's where the Jew swims like a fish, above all else. in the water; there he reigns, not as a Congolese king but as an absolute monarch.

On the stock exchange, he raises or lowers prices at will. receives the eager homage of governments including He holds his fate in his hands; have we not seen one day Finance Minister Doumer begged on his knees and hands clasped SM Rothschild of wanting to raise well courses whose depression was becoming threatening to the government.

The prayer, being humble, was bound to be answered: Elijah was: prices gradually recovered, but with emphasis- 'gnant to the same extent our growing abjection'. That's it for the Stock Exchange!

For the banks, they are also in the hands Jews, from the Bank of France, where the baron Alphonse is regent, down to the last bank of pro- Vince, usually held by one of his coreligior naires, pardon! of his race: it is not a question here of reh gion.

4 We must add, along with Mr. Denis, the Member of Parliament, that, "on "97 backstage houses in value, there are 53 of them between the "hands of foreigners, mostly Jews; that, out of 368 commands- "Backstage figures in values, 225 are foreign, the magpie" "Jewish share":

Lu ve ttecmermnance moe donne mamans

FRANCE FINANCIAL | 49

In Paris alone, there are 102 Jewish bankers out of 282: almost half, instead of the required 1/300!

In the provinces, it's much the same.

Nothing more to add about the Jewish bankers of Algeria, including : we have just spoken.

What about financial companies, also known as interest companies? ... in general? Naturally they are of private interest, the most, and that Jews are included there as everywhere else in scandalous proportions.

For example, we see:

COMPANIES

4° Savings and Provident Fund in Paris: Director-

Author: ALpHoxse De Rorascuizp!

2. General fire insurance: Vice-President

from the Board of Directors: RARON ALPHONSE!

3. General Marine Insurance: Vice-President of

Board of Directors: #anoN ALpaoxse!

4. General life insurance: Vice-President of

Board of Directors: BAnoN ALPRONSE!

5th National Fire Department: Administrator: CGUSTAVE DE

Rornscuip!

6° La Nationale-Vie: Administrator: GusravE pe

Roeruscnibp!

A word about the Monte Carlo Roulette, which is not

in France, but which has already claimed so many French victims

gays that a French newspaper recently proposed to

to establish a special obituary.

This gambling house, which is really just a ma-

Ms.'s financial support, to the benefit of the owner and to the detriment of

The necessary players, who benefits from it and the
| protector?

| JEWISH KING, - 4

The Prince of Monaco, husband of a Jewish woman!

Regarding games, the 19th century itself pointed out
La Libre Parole (November 1893), the Neuilly circle,
"Jewish," he said, "to put the fencing master to shame."

He added: "The gaming commissioner is a man named
Atbert Lévy; the money changer, who is also a lender, is called 5
Lévy too, but Lucien, to make a distinction. » ee

Enough of this financial companies and
gambling dens, and let's move on to administration.

CHAPTER XI

FRANCE ADMINISTRATIVE

M. de Marcère, in May 1895, noted the following fact:
from the podium, that at the end of the government of
... July "there were 450,000 civil servants, while at-
"Today there are 900,000 of them!"

This figure is exaggerated, but it cannot be denied that it
either to the advantage of the Jews: the more officials there are and
The fewer Jewish officials there are, the more exorbitant the appearance of...
so much. Let us therefore give the Jew his due and put;

This would entitle the Jew to exactly 3,000 functions.
tionaires.

Without giving the precise number, we do not believe
exaggerating by saying that there are perhaps fifty thousand of them.
They can be found everywhere, just look at the evidence:

In Aix (Provence), where there are exactly 300 Jews
out of 30,000 inhabitants and wouldn't even be entitled to a
Functionally, they have 43 of them, which are as follows:

4. The mayor: Benjamin Abram (removed from power in the last
_ elections);

D 2 The Attorney General: Eliacin Naquei;

L. 'ge The city's lawyer: Adrien Créinieu;

4° Court Advisor: Valabrègue;

D: According to the 1896 budget, the exact figure is:
44 6,000 civil servants.

52 JEWISH OYTNIPOTENCE

Her advisor at the court: Lyon:

President of the Aix Agricultural Union: Naquet:

: Advisor to the Commercial Court: the Jew:
Lionel;

8. Advisor to the Commercial Court: The Jew
Bédarrides; |

9 Substitute judge: the Jew Gabriel Milhaud;

10th President of the Oil Traders' Union: the
Lunel Jew;

41° Vice-President of the Administrative Commission
hospices: the Jew of Lisbon!

12° Chairman of the Board of Directors of the Fund
savings bank of Aix: the Jew Laroque;

43rd President of the Chamber of Arts and Manufactures
tures: the Jew Laroque.

In Avignon, in August 1893, we read on a letter
from a Jewish family announcement, said {a Croix d'Avignon,
12 names, among which we noted eight functions-
naires where members are honored with honorary distinctions,
know :

A tax inspector;

A former president of the Chamber of Commerce;

Two investigating judges;

An artillery officer;

A president edits the Court of Cassation;

A knight of the Legion of Ilonneur;

A Commander of the Legion of Honour.

In Issy (Seine), there aren't even half a dozen Jews;
One of them, Mayer, was, before the May elections, mayor of:
the municipality.

In Mouriès (Bouches-du-Rhône), there were two Jews -

Appointed judge to the court in March 1896 by Mr. Ricard.

FRANCE ADMINISTRATIVE 53

out of 4,900 inhabitants in 1894: one, Millaud senior, private
of his civil rights + the other, Millaud son, mayor of the country
(Libre Parole, March 23, 1894).

In Paris, the king of gold, Mr. Alphonse de Rothschild,
2, rue Saint-Florentin, holds multiple functions and titles
'following:'

4° Commander of the Legion of Honour';

2° Regent of the Bank of France;

8th Chairman of the Council of Road Authority
North iron;

4 Chairman of the Board of Directors of the Chemin
of iron from the Great Belt;

5° Administrator of the Eastern Railways;

6. Director of the Savings and Provident Fund
from Paris;

7° Treasurer of the Pasteur Institute 2.

His brother, Baron Edmond, #1, Faubourg Saint-
Honoré, is more modestly:

1° Administrator of the Northern Railway;

2° Administrator of the P.-L.-M.

But these are just the small parts of the issue. Not-

We'll review the ministries; that's where we'll see the true administrative situation of the Jews.

We saw earlier that they are clogging up the ministry of the War, that they are absolute masters in the Ministry of Finance, where Rothschild reigns.

4 Decorated by the Tsar of the Order of the Eagle, holding September 1896.

3 This explains Mrs. Hirsch's recent generosity to the Pasteur Institute; the millions were only changing hands cash register; but the cash register always remained Jewish. Same explanation - tion for the enthusiasm of Mr. Duclaux, director of the Intitut, for the cause of Dreyfus.

54 JEWISH OMNIPOTENCE

We must add that in the same ministry of Finances there are, apart from the king of gold, or rather under its dependency, twenty-seven Jewish officials, |

We know of the appointment, last February, of the an-Former Jewish prefect Cohn in the position of treasurer-paymaster general - the Ardennes region, the appointment in April, by the Jew Lockroy, in the sub-directorate of general accounting and the salary of 12,000 francs, of the Jew Tréfen, who benefited from a special treatment after six months of Service only. What do you want? Why also the Aren't the others Jewish?

However, it should not be forgotten that the Jews were civil servants are not always models of delicacy in the fulfillment of their functions: as proof, the Jew Jacob Veil, former treasurer-paymaster general of Belfort, Dismissed for misconduct. Furthermore, here is the published memo. by the Truth (August 44, 1894):

"Mr. Jacob Veil has been suspended for fifteen days from His position, disgraced for his culpable maneuvers on the occasion of the last loan from the City of Paris.

"He had received them, to distribute them among the subscribers-testators, eight hundred irreducible certificates: instead of to put them into circulation, he allocated himself six hundred quarters of these certificates, the Jew's share.

"It was the employees themselves who affixed the false signatures on receipt stubs.

"At 30 francs per share, Mr. Veil achieved, to the detriment of public funds, a bonus of 20,000 francs in just one day, and without having run a single race. risk.

"It is regrettable, for the sake of state finances, that..." the right of increase, so difficult for congregations, saves money from these lucrative operations.

FRANCE ADMINISTRATIVE 55

La Croix added this word:

'It is clear that this Jew deserves more than a dismissal.

"It is the same Jew who, at a banquet with him..."

: offered his fellow religious and political believers, complained bitterly of the Cross, which had denounced the envelopment of the territory of Belfort by the functions Jewish 'tionnaires. |

"Weren't we right?"

At the Ministry of the Navy sits the Jew Lockroy, with, For chief of staff, the Jew Ignace, decorated with the Legion of Honour . of Honour, January 4, 1899.

Under the authority of the Ministry of Religious Affairs, we Let us note, among the Jews of the synagogue, the Great Rsbbin Lehmann Joseph, director of the Tal- Seminary Mud Torah, also decorated with the Legion of Honour, January 4th, 1899.

At the Ministry of the Interior, where the Jews would have to one-third of the prefect (1/300) according to the expression of Mr. Denis, Member of Parliament, they are more rent-seeking, prefects and sub-prefects. We know of the Isaacs of Fourmies, the Torrès du Blanc, the Vel-Durands of the North, the Cohns of the Loire, the Strauss family of Drôme, the Hendlé family of Rouen, the Salmon family from Le Havre, the Weil family from Meaux, etc.

Hendlé Jr. is the secretary general of the prefecture of Calvados: Edmond Aaron Cahen is commissioner of the government near the prefecture council of the Seine.

We know of the Jewish Grumbach police officers in Paris, Schramech in Marseille.

At the Ministry of Justice, the number of Jews
It becomes really cumbersome; there are multitudes of them.
like Dreyfus, investigating judge in Le Havre; Naquet
Eliacin, prosecutor of Aix; Carcassonne, substitute judge at
Alais; Durand, president of the 9th chamber of the court

56 JEWISH OMNIPOTENCE

of first instance of Paris; Lisbon, judge at the tribunal—.

nal d'Aix! This Lisbon was a friend of Crémieux, the author

of the decree naturalizing the Jews of Algeria. That's it.
his main title in ministerial favor!

Finally, there are 40 Jewish advisors to the Court of Appeal of:
Paris, 9 Jews at the Council of State², and the Jew Léow at the Court

of cassation.

At the Ministry of Agriculture, there are 41 Jews, a little
almost as many farmers as Mr. de Rothschild, the former
Treasurer of the French Farmers.

At the Ministry of Public Works, there are 30 Jews, plus
eight general inspectors of Bridges and Roads. That's
the Jewish engineer Cohen who oversaw the construction of
the famous Bouzey dike. "It's the cold," they say.
Cohen's Jewish comrades, which caused the break of
"The digester!" Known!

At the Post and Telegraph Directorate, there are 21 Jews.

At the Ministry of Public Instruction, there are 30 of them, without
of course, this includes the Jews who populate the outskirts
dances of this ministry. For example: the Jew Weill, di-
rector of Chaptal College; Moïse Petit, professor at
Janson high school and Inspector General of Education
public (primary education); Cahen Albert, professor
ser at Rollin College; Charles Salomon, at Con- High School
Dorcet; Dauriac, at the Sorbonne: these last three professors
sisters at the same time at the Rabbinical Seminary, 9, rue
Vauquelin; etc.

The Jacques Amyot middle school in Melun is run by
Jews.

4 Appointed last March by the radical Bour- ministry
guois.

One more, since the recent appointment of the Jew Vel-
Durand, former prefect of the North.

FRANCE ADMINISTRATIVE

&t
i

Monge school is a Jewish institution!

A large number of philosophy professors in
The high schools or universities are Jewish: for example, the
Juif'Milhau in Montpellier.

At the Beaut-Arls ministry, we find the Jew
Salomon Reinach, curator of the Saint-Ger- museum
main. It was he who proposed to the government, in 1893,
to have it razed, under the pretext of archaeological excavations,
the convent and cathedral of Cardinal Lavigerie, in Car-
thage?

This convent, as we know, houses the illustrious religious figure, ar-
Father Delaitre, geologist and correspondent of the Institute,
which Congress of Learned Societies has just decorated
of the Legion of Ilonneur, for its valuable discoveries
in North Africa.

Discoveries for disappointments, the Jew Reinach had
preferred his own. Naturally, even at the cost of
The ruin of one of our African glories. Ousted, the Jew,
this time.

To this rather unfriendly name, we can add those
of Judah, says Colonne, famous for his "spiritual concerts

4 We read in Le Croix (October 31, 1896):

"A municipal faculty has just been created in Marseille."
by right.

She has twelve teachers.

Three are Jewish: Messrs. Bédarrides, Alphandéry and David.

A quarter of the Jews, as if the Jews constituted a quarter of the Marseille population (they number 5,009); by what right?

their right to omnipotence with which they crush us methodically for a century.

"It's just another turn of the screw, that's all."

2 His brother Joseph is the inventor of the laws existing in under which 50,000 French religious figures were expelled in 1880. What a nefarious family!

A 2 1

58 JEWISH OMNIPITENCE

"Good Friday rituals," the show-off Sarah Bernhardt. (Jewish by race), from Catul e Mondès, art critic;

Theatre directors: Mussay of the Palais-Royal, Nunès of the Dramatic Follies with Mayer as secretary General, Millaud of the Théâtre de la République, Marx of Cluny, Franck of the Grand Guignol;

Theater general secretaries: Abraham du Gymnasium, Lionel Mayer des Nouveautés, Lévy de l'Ambigu, etc. |

Regarding art, let's say right away that the critic Jewish is only judicious on the condition, of course, to eliminate any artistic piece that is not glorious of Israel.

Mr. Edmond de Goncourt knew something about it, at the occasion for a distinctly anti-Semitic literary work, that Jewish art critics have completely discredited their power.

The author, confiding to Mr. Gaston Méry the sorrow of his a minor mishap, he added (Libre Parole, March 7, 1806):

"Oh! I'm not asking for them to be hanged, shot,
– only once, I jokingly asked that
The Rothschild family celebrated dressed in yellow, – but I

I would like measures to be taken, laws to be passed, for the prevent the accumulation of all wealth nationaale... But that's not my business; I can't what to fight with the phime of the novelist and the author dramatic.

We are here with Mr. Edmond de Goncourt, with no more hope than he has of winning our sympathy art critics in Israel; but we will have, in On the other hand, those of all good French people, and they... That's enough. With that, we move on to the next chapter.

CHAPTER XII

POLITICAL FRINGE

It is composed of the Executive Branch and the Branch legislative.

We have seen, in administrative France, the power-see executive branch in the hands of the Jews. It remains to examine the legislative power, consisting of the Chamber of Deputies (approximately 580 members) and the Senate (300 members).

Strictly speaking, the Jews (1/300) would not be entitled than a senator and a few deputies at most.

The elections of 4898 eliminated Reinacà ct Naquet. But we also have Raynal, Thompson (submitted) (to the investigation), Lockroy and Klotz. One too many!

They also have the leadership of the political parties in The two Chambers. Mr. Loubet, Arton's official protector and of all the Jews of Panama, presides over the Senate! Mr. Brisson, the one who stifled the investigation into the Chéquards, yesterday he was covering the Jews of the Chamber with his protection.

They say: Freemasonry, that's the enemy! It's possible, it's even certain! Which is also very certain- Damn, Freemasonry isn't the only one. nor even the most powerful enemy.

She is merely the puppet held in the hands of the Jewish community. the strings.

That one, performed on trestles, for the gallery,

IN

60 JEWISH OMNIPOTENCE

She remains behind the scenes and gives him the impetus.

Furthermore, the head of Universal Freemasonry,
The inspirer of Freemasonry in France was Jewish.

This man who said, "If I weren't Italian, I would want to—
I should be Prussian; I have two hatreds in my heart: God and the
"France," this man did not believe in Freemasonry.
sufficient to symbolize this twofold hatred, and, of
Although he was a Catholic, he converted to Judaism...

Nathan, head of Italian Freemasonry, is Jewish.
as in France all Jews are Freemasons.
At least, that's what the little note tells us.
following, highly suggestive:

"One of our friends told us some time ago that one day,
While talking with a Jew he knew, the latter asked
this question: Why wouldn't you do it?
Also, part of Freemasonry? You would go further
"Conveniently your path; you will be protected."

Our friend replied, "You know that I am
Christian: I do not wish to apostatize. But you, Mon—
"Sir, you are therefore a Freemason?"

"Yes," his interlocutor replied, "I am a Freemason;
All Jews are equally so.

(Croëe de l'Isle de Groix, December 1894 issue.)

A slanderous pamphlet against the clergy has been circulating.
France for six months in all the sect's newspapers.

La Croix du Nord (February 4, 1897) revealed to us the author of
This initiative: the wise Weznor, pontiff of the Hioise lodge
"Fidelity",

A new clerical factum, just as mendacious as the one
The Jew Welhof, but more impious, came out of the presses
from Saint-Étienne, where Sébastien Faure prints his blasphemies.

But this newspaper is managed by L. Dugvrus, one of the leaders of the lodge of Saint-Étienne (Northern Cross, 7 f6-February 1897).

{

+

FRANCE POLITICS 61

And that's how the Jews control Freemasonry!

They also hold socialism through Jules Guesde and Lafargue, both sons-in-law of Jews, as they all political or religious parties hold this view.

"During the Boulangismie era," wrote Mr. Edouard Drumont (February 25, 1896), they held the cards in all games:

"Reinach represented the opportunistic Republic," Naquet the revision, Arthur Meyer the monarchy and the Catholicism...

"The same applies to the socialist movement which takes his motto, "The Jew Singer of Berlin."

That's why the socialists of France refuse!
to march against the Jew, and when you ask them
Why do they give you this answer to which they

We are only talking here about the leaders and, indeed, the soldiers who follow them, most of them in good faith and in all sincerity. Let's pay tribute to this sincerity; it puts us at ease. to better condemn those who abuse it for their own benefit.

The following table, from the Croix du Dauphiné (May 4, 1896), is a faithful portrayal of the socialist leaders:

The "singer, Adler, Liebknecht and other big names"
The top brass of Austro-German socialism are millionaires. Singer is even a large factory owner who is starving his workers and loudly declares that he finds it perfectly natural that his female workers ask vice for the extra bread which

It is necessary for them to live.

Citizen Vollmar owns a splendid villa on the banks
Alpine lakes of Upper Bavaria,

Citizen Bebel, deputy of Strasbourg, has just acquired
a splendid property on Lake Zuri* and will make cons-
to build a magnificent terrace on the banks of his villa
of the lake.

The father of contemporary socialism, the German Karl Marx,
– another Jew – was rich enough to live off his investments in

62 JEWISH OMNIPOTENCE

do not believe it themselves: We only go
the capital without examining whether he is Jewish or Catholic.

As if capital had a religion, as if the

The word "Jew" did not designate only the race!, as

England, and to write his so-called books there in complete comfort.
scientists. His nephew and disciple, the Jew Lasalle, was not
no less wealthy than his uncle.

In France, too, the friends of the people are safe from the
misery, which they only know from the novels of another
good friend of the people, the arch-millionaire Eugène Suë.

Citizen Jaurès is a large landowner in the Tarn, if he
Please! Citizen R. is wealthy enough to dedicate...
Easily create hundreds of thousands of francs from the purchase of
old paintings.

Better than that! One of the most ardent socialist deputies,
Citizen Berteaux, deputy of Paris, is not only
millionaire, landlord, capitalist, well-fed, etc., etc., but, the evil-
Happy! He even lives off speculation: he is one of the principals
stockbrokers at the Paris Stock Exchange and, in that capacity,
Knight of the Legion of Honour.

I assure you that he/she should care little about the Four-
economical skins and that he is much more concerned with
the decline of the Italian and Pamplona rivers, the rise of the Suez river and

of the Transatlantic as of the Three-Eight,

The last elected socialist, citizen Louis Sautumier, de-
The prostitute from Neuilly is, it seems, a good-sized, fat, plump boy.
and very eccentric... (He has since died a Christian death: peace be upon him)
memory !} :

We could multiply the examples endlessly. These ones
are enough to show a people these puppets who can
so generously spending a louis to collect a
banhnote, in pheasant: to shout at the top of one's lungs: "Long live socialism! Death
"To the rich!"

4. The Jew D° Herzi, in his masterful article: The Jewish State
(December 31, 1896), makes many errors favorable to
Jews; but he nevertheless has this significant phrase, To
Regarding mixed marriages between Jews and non-Jews:

"A Jewish man who had been arrested married a Jewish woman."

î
î

FRANCE POLITICS 63

that this race was not the eternal enemy of the race
French, which it supplants everywhere, which it steals and ruins
In every way imaginable for the last hundred years!

– You say you are only attacking capital; have
at least have the decency to attack first the one who is wrong
acquired.

Look, among the ill-gotten fortunes of 38 million
of French people, if there is one that equals the billions
held in the hands of a single Jew.

From an overall perspective, see next if it is
It's just that 130,000 Jews own a third of the property in France
(80 billion) of movable and immovable assets including
They leave the other two-thirds at only 38 million.
French people?

The Jew controls all parties in France: Freemasonry,
socialism, monarchism, etc.; he controls parliament, he
He holds the government, he holds power in a word, by
This very simple reason is that power comes from public opinion.

that public opinion is shaped by the press, THAT THE PRESS IS A
Almost entirely in the hands of the Jews.

So one can be Jewish and baptized at the same time. EL there is
many Jews were indeed baptized.

But baptism is a renunciation of the Jewish religion.

So the word Jew does not mean the religion, otherwise we would not
could be both Jewish and baptized,

And, sine does not signify religion, or it means nothing of
everything, where it means: THE RACE.

Chapter XII

THE PRESS

The press? It is the necessary instrument of domination.
political nation, that's why we owe it a place
apart from the political sphere in France.

What would the Jews in France be without the press? Nothing.
nowhere.

What are they with the press? – Z/s are everywhere.

Ah! How right the Jew Crémieux was when he
He knew, 50 years ago, to those of his race: "Look at everything
"the rest as nothing, money as nothing, the consi-
"Degradation or contempt as nothing, places as
"Nothing; look at Dr. Coïnme loul, because with the
"Press, we'll get everything else!"

Today, they have the press... and everything else.

They hold the press in three ways: 4° by the
Owners, directors, editors or administrators
of newspapers; ® by the "Cominerctales or financial announcements"
3° subsidies (or monthly payments),

1° By the Owners, Directors, Editors, etc. –
Bernard Lazare, a Jewish publicist, writes pamphlets
liars in favor of the traitor Dreyfus.

Just yesterday, the Jew Mayer was administering {a Lanterne, Le

The Jew has departed. His spirit remains. The Lantern is not there.
He lost nothing, except the cash register.

THE PRESS 65

_: The Jew Reinach collaborates, at will, with L'Aurore, with the Century, to Human Rights and to Le Figaro.

The Jews Arthur Meyer and Ferdinand Block lead

Let Ze Gaulois write.

The Jews Camille Dreyfus, Paul Dreyfus and Bernheim

. reign over the Nation.

The Jews Valentin Simond, Henry Baüer write

Echo of Paris.

__ The Jew Franck, who committed suicide (August 43, 1898), was in charge of Za Liberty of the Juils Péreire, where the Jew Cohen collaborates.

"The Jews Strauss and Klotz are in Paris."

The Jews Abraham and Rosenthal were yesterday, the Jews Wolf and Emile Berr are now at Le Figaro.

Abraham Dreyfus is at the Gt Blas, Bernheim at the Journal; Schwob Lazare and Cerfberr are at the Event;

Strauss is in the 129th Century, Crémieux in the Petite Presse,

Hément at the Recall; Victor Simond and Hirsch are at

Radical: Hément collaborates with Le Temps, Klotzau Voltaire.

Singer at the True Word, Weil at the Debates, and finally Strauss to the National Agency (formerly the Dalziel Agency); etc.

The Havas Agency is Jewish in many of its correspondents.

The Nationa!, a Jewish newspaper, was rented to Mr. Bourgeois and the Radical Party (May 189%).

The Little Republic may not have a person Jewish, but its editors openly submit to the inspiration Jewish ration, especially Mr. Jaurès.

Isn't socialism, par excellence, a Jewish idea?

Isn't the German socialist school Jewish with the

Jews Lasalle, Aron, Singer, Frie Hander and Packuscher?

with its Jewish organ, Worjaerts, which had as collaborator-

the writer the Jew Cronheim, whose editor is

Jewish Schœnlank? Isn't the French socialist school

JEWISH KING, - to

HAS

not Jewish with her chel the Jew Karl Murx, with his
main champions (Guesde and Lafargue, both ' _*
Sons-in-law of Jews?

Guesde took part in the 1st Internationalist Congress of
Stuttgart (October 1898), presided over by the Jew Singer, at
On the Jewish side: Kloss, vice-president, Schænlanck, etc.

By working for the socialist ideal, the editors of
The Little Republic therefore works, in France, as
Woriwaerts in Germany, for an exclusive idea-
Jewish and thereby align themselves, perhaps, with their
unaware, in the category of Jewish journalists or domes-
They were put off by the Jewishness. But the Jews have another.

- a way of keeping a journal devoted to them:

2. Through financial or commercial announcements.

We know how it's done. A newspaper needs
to live, and sometimes bread is lacking in the editorial staff.
Alert to this very legitimate need, the Jew presents himself:
"Here! This is gold, but... insert this ad!"
The ad is inserted, and the gullible readers rush to read it.
to empty their wallets into the Jew's pocket, who
He, for his part, quickly emptied it into his safe, and everything
The world is happy: the sucker has "his good deal"!
The Jew with his gold, the journalist with his piece of bread.

And that's how the Jews maintain the stomach
a large number of newspapers that escape their notice
writing. They have yet a third method:

3. Through subsidies or monthly payments. - The Jew has seduced
many fools through financial or commercial announcements;
But he has not deceived them all; yet he wants to deceive them.
Everyone wants to steal them! How to do it?...

It's very simple: he's going to find the director of a
journal: |

- Mr. Director, I need a heartfelt compliment,

born of ere one she

on the front page of my financial company or commercial!

"Very well!" replied the director, who had, not . hunger, but thirst. The unquenchable thirst for gold; but How much will you give me?

– Ten thousand, one hundred thousand, a zillion / (Ask the Time, if this last figure, to be fantastic, is imaginary!

– High five! You'll get your heartfelt praise!

The next day, the newspaper reported on this company.
"a real jackpot that will put gold in their pockets"
"Subscribers!" Let's play the music!

It's the subscribers who are being ripped off!... for the benefit of the Jew.

This is the story of all Panamas, past and present.
and to come, committed or to be committed by the Mayan Jewry-
braid of the press!

'Just as the Jews sell their praise, they
They also sell their silence.

We read in the financial report of the Company
Monaco for 1895 that the net profit of this year
has been over 13 million, but we also see
under the heading "Press Subsidies" a "distribution"
1,160,000 FRANCS TO THE FRENCH PRESS.

Why this distribution? To silence the suicides.
frequent at the price of which these scan- gains are realized
Daleux!...

We published the following fact in 1896, which says:
long on the Jewish conspiracy of silence.

The announced second volume by Mr. Fdouard Dema-
The book on the Rothschilds has just been published. It's the history of...
started, but not exhausted, history of the French branch
Caise. Without wanting to appreciate it for the moment, let's point out

some interesting passages on press content
in the preface:

Rothschild and the press

"The press," the author says, "is not dependent on
than newspaper editors.

As for the latter, they are, for the most part, under
the dependence of the Rothschilds, of financial institutions
cens and Freemasonry, which is all one.

The press in general is not venal, but the RARE
Some newspaper editors are absolutely...

I had met R... in L...

So I thought I had all the advantages...

The day before I was planning to bring him my book
At the Bank of France, I met, upon leaving
at Savine's, an important figure in this house.

After having undergone a series of reprimands that his
His age allowed him to do it to me, he added:

"Besides, your book will be no success, you will sell-
print barely a few hundred copies, and the press
She will not breathe a word of it.

"I know," I replied, "that the tickets from your establishment-"
They are pleasing to the eye and soft to the touch, but they
there are still some pores that resist your arguments
comments.

- And which ones then?

- But even if it were only at (this newspaper name).

- Would you like to bet that he won't announce your book?

- How much?

- C'ngq louis?

– The deadline?

– Thirty days.

THE PRESS 69

– Heard

On the thirtieth day, I had to admit that I had

I lost my bet!

Mr., it seems, had given orders that had not

He was not obeyed. I then asked him to announce the Rothschilds.

H promised me!

I've been waiting for over twenty days! Nothing has been published.

Rothschild and various newspapers

“

MV., director of the x... socialist newspaper, replied
that he did not want to publish absolutely anything about the Roth-
schild,

Same result at /a Petite République, at Le Figaro; this
This proves that collectivists, like boulevardiers,
are devoted to the Jewish community.

Rothschild and the Catholic newspapers

Therefore, only the purely Catholic newspapers remained.
and a few very rare independent newspapers.

"I want to express here my sincere gratitude to them that
I'm saving some for them, and first and foremost, thanking the
Courageous Crosses that are not afraid to attack
vigorously the Jews and the Freemasons, the only and
true enemies of all that suffers, of all that
work and of all those who still have some nobles left
Feelings in the soul!

1 Mr. Édouard Demachy, from whom we asked for news-
new to its volume, will not mind us publishing a
part of his reply (dated October 27, 1896):

"I am very disgusted, because sales are going very badly; I have to
"to fight against apathy and the ill will of all."

soft
at 7 RE mm
: Ge Der at

rarely

70 JEWISH OMNITOTENCE

Is it any wonder, then, that:
I, the Jew Saul, addressed, with the indecency of a monkey,
the omnipotence of his race, in January 1895, in the
Wücherpille, Mainz newspaper: É

"No people has succeeded in acquiring domination"
"on others as easily as we Jews,
"he said. g

"Apart from the press clique (implied:
"which belongs to us"), the publicist is no longer anything. We
"We only need to organize a conspiracy against him"
"Silence. Thus our domination seems assured."
"still for a long time, despite the anti-Semitic current"
"which is now making headlines around the world."

Faced with such an admission, no one has any more trouble
understand how the press shapes public opinion
party-
the government, in short, through parliament,
how Jews govern France through the press.

Not so long ago, as we were saying
higher up, than the Finance Minister, Doumer, was
kneeling before Baron Alphonse |

Mr. Quesnay de Beaurepaire, regarding bias
outrageous decision by the judges of the Court of Cassation, for
Dreyfus, against the General Staff, published on January 28, 1899,
the following terrible confession, according to a letter dated from Nice
and received in Paris on January 20th:

"About twelve years ago, Mr. Hérissou, former
The Minister of Commerce, being on holiday in Grasse,

"BOOKSELLERS ARE DOING WHAT THEY CAN TO AVOID SELLING"
AND DISCOURAGE THE BUYER.

"J4 HAS NOT YET SOLD 500 COPIES OF THE 2ND VOLUME.

"So I don't yet know when I will publish the
" third. "

THE PRESS | 71

said this (or at least that was the gist of it) in the conversation between friends:

– "Ah! Gentlemen, you advise us to do this
what we want, what we believe is good for the
: country!

"But if you only knew!... We are not free."

"Thus, in any question, I do not say that the gou-
The government should seek advice from the major Jewish bankers.
But he can do nothing without warning them.

Such a tribute obviously crowns the demons-
'Traction of Jewish Omnipotence'. We have nothing left

than to talk about the means of destroying it.

[#1] does not fit into our plan, and that is not the question-
| tion, to list here the social or individual crimes of which

Jews make themselves guilty every day, thanks to
This Omnipotence. Mr. Édouard Drumont masterfully described it.
done so far in his books, and his journal continues valiantly
It is important to do this every day. Let us simply note that in
In ten years, thanks to the Jews, we had 20 cracks who have
cast ruin, desolation and death upon thousands of
French families.

PART TWO

MEANS OF ANTICIPATING JEWISH OMNIPOTENCE

PREAMBLE

There are two types of means: immediate means and the remote means. These are, to varying degrees, within everyone's reach, according to their social condition; These are rather within the reach of the nation itself, in its entirety.

The available options are limited to two, which we
We will call them, if you will: MEMORY, ACTION,

CHAPTER ONE

FIRST METHOD: MEMORY

To firmly engrave in one's memory the evidence of omnipotence Jewish tence. The idea alone engenders the acle, The Frenchman does not He does not commit acts of hostility against the Jew, because he has He had no specific idea against him that carried his conviction. tion,

He can feel that he is being devoured little by little, but he doesn't The Jew Saulus doesn't quite know how it happened. had an intuition of this ignorance when he wrote in Wicherpille, in January 1895:

"Today, people suffer from two shortcomings."
* which we will summarize: one is to live each day

P0 ea A

FIRST MEANS; MEMORY 13

"the day without lofty views on causes or effects,
"about the past or the future..."
"The second drawback is the difficulty with which the
"Non-Jews decide to make a financial sacrifice"
"To support their cause in newspapers, etc."
What foresight, indeed, in this Jew!
The people are excusable, to a certain extent, for not
– to not have it to the same degree.
To have a high view, one must raise it

our gaze.

'To make a sacrifice, one must know what one owes to succeed.

The people will find, we believe, this double clarity clairvoyance in the painting of Jewish Omnipotence, which has not its other merit, ultimately, is to synthesize these traits of Semitic customs that Mr. Drumont has thrown into full hands throughout all his works and in his diary.

Now that the people can see, if they refuse to see and to act, he will truly be without excuse! But come— How to act? We'll see.

man 2 os 4 nn me se en nt ed dR de du done en

CHAPTER II

SECOND METHOD: ACTION

Against perfidious Albion he imposed the continental blockade: against the perfidious Jew (per fidis Judæis, sings the Church) Let's implement a national blockade.

The Jew proclaims himself a foreigner: "The Jews are neither "Germans, nor Slavs (nor French): they "HIS x people apart", declared the EU council of the the body of students of the Jewish nation, in a statement published in Prague, in March 1895.

Let's take them at their word: if they are foreigners, let's treat them in el'angers; we can even add a little no more restraint, because we are not bound by the rules ordinary acts of hospitality towards a people who do not demands that in order to abuse it against those who gave it to him give,

Let the watchword be Parlout, from top to bottom of The social ladder: No more dealings with Jews!

More Jews in the ranks of the nobility: more Nobility in the Jewish salons! The last wedding The 'last Rothschild warns us, alas! that it is necessary For now, relegate this practice to the nobility. Among our distant hopes,"

This was written in May; we have since had

Mr. Ephrussi's dog weddings and the funeral of

SECOND METHOD: ACTION 75

More Jews in bourgeois businesses
financial, commercial or industrial!

More Jews involved in daily transactions
the craftsman and the farmer!

Mr. Chäbry proposes the following method, which is equally ingenious
that simple: "Replacing the ghetto and the special costume—
"...formal measures formerly imposed on Jews by a public list"
"very comprehensive and constantly updated in each
"town hall, of all the Jews living in the town, with
"Addresses and information so that everyone can
"Recognize them."

"A copy of this list would be provided free of charge to
"Who would ask for it; if the Jews do not abuse this
"During their incognito period, they have no reason to complain"
"of this measure, that no one prevents them from
"to take up in turn against all the French, if the heart
"They told him."

We are pleased to note that an analytical work
The log has just been completed, from a commercial point of view, by
The anti-Semitic Lyonnais Indicator, erected under the direction of...

Harrone Leonino, double ceremony, one of joy,
the other of deail, to which a good part of the nobility
did not disdain to lend his assistance. We re par—
Your not here, of course, from the truly distinguished part
and seriousness of the French nobility, which reserves for others
works, at other ceremonies, otherwise worthy, but none—
Semitic ment, the convergence of his sympathies, his gene—
The stinginess of its presence. This frost, it is true, partially repairs it.
the mistakes of that one, but without managing, however, to erase
completely the stain which nevertheless rubs off on the
entire class.

1. Let's discuss here how the work is carried out.
Let's just say the idea itself is excellent, so much so
that the Jews are doing everything to prevent him from rebuilding.

tion of the Anti-Semitic League of Lyon and containing the names and addresses of all the Jewish houses in the city.

We note especially with particular pleasure the following wishes were issued by the Catholic Youth, gathered together at the Congress in Reims, May 13, 1896, and which respond in so well to the present desires:

4. Catholic newspapers will publish the most comprehensive list possible of the Freemasons and the Jewish residents in their respective regions;

2. Conferences will be organized in the cities and in campaigns on the political and social role of Freemasons and Jews!

* We cannot resist the pleasure of pointing out here the excellent organization of these conferences in Poitou.

Mr. d'Elissagaray, lawyer at the Court of Appeal of Paris, Henri de Coursac, the abbot of Lestang, Etienne Marsac, M. de Curzén gave lectures for three days consecutive (January 1897), in Migné before 500 voters, in Lusignan in front of 300, in Saint-Sauvan in front of an audience of 300 men,

Everywhere, the speakers were frantically applauded!

On the fourth day, a large anti-Semitic meeting took place in Vivonne. where a resolution, denouncing the Jews, was acclaimed by 1,500 citizens.

Other speakers will appear, we know that,

Isn't one of them the perfect person to revive the France, asleep, shake off your torpor and rekindle within yourself. you: a supreme assault against the enemy, the evil woman extinguished of its old religious and patriotic enthusiasm

Listen to this advice for young people, on the occasion of the death of the heretic of journalist Vivar, recently assassinated by the Masonic government of Ecuador:

They tore off, one by one, the five fingers that had testified to his faith and their wickedness, then they shot him.

SECOND METHOD: ACTION 77

All Catholics, and in particular the establishments
religious groups will carefully refrain from addressing
to serve Freemason or Jewish suppliers, UNDER
| whatever the reason;

4 A general league of all merchants and
Catholic industrialists of France will be organized for the
to fight effectively on the economic front;

"H seems to hear the martyr's last prayer:

"Thank you, God! for allowing my fingers to be so-
But the useless ones fall first. I'm sure, before
"They'll fall completely, how well they've served you!"

"Ah, what a beautiful death! How much better it is, young people,
to leave like that, vomiting in his bed for having
The party was a total fail! The noblest of labors rewarded by
the noblest of joys: the joy of having freed one's soul, by
the purest of glories: glory, by serving as a lesson to
the elite as well as the crowd, angels as well as men:

"Who says that self-denial and sacrifice, contempt for others..."
Slander, suffering, and death are nothing but deception.
And unnatural solitude? A glance through the pages
historians and poets, the monuments erected by the
"artists, who remain in admiration and recognition-
the wisdom of peoples. Ever since historians and poets have
learned to tell stories and sing, the artists to breathe life into
Marble, I see nothing but magnificent tributes
to effort, to work, to pain, to heroism:

One must die for having escalated the facts.

Expand horizons, or break the bars!
We have our gallows erected for our prophets,
And the slaughterhouse of the world, populated by heroes *

"The Force is but a passing vibration, which exhausts itself and
transforms! Only Truth and Justice are immortal.
Tice! A time always comes when humanity, so base and so
Wicked as she may have been, she feels remorse and avenges the martyrs.

on the memory of the executioners, when she has not avenged on their own soil. Alfaro, like the others, will replace Victor Vivar at the gallows and the slaughterhouse! And the five

ER names ce racer er ere eme ene

DA

From nm nn

78 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE.

5° In all legislative elections, department-local and communal elections, Catholics will impiously refuse to give their votes to Freemason candidates and Jews.

All these wishes, these projects that complement each other by the others, fit perfectly into the vast project of the national blockade against the Jew.

But this blockade, in order to be effective, will, in our opinion, need to attacking the Jew in each of his hiding places, that is to say to reach him on each of the avenues of France where he is posted to suck up the national life in passing.

Hence, the need to subdivide this second means into as many parts as France has main arteries: pales. We will review them as in the pre-Part one.

fingers on which his butcher's hatred was satisfied, the Posterity will never cease to slap his cowardly face. Who is speaking like this?

The whistleblower from Pañama, at the podium, the former deputy Mr. Juies Delahaye from Chinon.

CHAPTER II

HOW TO DEPLOY THE JEW FROM FRANCE MOBILE ERA
j AND REAL ESTATE

"The Jew steals from us under cover of darkness," he said. Mr. Chabry, let's force him to act in full view: that can be done in two ways: 4° by creating a movement-opinion tending to eliminate all modes of transmission secret mission of securities and movable assets, by example: the liters to the bearer; ® while fighting at our-trance the bill, drafted in the lodges, sucker-synagogue halls, tending to mobilize wealth iminobilier herself.

So much for the shadowy flights, and so much for the flights in broad daylight (the Jew steals in every way):

1. Obtain the removal of the mortgage owed by the Jew uses it to seize what little land we still have left of France. The Steator estimates mortgage loans at 13 billion library assistants. Would it be an exaggeration to attribute one to the Jew? half?

2. To prohibit Jews from owning land, except within the limits of which each municipality would be

judge and, above the municipality, the department and the State (Chabry).

PT NN Te RNA D Le Pope T ag ee

CHAPTER IV

HOW TO DISMISS THE JEWISH FROM MILITARY FRANCE

4. To expel the Jews from the ministry as quickly as possible of the War, where the love of profit inspires them to traffic-To quarrel with the enemy of our military secrets. Dreyfus!

% Not to admit them to teaching or examination positions better in our military schools than in the proportion-tion of their number, one in three hundred and not two in four, as has been seen, not so long ago-time, at the École Polytechnique exams.

3. To avoid preferential treatment, never grant to Jews preferential treatment in admission to grades.

4 For those who have legitimately earned their ranks, to keep them as far away as possible from the garrisons of the front whole, all the more so, never invest them in it from-superior command'; we can guess why!

5. Never admit them into the secrets of our Military organization: port defense, mobilization plans Lisstion, naval arsenals, foundries, cannons, ma-arms manufacturing, etc.; especially the ministries of the War and Navy, once purged of Jews, did not no longer admitting them, under the pretext of politics, as Bourgeois made the ministry for the Jew Lockroy*.

6. That the military administration avoids conceding to Jewish trade unions, such as the Hermedinger trade union, Sarda And here, for leather, summer, like the Dreyfus syndicate

{ As the Jew Lockroy does today for the Jew Ignace, his head of the kennel,

HOW TO ELIMINATE THE JEW 81

Erlanger, etc., for forage and oats, the mono-military supply hub that it is impossible to to obtain them other than damaged and at exorbitant prices, 'Above all, in the best interests of the nation' to the Jewish Dreyfus syndicate, in short order "owner of the Corbeil mills, has supplies of wheat and flour wartime.

Should we even need it?

Would he have an ounce of patriotism?

7° That the military administrations, with regard to their jurisdiction, avoid, especially at the German border order, to obtain meat from the Jews, who all | hold the specialty of {soldier meat.

8. Promote by all means, press, conferences, etc. rences, etc., adoption first by public opinion, by the Chambers then, of the Michelin bill, which aims to

purpose: 4° to declare inaccessible to military employment

naturalized French citizens and their descendants

of foreigners up to the sixth generation; ® prohibit
to state dignitaries, to army officers
land and sea and to certain officials to contract
Marriage with foreign women, even salaried ones, and des-
cendants of foreigners up to the fourth generation.

That's all for the defenders of the ground, let's move on to those who
They cultivate it at the cost of their daily sweat.

N, remove
Erlanger, etc.,
auction of
8 instead of Paris, in

to insinuate it to whom

{ When they do not refuse to "submit a bid to the minis-
French wartime supplies that they submitted
"They are assigned to the German War Ministry," as if that
arrived at a trading house in 1891, as witnessed by
Signing of Mr. Rouanet, at the podium, on June 1, 1897 (See

"France ay ricole)."

in

JEWISH KING, – 6

A me marne mme en neneee Le à

CHAPTER V

HOW TO EMPTY THE JEW FROM AGRICULTURAL FRANCE

The farmer needs three main things which.
provide the Jew with the opportunity to ruin him: 4° means
production {chemical fertilizers, seeds, tools

agricultural); 2° money to buy them; 3° a com-
honest merchant to whom he could sell himself in a remunerative manner
nératrice the product of her field and her work.

The means of production? The Jew is there to provide them.
to offer at three times their value. Money? The Jew has plenty of it
His pockets are full; but he only gets out at 40 or 20 0/0
(600 0/0 in Algeria). The purchase of the products? The Jew
still takes care of it, but at a price that suits him.
comes, thanks to the hoarding unions.

How will the farmer get rid of this?
vermin?

It's very simple: I will flush out the Jew from the first
position (means of production) through the intermediary,
disinterested in this law, from the agricultural union, which
will provide everything he needs, at exorbitant prices
advantageous arrangement, on the express condition that the Jew
He himself is not in the union, of course.

11 will dislodge the Jew from the second position (borrowings
of money: through the rural fund. This fund, which does not function-
ordinarily functions only within the limits of a com-
municipality: 4° only admits honest people, known for

such as: done, no Jews: 2° it offers loans at will

so much father er
EE
SP AA 9 mem
forward.

has

HOW TO EMPTY THE JEW 83

in the short or long term, depending on the interests of the em-
lenders. So it excludes Jews who only lend to
long term and with a view to their personal interest;
8° it never lends at a rate higher than 5%, but
often lends at a lower, ordinary rate.
4 0/0. So for the third time she excludes the Jew whose
Loans typically vary from 12% to 30%, when they
do not exceed it, as in Algeria, where the average rate
varies from 450 to 800 0/0.

While the rural bank has nothing in common with the Jew,

This does not mean that the Jew is uninterested in the rural bank.

He's even too interested in her. Sensing the truth in her, the only solution from Crédit Agricole, he has already considered it to seize control of the leadership and the propaganda movement, to the detriment of Mr. Louis Durand, the producer and the Promoter of these wonderful cars in France!

Unfortunately for him, fortunately for us! the Jew showed the tip of the ear, which allowed Mr. Louis Durand to oust him definitively of his work.

It was at the Crédit Agricole Congress in Toulouse. in 1893.

The Jew Benoît-Lévy made Mr. Louis Durand laugh the most a picture of France's future, which would inevitably result- blement, he said, of the union of their common efforts to improving the lot of the agricultural class!

Mr. Louis Durand, who loves the people, was for a moment touched by so much concern; but only for a moment: he he soon realized that the Jew's concern for the plowman there was a lot of analogy with that The wolf for the sheep! And he separated himself from this strange creature. friend of the people!

TRUE mn a AA +

8% OF THE MEANS TO ANNIHILATE JEWISH OMNIPOTENCE

This did not bring him bad luck: the monthly Rulletin |

from the Union of Rural Credit Unions, dated May 1896, recorded the foundation of the 441st rural bank and the following result

of one year (1895) of operations of the first funds

founded:

4° Number of meribres: 5,479;

2. Total operations performed: 1 million 466 mize
744 francs 94 centimes;

3. Number of loans to members: THIRTEEN HUNDRED AND FOUR
RANTE QUARE (4.344);

& Profits from the funds: 3,553,000 FRANCS 24 CEN*
TIMES:

For his part, the Jew Benoît-Lévy was doing well at
to found, within the same timeframe, a dozen
cash registers at maximum capacity, which we do not know, and for
neither the number of members nor the number of opera-
tions. The Jew was beaten down, this time, by a Frenchman and a
good French.

It goes without saying, in praise of Mr. Durand, that one of the last-
last assemblies of French Farmers (the one which
thanked Rothschild; proclaimed in his system
Rural credit unions: the solution from Crédit Agricole!

4 On December 15th, Mr. Méline, President of the Con-
seil, recommended the Bank of France, forgetting that the Bank
of France is Jewish.

The following day, December 16, Mr. de Claye replied to
Mr. Méline, in the Moniteur universel, in a masterful article
which is almost entirely here:

"While the ministries have always promised, without
never hold, the private initial would get to work.

"Mr. Milcent fonilail, the bank of the district of
Coligay in the Jura, others were founding trade unions,

"Finally, the so-called faitfeisen system, which had already
given in neighboring countries the measure of services that it is

HOW TO REMOVE JULF 85

Finally, the farmer will dislodge the Jew from his third
position (purchasing monopoly) by obtaining power
"public views the pure and simple application against all
-hoarding syndicates (of wheat, flour,

called upon to render, found in Mr. Louis Durand, of Lyon, a

ardent supporter; the advantages of the "Rural Funds" of this type made a strong impression; their development was fast. .

"Yesterday, Mr. Méline said before the committee of the Chamber that "about a hundred small local banks"

"They exist and are functioning." The information is inaccurate. given that it is incomplete: not to mention the institutions established on different bases, the Union of Rural Credit Unions that Mr. Louis Durand heads counts on its own, from the outset presently, approximately five hundred affiliated branches (more precisely- tement, 546, on January 1, 1897).

"The solution lies in development and popularization" of these free works. This is about the Bank of France and the renewal of its privilege that the problem of Crédit Agricole is in turmoil again right now. Well! It is not possible for the Bank to enter directly into rapport with the cullivaleurs; she doesn't know them, nor can she to know them,

"Where we understand that here we are thinking mainly of small-scale cultivation" vateur, the one that seems to us most worthy of interest. The large landowner whose estates cover vast areas Expenses of territory find and will always find credit: it is not at his occurrence that the question arises in complex terms. May: here is the owner of some hectares of land; he works his plot by the sweat of his front; a portion of his gain, and the net one, is absorbed burdened by taxation: add that, when he inherited this plot of land or that through persistent labor he succeeded in the increase to begin a new field, he had to fight against rapa- cited by the tax authorities, which, in the form of transfer taxes, has awarded the revenues for one or more years. A bad- The harvest is coming: this farmer needs to find a He doesn't have much money, otherwise he'll be forced to sell his property.

8 M one does not

D

86 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

oats, hops, etc.) of the existing just law designed as follows:

Ant. 419. - "All those who, by assembly or coalition

A ridiculously low price. Or perhaps he needs an advance payment to... procure either fertilizers that will double the yield, or remedies that will preserve his vine: or, if one prefers—brother, he would like to take advantage of a favorable circumstance to buy animals that he will care for and then work with a profit. This peasant, make no mistake, is Jui which makes the country's fortune; it is the true strength of France; It is the number. But how can we expect the Bank of France, which is opening its borders? The operation should be supported. subjecting it to formalities that would most often make it impossible and outside of which, however, the Bank would expose himself to perilous adventures,

“But that the loan, instead of being requested by the only—Hivateur fui-même, le soit par un de la caisses locales don: il was mentioned above, acting on her behalf for her account in Jui, Easy test to inquire about solvency from the cash register; those we mentioned a moment ago offer by their very constitution the most absolute and which can be called superabundant. The Bank of France can complete their paperwork under certain conditions. Complete security.

Let us hasten to multiply them, to make them accessible (all those concerned, and there will no longer be any excuse to do State intervention regarding agricultural credit. Mr. Méline left Seeing yesterday that he was haunted by the thought of establishments of the state; he would want one or more. For us, who doesn't We will not see this news without serious concern. We take note of state interference in our affairs. Words from Mr. [Name], President of the Council, to urge friends of the grievance of redoaber of activity for the creation of prized crates. 1 depends on enx, and it belongs to them to to take the initiative so that, on the day the State wants to dra extends his heavy and sterilizing hand over this domain, finds the space taken.

The small local banks, the rural credit unions, will not have

HOW TO EMPTY THE JEW 87

'between the main holders of the same brand—merchandise or goods, tending not to sell it or not selling it at a certain price will have brought about the increase! due to the drop in food prices (this is the case for the "Agricultural exploiters will be punished with an em—

"imprisonment for at least one month, at most one year and
"A fine ranging from 500 to 10,000 francs."

There is another decree that we do not want to invoke—
querici, although it has not been repealed, as far as we know.

He was a member of the Convention (July 26 and 28, 1793).

Here it is:

Anr. 4e. — Hoarding is a capital crime.

Anr. 2. — The following are found guilty of hoarding
those who divert goods from circulation or
basic necessities that they buy and hold
locked up in some place, without putting them back in
daily and public sale...

Anr. 4. — Goods and foodstuffs of the first order
The necessities are: bread... grains, flours, ... oil (the
oil), copper, electricity.

We issue this decree without comment and without
requesting its application, which would be contrary to our
motto: Servetur J'udinis vita, auferalur eis pecunia.

But we invoke Article 419, which is clear and has
It needs no comment. It only needs to be
applied.

Until the judiciary decides to do so,
we advise the farmer to follow punctuality—

AREA

only then returned to the farmers F'inappréi ble ser-
vice of providing them with useful credit; they will have rendered Island
an even more valuable service, perhaps, of having prevented a
State control over agriculture, »

And even more so, we might add, the control exerted by the Jew,

eu mms arme mom n ed

HAS
Mr. RM

88 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

ment, with regard to the sale of its grain, *
Mr. Cevaux's excellent advice in his brochure: the
Bié at 27 francs, advice which obtained, like the cash registers:
rural areas, the approval of the entire ARR of
France, and here is the substantive:

"The farmer, by letting his own people eat his wheat
"Livestock, instead of selling it to the Jew, will find in
"This food, the considerable profit that the Jew makes
"was allocated to the sale price: 27 francs instead
"49, or 8 francs per bag taken from the Jew."

The demonstration that follows seems conclusive. A word to the wise.
farmers that we leave, on this precious indi-
cation, to move on to the merchants. (Versailles, printing press)
merie Luce, 7, rue Saint-Pierre. Price: 1 fr. 50.)

CHAPTER VI

HOW TO OUT OF FRANCE THE JEW COMMERCIAL

Here, we must admit that it is currently quite good
It is difficult to completely eliminate the Jew from commerce or
companies designed to promote it.

It was only at the time of the great liquidation that one
will be able to remove its acquired monopolies: for example,
means of transport: shipping companies, of
railways, etc.

But, apart from acquired monopolies, there are mo-
nopolies to acquire, and that the Jaifs are indeed thinking of
acquire, commercial projects, channels,
railways, etc., to be built, for example, in Tonkin,
in Algeria, and especially in Madagascar.

Now, from these monopolies, the Jews can and must be
They have been dismissed as of today.

This is what the nefarious [people] in Madagascar failed to understand.
Laroche, who was in no hurry to give in to

ridiculously low prices for huge land concessions.
the Englishman Coriolis, to build railways there.

(Juan to the commerce itself, apply to

'syndicates for hoarding raw materials, where
Excellent, the Jews, Article 419 above of the law against
the hoarders.

Moreover, under pressure from public opinion, a good little
The article must be voted on by the Chambers and inserted in the Official Bulletin.
The fate of the laws concerning the stock exchange. This

EEC

90 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

The article could, for example, punish with forced labor.
in time those who, through unfair maneuvers, falsify
The courses: this would prevent similar catastrophes.

to that of the coffee crash in Le Havre, the wheat crash in Paris, etc.

Finally, it is necessary to obtain, by all means, what we have found
power, the elimination of 6 futures markets, including the
The only result is to encourage Jewish speculation.

In less important places, at fairs
and markets, in large and small stores and
bazaars, and no prices will be dealt with by Jews. Signa-
Let us mention here several good initiatives: 4° the Directory of
Fraternal Union of Commerce and Industry, inau-

managed by Mr. Léon Harmel, who offers every year to all

the Catholic clientele of France, more than 40,000 names
Catholic merchants or industrialists;

2 Similar directories published in the departments
ments for the special needs of customers and
Catholic merchants or industrialists of these departments
tements, in the ÆRhône and in the Isère for example:
Excellent idea that we would like to see become more widespread.

throughout France t.

A group from Lille has just launched a project in the North.
an appeal that we would like to see acclaimed from one end of the
France to the other, through all the admirers of Jeanne d'Aré,
sincerely jealous, like her, of returning France to
French, here it is:
or, confident in your traditional valor, we come
to warn you of a formidable enemy and to beg you to...
to help fight it.

That enemy is the Jew!

The Jew, -- whom you enrich, women and daughters of
somuereants, -- and which, by the establishment of devastating bazaars
teurs. fa inise implementation of unfair methods, the opening of
irregular liquidations and scandalous bankruptcies, led
your fathers and your husbands to ruin.

HOW TO EMPTY THE JEW 94

The day when there is in each department a
Catholic directory of Commerce and Industry, the
large and small Jewish businesses, large and small
Jewish industry will have survived; but on one condition

The Jew, -- to whose crooked fingers you leave the gold of
your alms-grooms, patronesses, and nuns of all
Orders, -- and which, in the Press and the Public Authorities, by
hateful incitements and legal persecution, porno-
writing and divorce, strives to reopen the wounds that you
you want to heal and pile up moral ruins on our soil,
alongside the material ruins of the Gold Mines and Panama.

The weapon to fight him is in your hands; oppose him
Jewish solidarity, Christian and French solidarity.

Address yourself exclusively to your fellow citizens; spread
our ideas, and use the best means of propaganda; pr-
For example,

Thanks to you, the insolent Jewish predestination Stern turned around-
nera against those who brandish it over our heads. In
In twenty years, if they want to live, the Jews will have taken to the road again.
ghettos in Germany, from where, most often, they were
Out! » |

(A group of French people from France.)

1. We should mention here the directory intended to complement that of Mr. Harmel: the French Jewish indicator with the names and Addresses of all Jews living in France, published by those who have already published the Lyon Israelite Indicator {See p. 71}. We refrain from judging the method of execution of the project. But the idea is excellent, judging by the fear that it inspired in the Jews, even before it was realized:

Five Jews, Dreyfus and Simon (from Lyon), Salomon, Weil and Deutsch (from Dunkirk), obtained from the civil court of Lyon that their names do not appear in the Indicator.

Here are the considerations:

"Whereas Dreyfus is justified in preventing a publication
Inpiscukre penetrates his private life and does not betray the secret
of his religious beliefs;

That this advertisement, from another point of view, in a
a time when religious and political passions are often

has

92 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE -

However, the essential point is that the big and small
Catholic merchants and industrialists will themselves have-
Even union members, to do their shopping like the Jews.
In large quantities, deliver them to the scrap yard as cheaply as they do.
"Impossible," a shopkeeper recently told us.

"in Lyon silks to compete with the Jews,

"With their capital they buy huge stocks"

"of goods and at a price like no other"

"can deliver to other retailers who take

"smaller quantities: hence the Jewish superiority in the

"Cheap at retail!"

That 1:3 non-Jewish merchants unionize their capitals
rates for making such large bulk purchases
than the Jews; they will be able to sell retail at just as good
market than them. And then the Catholics will be truly-
consciously obliged to approach the merchants

*

sure.veitées, could, by reporting him as an Israelite at Lanino-city (some people, harming their interests, pro professional and financial, he declares, 'summer.'

La Croir du Var adds this reflection to which we we ass0Cions:

"The Jews are therefore exactly like the Freemasons,"
We harm them as soon as we make them known. Their pro-professional and financial considerations urgently demand that you to mistake them for what they are not, one cannot therefore-how to crack down too hard on indiscreet people (the word Isn't he charming?) who betray them.

They are, damn it! not flattering to the Jews, you know, the judges of Lyon. They teach us, in fact, without To be clear, the Synagogue is like the Lodge, that the Talimidian cult is as unmentionable as Freemasonry-naughty and that on pain of discrediting oneself It is irrevocably something that can only be practiced in secret.

Thank you for the information!

(January 19, 1897.)

of ar ne

HOW TO EMPTY THE JEW 93

Catholics! Otherwise, the obligation is less strict-reuge.

This is one side of the issue, too generally neglected, and we would gladly see the Catholic congresses

_ the events that are taking place, right now, pretty much everywhere,
- to consider it with all the importance it entails.

At the same price and with the same quality, it is quite obvious that non-Jews will have to abandon the Jews to go preferably to those of their own race.

Until then, they might well continue to say: The

sympathies after money, like the pagans of Rome, who used to say: virtue after money.

However, the Jews speak and act differently—
ment: Tauberbote Island, cited by the C'oix (September 28, 1893),
assures that the head of the Jewish community of Jerusalem
forbade his fellow believers from buying from
Christians or Muslims, whatever they could
to obtain from the Jews 7...

In the meantime, the means for merchants, I:
you ask, to compete with the Jews in |
provincial cities, such as Nevers, for example,
where the Cohn & Co. Company, at the carrar. bE 44 MILLIONS, è
has just installed a bazaar designed to absorb all the
Customers of other merchants? This method? Outside
We do not see the one we advocate.

ER me fo me eee à

=

er mm

CHAPTER VIII

HOW TO OUT OF THE JEW OF INDUSTRIAL FRANCE

Here are the monopolies by which the Jews ruin the
France are of two kinds: those attributed to them by
government and those they assign to themselves, of
by the right of the strongest.

In the first case, to create, as is mainly done by
Free Speech, with independent newspapers, a mou—
a shift in opinion that forces the government to remove them
to these monopolies or at least to demand that they apply
tion of strict regulations concerning the hygiene of
their monopolized farms? Regarding the manufacturing—
For example, why not require the use of matches?
the use of a harmless phosphorus instead of that
who claims so many victims every year?

The Jews resist, they have the press; but they do not have
Not quite all of them, thankfully! May the press be free
shouts, storms, sings to them daily in their ears
Their abuses; they will eventually be moved by them.

In the second case, where does the hoarding of
mines and sugar refineries, the monopolization of
brass instruments, etc., apply purely and simply to the accessories
pareurs the existing law against monopolies (art. 419 of the {
Penal Code). to

To prevent capital syndicates aiming at the seizure-
facing of an industry, such as refineries, oil- r Xe
ries, sicarinerics of Le Havre, Quévilly, etc., their pres- a

|
|
|

To A rt AGP SE A arr as ta FTURS è Era

HOW TO EMPTY THE JEW 95

; 'write a maximum capital amount (in cash or real estate)
that the Society will never be able to exceed under penalty
very severe: for example, the confiscation of sums
- exceeding the authorized capital. This project is otherwise
benign than the decree of the Convention (July 26 and 98, 1793)
-'establishing the penalty denort.

CHAPTER VIII

HOW TO ELIMINATE THE JEW FROM MINERAL FRANCE

To detach the Jew from it: 1° Dispossess him of all the
mining concessions where procedural flaws will be discovered,
And we'll always find some, it's so easy!

We started with the Bertegnas, the Thompsons of Al.
management for the phosphate mines, thanks to the energetic
Mr. Jean Drault's campaign; continue with the concessions- |
nickel mine workers in New Caledonia,
if possible.

go Obtain, through a good little law, the prohibition at% Jews, whoever they may be, new mining concessions.

Perhaps in this way we will save what remains of us. Mineral wealth in French soil. We save- We will surely find those that our new colony holds. of Madagascar, unless the officials protest- tants (friends of the Jews) do not meet Englishmen, | like Coriolis, on their path!... i.e. I

3. Eliminate public limited companies, which allow the shareholders and especially directors to assign themselves the 99 hundredths of a profit obtained primarily by the the miner's work, to whom only the last cent- tième (Canon Dehon, Usure au temps présent, p. 39). :-

Or, these companies could be regulated as in England. where they must draw up a list of their shareholders. at least once a year, establish the amount of capital the company's nominal value, and how many shares it is divided into. the number of shares already subscribed, the amount of

calls made on each one.

In this way, Jews operating openly will be able to dif- easily fiddle with at their leisure (Wear in the present tense).

CHAPTER IX

HOW TO OUT OF COLONIAL FRANCE THE JEW

How to remove it from Algeria specifically? How to... preserve Madagascar?

In Algeria, effective means have been emerging since the municipal elections, which brought in majorities- anti-Semitic rituals at the councils of Biskra, Tébessa, and Batna, Philippeville, Constantine, Ain-Beïda, Bordj-Bouïra, etc.*.

The Constantine city council has just addressed another, even more effective, means in the vow issued by him on May 18th regarding the repeal of the Cré- decree better.

Until then, let the Jews be rigorously required to...

conditions which, according to this decree, allow them to benefit from the title of French citizen.

Especially since the government itself is giving the nod: for example, and stop sending Jewish officials there. or friends of the Jews; better than that, that he operate gradually- ...the replacement of those already there. Alas! the rap-

Mr. Humbert's pel, the anti-Semitic prefect of Constantine, of Mr. Cambon, Governor of Algeria, highly esteemed, his replacement by Mr. Lépine first, then Mr. Laferrière

Especially since the legislative elections of May 1898, truly triumphant, through the election of the leader of the anti-Semitism.

Bat 7

ENA YOUR ss

98 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

that there is nothing to hope for

Then, all of this warns us
Deo-Mason, even if it's a half-:.

similar to a government ju

Dupuy ministry.
Against Jewish bankers, we would know nothing.

recommend better options to Algerian settlers and to:
Arabs that the rural funds that will allow them to ob-"
to hold, at most, the money that they do not:
lend only at least 300 0/0.
As for the government, let it remove the Jews from Algeria.
So be it! And we will applaud it, but let it not be, of
Thank you! To send it to Madagascar, otherwise the Queen
the islands would, after ten years, be nothing more than a colony-
Jewish church under the control of Jewish France.

The government will especially have to refuse to Jews any concession of colonial territory or businesses in the public interest, at any price; that price would be: always lower than the postage price than the The colony would cost us more later. He will still have to... to monitor Jewish land grabs with all the rigor of Article A9 of the Penal Code.

The natives or the French colonists will have to- to follow everywhere, like Mr. Jean Drault in Algeria, a an anti-Semitic campaign, which is bound to succeed to the same result: the Jewish debacle.

Generally speaking, the French of the colony should draw inspiration from all the methods recommended here to kill Jewish influence or prevent it from arising among them. But let's get back to the Metropolis, which we are...

we are "in a distant infant.

ms

CHAPTER X

HOW TO REMOVE THE JEW FROM FINANCIAL FRANCE

This, above all, as we have said, is the true throne of the A Jew, a throne where he reigns as an absolute king. Let us restore his kingship. constitutional, by submitting its financial operations subject to draconian regulations, either at the Stock Exchange, either at the Bank of France, as in the Banks

| individuals and all financial companies, whatever that is, the name with which the Jew decorates them.

For the Stock Exchange: 1° Impose heavy taxes, even better eliminate futures markets, which only benefit Speculation: 2° imposing exorbitant fees on brokers amounts on each operation, which will slow down their zeal to luring the gullible with the bait of the Jew.

For the Bank of France: since it has been renewed its privilege, expiring on December 31, 1897, to issue banknotes with a value exceeding its cash balance, at least expel the regent baron as soon as possible Alphonse de Rothschild.

We agree with the anti-Semitic MP here.

Boisset, who was saying in Chalon-sur-Saône, at a meeting public (June 1893):

"Mr. de Rothschild has a fortune of 3 billion (rather the double).

"He has the Bank of France right under his feet." (Lively) (Applause.)

100 Ways to Annihilate Jewish Omnipotence

"He is cosmopolitan, he is in London, in Vienna, in | Berlin. | ;

"Many companies were created that stole
The money of the naive.

"We must fight this entire horde of Jews. (Applause)"
(dissements.) |

"We must destroy the power of these wretches."
Israelites.

"They are not French!" (Unanimous applause)
(ments.) They are German, English, Austrian.

"Focus your efforts, not only between
Republicans, but among all honest people for
prepare and peacefully carry out the transformation
social. »

We remember this phrase: "Rothschild owns the bank."
of France beneath his feet."

Therefore, he must be dethroned.

For individual banks: 1° impose on
The chambers steal it and the government applies it.
new laws aimed at severely punishing
dishonest operations, however rigorous—"compliant with the letter of the law, if they are not
in accordance with its spirit; 2 to divert by all means
the farmer of these banks, which are ruining him, and bring him
to the rural banks, which will save him.

The day there is a rural savings bank in every village,
Let us repeat, the Jewish banks will have had their day.

For public limited financial companies, the regulations-
ter as mentioned above (France minérale);
Better yet, delete them.

Finally, regarding the values directly:
monétaires, working with Mr. Chabry and the National League-
bimetallic joint, to the prompt recovery of the bimetallic

HOW TO OUT OF THE JEW | 101

Talism, which, establishing a fixed ratio between gold and
The money will prevent its depreciation in favor of
... of that one, therefore, the meddling of the Jews who
* benefit from the difference, in perpetual exchanges
: relations between countries with gold currency and countries with currency
of money: triplantations which have as a counter-coup, as well as
Mr. Chabry proved it, the depreciation of agricultural products
_schools, that is to say the ruin of our 23 million farmers
French authors.

CHAPTER XI

HOW TO ELIMINATE THE JEW | OF ADMINISTRATIVE FRANCE

© Here, we will say only one word: No more Jews in
"Of Administration!" That is the cry that must resound from the top.
at the bottom of the social and administrative ladder, until this
that satisfaction be given!
"Out with the Jews!" That is the mandate the voters gave.
must impose on their members of parliament that the members of parliament must
impose on the government.
No more Jews in government ministries! No more Jews in...
The judiciary! No more Jews in public education!
to the War Department, to the Fine Arts Department!, to the Roads and Bridges Departmen
No more Jews at Polytechnique or Saint-Cyr! No more
Jews in the Council of State!
At most, the French will be able to momentarily-
how to tolerate Jews in their synagogues, and again, ':
on one express condition, that their rabbis be appointed
on the basis of strict equality, from the point of view of the treaty-
liar and government favors, with the priests
of the French clergy! Tux
This is the necessary purification that we must solicit-

to quote, which we must obtain and which we will obtain
when we wish, by our sole right of
Sovereign People! It will suffice for us to will it, through that.
Thank God! | ë

3. It is said that "art has no homeland," which is possible; but
The artist has one, and if this artist does not love the Fatherland, who.

'I welcomed him, the Fatherland must reject this artist as the prince
The main point rejects the accessory, just as need sacrifices pleasure.
The nation needs French people and has no need for artists.

CHAPTER XII

HOW TO OUT OF THE JEW POLITICAL FRANCE

'Political France understands, as we know:,, the Pou-
See the executive and legislative branches. We have just seen
in administrative France the means of purging the Pou-
see exculif.

The legislative power remains! It resides in the municipality, the

| municipal council and its mayor; in the borough

borough council; in the department, the council
general; in the Nation, the Chamber and the Senate.

For all French voters of the first or the
Secondly, the watchword should be something like "more"
Top: More Jews in the nation's councils!
last council of the last commune in France until-
than at the Palais-Bourbon and the Palais du Luxembourg!

Let us hasten to add that the thousands of Jews
defeated in the last municipal elections are a
a valuable clue that the watchword has already been sounded and that
The execution period begins!

But, let us hasten to admit, none of these means
none of the recommended methods, without exception, will be effective unless
supported, fortified, encouraged by a means that dominates them
all, who governs them all, who gives them all life, and without
which they all fainted.

This powerful tool is the PRESS!!!

CHAPTER XI

HOW TO REMOVE THE JEW FROM THE PRESS

Crémieux said it to the Jews, we repeat it to the French
çais: Look at everything else as nothing, the consideration
Or contempt as nothing, positions as nothing. Look:
the press as a whole, because with the press we will have
everything else.

They have the press and everything else. With the others, we
We have just seen it, alas! Is it not right that we
Should we have the press and everything else at home?

But how do we take back this press that they gave us?
stolen, with which they stole everything else from us?

By correcting ourselves of the two flaws that the clear-
Jewish divination itself has pointed out to us what we
We thank her at the beginning of this second part, and that
We repeat here, completing the passage:

FIRST DEFECT =

"It's about living day to day, without lofty views of
The causes or the effects, the past or the future.

"How else would they have allowed us (that's the.
(A Jew who speaks of what he knows) with such indifference,
to seize control of the press, this crucial means of...

domination? . ;

._"Because it is from the top of this observatory that we can

HOW TO OUT OF THE JEW 105

we will report the slightest hostile phenomenon and suppress it
in its germ.

SECOND FLAW

This is the difficulty with which non-Jews decide to make a financial sacrifice to support their cause

| in the newspapers.

We cannot limit ourselves to one thought here: who are we

will never reveal the sums spent by the Jews on

Saving Dreyfus, the traitor? 37 million in October 1898.

according to Mr. Judet!

1 A hostile phenomenon is, for example, assassination in Ecuador, by journalist Vivar, August 6, 1896.

His crime? He had fought against Judeo-Masonry, like Garcia Moreno, twenty-five years ago.

He was therefore destined to die like him, and on the same day (August 6).

He did indeed die, mutilated by government assassins—"

rate, of the five fingers that had held the pen for Islands

To fight: he was refused a priest!

... This "phenomenon" was indeed hostile to the servants of

the Jewish community; therefore, to the Jewish community itself; and it had to be stifled

But not a single Jewish newspaper—not one, do you hear?—did any of them whisper a word.

It took the publication of the crime by Croix for it to be recognized.

nût in France.

Another hostile phenomenon is the danger that Europe

And the world believes in Dreyfus's guilt!

And then the Jewish news agencies published it worldwide,

— news like the following, from the Jew Baccani, correspondent-reporting from the Havas Agency in Buenos Aires:

Paris, October 30.

"The anti-Semitic press is making a futile effort to attack and to accuse the judges of the Court of Cassation... The people are indeed rather willing to admit the guilt or imbecility of the leaders

'From the general staff.'

—The people showed it in the Henry subscription: nearly

The francs collected in ii Lab LEE

106 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

And if they only succeeded partially, it was because they had

This time, the case will be heard by a military tribunal!

Now let us hear from: the Jew Saulus:
"We Jews, with our mercantile spirit,

we know that every note written in our favor,
brings us usurious interest. Also NE NÉGEI-
LET US MAKE NO SACRIFICE TO SPREAD IT, TO EN-
ENCOURAGE THE AUTHOR AND REWARD THE PUBLISHER.

"If, on the contrary, a book appears that is
Hostile, we do not buy it, and the publication is delayed:
"NOT TO GO FROM SCUMATURE TO THE PULLING!" (Wücher-
pille, Mainz newspaper, January 1893).

That's clear! Nothing paves the way better.

4 Another admission, from the same author, in the same article.
and the same line of thought, is as follows: "Apart from the
The press clique has rendered the publicist meaningless. We have nothing.
"to organize a conspiracy of silence against him."

See above (p. 63) how the Jews were able to condemn
"To the pulping" Mr. Edouard Demachy's book, on {es
Rothschild.

The Jewish press is not only against publicists.
organizing the conspiracy of silence, it is also confringing the
social or personal crimes committed by those of his race.
Here is a striking example:
On May 28, 1896, four guards of Baron Henri de Roth-

Schild shot a lumberjack around two in the morning without

"work, which involved catching rabbits in the Lys forest (Seine-et-
Oise). {They abandoned their victim. Cenefutqwäseptheures
The body was brought to the town hall of La Morlaye that evening.

A crime so contrary to all humanitarian laws

"should have had, it seems, a significant impact."
'But two days later, May 30, 1896, not one. Paris newspaper
not a word had been breathed, to our knowledge, not one, if cè-
n'est la Libre Parole, d'après le Petit Pontoisien et la Croix.
There she is, caught red-handed, "the conspiracy of silence"
The Jewish press. Re DD te Fun ue

HOW TO OUT OF THE JEW; 107

\
does not better indicate the duty to journalists and readers
French newspaper publishers.

Neither group should live without views
high, on the causes or on the effects, on the past or
about the future.

Both sides should be able to decide without difficulty to
make financial sacrifices to support their cause
in the newspapers!

For both sides, it seems to us that these
Two tasks must be specified in practice as follows:

4 The French Journalist, whatever his
Attributions in the journal, must be seen in this journal
a body of work – on which he must undoubtedly live – but
a work of art, not a business.

The Administrator must not be at his desk.
like the Jew at his counter; he must be there like the
mechanic in front of the firebox of his apostolic locomotive
lique (excuse the word!), intended for strolling through the
France, the necessary expression of Truth, of Justice
Tice, Fraternity, Charity! | '

The Administrator, imbued with these sentiments, will be able to–
Will he then welcome these Jewish announcements (financial or
commercial), which reek of lies and iniquity–and
give birth to ruin and desolation? PU |

Let us mention here some commendable initiatives taken by several
several newspapers, including: {a Croix du Dauphiné, which writes
at the top of its columns that "it does not accept at any price
...The announcements of the Jews and the Freemasons"; the Cross
. valenciennaise, which writes at the top of its fourth page:

4. Let us not forget that the Jews are, at this very moment, spent
. nearly forty micturations to save the guilty Dreyfus! – :
And we spent one hundred and thirty thousand francs to taüver
'army, which rightly condemned him, from the attacks of the Jews 7

108 MEANS OF ANNIHILATING JEWISH OMNIPOTENCE

"The Valenciennes Cross does not deal with at any price with Jewish houses.

There are still other newspapers, we cannot list them all Name them all.

The French editor should not see in his article daily or weekly, the means to satisfy his glory or ambition, but only to find there the satisfaction of his desires for an apostolate in favor of justice and truth against the Jewish apostolate of theft and lie.

To nurture other concerns is, whether you like it or not willingly, to act not like a Frenchman, but like a Jew... That's for the journalists, let's move on to the readers of newspapers. 4

2 The French Lecteur must never buy, never Read, never distribute, a leaflet written by Jews or drawing inspiration from their feelings. To act differently, under Any pretext, whether we like it or not don't want to, supply the Jews with ammunition war, which they bombard us with daily, is—that is to say, to commit an act of cowardice, compounded by treason. We all, French readers and journalists, must to introduce us to sacrifice, in all its forms: sacrifice— a matter of time, money, goodwill, initiative, of activity, talent, etc., with a view to founding, spreading New anti-Semitic organizations are appearing everywhere. May not a corner of France remain untouched by our zeal. unexplored! and that "the Jewish press, according to the express— Louis Veuillot's slightly modified version, or finally "_drowned in the French press." On that day, Jewish power will have ended; everything will be. ready to erase the last vestiges by the application— "tion of the following remote means:

CHAPTER XIV

DISTANT MEANS OF ANNIHILATING JEWISH POWER

These measures are aimed more specifically at France of soil and large financial or commercial companies ciales, that is to say, France's real estate, agricultural, and viti— Cole, colonial, etc., the major shipping companies

...and railways, etc. They can be reduced to three:

FIRST MEANS

REVISION OF TITLES b & JEWISH PROPERTY, enterprise through the efforts of the anti-Semitic government, which will end soon. or eventually by inevitably coming to power.

SECOND MEANS

© Withdrawal of the decree on the naturalization of the... September 27, 1791, exactly the same as for the decree Crémieux, including the municipal councils of Constantine and Oran have just requested the repeal in Algeria.

THIRD MEANS

For Christians, RETURNING TO THE LAW (not abolished) by the Concordat, which forbids them, among other things:

4. To serve among Jews or to take Jews into service their service;

29 To consult Jewish doctors or to receive them : medicines. Maimonides, the Bossuet of the Jews (and first Saladin's doctor), said: "When one sees an idolater "A Christian in danger of death should not be saved."
:{Jad. Chas., 4, 10.1, f. 40.1); |
Or

_ 440. MEANS OF ANNIHILATING THE OMN GALLOWS

3° To allow oneself to be removed from public office

IN THEIR RESPECTIVE HOMELAND, BY THE FOREIGN JEWS

4° To attend Jewish weddings and their festivals;

8° To accept invitations to dinner or to them.

offer, etc. ns |

If these conditions displease the Jews, who...

to seek a more hospitable land, England 0%

The United States, for example, where customs have so many...

logic with those of Israel? CPE

Curiously enough, this idea is far from displeasing to one

a significant portion of the Jewish people, considered, it is true, to from a special point of view of the reconstitution of this people.

Let us listen to Dr. Herzl, promoter of Zionism, to whom |

We leave the unexpected honor; for him and for us,



German



English 



Full text of " German Nationalism 1900 "

[See other formats](#)

TABLE OF CONTENTS

Part I Page

Early period to 1290: Expulsion of the Jews
Introduction . 3 . 36 Rs et Sk ae a ee at hk oe a ee 0B
Early period: mW he Bea Boks Ge Se ye odd
First immigration. go ES "yet e Sey HY cg EB
Kings favor the Jews .. I5
The Church against the Jews. 17
Ritual murders. . ; bi! se ake a aua e Ode Se Ao 8
Advantages come at a price... 2.2. a Nie at a C0
Aaron of Lincoln. foes good a 0L
People and Church in the hands of usurers "20
Popular anger erupts (e.g., ep 8).
Legal status of the J ndgn We ie a Ue we n ES Sek ee a 80
Population figure . . Br er er Au BG
The Jews under John I...» 22... Dr nn. 87
It continues to fester 480
Scandals Goo eee we At AS
"Nuremberg Laws" around 1230. 0o he ae a aie Caps tg RS YA
Persecution of Jews... ee ey Ber Lee tee – B0
Harsh laws. . Re 0e GP a ee ae "BD
Edward I. in the fight against usury "de, e 0F, a ek 0B0
Judas' answer e ET ;'
The church intervenes. . E ao Sada a eh Be se GN ae a ae er 07.
The expulsion of the Jews 69

Part II

1290 to 1658: The Return of the Jews under Cromwell

5 and without Jews ac e Se es T0
Rigo Lopez – Personal physician to Queen Elizabeth. 0114
Return and second n be ie > ae! ae AD
The Jewish Question in the World in the 17th Century. oc de Ht
Amsterdam – Headquarters of World Jewry. . "0
Morrans in England. . 81
Antonio Fernandez Carvajal, the Rothschild of the 17th century 83
Puritanism in favor of Judaism . . 88
Oliver Cromwell ty Bde Re cs like RE ID
Jewish Spies in Cromwell's Service; 388

General support for Cromwell by the Jews 104

Menasseh Ben Israel .

World Jewry at work

Menasseh Ben Israel as spokesman for world Jewry.
The Whitehall Conference. 2
Intermezzo: Prynne, the anti-Jew, and his Wirkea.

Pores of the Whitehall Conference i

The fight continues f

Part III

1658 to 1714: Royal Protectors of the Jews

Jews ally themselves with the Royalists

An attack by the City is repelled.

Charles II, Protector of the Jews

Other friends of Jews: J neo' H, and Wilhelm I.

Renewed fighting . ;

Jiiddic successes = 5

Customs are becoming increasingly uncivilized.

Marlborough, the ancestor of "Winston Churchill's

Part IV

Page

108

114

119

127

185

140

144

157

1714 to 1753: First struggle for emancipation and defeat

of the Jews

The South Seas Scandal

Jews in the Colonies

Preparations of the Jews for their First Emancipation Struggle A

Year of struggle 1753.

Background to the original creation of the Ge-

sets;

Sampson Gideon, "The Pillar of Public Credit* .

General Corruption . :

Part V

1754 to 1830: Increasing Influence of the Jews

Judaization of Leading Circles

New wave of immigration

Jews are reorganizing...

Jewish crimes are getting out of hand

Financial Jews . .

Nathan Mayer Rothschild and associates:

Propaganda! – Propaganda! ; ;

Freemasons:

Napoleon and the Jews

London Society for "Promotion of Christianity under"

to the Jews

Laws of Attrition

The City of London – the bulwark of the anti-Semites – falls

Bibliography

Index of persons and subjects

INTRODUCTION

With Edward I, England had a king to whom nothing more could be done.

was closer to his heart than the well-being of his countrymen, who had his own
I put the national interest aside, which was its pursuit
sealed the deal with the financially disadvantageous expulsion of the
Jews.

The Puritans, inspired by the conviction of being chosen and of divine
grace, who bore the lion in their banner
Judas led and many of their teachings in the Old Testament-
Those who saw themselves anchored were not only motivated by idealism, but
equally for realistic reasons for close common-
Society and friendship with their Hebrew brothers. The
The all-powerful Cromwell had to recognize that one power was stronger.
was when he was: the people.

There were rulers in England who offered their favor in exchange for ringing
They sold coins to the Jews, thereby receiving support from a
corrupt upper house and parliament, a rotten clergy-
They found it. But the people once again triumphantly prevailed.
Defense – as long as it was strong and healthy and before the seeds sprouted-
went, which the Jews had sown.

Judah is the master of the hour in Great Britain.

The doctrine that the English people are one of the lost ten
The existence of the tribes of Israel is not considered a legend there;
It doesn't just haunt the minds of scholars. And for good reason.
There are still countless sects and associations today that serve to
The spread of this belief is based on the fact that its speakers...
The edification of idlers in Hyde Park with angelic tongues that
The theory seeks to prove that Englishmen and Jews only have one
They had a father. All people are brothers. Racial terms
are dead.

And the English royal family?

Jacob, his head resting on a stone, had a dream, so
The Old Testament reports that this stone later served as an altar.
in the Temple in Jerusalem, and when it was destroyed, An- rescued
Members of the tribe of Dan took the stone and carried it on their
They fled with them. They tried to reach England by sea.
They were rich, and only an unfortunate accident forced them to land in Ireland.
When the beautiful Jewish princess, happy about the happy over-
The journey, to which the Irish chieftain was married, served
Jacob's Stone as a coronation stone. From this connection of the
The Jewish princess is said to be married to the Irish chieftain.
The current English royal family originated from them. Descendants
of the lineage of David...

Jacob's Stone is now located in Westminster Abbey in London.
Judah triumphs. Who still asks why?

And yet, here and there, the old ways are sometimes resurfacing.

Wake-up call loud:
England, wake up!

10

PART I

Early period until 1290 – Expulsion of the Jews
Early History

The beginnings of Jewish immigration to England remain shrouded in complete darkness to this day. Nevertheless
– or perhaps precisely because of that – a great deal of effort has been expended.
was done to shed light on the matter.

It was likely due to a clever inspiration from the Jews-
lead to, if many English writers') are of the opinion,
that the Jews had already travelled by sea in the time of Solomon
came temporarily to England to trade. Yes, even
serious scientists?) have, under the influence of these ge-
Propaganda claimed that the British were protecting themselves from immigration
the Angles and Saxons descendants of the so-called lost
ten tribes of Israel were, who were taken by the Assyrians into the Ge-
were taken prisoner.

It may be briefly mentioned that the word "Britain"
according to Jews and friends of Jews, of Semitic origin
It is said that Herodotus referred to the English islands as "Cassiterides".
draws, which means something like Tin Islands. This is later in the
The Greek language word "Biravvixi" (Britannike) is
merely a mutilation of the Hebrew word Barat-Anach
had been and must also be translated as Tin Islands').
However, all of this is probably nothing more than speculation, and much-
It is easy to wish that the idea is already there.
Old England had very close ties with the original Jews under-
It should have held.

The first documentary evidence of a Jewish presence
in England – very likely as permanent settlers –
They can be found in a law from the year 669. This law,
Liber Poenitentialis Theodori Archiepiscopi Cantuariensis Ecclesiae
named after the then Archbishop of Canterbury, Theo-

1) Hyamson: History p. 1 ff.

Hyamson: Lost Tribes, Margoliouth Vol. I, p. 1 ff., cf. especially the one in Hyamson
The writer mentioned on page 6.

*) Hyamson: History p.3, and Lost Tribes p. 673 ff., Margoliouth Vol. I p. 22 ff.
Margoliouth Vol. I p. 22 and Hyamson: History p. 1.

11

issued there, and stipulated, among other things, that a Christian woman
who accepts gifts from unbelieving Jews or voluntarily with
If they sin (e.g., extramarital sex), they are exempt from the [relevant authority/regulat
To be expelled from the church, to live in the greatest possible sorrow, and then
She is to serve nine years. If, however, she marries a heathen, she...
(one, she should be seven years old'). What is interesting here is besides
among other things, that associating with a Jew was punished more severely
than the one with a despised heathen.

Another regulation stated that anyone who entered the address-
contrary to the instructions of the Nikene Synod, Easter with the Jews on
Those who celebrate the 14th day of the moon will be excluded from the church.
(which he shall do if he does not repent before his death). Furthermore,
a Christian who has eaten meat or unleavened bread from unbelieving Jews
accepts bread or drinks with them and adheres to their godless-
involved in doing penance for 40 days on bread and water®).
However, if one Christian sells another Christian – even if
who is his slave – to a Jew, he shall be unworthy for so long
to be among Christians until he redeems the Christians
has. If for any reason this is not possible for him, then he should
he could spend the prize money he received to buy another person out of slavery.
to redeem and abstain from all meat and wine for three years
included").

Finally, it was not permitted to celebrate Mass in a place
where Jews or unbelievers were buried').

Under Egbert, the Archbishop of York, who in the time of
The period from 735 to 766 is also found in a decree issued by him.
Law, called "Excerptiones Egberti Eboracensis Archiepiscopi",
References to Jews. It was determined that no Christian was allowed to do this.
should dare to profess Judaism or to adhere to its principles
to participate in festivals'). It was also planned that a Christian,
who sold another Christian to Jews, excommunicated
" is done!"). ;

Some argue that these laws are not
referred to Jews who had settled permanently in England-
held), but then one cannot see why the there-
the previous legislature deemed it necessary to enact such far-reaching regulations.
to meet moods. Moreover, this point of contention is likely to be practical-
The matter will be settled by the fact that the aforementioned laws are included.

into the official English collection "Ancient Laws" have found, from which the need for a permanent Regulation results.

) Ancient Laws (Rec. Com.) p. 282, Liber Poenitentialis XVI. § 35
s) Ancient Laws (Rec. Com.) p. 295, Liber Poenitentialis XXX. § 4.
) Ancient Laws (Rec. Com.) p. 300, Liber Poenitentialis XLII. § 1.
7) Ancient Laws (Rec. Com.) p. 300, Liber Poenitentialis XLII. § 3.
8) Ancient Laws (Rec. Com.) p. 303, Liber Poenitentialis XLVII. § 1.
2) Ancient Laws p. 340.

10) Ancient Laws p. 340.

11) So Jacobs p. 3.

I2

In a Jewish book from the year 1575, there is a reference to the fact that in the year 810 many Jews from Germany came to England and fled to Spain to escape persecution'). In-
We will leave open the question of how accurate this information is.

Finally, a law was also to be passed under Edward the Confessor. existed, according to which the Jews were considered the property of the king. and consequently were under his protection), Margoliouth**) will not recognize this as valid. A more detailed explanation will follow. However, it is missing. His point of view is likely incorrect, since also This provision has been included in the official collection of laws!

First Immigration

In 1066, William the Conqueror came to England, and after only a short time, a change in the entire English life can be observed. Until the conquest by Wilhelm I. only had very loose ties with the festival-country. Relationships within the country also extended trade hardly extends beyond the individual counties. This took place in the form of the exchange of goods, and the money-
Therefore, circulation was very low.

Wilhelm came from France and therefore laid the foundation stone for the following close relationships between these two countries. Under Norman rule, the Civilization in England, which in turn led to an increase in needs-caused problems. In the following period, difficulties arose. to satisfy these solely through exchange, and the subsequent The demand for readily available cash increased.

In addition, Wilhelm was as a result of the initially still existing hostile attitude of the English population after the Er-
The conquest forced them to have a larger standing army, for what purpose?
But he needed money, which was only available in insufficient quantities.
was available in the country. Also, the funds used to finance the army.
The barons brought in could barely raise the necessary money.
bring about the desire for a monetary economy all-
was mean.

The Jews of that time had to an even greater extent than
today, trade and finance are in their hands.
However, the number in England may not have been sufficient to...
to meet the demand. It soon became known in northern France,
where large settlements of wealthy Jews were located,

Apparently, these Jews followed William the Conqueror.
applied and asked for permission to immigrate to England

- 12) Hyamson: History p. 5, Jacobs p. 4.
- 13) Ancient Laws p. 19.
- 14) Margoliouth: History Vol. I p. 49, Anglo-Hebrew p. 5.

13

to be allowed to"). Various writers") believe that
they were even invited by William to do so. You can do this
Although they cannot prove it with official documents, they infer it from the host's...
economic situation of the country.

Others maintain*) that the Jews should give the king a
A sum of money was paid for immigration.

Most of them came from Rouen. After a short time we find
numerous Jews in the cities of England. The first larger ones
Jewish colonies were probably located in Oxford and Cambridge
was founded, as evidenced by a record of it dating back to 1075.
Remark in a document signed by a "larger number of
Jews in Oxford" is mentioned. A similar reference is made regarding
Cambridge (existing). That Jewish immigration was considerable
was, it follows from the fact that it apparently already in
year 1070) proved necessary to change the legal status of the Jews through
to determine the law. It was then stipulated that the
Jews settled in the kingdom under the protection of the king
stands and are his property.

Even at this time, the same signs of the ge-
The behavior of the Jews, which is not unfamiliar to us even today.
Until their expulsion from England, they were a people for

themselves. They remained true to their entire way of life, which was fully-
 They come from the English difference. Without any coercion and
 Of their own free will, they settled in a special
 district, and if possible always near the
 marketplace"). They never cared about the most honorable
 and the most important concern of a nation: the defense of the
 Landes?t). In those times of strictest Christianity, they
 They also showed no consideration for the feelings of the people.
 They showed neither the necessary respect for the cross, nor did they allow themselves to
 hold their religious service with all that is foreign to the British
 to follow their habits. The deceased Jews were laid to rest.
 buried in special cemeteries, initially only in London."
 The food and drink were also completely different from those of their compatriots.
 Christian neighbors. They declined invitations to a meal.
 to take, which is taken by a Christian in a Christian home-
 was prepared"), The slaughter cattle had to be under certain conditions
 Jews were killed during rituals. It was not uncommon for Jews to manage to do so.
 to reject any spoiled food as inedible,
 "However, they offer them to Christians as perfectly good for purchase."

15) Jacobs p. 39, Gross p. 172, Rigg p. 10, Freemann Vol. V p. 818 ff.

15 Margoliouth: History Vol. I p. 50.

17) Prynne p. 2, BB Historical and Law Treatise p. 4.

18) Jacobs p. 4, 5.

19) Margoliouth: History Vol. I p. 52.

20) Abrahams pp. 6, 7, Hyamson: History p. 10, Rigg p. XI.

n? Rogeri de Houedene Vol. II p. 261, Gesta Henrici Vol. I p. 279.

22 con Aa Vol. I p. 182, Rogeri de Houedene Vol. II p. 137, William Malmesbury

23) Abrahams p. 6.

24) Jacobs p. 54, 178 (reference to related documents).

14

There were already many Christian maids and wet nurses in the
 households of the Jews, who told terrible things about their habits
 reported").

The Jews of this period are also hardly ever found in any hand-
 work. Even if they are subject to certain provisions.
 the guilds' rights as merchants are subject to restrictions.
 "Laying," they were nevertheless, according to a law of King John I, from

In the year 1201, they were generally free to buy what they wanted. brought, with the exception of certain church properties. It was them However, they are permitted to retrieve the items pledged to them after to sell in one year and one day:").

Kings favor the Jews

Such favorable treatment of the Jews can only be explained by explain their relationship to the royal family at that time. As property They were subject only to the king's jurisdiction. Furthermore, They occupied a special position insofar as they were in Unlike the English, it was permitted to charge interest on loans. to take. Under the protection of the king, the Jews therefore practiced almost exclusively the business of money lending, yes, they They were even encouraged by the king, because he in turn relied on their businesses demanded a certain percentage as a tax. As a result, the Jews were one of his biggest sources of income. sources. Given the scale of their business and the level of interest rates The Jews made huge profits. No law imposed any limits on them. The interest rate was high, and usury was given free rein. Interest rates of 4376% were considered quite common?) and 50 to 80% were by no means rare?). It is therefore not surprising that that the wealth of the Jews was described as quite striking will. They inhabited the most magnificent and at the same time the most stable Houses in the cities of that time, some of which were even intended for shorter stays They were able to withstand a siege. Therefore, the – The population viewed the Jews as intruders and foreign elements. down, especially since the individual Englishman is among the high He was indebted with interest and thus completely at the mercy of the Jews. It is therefore understandable that the outrage against the Jews lasted a long time. sam, but steadily, it rose, although it was not openly displayed, since the Jews as the property of the king, unrestricted protection nossen®), This even went so far that during the time of William the conqueror (1066–1087) and his successor William Rufus

) Gesta Henrici Vol. I p. 230, Rogeri de Houedene Vol. II p. 180.

Cunningham, p. 336 ff.

2) Hyamson: History pp. 8, 9, Rigg p. XII, Select Civil Pleas Vol. I p. 3, Case 7.

28) Rigg p. XIII, Leonard p. 104 ff.

2) Belloc p. 218.

00 Hyamson: History p. 5 ff., Belloc p. 216, Prynne p. 3. `

(1087–1100) the Jews—apart from their fixed taxes—unlike the English, no special had to pay taxes?). William Rufus favored the Jews

also generally everywhere, indeed he even occupied himself with their doctrine and came to the decision to convert on the Jewish religion from the result of a scientific study Dispute between bishops and rabbis dependent to do, which he only attended as an observer®?).

The content of the negotiations has been partially preserved and is presented as a time-
"Very interesting document." Even back then, there were arguments about...
the value or worthlessness of the Christian and Jewish religions,
and both parties claimed victory in these learned
Conversations.

In the last years of William Rufus's reign, the Jewish colony of Rouen approached him, requesting to convert to prevent the local Jews from going to the church, since they had made their request with William, who had supported the project with a large sum of money, hesitated. Rufus refused to comply with her wish. Through the strictest He tried to use threats to convert the baptized Jews to their faith. to return*). On this occasion, a single A Jew sixty silver marks if he converts to Christianity- would bring his estranged son back to Judaism. The king was agreed to this deal and had his son presented to him- lead, but he remained steadfast and bravely explained to the king that He didn't understand his attitude towards him. Would he really If he were a Christian, he could not make this request of him. The king then abandoned his plan. The father was However, he became angry and demanded his money back, which he refused. It was refused. Only after lengthy disputes was an agreement reached. (one expects repayment of thirty silver marks®). Prynne®), a 17th-century historian breaks down when recounting the The deeds of the Jews are expressed in the following words: "We may from this learn about the dominance of Jewish money... and work the Jewish money machine has not been used to this day. "So?"

During the reign of Henry I (1100-1135), one hears almost nothing about the Jews, which should be a sign that they continue to pursue their trade and accumulate wealth could. The first documented evidence of this dates back to this period. The presence of Jews in London, as documented in a document, (First time there was talk of a Jewish street?)

In the first years of King Stephen's reign (1135-1154) he-

20 Hyamson: History p. 1

Margoliouth: History Ba. IS

Jacobs pp. 7-12, Holinshed Ba. 8 p. 27 ff.

34) Hyamson: History p. 11, Margoliouth: History p. 54.

35) Margoliouth: History Vol. I 8 56, Hyamson: History p. 12, Prynne p. 5.

36) Prynne p. 6.

Price p. 17.

The Jews continued to enjoy the favor of the royal house and were consequently able to increase their wealth through usury and to increase, but soon a complete change in the situation occurred. conditions.

The Church against the Jews

The Church had initially been quite indifferent to the Jews survived, but in a certain way their early beginnings Settlement in cities is favored. With increasing civilization,- Money transactions were increasingly proving necessary. Since Christians were forbidden from charging interest on loans, Since this was forbidden by church law, it was left to the Jews. Businesses, so that the church was spared having to deal with the matters in question. To amend laws to meet the demands of the times. With In other words, economic development would have led to the up- Lifting the prohibition of interest required, but with the arrival of the Jews It had become unnecessary, as it was preferred to give them the field- (let**), This stance of the Church led to the fact that, on the one hand, the Jews increased their wealth day by day through incredible usury. increased, but on the other hand the English were estranged from them- were sucked up and already upon Stephan's assumption of power were completely indebted. The Jews ruthlessly withdrew their payments when they were due. The demands were met and thus the English were driven out of the country. their ancestral lands. Even if they are not They were allowed to be landowners, but that was... The right was granted by the king to pledge land as collateral from their to accept debtors." The Jews could even to appropriate half of the land until the debt is paid off. was"), The Church could not have prevented this impoverishment of the English not indifferent to its own material interests- stand, since under these circumstances they can hardly obtain the rights to which they are was able to collect taxes.

She had probably secretly hoped that, in the course of the Time to convert a large part of the Jews to Christianity. Around the year 1140, and even before, the church had to recognize that their expectations in this regard are not only mistaken were, but that the Jews, in turn, used their money had made successful attempts with the English, to convert them to Judaism*). This led to the dispatch of Priests who, in the cities where Jews lived, vehemently opposed the They preached Jewish doctrine.

p. 8 ff.

a? PC Webb: The Question p. 10 ff., Madox Vol. I p. 168.

41) Hyamson: y p. 22.

Two Jews conquer England in 17

From all this it becomes clear that the church now began to advocate for the to be interested in the Jewish question and the people's aversion to it to exploit purposes. She also encountered other circumstances. benefiting those located outside England.

The movement began at the end of the 11th century. Crusades on the mainland, especially in Germany and France, to spread. There, too, the population was against it. Everything non-Christian was viewed with hostility, and as a result, Everywhere, the long-dormant hatred against Jews was being unleashed. Outbreak, because the Jews also played the role on the continent. Role of the usurer,

The first Norman kings were still too preoccupied with the Consolidating their power in England occupied them more than that could have devoted much more attention to the Crusades movement, but this should have already been done in the first years of Stephen's government They will change. A change was also noticed in him. towards the Jews, especially given the growing aversion of the The people's opposition to them could not remain hidden, even though it Initially, Stephan did not take any major actions. He made it quite clear that he was respecting the wishes of the Be- The population would no longer be an obstacle. The ver- The king's changed attitude resulted from the following:

In 1240, some Jews were implicated as accomplices in a manslaughter. They were found guilty, although they denied the act. The king had However, they were not deterred and were sentenced in London to a Total fine of £2,000, a huge sum for the time. Total,

However, this intervention by the king should be the end of it, although it should not be overlooked that the kings of England at that time financially dependent to a considerable extent on the Jews were.

Ritual Murders

The sources tell us the following incident from the year 1145:

A twelve-year-old boy, the son of a widow in Norwich, was
Stolen from the Jews, or, as others say, bought from them
– as a sacrifice for their Easter celebration. He was martyred and crucified.
like Jesus Christ; after Easter the body was taken
from the cross, put it in a sack and made off with it
secretly set off towards a forest." On the way they encountered a

4) Margoliouth: History Vol. I p. 265.

4) Jacobs p. 19 ff., Chronica Jocelini de Brakelonda p. 114.

") Rigg p. XIV, Abrahams p. 10, Hyamson p. 20, Margoliouth: History Vol. I p. 65,
ye = af Prynn p. 6, Brompton Col. 1048, Fox Vol. 1 p. 302, Holinshed
00.

18

Birger of the city, who discovered its gruesome burden. The Jews
They fled, taking the sack with them, and hanged the body.
somewhere in the thicket, near a tree. After returning to the
They immediately rushed to the sheriff (justice of the peace) in town, to whom they hun-
promised the silver marks if he protected them from the impending de-
The cover-up of her murder protected her. The sheriff's help was bought.
He ordered the citizen who had witnessed the crime,
to himself and forced him to swear an oath never in his life to hear anything from
to make known what he had seen. Out of fear of the judge.
The citizen remained silent until immediately before his death.
A boy in spirit appeared and asked him to confess everything,
since he was no longer bound by his oath. He did as he was told.
be called, and the shameful crime of the Jews was revealed.
covers.

A riot broke out in the town. The sheriff tried to protect the
Jews, but was powerless against the mob's fury
And while a large number of Jews were being killed, the
The rest found refuge in flight. The remains of the body were-
found and the boy was canonized by the Church®).
Many writers have suggested the truth of this story-
doubted. Jacobs") believes it was invented by the church;
Through canonization, she would have achieved that annually-
Many English people would have made a pilgrimage to Norwich, which would have
from which they generated large incomes. Any evidence is available.
However, he was unable to present other accounts to support his view.
"state," the story is merely for the simple people.
told, while also often referred to only as a legend.
will be.". However, old sources report
unequivocally about that, and also other historical facts.
The accusations leveled against the Jews here appear to be justified.
confirm. On the mainland, the Jews were also subjected to similar treatment.
Accused in a manner that is not uncommon in England either.
Similar atrocities are lacking. Other such murders are also absent.

in Gloucester in 1168), in Bury St. Edmunds in the year 1181%), in Winchester in 119151) and 1232%), in London in Years 12445) and in Lincoln in the year 1255").

The discovery of the murders each sparked a great uproar. in the cities in question, and the Jews suffered considerably to suffer the wrath of the people.

a) Hyamson: History p. 20.

40) Jacobs p. 21. f

7 Rigg p. XIV, Abrahams p. 10.

% Hyamson: History p. 20 ff.

") Historia et Cartularium Vol. I p. 20, Fox vol. I p. 302 col. II.

®) Chronica Jocelini de Brakelonda p. 12, 113/14.

51) Annales Monastici Vol. IV p. 24.

3) Annales Monastici Vol. II p. 86.

) Matthaei Parisiensis Vol. IV p. 377. similar

%0 Annales Monastici Vol. I p. 340, Fox Vol. I p. 423 col. II.

19

Advantages come at a price

Although the Jews still enjoyed the full protection of Henry II (1154–1189) enjoyed®), they were sometimes even forcibly brought to him They were subject to special taxes. In 1168, they were supposed to to raise 5000 marks, which a large part refused to pay, until they saw that the king was serious and, in order to fulfill his demands– To give emphasis to the movement, some rich Jews were exiled.” As early as 1188, they had to pay the enormous sum of £60,000 as pay a special tax to the king.”

Since sums of money will be mentioned several more times in the following, A comparison between then and now would be appropriate. Value is of interest.

Jacobsss) states, with reference to various experts very long and detailed considerations and comes to the conclusion that The result is that the values from back then are now about thirty times higher. correspond. He himself admits to not being entirely sure what it is. also showed in that he had, on another occasion, with fifty multiplied"). l

Despite the aforementioned tax levies, the Jews enjoyed not only continued the protection of the king, but he also approved. They are even granted special privileges by law.

They were placed solely under the jurisdiction of the king and his Judges were appointed and not, as is often the case with the English, under the rights of their respective feudal lord. In legal disputes Among Jews, they had the right to their own judges, as they called their own. They were allowed to swear an oath on the five books of Moses, and only then Jewish law, and not English law, was applied."

In legal proceedings between Christians and Jews, the negotiations took place lungs before mixed courts'), which with an equal

The number of Jews and Englishmen occupied the area. Furthermore, they had the Jews had the decisive advantage over the English-

part that "a Jew's oath was worth as much as the oaths of twelve Christians). This different treatment and standard-

The validity of the oath is completely incomprehensible and can probably only be explained

This can be explained by the fact that the king significantly favored the Jews.

pulled to participate in their usurious businesses through their taxes. to have.

Furthermore, the Jew was favored by the fact that in monetary matters he only had to prove the disbursement of the loan, during which the defendant Christian was responsible for all emerging questions. He bore the full burden of proof. These advantages granted to the Jews-

3) Chronicles of the Reigns of Stephen Vol. I p. 280.

36) Gervase of Canterbury Vol. I p. 205.

57) Gervase of Canterbury Vol. I p. 422, Radulphi de Diceto Vol. II p. 4, Tovery p. 14.

58) Jacobs p. 316 ff.

5) Jacobs p. 44.

0) Henriques: The Jews, p. 54.

61) Belloc p. 218.

e) Hyamson: History pp. 9 and 27, Rigg p. XII.

20

The people grew increasingly bitter, and hatred increased day by day. The clergy also addressed a petition to the king and complained (about the fact that the Jews had such privileges-right comrades®),

In 1177, the king showed the Jews further favor, they the burial of their dead in various places in Eng- to allow land, which until then only applied to London®). The historian Prynne expresses his surprise that This required the king's special permission. But, so it goes he continued, "it seems that the Jews at that time throughout the entire nation so hated that they were not allowed to bury their dead to bury her in English soil, for fear that she would thereby being desecrated."

The Jews, however, did not care about the hatred of the population. As long as they were under the protection of the king, they were allowed to still hope to continue their profiteering business successfully to be able to pursue it.

Aaron of Lincoln

The wealth of the Jews increased particularly under the government of Heinrich Heine. The riches of IJ. reach enormous proportions. The richest and most famous The Jew of that time was Aaron of Lincoln® (1125–1186).

Nothing is known about his early years. We only hear about... (from him between 1166 and 1186). It's worth doing some research. to stay longer with him, because one learns from his business dealings- knows how, even back then, a Jew knew a significant part of the controlled the entire monetary economy of England at that time. His money funded numerous Cistercian monasteries, including... those of Rievall, New Minster, Kirkested, Ruford, Kirkestal etc. was built, as can be indirectly seen from a chronicle?). After that, the aforementioned abbeys and others owed Aaron large sums. sums of money, of which only a significant portion This debt may have been related to the construction costs of the monasteries. After Aaron's death, power had passed to the king, who a considerable portion of it was waived for the abbeys. It is true- probably happened from the perspective that a large Part of the claim consisted of accrued usurious interest. Fer- ner 'were the Abbey of St. Albans, the Minster of Lincoln and "The Peterborough Cathedral was built with Aaron's money," and

Thomas 1 Vol. IV p. 148.
“) Prynne p. 7.

Hyamson: History, p. 23 ff.

*) Jacobs: Abraham of Lincoln p. 157.
Memorials of Fountains Abbey Vol. II p. 18.
Hyamson: History, p. 23 ff.

We find him mentioned further in connection with the announcement, that his pledged church property was redeemed."

However, the church did not only play the role of borrower.

— she was also not averse to doing business with Aaron, about which we have a particularly revealing case handed down"),

A certain William Fossard near the monastery of Meaux

was indebted to the Jews to the tune of £1,200. For

He had given them this sum as part of his land holdings.

seized. Aaron had bought up this claim and was ready to

to waive almost a third of the total debt if the

The abbot of the aforementioned monastery took the blame. William was

not averse to this change of creditors, especially since his school—

which rose so dramatically as a result of the enormous interest rates that he never

The amount could be repaid. The transaction was apparently quite successful.

This was advantageous for the monastery, because in addition to the land it also received

two villages located there. That's how the deal came about; the

The monastery paid the debt, including interest, to Aaron.

But William had lost his country.

The document relating to this transaction shows that Aaron

numerous demands from other Jews against William

had bought. Consequently, his willingness also becomes clear,

to reduce the sum by a third. Most likely—

He has not yet exceeded the original total claim of £1,200.

bought below value from the various creditors, so that he

Even with the aforementioned discount, a good deal was still made.

likely had.

Aaron had branches or agents in all parts of the country

A significant portion of the Jews were in his service, and the

Most seem to have business relationships with him.

have"),

Among his numerous debtors were leading

men of the time, including the Earls of Leicester and

Chester, the bishops of Bangor and Lincoln, even the arch-

bishop of Canterbury"), There is a careful, from old

Documents containing a list of his demands.

The result is astonishing, as it best demonstrates the influence.

Aaron's"). The size of his fortune can likely be deduced from this,

that at his death in the year 1186 in the royal finance—

the ministry established a special department for the administration of its

estate was established"),

We have an example from this period as well,

in what way Jewish money is involved in military entanglements

13 Giraldi Cambrensis Opera Vol. VII p. 36.

ae 8 05 N can be found communicated in Chronica Monasterii de Melsa Vol. I

1t) Hyamson: History p. 23

7 Jacobs: Aaron of Lincoln pp. 166/67.

Jacobs: Aaron of Lincoln p. 169.

74) Jewish Historical Society of England (Sessions 1896–1899) p. 174 ff.

75) Jacobs: Aaron of Lincoln S.

22

was involved and interested. A powerful follower of the king raised an army without his knowledge or consent from and conquered Ireland in 1170. According to some The king was outraged by this act because he had seen this (as a historian). viewed conquest as an unauthorized act by a vassal. In- Consequently, he had the Jews who, according to the documents that had come to him, Reports that had financed the company, with serious Fines were imposed. What facts support this tradition? The underlying cause could not be determined.

People and Church in the hands of usurers

We see the wealth of the Jews increasing and as a consequence of that Their influence grew. This was countered by the poverty of the people. about, which had to helplessly watch its exploitation.

It's not easy to get a sense of it, how far the debt had already progressed at that time, so that we can discuss this in more detail using source evidence. want to go.

The subjects were obliged to pay taxes and other legal duties Taxes are mostly paid in cash. The money circulation was still not very significant, and so the people had to When making such payments, they usually turn to the Jews, who then only too readily. From a detailed account can we see how a man named Richard of Anesty in Richard quickly became indebted. He owed the sum of £91,680. borrowed and had to pay 60% usurious interest on it. That he was ruined in a very short time hardly needs mentioning. is believed to be.

But it is not only the individual among the people who seem to be suffering from usury to have suffered the Jews, and the Church was also affected throughout. especially dependent on the Hebrews.

When in 1173 an illegitimate son of King Henry II was born for the Bishop of Lincoln was appointed as his successor, It was one of his first official acts to "remove the ornamentation from his to trigger the church, which his predecessor had done with Aaron the Jew, had pawned!").

Another case sheds an even harsher light on the situation at the time
Time period. In the year 1175, Archbishop Richard of
Canterbury to the Abbey of Peterborough, to see the local
to depose Abbot William of Waltham because he used the help of
Soldiers invaded the monastery against the will of the monks.
was and used armed force to remove the bones of the saints

1) Hyamson: History p. 26.

77) Giraldi Cambrensis Opera Vol. VII p. 36.

23

had, which he pawned to the Jews for money." What might the
morality of the people have been like, if even the highest dignitaries
The Church committed such acts!

What state were the monasteries and abbeys in?

must, is shown by another snapshot of the times, which is reflected in the chronicle of a
It is a monk's story.

The Abbey of St. Edmunds was located around the year 1180.

in a deplorable state. The forests were devastated.

The buildings fell into increasing disrepair. There was nothing for the prelate to do.

Therefore, there is only one way out: more money from the Jews.

to borrow. He hadn't been able to pay the interest for a long time. At

The due date was instead the sum of the accrued interest.

each added to the capital and a new debt instrument issued

issued. This was repeated at each due date.

And the debts kept growing. The individual monks

believed they could claim the same right for themselves

like their prelate for the abbey, and so it was not uncommon that

They borrowed money from the Jews for personal purposes. Without

With the approval of the convention, they pledged golden tankards in return.

and other decorations of the church. The chronicler recounts that he had a

School certificate in the name of William Fitz Isabel (probably

a monk) in the amount of £1,040 and other debts—

I have seen documents for £400.— without knowing the surrounding circumstances

to be able to understand the reasons that led to the issuance of these documents—

ten. Finally, he had a third document regarding a debt.

of £880 in favor of a Jew, which was seen as follows—

They stood:

The hall of their monastery was destroyed and William, the sacristan,

She had to restore it, whether he wanted to or not. Secretly

He therefore borrowed £40 from a Jew, and since he

Since he could not pay interest on this, the debt quickly became over.

already increased to £100. The Jew who was making the repayment

not wanting to wait for the money, he therefore contacted the abbot. wandt, who was so outraged by the sacristan's secret act, that he intended to dismiss him without further ado. It had happened Someone was appointed as sacristan and persuaded the abbot to grant mercy. to let it take effect, The Convention then imposed a new debt-document signed, according to which after the expiration of four years-repayment of the interest accrued during this period and Compound interest would mean the sum of £400 should be paid. But After this time, neither the sacristan nor the convent was in-I was unable to pay off even a portion of the debt. Again. A document was drawn up in which a promise was made to follow For another four years, instead of £400, double the amount, also, £800 to be paid, The Jew still owned various smaller items Debt certificates against the monastery, amounting to a further £400

78) Gesta Regis Henrici Secundi Vol. I p. 106.

24

amounted, so that, as the friar complains, the Jew would have had a claim of £1200,
The monk also reported that the cellar master was also... further details, considerably indebted to the Jew had been."
When the tormented Abbot Hugo closed his eyes in 1180, the friar William had hoped for his position made it. But the monk Samson would have had to join him too. recruited, but one that was acceptable to neither Christians nor Jews was. "Yes, Jews, I say," the chronicler continues, "because William was their father and patron. The Jews rejoiced. completely under his protection and could come and go as they pleased in the monastery. They even wandered around the altars and the They passed the holy shrine. Their money would be in the treasury. the monastery kept, and in times of war their wives and welcome children in the shared dining room®).."
Samson was elected nonetheless. His first official act was the removal of William as sacristan, who, however, did not to accept this and in the year 1182 together with other dissatisfied monks plotted against Samson forged. Samson discovered it, and to thwart the conspiracy... He encountered a large number of debt certificates. which were mainly exhibited by William. The total amounted to £3,025 including the barely calculable usurious interest rates, for which William received the silken caps and robes The clergy pledged silver candlesticks and golden vessels had done so without consulting the convention. This evidence did not fail to impress. its effect on the monks, and Samson was appointed to office. leave**), ö
These old traditions are not only interesting because they the

general indebtedness towards the Jews, but because they also teach us how their influence is used with help their money went even beyond the monastery walls. Yes, the Jews even interfered in matters unfamiliar to them—the monastic community. For “they were not in agreement with Samson’s choice.” “Approved,” because he did not collaborate with them. And Finally, this tradition shows us the arrogance of the Jews: They dared to do it, during the church service. to wander around. A similar case shows another frightening—of the time,

Aaron of Lincoln came to the Abbey of St. Albans, which owed him a large sum for (the construction). Aaron is said to have appeared there and boasted that he had raised the money for the abbey's windows—to give and to have ensured that this place was dedicated to the saint erstand®),

m) Chronica Jocelini de Brakelonda p. 1 ff.

9 Chronica Jocelini de Brakelonda p =

Chronica Jocelini de Brakelonda p. 22

"j Gesta Abbatum Monasterii Sancti Albani Vol. I p. 198.

25

When Henry II died in 1189, the Jews expected from his successor Richard, called Lionheart, not only the not to maintain the status quo, but they hoped even improvements. The king had already agreed to this. He showed great generosity when he took office, granting all Those imprisoned, including Jews, were given freedom).

Popular anger erupts.

On September 3, 1189, Richard the Lionheart became King of England crowned*), a day that is significant for the history of Jews in was of extraordinary importance in ancient England. From this From that point on, they lost power and wealth until they closed—had to leave the country.

From all parts of the empire, including the then English territories. Possessions in France, the subjects were in London streamed in. The Jews had also sent their leading figures to sent out for this event. For some reason — some claim, out of superstition®) —, others out of aversion to the Judense) —, the king issued at the instigation of Baldwin, the

Archbishop of Canterbury, a law according to which the Jews at (Death penalty) was forbidden, Westminster Abbey during the coronation or to enter his palace during the banquet. This order was made public on the same day. announces®), by having heralds proclaim it in the streets and It was also posted in important locations so that everyone—a man in the city was informed of it in time. A large A crowd had gathered near the church and the palace. found, including numerous Jews. They led rich families. They gave gifts to the king and were present despite the prohibition. willing to present him with this as a tribute on the same day— It is not entirely clear whether they only extend as far as the gates of the Palace came) or had already reached the king were”), when foreigners”) or the mob?) attacked them. On In any case, the crowd was outraged by the Jews' presumption. the king's prohibition against mifachten, Margoliouth®) breaks down

8) Margoliouth: History p. 83.

84) Grafton's Chronicle Vol.I p. 219 ff.

85) Chronicles of the Reign of Stephen Vol. I p. 294/95, Margoliouth: History Vol. I p. 86

88) WH 8 9.

we Chronicles of the Reign of Stephen Vol.I p. 294 ff.

9 The Metrical Chronicle of Robert of Gloucester Vol. II p. 690 ff.

Radulphi de Diceto Vol. II p. 69.

82) Rogeri de Houedene Vol. III p. 12.

#3) Margoliouth: Anglo-Hebrew p. 12/13.

26

complains and laments that "the greatest English patriots, the oldest settlers in the country, the most loyal and faithful subjects were expelled with brutal force"; for they They would have had nothing to do with what had only been announced the day before. The law can be known; this is determined by the behavior of the crowd. refuted, which also knew the prohibition and therefore because of the He was outraged by the behavior of the Jews. Threatening fists were raised. themselves, and soon blows were raining down. The crowd grew ever larger. agitated and finally attacked the Jews with sticks Spectators who stood further away saw and heard the Tumult in the belief that the king himself had been accused of over— Violation of his prohibition, they were ordered to be withdrawn. tried to escape, but most of them were already they were killed." It spread like wildfire However, the false news that the king himself had ordered the killing ordered. The population had been waiting for this for a long time. the king gave her free rein, and now what had seemed inevitable has come to pass. The atrocities had to come: The people armed

himself and killed every Jew who appeared, unless, He was baptized®). Among those baptized was one the leading Jews of York, named Benedict. When he A short time later, when he was brought before the king, he described himself as again as a Jew. Out of contempt for his fickleness and He was allowed to live because of his cowardice. The unrest in London They continued even the day after the coronation. The king's attempts to suppress them were thwarted by the fury of the The people's efforts were in vain. The Jews retreated to their fortified houses. back, which the people have often tried in vain to break up They tried, then fires were thrown onto the roofs, the Jews were murdered Their houses burned down; in some cases, the fire jumped on English buildings, and the commotion in London was un-describable®®).

William of Newburgh, the chronicler, sees this outbreak of The people's anger is presented as the will of God, because the punishment of the "arrogant and wicked Jews had to come,"

The king was very angry about the incident, as he was currently on his coronation day, however, he undertook in the aftermath His attitude towards the incidents was very little towards the people; he let only three [participants] are involved in the tumult; one because He looted the house of a Christian during the unrest. had, the other two, because of their carelessness the Homes of Christians threatened by the spread of fire were").

= Radulphi de Coggeshall pp. 26–28, Matthaevi Pariensis, *Chronica Majora* Vol. II p. 350
Chronicles of the Reign of Richard I. Vol. I p. 142.

60 en Pres Henrici Secundi Vol. II p. 84, Matthaevi Pariensis *Historia minor*
27) Chronicles of the Reign of Stephen Vol. I p. 296

28) Rogeri de Houedene Vol. III p. 12, Fox Vol. I 8. 304 col. 2.

27

A wave of Jewish persecution swept through England. The people gave free rein to their long-suppressed feelings. Where Whenever Jews were found and could be captured, they struck They killed them. Many saved themselves and their valuable possessions by doing so. that they sought refuge in the royal castles which were provided to them was largely granted by the king's governors. Warriors who were part of the uprising were particularly involved in the riots. They had followed the call of Richard the Lionheart to go to Palestine. go. In Norwich), Lincoln), Stamford?®) and St. Edmunds“ The persecutions were particularly severe, and many Jews found themselves in dire straits. death.

The reason for the persecution of the Jews in Lynn is interesting. There a Jew had converted to Christianity, which the other Jews were very angry. When they saw the baptized Jew one day they met him on the street and tried to kill him, but he found refuge in a nearby church. The Jews did not allow it. They even attempted to close the churches closed by the refugees to break down doors by force. Other Christians in the church called in alarm to their fellow countrymen for help, who armed themselves, to drive out the raging Jews. However, they did not retreat. And a scuffle ensued in which many Jews were killed. The fleeing Jews were pursued, their houses were plundered and burned down. The next day, a Jewish doctor returned to Lynn, who insulted the people and swore revenge. The agitated populace then seized him and killed him^{8°}).

The persecutions were probably most intense in the north of England, but especially in Western Europe. Here, usury was rampant, worse than anywhere else, and in no other place was there more wealth. There were more wealthy Jews than elsewhere. Their houses resembled palaces. Their lifestyle was regal for the time. And all this at the expense of the population. Nowhere else was there such a thing. Misery. The common people, the church, and the nobility all suffered equally. Dimensions. Anyone who had once started borrowing money was at the mercy of the law. Jews are hopelessly expelled due to the enormous interest rates. delivered. Several nobles had already received their entire land. They lost their land. Bitterly, they gathered the equally unsuitable. Peaceful people surrounded themselves and awaited the day of reckoning. nung), warriors on the crusade who were through the city. The city was invaded, and they did the rest, and at the beginning of March 1190 they stormed the agitated crowds at night the house of one of the richest Jews – of the aforementioned Benedict. What was found alive.

8°) Annales Monastici Vol. IV p. 42.

100) Radulphi de Diceto Vol. II p. 75, Rogeri de Wendover Vol. I p. 176, Chronica Jocelini de Brakelonda p. 33.

191) Chronicles of the Reign of Stephen Vol. I p. 312.

102) Radulphi de Diceto Vol. II p. 75, Chronicles of the Reign of Stephen Vol. I p. 310.

03) Radulphi de Diceto Vol. II p. 76. .

) Chronicles of the Reign of Stephen Vol. I p. 308.

105) Chronicles of the Reign of Stephen Vol. I p. 313.

was slain, the house looted, and later set on fire. Most of the Jews of York reached the Castle, where the royal commander granted them refuge. When he left the castle for a short time one day, they refused. The Jews were reluctant to let him back in. They had... has since become the lord of the castle. The Be-Faultsher summoned royal troops, and together with The castle was stormed by the angry citizens. After the besieged Jews had to realize that their situation was hopeless. Some killed each other, while the rest yielded, but were killed by the enraged populace. Immediately afterwards, the crowd hurried to the cathedral, where their guilt-documents were kept there. She appropriated them and misappropriated them. It burned, but the king was particularly upset by this, because the debtors of the Jews, after their death, to the king for payment were obligated (de). The debt instruments, however, were the proof. for the claims, and in the event of their loss the king had nothing in hands to determine the amount of wealth of the deceased Jews to ascertain. He therefore sent a punitive expedition to Vork, je- However, most of the rebels had already gone to Scotland. fled). Of those who remained behind and were involved in the tumult, Be-Fifty-one citizens were convicted and sentenced to a total fine of £228. judges**),

The never-ending series of riots and the associated losses of debt instruments apparently prompted King Richard, to issue a law to protect the Jews. The The loss of such documents affected him personally, as the taxes the Jews paid him according to the size of their wealth. Incidents in York probably further accelerated the legislative process. publication, which took place at the end of March (11%). Following this, assured the Jews that they had the right to live in England live. In addition, their assets were guaranteed and furthermore expressly confirmed that after one year and a They were able to sell the items they had pawned. And Finally, there was the drastic measure, which, however, also was already in practice and there was endless bitterness in the which had provoked outrage among the population: "that all Jews in England and Normandy should be free from customs duties and taxes. "given." Finally, the ceremonial awarding of the certificates followed once again. to speak of protecting all Jews.

As is well known, Richard participated in the Crusades in 1190. and only returned to England in 1194. His predecessors Preparations for the Crusades had left him no time. to allow the entire Jewish question to be settled to a sufficient degree.

an Chronicles of the Reign of Stephen Vol. I p. 323.

1) Chronicles of the Reign of Stephen Vol. I p. 312 ff., Radulphi de Diceto Vol. II

75176.

10) Chronicles of the Reign of Stephen, Vol. I, p. 324.

10) Rymer Foedera, Vol. I, p. 51

29

Legal Status of the Jews

Upon his return, he sent officials to the various Cities where Jewish persecutions had taken place. He wanted to to obtain an accurate picture of the number of Jews killed, to determine the extent of their estate." The successor-Research in York proved unfeasible, as a a significant portion of Jewish assets consisted of claims against-over Englishmen whose debt instruments were seized during the unrest They had been burned by the enraged populace. This showed him that he had to take measures to prevent similar situations to avoid incidents, because he considered the Jews and Consequently, their assets also become his property. Furthermore He believed, according to the legal opinion at the time, that the Jews were not not for themselves, but lived for others and thus also provided them with material resource acquired goods).

Abraham's") concluded from this that the Jews were only serfs in their relationship to the king. A similar The viewpoint is also shared by Rigg, Stokes, and Sir Frederik Pollok or Professor Maitland***) taken. Piciottolle) believes to have to reject this opinion. He concludes this from the fact that In his view, the Jews were entitled under the law to To be a landowner. This question, however, is currently being debated. The first half of the 19th century was very contested and in-Consequently, this line of reasoning is unlikely to be convincing. be. We also believe that the Jews are probably They were considered serfs of the king. Upon their death Therefore, by law, the estate passed to the king. who usually did not exercise his right but left the estate to the natural heirs and only one a considerable inheritance tax was levied. As a result, the The king always feels disadvantaged when, due to a lack of [something], he The exact amount of assets is not specified in debt instruments. was able to determine this. He published a remedy for this over-The state already had laws in the year of his return, according to which once Participation in uprisings should be punished, to However, all obligations towards the deceased remain unaffected. Jews were to be registered z). This was important for the future. Law, called Capitula de Judaeis, stipulated that from now on all claims, mortgages, houses and other assets

of the Jews should be registered. Everything they did not tell the truth-

110) Hyamson: History p. 42.

111) Henrici de Bracton p. 51.

112) Abrahams p. 13 ff.

113) Rigg S. XIII.

114) Stokes: Relationship p. 161.

15) Pollock & Maitland Vol. I p. 471.

116) Piciotto p. 70 ff.

117) Rogeri de Houedene Vol. III p. 263.

30

according to the information provided, should be considered forfeited, including her personal assets

Furthermore, six or seven places in the kingdom were presented-
seen where all debt contracts were carried out with the participation of four
Notaries - two Englishmen and two Jews -, two statutory
to be prepared for registrars and other employees.
Documents should be issued in multiple copies.
one of which remained in the possession of the Jew, while a second
was safely stored at the state depository.
The chest intended for this purpose was equipped with three locks,
for which two Christians, two Jews and the officials each have a key.
possessed.

The execution of these documents should continue to be of a kind
They are subject to stamp duty. For their legal validity, it was necessary-
necessary that they depart in the presence of the aforementioned persons-
were closed. The same applied to any changes.
such as increasing or decreasing the amount of debt or
Changes in the interest rate. A detailed register was also kept.
a report was given on the payments made. At the end, the
Jews were once again urged by the king to protect their assets-
to specify it appropriately so that it can be registered accordingly,
and "to him all forgers of contracts and counterfeiters, insofar as
to report them as they were known" 8)

If such orders prove necessary,
There have been quite a few cases in which the Jews, like
It was common for many to be involved in such crimes.
Finally, this seems to be the first place where Jews

publicly linked to coinage crimes in a law brings. We will see below how this Jewish wickedness—These practices degenerated more and more in the next century and led to... contributed significantly to the expulsion of Jews.

There should be no doubt that this law will gradually—lich to the so-called “Exchequer of the Jews” (Jewish tax office). The basis for this was the public Registration of debts and an already existing department in the Ministry of Finance, which is responsible for managing the enormous It was established as part of Aaron Lincoln's legacy. King Henry II had, upon Aaron's death in 1186, granted him the right The confiscation of assets was made full use of, the size of the estate necessitates the creation of a special Department in the Ministry of Finance (conditional). The exact time The establishment of this Jewish tax office is unknown. However, it certainly did not occur before the year 1194, the year of the decree. of the aforementioned law, but also not after 1198, because in this In recent years, we find in documents mentioning “judges”. of the Jews”),

118) Rogeri de Houedene Vol. III p. 266, Twysden p. 1258.

115) Hyamson: History p. 43

12) Madox, Forms Anglicanum p. 77.

31

This “Exchequer of the Jews” or “Saccarium Judaeorum” or “Thesauraria Judaeorum”!?1) had two main tasks to be dealt with, which is based on financial and judicial considerations The area was located there. The Jewish tax office handled all the transfers, on the one hand The king's actions with the Jews, such as the collection of a Types of inheritance tax, penny tax, wealth tax and Confiscations. On the other hand, justice was administered there. and not only between the king and the Jews, but also between the King and the English, insofar as it concerns It dealt with Jewish businesses. Finally, it also handed down judgments in Legal disputes between Englishmen and Jews??). The ge— All negotiations were documented in the so-called “Pipe Roles” (Treasury Roll on the Capture of the Empire) laid down and are still largely preserved today”), so that to get a fairly accurate picture of the activities of the Jewish tax office results.

The first-mentioned department was responsible for ensuring that, upon deduction— The assets of a Jew were determined or estimated during his lifetime. which was not difficult after the law of 1194 came into force was, since documentary evidence existed to this effect. On the subsequent— Generally, an inheritance tax of 34% was then levied.

levied"),

The so-called confiscations were a tax term that encompasses a wide area. It mainly referred to He refers to fees on the granting of licenses of all kinds. Some- They were sometimes also invoked when entering into a marriage. Finally, this also included the costs for legal proceedings between Creditors and debtors and vice versa,

Closely related to this concept of taxes was also the person who, in the commission of capital crimes, such as... Counterfeiting or clipping of coins, etc., under simultaneous- criminal punishment was applied. The amount of this The latter type of tax was said to have been quite considerable!").

However, the most lucrative taxes for the king were the so-so-called poll taxes. They were regularly levied whenever-withdrawn when the king's coffers were empty – a frequent occurrence stood –, and in the years 1194 to 1290 the Jews Enormous sums were paid in this way. It still is to this day. It is not entirely clear how much the annual average of this has paid taxes. The well-known judge Coke speaks of approximately £50,000 annually, while Gross (?) only £5,000–10,000 will use it. The sum between Both are located; but even if one considers the one cited by Gross

121) Gross p. 175.

122) Pollock & Maitland Vol. I p. 90.

183) Rigg: Exchequer of the Jews Vol. III p. XIII.

124) Gross p. 192 and the documentary texts printed there in footnote 54.

125) Hyamson: History p. 45, Cross p. 193, Abrahams p. 14.

126) Coke p. 506.

127) Gross p. 195.

32

The amount was already considerable in relation to the king's other income. King Edward I, for example, of which (as we will hear below, it only had a budget of £65,000¹⁸). so that he could largely count on the Jewish taxes. (The poll tax was either levied per capita???) or a specific sum was set, which was to be paid by the The entire Jewish population of England was to be paid. The distribution was to be divided The individual members were then left to their own devices (??).

It was not uncommon for the richest Jews to be ordered to hand over their wealth-
They requested a sum, and it was up to them how they would pay it.
raised money

Tax office possible, because only according to the registers kept there.
The king was able to determine the wealth of the Jews in each case and
'correspondingly determine the amount of poll tax, could or
The Jews did not want to pay the sum imposed on them from their own
Paying current revenues, the king confiscated short-term
They handed over their demands and asserted them in their own name.
A payment from the debtor to the Jew after confiscation
was not recognized). It was not uncommon for the Jews to
They did not pay the required poll taxes, whereupon their entire fortune was confiscated.
Assets confiscated and often an entire family taken hostage
sent to the tower").
The Jew himself could never legally establish

The debt was forgiven, but the consent of the
tax office, as is also the case for a legally valid assignment of a
(Requirement also to obtain such approval)
During the 13th century, another change occurred,

namely, that the Jews should only settle in such places
could, where branches of the Jewish tax office existed – a
Regulation of far-reaching importance, since until Richard Löwen-
such provisions were lacking." After the careful-
According to numerous studies by Gross!), there should be 26 such places.
It was planned to include London, Bedford, Lincoln,
Oxford, Cambridge and Western Europe. Numerous cities had by then
even requesting and receiving the privilege from the king, from any
even requesting and receiving the privilege from the king, from any
to be exempt from Jewish settlement. These included, among others...
Derby, Leicester, Newcastle-upon-Tyne*'), On the other hand

128) Stubbs Vol. II p. 595 ff.

12) Madox: Exchequer Vol. I p. 257, Prynne Vol. II p. 32.

= Madox: Exchequer Vol. I p. 224, Prynne Vol. II P. 32, 39, 76 ff.
The documents obtained concerning these events are still in the Record today.
stored in the office. In addition, there are other documentary evidence.
divisions, such as armen Foedera Vol. I p. 337, 407, Prynne Vol. II p. 51, 77,
86/87, 89, 104, 112 and

182) Chronica maiora Vol. V 8. 441, Madox: Exchequer Vol. I pp. 230, 258, Prynne Vol. II
7 75

13) Madox: Exchequer Vol. I p. 248.

1%) Prynne Vol. II p. 64

1 aymar. Foedera Vol. I p. 634, Prynn Vol. I p. 39.
Gross, p. 187.

(in) Gross p. 190.

3 Jews conquer England 33

Jews were permitted to enter cities only in exceptional cases.
settle where there was no special branch.").

The aforementioned second department of the Jewish tax office had
the functions of a court.

Legal cases between Jews were not within his jurisdiction.
keit, because we have already explained above that they are involved here
a completely separate jurisdiction based on its Ge-
Legal provisions were granted. Only in some criminal cases, which
In cases involving Jews, intervention was reserved for the court.
In such cases, jurors consisted exclusively of
Jews").

In legal disputes between Englishmen and Jews, a
mixed court was established. Among the first of its kind
Two of the four appointed judges were Jewish, however, it seems
to have later abandoned that approach."

The court had to decide all cases related to the laws concerning Jews.
laws enacted and which were often related to them
They were ignored. By the church courts, indeed by their own courts.
The king was forbidden to pass judgment on this matter.
This was not always heeded, as can be seen from warnings of the
King's words to the latter not to concern themselves with it").

There were likely also a very large number of cases that resulted from
disputes between Englishmen as debtors
and Jews as creditors). Had King Ford-
Having had his belongings confiscated from Jews, he too sometimes acted as a party member.
in court.

According to the historians we know, the activity of the courts
The department was limited to the above matters.
However, it seems necessary to point out other functions as well.
assign tasks that are undoubtedly the responsibility of the judges in question-
were practiced.

Instructions from the king to the judges are often found, certain
to absolve the English of guilt and to remove the Jews from the
Return of the debt instruments in their possession to
demand").

However, with regard to any further activity identified, it is
It is doubtful which of the two departments it belongs to.

King Edward I learned one day that the Jews had a certain
Robert Sturmy was under intense pressure because he was fulfilling his obligations to them
He was unable to comply with his obligations. He was only able to do so because of the un-
The Jews got into this situation due to exorbitant interest rates. The Jews intended-
They apparently used the Jewish tax office against him

138) Gross p. 189.

13) Rigg: Exchequer Vol. II p. XV, Rigg: Select Pleas p. XXI.

140) Rigg: Exchequer S. XV, Rigg: Select Pleas S. XX.

141) Prynne Vol. I p. 34.

142) Gross p. 204.

14) Rotuli Literarum Patentium p. 31, Rotuli de Liberate p. 24, 34, 35, 38.

34

to proceed, however, the king instructed the judges to grant him a reprieve
to do so."

The king's motive for his orders is clear-
pointed out, because he justifies them by stating that the debtor is "dis-
Reasonable installment payments should be granted to him in order to repay the
to enable payment without jeopardizing his existence").

The king's leniency is shown even more in a
another case, in which he demands that "through investigations
The purpose should be to determine whether the debtor is able to pay,
without having to provide for himself and his family
endanger").

Rigg) has in extraordinarily arduous and exhausting
The formal side of the court proceedings, i.e., the civil-
Rules of procedure of the court division of the Jewish tax office,

His findings, which he researched, should be of interest to lawyers of all kinds.

of particular interest. Within the scope of this work, it may be relevant-
However, it suffices to state that the regulations concerning the-
action, service of complaints, etc., with the then all-
common civil procedure codes largely agreed,

The headquarters of the Jewish tax office was located there
They were in Westminster, near London. The top officials were
mostly "Justitiarii ad custodiam Judaeorum assignati", with
In other words, "Jewish judges." The number of these
The judge has been constantly wavering; the positions must be filled by the entire
must have been of particular importance, because they were used by be-
interpreting men of that time"),

Their appointment was made by the king. They had appointed the finance minister.
ministers each have over all financial transactions within their department
to provide an accounting, whereby fraud is not infrequently discovered.
were, which were mainly due to bribes on the part of the Jews-
were attributable to)

In addition, there was the so-called "Presbyter omnium Judae-
orum Angliae", which was written by the successor of Richard the Lionheart,
King John, had been appointed. This "Presbyter of all Jews"
England's" was assured of very special protection and all
Englishmen, under threat of punishment, were asked to respect him, since
he was "the royal Jew, whom one could employ for the services of the king"
"I have employed." It almost seems like a joke that the respective
Appointment of this archpriest of the Jews by the archbishop
from Canterbury.). He was chosen from the ranks of the leading-
elected the Jew and probably appointed him for life

105 Madox: Exchequer Vol. I p. 252

145

14) Madox: Exchequer Vol. II p. 208 Note L

147) Rigg: Exchequer Vol. III p. XXXI ff

% Madox: Forms Angl. p. 77, Chronica Majora Vol. V p. 261,
Foedera Vol. I p. 362, Chronicles of the Reign of Edward I. Vol. IS
Vol. II, pp. 80, 84, 98.

u.) Madox: Exchequer Vol. I p. 252 ff.

1%) Rotuli Chartarum Bå. I Part 1 pp. 6, 7.

345, Rymer:
. 95, Prynne

2 35

since only six holders of this office exist between 1200 and 1290
encounter**), His rights and obligations are not detailed below.
no further details are known. He probably attended the festival-

have advised on the translation of the poll tax and assisted the court with the translation have been helpful in drafting and interpreting Jewish contracts his),

The king, as well as the Jews, derived great advantages from the establishment of the tax office. The king, in particular, could always determine the amount of their assets from the registers and they tax accordingly. Furthermore, he always possessed a copy of the debt instruments, so that he is protected against their destruction, as in The case of York was secured.

Furthermore, he was granted the taxation of the individual businesses relieved, as he could easily read the documents and entries. The register was able to identify the completed transactions. Apparently, the king made a single decision when concluding the deals. A one-time tax of 10% is levied, certainly a worthwhile investment. Source of income: s®). The Jews were provided with funds through the Jewish financial system. The office legally guarantees their usurious business practices. The only one The people suffered the consequences; they had to pay the exorbitant interest rates. either to the king or to the Jews, with the only The difference was that the former sometimes showed leniency.

Population figure

Before we discuss the term of office of Richard Lowen's successor— To treat the heart, we would like to consider a few more points about the Jewish population at the end of the 12th century employ.

Jacobs) has undertaken, with great care, the time-consuming effort of making findings on the number of people in England to meet living Jews of the 12th century. He did this at Hand of documents, in which in any combination— Jewish names are mentioned. The compilation It covers the entire 12th century. His list then contains approximately... 750 names. He rightly notes that these relate to four gene groups. rations refer to, but only to the heads. the families. All in all, Jacobs comes due to his festival— positions leading to the conclusion that at the end of the 12th century (around 2000 Jews were in England'), In doing so he took into account— It is estimated that approximately 500 Jews perished during the described unrest.

15t) Rymer; Foedera Vol. I pp. 95, 362, 591, Tovey p. 59, Prynn Vol. II pp. 54, 80. us Prynn Vol. II p. 71.

Rotuli de Oblatis et Finibus pp. 197, 202, 210, 231, 236.

1) Jacobs, pp. 345–383.

155) Jacobs p. 381.

may have been killed. If we now assume that the then
 Given that the English population was approximately 1% of the millions,
 The Jewish population accounted for approximately 1% of the losses.

The Jews under John I.

The aforementioned successor of Richard the Lionheart, King
 Jomann I (1199–1216) was initially sympathetic to the Jews. After
 immediately after taking office, he appointed the archpriest of
 He had employed Jews, and continued to show himself to be friendly.
 opposite them.

In a law dated April 10, 120118, he confirmed the Jews' right to–

...explicitly their former privileges. They remained unaffected.

Exempt from customs duties and taxes, as is generally the case with any kind of
 They were assured of protection. Furthermore, they were allowed to take items.
 all kinds of property, with the exception of church property, may be mortgaged
 and sell after one year and one day. Besides that, they had
 They retain their own jurisdiction. The established practice,
 upon the death of a Jew, his estate is generally not to be inherited.
 The intention was not to attract, but merely to impose a high inheritance tax.
 enshrined in law,

However, two important procedural innovations appear to have been introduced
 Having been accomplished, an Englishman wanted to after this time
 If he filed a lawsuit against a Jew, he had to accept it.
 to be tried by Jewish judges. These, namely the
 Rabbis then generally spoke according to the Talmud!
 In this procedural situation, it usually looked like the English would prevail.
 The situation is not favorable for the countries, especially since the law further stipula
 The rule was that one Jew should not testify against another.
 needed and that a Jew's oath was worth as much as twelve
 Christian's Oaths®), Where might such laws lead?
 This has led to unprecedented legal rulings! The victim was once again...
 The people alone.

Of course, the king had not intended this law to be so favorable to the Jews.
 (for nothing, in fact they had to pay him 3200 pounds').

But even this sum ultimately had the people's support in the election.

to pay off the exorbitant interest rates.

The obvious favoritism prompted a large number of Jews, to come from the continent to England'), This renewed Immigration drove the population to despair. They- rebellion erupted, and unrest broke out in London in 1203. We find a letter from the King to the from this year.

157) Margoliouth: History Vol. I p. 123.

156) Select Civil Pleas Vol. I p. 3

1) Rotuli de Oblatis pp. 133, 402, 418.

: Rotuli Chartarum Vol. I Part 1 p. 93.

19) Hyamson: History p. 48, Margoliouth: History Vol. I p. 124.

37

Citizens of London, that he would under no circumstances tolerate any excesses against the Jews, but if necessary the citizens would hold accountable with armed force." An- This strict order apparently had the intended effect. because nothing more was heard of uprisings in the near future. against the Hebrews.

Surprisingly, however, the following years already brought a changed attitude of the king towards them. Many Jewish historians conclude from this that King John J. only out of diabolical calculation, initially friendly towards them- I have shown that. It may be true, but it hasn't been proven. Much- Another explanation would likely be at least as valid. his: that once again the Jews themselves because of their bad Their behavior alone was responsible.

As always in history, they apparently had the advantage of being able to control the situation could not tolerate the favoritism shown to the king and He thereby forfeited his goodwill, as can be seen from the following. results in:

One year after the London riots, King John I issued an amnesty law ('®) on the occasion of It was largely orderly, since all criminals, regardless- valid, what kind of crimes they had committed, from custody were released; only the Jewish criminals were released by This legal benefit is excluded, which certainly has its reason. This may have been due to the fact that the criminality of the Jews was completely had gotten out of hand. Already the following year... the publication of a special law is necessary"), the for them a harsher penalty for circumcision of mummification Zen provided for. The main reason was probably that

Jews were primarily considered suspects in such crimes. This assumption is further reinforced by a legal provision, where, in the presence of coins, which are marked by Be-cutting was devalued, in case of doubt the Jewish owner of considered the perpetrator from the outset until proven otherwise. It should be, of course, they will maintain their monopoly as money-lenders have not infrequently used this to rent out items they themselves own. to force devalued coins on a loan applicant. The fact that this law has not had the intended effect is evident. resulting from a renewed order (of the king from the year 120610), according to which the authorities will conduct thorough investigations into renewal to commit coin-related crimes that had occurred. So, even already. Back then, even harsh laws apparently couldn't stop it. to prevent Jews from committing crimes that endanger the general public. Given these facts, the thought immediately arises that

that the king does not have goodwill towards the Jews

N Hardy: Description p. 61, Tovey p. 67.

162) Rymer: Foedera Vol. I p. 90

163) Rotuli de Oblatis Vol. I Part 1 p. 47.

14) Rotuli de Oblatis Vol. I Part 1 p. 54.

38

lack, but the opposite. He had considerably

avored them through the law of 1201, and it is therefore not to assume that he would emerge from the situation under his control just three years later. His motives completely changed his attitude. The assumption. It is much more likely that it was only the Jews who... embittered by their behavior. Thus, one must consider the following: evaluate events solely from this perspective. In 1210, all Jews were arrested and taken to Bristol.

In 1210, all Jews were arrested and taken to Bristol. gathered!®). Apparently, the king suspected that that the debt entries in the registers are not true corresponded. In any case, he raised the issue immediately after the ver-liability a poll tax of 66,000 marks or around £53,000 (a Marks were then equal to £0.80, and it required the sharpest medium-ancient torture to gradually obtain this amount. Here- This should confirm the assumption that the registers actually exist. had fallen into disarray, for in the year 1188 the A larger sum of £60,000 effortlessly and without the use of Violence was paid for by them.

11%, i.e., for 20 years, under the explicit protection (of the This allows the king to pursue his usurious business dealings. Time must be allowed for them, as well as for later payments, taking into account

the individual time periods show, have been sufficient, a far larger to extract that amount from the people. In these violent situations, It seems that a pretty harsh approach was taken in the applications, so It is reported that a Jew from Bristol who refused to to pay the sum of approximately £7,330, one tooth every day. was moved out, and that he only just got around to making the payment. to promise when he only had one tooth left). Deed- The sum was then paid quite soon. A few years later, a revolt of the barons against the King instead; the nobles were generally hostile towards the They hired Jews to whom they owed money. The war ended. with the victory of the Barons and the subsequent proclamation the famous Magna Carta, which laid the foundation for free The rights of the English were established. This was due to the hatred of the barons. Against the Jews, it is not surprising that in the matter in question Law provides special protection provisions for English citizens in return- "View of the Jewish usurers were inserted." They saw e.g., that the heirs of an estate burdened with debts against- was implicated in Jewish crimes during their minority. They had to pay interest. In the event of a debtor's death His widow should have free disposal of her assets. have and are in no way liable for their husband's debts. Finally, it was planned that the debts of an estate would be paid against-

6) Gervase of Canterbury Vol. II p. 105, Rogeri de Wendover Vol. II p. 54, Chronica Majora Vol. II p. 528, Madox: Exchequer d. I p. 223

1000 Rogeri de Wendover Vol. II p. 54, Chronica ale Ba. II p. 528.

167) Magna Carta p. 2 ff.

39

concerning Jews in general only gradually from the surpluses should be eliminated

However, peace in England was only to be short-lived. In 1216, war broke out between the Scottish King and John I. During the capture of Berwick, King Johann tortured prisoners to death in the most gruesome ways. (From) (from a trusted source?) has been transmitted to us, that "the king brought Jews with him, who were his people in this They should teach depravity." It is, after all, remarkable- It is worth noting that even in those times the Jews possessed the necessary inventiveness for this. This too has changed until now. Nothing has changed today, because their role in such crimes This is all too well known in Red Spain and Russia.

The statement by the Jewish historian is interesting.

Hyamson!®) to this. He claims that the Jews were appointed to this office—
They came because the English rejected such cruelties.
and the king then forced the poor Jews against their will
would have forced us to, despite diligent investigations we were unable to
but this account is not found in the chronicle. Rather, it—
The only text found is the literal note reproduced above.
tradition.

It continues to fester

King John I died in 1216 and his nine-year-old son
He was succeeded as Henry III (1216–1272) on the throne. The regent—
The company was led by men who supported anti-Semitic policies.
the last years of King John's reign and the
On the contrary, Jews were afforded every protection. Thus one can
observe that they repeatedly implement numerous orders
who stood up for the welfare of the Jews?""). The result was, as always,
a stronger increase in their wealth as well as further income—
migration from the mainland on the one hand," exploitation of the people
and its growing bitterness, on the other hand. The goodwill
This guide went so far as to include an amnesty—
"The law stipulated that all Jews were released from prisons."

In 1218, a law was promulgated according to which they had a right of ab—
"They had to wear marks to identify their race!"), that
made from two strips of white linen or parchment, on prominent—
The sharp point of the clothing was present. Historians disagree.

168) Chronica de Mailros p. 190.

169) Hyamson: History p. 50.

170) Patent Rolls Vol. I pp. 23, 30, 59, 157.

171) Margoliouth: History Vol. I p. 133 ff.

172) Hyamson: History p. 51.

118) Rymer: Foedera Vol. I Part 1 p. 151.

40

debated whether this law was to the advantage or disadvantage of the
Jews. However that may be, there was undoubtedly a reason for
the enactment of the law, which we can only guess at today.

In 1208 it became necessary to exterminate the Jew Isaac of Norwich
to be sentenced to a fine of approximately £6,000." More details
The reasons are unknown. However, it was certainly about...

a serious crime has been established, since the king or rather, its rulers, indisputably at that time, gave the Jews every Favor shown and this action therefore not by general It may have caused a hostile attitude.

Immigration to England must continue to be significantly reduced. It may have been. On the other hand, the authorities apparently had the The need to stem the influx arose, and it frequently occurred. The plan was that the Jews would not be allowed into the country, but rather put in who threw him into prison in the ports of the south coast." The king was disagreed and issued an order to all in The question for the port authorities is whether all foreign Jews should have free access'"). In order to also include the newcomers- linge into the financial system of the Exchequer of the Jews- to include, it was further determined that they should use their name and title. They had to inform the judges of their place of detention, as they also did not know. Land above were allowed to leave with royal permission.

The more Jews came to the country, the greater the usury became. The more unfortunate the situation of the people became. With the return- With regard to the protection of the king or his advisors, they dared to venture The English, however, did not take any action. Unexpectedly. The church came to their aid, which – as already explained – laid – had suffered greatly from the usury of the Jews. Their Efforts to convert Christians to Jewish teachings were undiminished, and even a deacon, out of love for a (a Jewish woman who converted to her faith). The Church therefore believed, Having to act on one's own initiative. (At the Synod of Oxford?) In 1222, under the leadership of the Archbishop of Canter- bury, Stephen Langton, the hero of the Magna Carta, how to used to call him**), determined that the Jews were not Christian They may keep slaves and may not build any more synagogues. ten. Furthermore, they were forbidden "any contact with Englishmen of either side- "Prohibited of both sexes." To prevent Christians from the outset from... To enable people to get to know Jews, it was pointed out once again- expressly referring to the King's decree that they should the- They were required to wear badges. Finally, the Hebrews were given forbidden to "enter any church or sell their goods there"

116) Tovey p. 81 ff., Hyamson: History p. 52.

13) Margoliouth: History Vol. I p. 136, Rye p. 152.

176) Rye p. 151.

177) Hyamson: History p. 52.

170) Patent Rolls Vol. I p. 180. . . . ,

17) Annales Monastici B. IV p.62, Chronica Majora Vol. III p. 71, Chronica Minora Vol. II, p. 254.

m Tovey p. 81.

in) Leeming p. 164 ff.

41

to store". In case of non-compliance, the responsible bishop should be contacted. What conditions must have prevailed, if these latter provisions were necessary! Simultaneously with this law, the Archbishop of Canterbury and the bishops of Lincoln and Norwich issued a decree whereafter all Englishmen in their territories were forbidden to be of gender-personal relationships or any dealings with Jews entertain. In accordance with this regulation, it was further forbidden to buy anything from Jews or to sell them anything for a fee food or other necessities for subsistence left to

However, the king regarded these measures as an infringement on his rights and apparently feared that the dis-Boycotts were sufficient, a gradual starvation of the Jews which could arise. As a result, he published a law¹), after the Church's decrees were declared repealed, At the same time, he instructed the relevant officials to all to request subjects to distribute food, etc., to Jews Buy. Violators were punished with imprisonment.

The Jews continued to enjoy themselves in the following years as well. of the king's special protection. As long as that protection is still afforded to him. The current regent, Hubert de Burgh, was in office, and it remained so. this favor, however, was immediately after its The process was different. An outward sign of this was initially the The imposition of a poll tax of 4000 marks (£3,200) in the year 1226, and soon after another of 6000 marks (£4,800), which the latter, however, was only paid in 1230![®]). Tovey![#]) be-even claims, citing the monk Matthew Paris, in This year, one third of the total assets of the Jews dispossessed by the king. However, this does not appear to be the case. because the following years show far higher sums, which were- It would probably have been impossible to drive them on if they had already in the year 1230, a third of their possessions would have been taken. The timeframe was also too short to account for the loss due to usury. to make up for it, because already in the years 1232-34 further poll taxes totaling 18,000 marks (£14,400) er-lifted?[#]).

It did not remain hidden, of course, that the king gradually withdrew his favor from the Jews. It is therefore not surprising that, in addition to the The church reaffirmed the people's rights vis- from them.

The leadership came from both the strengthening cities and also from the increasingly powerful barons.

The fact that the cities were the first in this struggle is only This is understandable, because only there were the Jews permitted to stay. – with a few exceptions – allowed, and so the

18) Tovey p. 82/3, Rotuli Litterarum Clau: around Vol. I p. 567.

188) Rymer: Foedera Vol. I pp.-503, 634, Madox Vol. I pp. 224, 260.

18) Tovey p. 88, Chronica Majora Vol. III p. 194.

185) Rigg: Select Pleas p. XXVI, Hyamson: History p. 54.

42

Inhabitants not only had to endure its presence, but they also feared that it would infringe upon their new rights and freedoms to be affected. At the beginning of the 13th century Many cities faced significant costs and corresponding challenges. Victims bought their self-governance from the king or nobility. Freedoms consisted mainly of no longer having to royal courts, but only their own sub- stood. However, the Jews were explicitly excluded from this. sen and as the property of the king, subject only to his jurisdiction- thrown. Consequently, they also had no taxes to pay to the cities. to accomplish what is always a particular cause for bitterness of the The people were. Within the area of the cities, the king had No violence whatsoever!®). In various locations, such as... London, Oxford, etc., it was also planned that the Jews could use the king's authorities to obtain their forde- to collect debts. However, such actions were prohibited by the cities are most feared and rejected, because one is currently (felt his rights threatened as a result). When the king Preventing the riots in various cities authorities had explicitly recommended the protection of the Jews, (the resentment of the population was particularly strong).

Therefore, the first attempts can be traced back to the beginning of the year 1234. of the cities, the Hebrews, who were foreign to them, to expel. When the king did not sufficiently fulfill these wishes- When this happened, riots broke out. For example, in Norwich... Houses of the Jews were plundered and burned down). Hyamson') It is known that the Bishop of Norwich has contacted the The king's advisors turned to take action against them. to request. However, the requests had been in vain! And so the outraged people had thereby forfeited their own right. creates the possibility of their forcible removal. Something similar er- was also suitable in Oxford in the year 124312. With the growing We then experience the king's aversion to the Jews when...

he granted more and more cities the right to settle
to refuse entry to Jews or to expel those already present. 1245
He even issued a general law that applied to all Jews
– with the exception of those who have already received a special payment from the King–
whose residence permits were prohibited from residing elsewhere
to settle rather than where their fellow believers already reside.
found***),

Even among the barons, fierce anti-Semitism was evident early on
The first beginnings of which we already

1%) Chronica Jocelini p. 2, De Antiquis Legibus p. 16, Tovey p. 50.

107) Abrahams p. 18.

188) Patent Rolls Vol. 1281–1292 p. 15, Tovey F. 77–79.

16) Tovey p. 101.

1) Hyamson: History p. 54.

101) Abrahams p. 20.

wt) Annales Monastici Vol. 4 p. 91.

19) Prynne Vol. II p. 75, Madox: Exchequer Vol. I p. 248/49.

43

in the second half of the 12th century. Although
the participation of the English knighthood in the Crusades
was not as large as that of the continent, so we find
including numerous nobles, especially during the time of Richard.
Lionheart. However, such long expeditions proved too much for him.
many purchases deemed necessary, which involved large expenditures of money.
were connected. In addition, however, the crusaders had to
carry a considerable sum of money to cover living expenses
to contest it. They had hardly any liquid assets of their own. The large
To serve their cause, they were prepared to make any sacrifice. They pledged–
Therefore, they left their possessions, especially their land, without return.
view of the exorbitant usurious interest rates. The Jews took advantage of this.
exploiting this economic situation ruthlessly, and laying the foundation for its
Wealth is likely to be largely due to such transactions.
(be laid'), Repayment of the debts was almost always un–
possible, since their lands don't even yield that much.
They threw money at the knights just to pay the exorbitant interest rates.
therefore, the mercy of the Jews or the king is at stake.
delivered, once he had expropriated their claims. They er–
They therefore knew that they could only stand together in a common front.
were able to defend themselves against exploitation by the king and the Jews.

It is therefore not surprising that they already included the Magna Carta in the had already included the aforementioned provisions. The circumstances However, things had increasingly developed to their disadvantage, and Thus, in the so-called national council of 1244, they opposed- The right was exercised over the king by one of the judges in the Jewish to be allowed to appoint the tax office. In this way, they had through not only give their chosen representative an insight into the Jewish financial transactions, but also a share in the Rege- lung (the same?®). They had further realized that they were in the fight against the king for an expansion of their privileges only succeeded- They could be rich if they simultaneously defeated the Jews. would, because the king was engaged in his warlike conflicts negotiations with them enabled them to repeatedly draw on the wealth to resort to the Jews').

Thus, this time the people, nobility and church were all in the same camp and It was only necessary to persuade the king to address the Jewish question. to win him over or to force him to adopt the desired policies. It is It is astonishing to find time and again in history that the Jews in times of severe distress and imminent danger their situation was exacerbated by wickedness that was obvious to everyone. deteriorate and almost exclusively contribute to their own downfall contribute. This should also be the case in England during this time. After the year 1230, they kidnapped a boy in Norwich. of about five years old and circumcised him. The child escaped, however.

uo Hyamson: History p. 11, Gross p. 173, Abrahams p. 23.

18) Chronica Majora Vol. IV p. 367. 3

1%) Hyamson: History p. 62/63.

44

of Jewish captivity and found shelter with friends.
The Jews arrogantly demanded under Andro-
The boy was returned from violence. When the English
When the Jews refused to hand it over, they turned to the Jews.
They even contacted the relevant authority and asked for support.
However, she apparently refused to intervene. Further over-
Records concerning this event in the year 1230 are missing. Only one
Some time later, the boy's father filed a complaint because
of the offenses. By the parties involved who were cited in court
Only ten appeared. The preliminary investigations ended with the fact that
The burden of proof was sufficient to open the main proceedings and
to take the perpetrators into custody, who will then be sent to trial-
sent to London by a court of the king
were. The king apparently presided himself.
in the hearing, but explained himself in the presence of the arch-
Bishop of Canterbury, numerous nobles and bishops for
not competent, as this case belongs before the ecclesiastical courts.

After this decision, it was clear to the Jews that they would have to... the well-known attitude of the clergy from the ecclesiastical. They faced a harsh sentence in court. Therefore, with the help of other Hebrews, they appealed to the king, asking him to... to reverse the decision and reopen the hearing to schedule a court specifically for them, which also achieved through numerous bribes. The now-implemented The court took no action, and it was not known for several years. Nothing more about the case. But suddenly the king, out of incompetence, intervened. For well-known reasons, the criminal case was reopened and the local authorities were referred to the secular courts in Norwich despite previous and new Be-stabbings – like Hyamson!?) accuses – to abort the crime– Judging by the year 1241, we then hear that a portion of the Jews has been executed!®). Rye') has endeavored to explain in detail to prove the innocence of the Jews, which he particularly from He believes he can deduce this from 23 documents. He has these documents. studied in detail and discussed in a special essay. His statements cannot be followed, however, because his Justification – the boy was a child of baptized Jews– The nature of this is neither conclusive, let alone proven. Apart from that, Rye also doesn't have the other contemporary Sources can refute this.

From the excellent records of Matth. Paris, a Monk, is also a report from the year 1241 about a The incident in Germany and other countries attracted extraordinary attention. conclusive?%),

1) Hyamson: History pp. 58/59.

198) paora. oe Vol. II p. 375, Vol. III p. 271, Chronica Majora Vol. III p. 543, 1%) Rye: Norfolk Miscellany Vol. I p. 340.

) Chronica Majora Vol. IV p. 131, Pryne Vol. I p. 18.

45

Around this time, fierce fighting took place in Palestine with the Tatars – as these peoples were called. Probably These were Turks, the Jews in Europe, in particular in Germany, they were of the opinion that these savage peoples– descendants of lost Jewish tribes They met in secret assemblies and made decisions. the decision to support these Tatars. "The time was– "Come," they argued, "that they could free themselves, And not only that, they could also subjugate the whole world. "Do this." This would finally be an opportunity to turn to the Christians

to avenge, they founded – nothing more and nothing less – a secret league with the so-called Tatars. As first aid for It was decided to purchase and send weapons. However, this must not under any circumstances affect the Christian peoples. It became known, which is why the following idea was conceived:

The rumor, which was all too readily believed, was spread that she had received an order for wine from the Tatars, which however, one must be concerned about the Jews. They intended to... to deliver wine. But in order to serve the Christian world If they proved it, they would poison him so that a large part of the Tatars must die from it.

The Christians agreed and had no objection to the plan. the Jews. In reality, however, they secretly packed weapons from all sides. Art in the wine barrels, and only through the attention of The crime was discovered by customs officials and punished accordingly. Under the circumstances described above, it cannot be-wonder that the situation of the Jews in England was caused by their own Guilt became increasingly heavy. One poll tax triggered another. From. In 1236 they had to pay about £13,000, in 1239 a to cede a third of their wealth to the king or in the way of a waiver- They were forced to leave the country to avoid the risk of falling through. They chose the Despite this drain on resources, they were able to achieve, in the years 1241, In 1244 and 1245, a tax of approximately £15,000 was levied each year. or to raise £44,000. Despite these huge payments They paid approximately £7,500 in the years 1246 and 1247. or £4,000, in 1249 approximately £7,300, and in 1250 They were once again deprived of part of their assets, the The exact amount, however, is not fixed. For the period from 1251 to 1269, they had (to pay the Jews another approximately 20,000 pounds). These sums can be determined with near certainty from documents. The up- Bringing these amounts, which, compared to today's Purchasing power, which must be multiplied by at least 30, is hardly believable. Ben, but it was only possible because of the Jews (up to 86% interest has been charged). In this way

201) Chronica Majora Vol. III p. 220, 292–296, 308, Vol. IV p. 88, 260, Vol. V p. 115, 441, 487/88, Rymer: Foedera Vol. I p.274, 293, 315, Prynne Vol. II p. 30 ff., De Antiquis Legibus p. 19 ff., Madox: Exchequer Vol. I p. 224–261, Hyamson: History p. 57, Margoliouth: History Vol. I p. 152 ff., Rye p. 155 ff.

20) Palgrave Vol. II p. 9 ff.

they were always able to make up for the damage suffered through taxation again

The king had meanwhile appointed a new tax office to the Jewish tax office. A complete facility was created, which is briefly called the "Jewish Parliament",

An overhaul of the documents laid down in the various branches Debt certificates made it seem desirable to the king, further measures for the comprehensive registration of Jewish assets to ensure this through taxes. Therefore, in 1240 he appointed certain officials who compile a list in the individual cities to make off the assets of the Jews).

This must have been done relatively quickly, because Most of the sheriffs were appointed by the king the following year. instructed to name six of the richest Jews in their district and to take them to Worcester for negotiations with the king send. Only two representatives from small communities had voted. appear?®),

The Jews had endured times of heavy taxes to the king and therefore hoped for only good things from the summons their representatives. Also the content of the various instructions. to the sheriffs this was to be expected, since the purpose of the enforcement was stated in The collection stated: "Negotiations with the King regarding his and the Jews' benefit." Immediately upon the meeting of the However, "Parliament" showed that it was only a new The method involved collecting the taxes of the Jews in a secure manner. to introduce. The members of parliament were obliged to act as representatives- The king's powers determined the fixed sums from their race- to collect the profits. They alone were responsible for the success. Literally. In case of failure, they had to expect that her entire fortune was confiscated, through the documentary evidence Submitting the attendance list should be by far the biggest Some of the names of the members of parliament have been preserved, it (There were about 100 of them).

The members of parliament had also immediately demonstrated their competence under the instruction to point out. Already in the first session they received the order- The goal was to raise approximately £16,000 for the king. In fact, it broke- if they did not pay this sum by the specified date- The king then confiscated the assets of the individuals concerned. Expropriate members of parliament and imprison them and their families. value,

The Jews did something further to harm the king, the people, the barons, and the church throughout the year 1244 to turn against oneself. The items found on the corpse The characteristics left the judges in no doubt that it was had committed a Jewish ritual murder. The child was considered 2) Close Rolls Vol. 1237-1242 pp. 202 ff.

***) Close Rolls Vol. 1237-1242 p. 346, Prynn Vol. II p. 43/44.

- 1s) Close Rolls Vol. 1237-1242 p. 354155
- 2) Chronica Majora Vol. IV p. 377.

47

Martyrs buried near the high altar of St. Paul's Cathedral.
The Jews were fined approximately 48,000 pounds

Shortly afterwards, a new poll tax was demanded. This time
It was simultaneously threatened that in the event of non-payment the
Jewish families were to be brought to Ireland.
Hebrews now set about sending their families in England to exiled people.
to accommodate borrowed spaces. To counter this, the
King instructed the relevant authorities that every Jewish
The family must register in the district where they are staying.
Otherwise, they should be placed outside the law and their
Assets will be confiscated?").

It is also not without interest that in the year 1245 the Jews
were stopped to complete most of the work required for renewal
to provide the necessary funds to Westminster Abbey
(presenting).

Scandals

From the year 1250, we have a revealing story about
the behavior and morals of the Jews of that time are documented
been),

A rich Jew named Abraham was the declared broomstick of the
King's brother, Duke Richard. The Jew's wife, Flora,
She is described as very pretty and obedient. Abraham allowed himself to be
To create a statue of the Virgin Mary with the Christ Child.
He brought the statue to his toilet and performed his daily rituals.
The need to express his boundless contempt for the
to show Christians. He also forced his wife to do so. Finally
But Flora not only refused to comply with his request,
but she was supposed to have cleaned the statue after each use.
When Abraham realized this, he strangled his wife. The deed was
but he was discovered and Abraham was brought to trial. He was thrown into the dock.
He was summarily arrested in the Tower and sentenced to life imprisonment.
Prison. However, he turned to his patron, the Duke.
Richard, who promised him, after payment of approximately £500
to help. He also managed to get Abraham the freedom-
Approval was promised. However, before that could happen...
When he arrived, other Jews informed the king that he
He used to be particularly keen on coin theft. Equal-
Early on, they offered Duke Richard about £800 if he would help Abraham

would withdraw his support. They justified their
The statement that they naturally have such a

297) Close Rolls Vol. 1242–1247 pp. 275, 339.

2) Chronica Majora Vol. IV p. 427, Patent Rolls Vol. 1232–1247 pp. 474, 478, Madox:
Exchequer Vol. II p. 3, Margoliouth: History Vol. I p. 175/76.

100) Chronica Majora Vol. V p. 114 ff., Tovey p. 128, Prynn Vol. I p. 20 ff.

48

no longer tolerated criminals in their ranks. In fact,
they actually wished to get Abraham as quickly as possible
to render them harmless so that he can no longer harm their numerous
was able to divulge details of rich crimes. Apparently, however, they
The Jews were unsuccessful in their efforts, because Duke
Richard continued to advocate for the murderer Abraham. The latter
He then launched a counterattack himself and offered to help the king
to prove that the Jews in England were the ver-
The most notorious criminals and traitors were apparently successful.
This is because he was not only released, but immediately
Afterwards, thorough criminal investigations were launched throughout the country.
employed who confirmed the accuracy of his claims and to
resulted in severe punishments.

But the very next year, the Jews caused new scandals.
stories. Despite the recent harsh punishments, they had the
Church in the Jewish tax office Philip Luvel and Nicholas of
St. Albans was bribed to act to the detriment of the Crown!
Here too, all those involved were severely punished.

In 1252, a new incident occurred. The Jews be-
They blamed an official who was inconvenient to them, who was busy with the task.
He was entrusted with Jewish affairs, that he relinquished his office to them
I abused her. Her accusation was so cleverly disguised-
It is understood that the friends of this official only after long efforts
were able to prove his innocence. Here, too, the deliberate-
(The false accusation of the Jews, their just atonement). Apparently
They didn't even make the slightest effort to ensure flawless
Responding to the growing anger of the people.
to reduce. Just a year later, news of
a nefarious scheme across England. Jews in
Northampton had then hatched a plot, both
to set this city and London on fire. Fortunately.
The conspiracy was discovered in time. In retaliation
For this purpose, fire was set on the houses of the Jews and they burned them.
(at the same time the perpetrators), a harsh but just punishment
for such a project. 1

Nuremberg Laws – around 1230

Apparently, King Henry III had been accustomed to such events.
no longer comply with the pressure from anti-Semitic circles.
They can close themselves off by issuing sweeping regulations. It
It is very interesting that this law contains partly the same content

ue) Chronica Majora Vol. V p. 261, Tovey p. 132, Prynne Vol. I p. 22.
m Chronica Majora Vol. V p. 345.
21) WHS 16/17.

Four Jews conquer England in 49

has similarities to the Nuremberg Laws of 1935. Consequently, it should
The following are quoted verbatim, insofar as they are of interest:"):

"...and that no English wet nurse will in the future employ a male wet nurse
No Englishman or Englishwoman may breastfeed a Jewish child.
to serve a Jew or a Jewish woman in the future, or with them
to eat or to stay in their house... No Jew is allowed to do that
permitted to denigrate or publicly criticize the Christian religion
to discuss, and no Jew may be of any gender-
Intercourse with an Englishwoman, and no Englishman such with
We spoke with a Jewish woman. Every Jew clearly displayed his badge.
to be worn visibly on the chest, and no Jew may enter a church
or enter the chapel – unless for the purpose of transiting
gangs – or remaining in them to the desecration of Christ.
Furthermore, no Jew may be admitted to a city, it
unless with the special permission of the King, except
only in those cities where the Jews had already been
lived.

Apparently, as far as is known, it is not recorded why
this law was enacted. Most likely, however, it is the-
The same reasons led us to publish the Nuremberg
Berger laws were enacted.

Persecution of Jews

The people had only partial protection against the law
the Jews received, because usury still weighed heavily on them
him. This led to further major riots. Jewish
Historians pity their fellow race members and condemn them.
Englishmen. But they didn't even bother to...

to investigate the reasons, because otherwise they would surely have come to that. The conclusion must be reached that the cause lies solely in the fault of the The reason lay with Jews.

In 1254 they sent a delegation led by their High Priest Elias to Duke Richard, who was sent by the king with was tasked with collecting a new tax. She- clarified for a longer stay for those unable and asked to be allowed to leave England:"). To Duke Richard They had placed all their hopes on him, since he had already promised them had shown his goodwill on several occasions, but he too rejected their request, especially since the Jews had also been granted Frank- was richly secluded, where they were found in the year 1253 with with a few exceptions, the country had been expelled.

213) Rymer: Foedera Vol. I p. 293, Close Rolls Vol. 1234-1237 pp. 13/14.

214) Hyamson: History p. 64, Margoliouth Vol. I p. 181 ff.

215) Chronica Majora Vol. V p. 441.

50

Just one year later they repeated their request, but again without success. Since the king was suffering from a great lack of money, In 1255, he leased the Jews for about £4,000 to a a number of years to his brother, Duke Richard, who which was granted according to the agreement, but approximately £13,000 was received. to draw on their obligations to the king to compensate for that." Under Richard, they had full capacity despite everything. They received protection and recovered considerably financially.

But the Jews themselves were to be reprimanded once again in the year 1255. To give rise to new punishments and disturb their own peace. They stole eight-year-old Hugh in Lincoln, locked him up They put him in a room and fed him childish treats. Then they sent to all the Jewish communities and requested 'Their presence at the intended crucifixion of the boy. Jews streamed in from all over England. The crucifixion took place. also takes place, again with all individual phases of suffering. of Jesus Christ. The mother had desperately searched for the loss of the They searched for their child and learned that the boy had been found. I last saw Jewish children playing. At home- During searches, the body was found under the floor of a buried in a Jewish house. A Jew then also revealed to the The investigating judge was made aware of the entire crime and received a warrant for it. Exemption from punishment, insofar as he had been involved,

The king had just come through Lincoln and taken himself In this case. Even if the Hebrews, after their lease, immediately- They were subordinate to his brother, but it was still the case that

The power to punish lies in his hands. Bitter about this new disgrace— He immediately dismissed the eighty people who were considered suspects in the murder. arrest up to ninety Jews, most of whom were executed was"). Only some of them were later released. Since Ab— Representatives from almost all Jewish communities in England were present. Persecutions broke out everywhere, and despite the Under the protection of Duke Richard, the year 1255 became one of the hardest).

The suffering of boy Hugh has given rise to a number of folk songs and ballads in England and Scotland, indeed in the French Normandy was given.

Times were about to get even worse for the Jews. worse. The lower circles of the nobility were still the indebted to Jewish usurers, and it was only a matter of time before... It's time they took the law into their own hands. From Her growing unease is evidenced by a memorandum to the king. around the year 1259, in which they complain that as a result of the It is almost impossible for usurers to meet their ongoing obligations—

you) Chronica Majora Vol. V p. 487/88, Tovey p. 135.

7) Annales Monastici Vol. I p. 340, Holinshed Vol. III p. 253, Fox Vol. I p. 423 col. II, Royal and historical letters Vol. II p. 110, Chronica Majora Vol. V p. 516 ff., De Antiquis Legibus p. 23.

218) Chronica Majora Vol. V p. 558.

#0) Chronica Majora Vol. V p. 537.

ae 5 1

to come. In addition, it would be a further problem if the The great figures of the empire had the demands of the Jews transferred to them. and expelled the indebted landowners from Haus and Ilof, (to acquire the country).

Apparently, this request was unsuccessful. In any case, It was soon overtaken by internal political events. The tensions The conflict between the king and the barons led to the following in 1262: (so-called War of the Barons). The king had initially focused on to limit the defense and therefore had to include parts of the country. The Hali, nurtured for decades suddenly, the persecution of Jews came to the forefront of the debate. Break. Everywhere the barons were in control, they took hold. bitter revenge for the abuses suffered by the Hebrews for years, which were plundered in London in the years 1262/64 and destroyed by the hundreds were killed??). The chronicler in the Annales Monastici states regarding the events of 1264 that the barons were particularly bitter because the Jews intended would have set the city on fire. Whether this will be repeated.

of the aforementioned attempt in 1253 was or only a
There are different traditions regarding the dates
This could not be determined with certainty. However, it can be found that...
we found the same thing with another historian regarding the year 1264
history, so that it can be assumed that there are two
various attempts. Also in other cities, such as Canter-
bury, Northampton, Cambridge, Worcester, Lincoln, Winchester
Did the persecutions repeat themselves??®). Everywhere one found er-
beat Jews, and all their assets were seized by the
Barons seized. In Cambridge, they succeeded in seizing the items there.
to obtain the deposited debt instruments, which they later
destroyed. They achieved the same in Lincoln. They proclaimed
publicly in the parts of the country they initially occupied,
that all debts to the Jews are to be considered settled-
All of this can only be understood if one er-
knows how the barons gradually came to this through usury
Steps had been taken.

Finally, the power of the barons was broken and...
Peace returned to the country, just as the Jews were for a time
left unmolested. But it's always the same story:
In good times, the Jew forgets his role as a guest and thus calls out
through his behavior, new measures of retaliation against him-
This also proved true in England.

On the occasion of Ascension Day in the year 1268, a celebratory event took place.
A religious procession takes place in Oxford. The significance of the procession reveals

m? Stubbs: Select Charters = Ti Annales Monastici Vol. I p. 442.

Annales Monastici Vol. II p.

222) Florentii Toru nis roi Vol. II p. 192, owe of 9 de
Rishanger pp. 24, 126, Annales Monastici Vol. III 8. 230 pp.

223) Annales Monaste Vol. II pp. 101, 363, 371, Vol. IV 8. 142, 143, 448 ff., Liber de

anne: TETERE p. 62, Holinshed Vol. III p. 267, Chronicle of Pierre de Langtoft

52

from the presence of the heir to the throne, Edward, and other
high dignitaries. When the train reached the point where
Each time the sermon took place, a Jew broke through the audience.
The crowd stopped the worshippers and grabbed the item they had brought on the train.
Crucifix from the bearer's hands, before the dismayed crowd
By the time he managed to wrest it from him, he had broken and trampled it.
The heir to the throne, himself a witness to this incident, reported it to the

King. This event deeply impressed him and probably-
Did this guide his entire future policy towards the Jews??*),
The people's anger was indescribable; they had a tremendous-
He expected a terrible punishment, but was very disappointed by the
extraordinarily moderate reprisals. The Jews had
merely to erect a valuable cross at the site of the incident-
to direct and to the university another portable silver cross
to make available?®). Probably the same ones.
or similar influences as were at work in the case of the murderer Abraham
was done to prevent just retribution.

Harsh Laws

The people, led by barons and the Church, could not do anything on their own at the
moment, but were nevertheless powerful
enough, probably with the help of the heir to the throne Edward, whose
mother and the then Chancellor Walter de Merton, very soon
to pass laws directed against the Jews??°),
Perhaps it would not have been necessary to enact these provisions-
come if a united anti-Jewish front does not form
People, nobility and church had come together, whose education
accelerated by the arrogant behavior of the Hebrews
was. Despite the fact that in some cases they had already pledged land as collateral.
held on to something that had recently been taken away from them, believe-
They completely misjudged their situation in England at that time.
Time has come???)", the privileges associated with real estate-
to demand rights for themselves. These consisted, among other things, of the fact that a
Landowners automatically assume guardianship of minors
exercised on his property, the permission to marry
granted and could be the patron saint of a church. While the
The first two privileges were already confirmed by feudal law.
The Church, in turn, recognized the latter as inseparable.
associated with the real estate. Regarding the claim of the Jews
These privileges sparked a storm of indignation in

#4) Leonard S. 127. : 1

) Tovey p. 170, 173, Lyte p. 67, Leonard p. 127, Hyamson: History p. 72, Rye p. 165.

22) Rigg: Select Pleas p. XXXVII. ee.

27) Gesta Abbatum Monasterii S. Albani Vol. I p. 401, Liber de Antiquis Legibus
p. 234 ff.

would curtail their monopoly, and the population-
rung rejected the idea of being patronized by Jews with great resentment.
Instead of accepting their fate after the previous hard years
They believed they were satisfied, and now they had even more of a right to be-
to have special privileges. They raised their claim in
in all forms at the Council, which participates in legislation
had, and some of its members, who were probably in some-
which had connections with the Jews, seemed to be their own
Not averse to sayings. A Franciscan monk who somehow
Having had access to the relevant council meeting, spoke with
The archbishop vehemently opposed the proposal.
of York and the bishops of Litchfield, Coventry and Worcester,
who made it clear to the Jews that it was solely due to grace
They owed their existence to the king, if they were tolerated in England. It was
an outrage, an equality with the English
to demand of citizens and perhaps even later of the nobility
to claim for themselves. The opponents of the Jews received a de-
(departing support from the heir to the throne, Edward). One
not only rejected the demands made, but also issued a decree
at the end of the session to reject the Hebrews into their
(with due limitations, the following drastic law???) :

"...that all debts owed to Jews, who were
These are pledged fiefs that are currently in their hands
are located and not before the law is passed to Englishmen-
to or sell and accordingly confirmed by the King
or were registered with the Exchequer, the borrowers
or whose heirs are exempted along with the arrears.
Furthermore, that the contracts of this feudal debt, wherever one
she finds, to return to the English debtors or their heirs-
Admittedly... It is further stipulated by law that no
Jew under penalty of forfeiture of life, property and possessions, as well as
his inheritance claim from the date of the enactment of the law, such
Selling a fief to an Englishman is permitted..."

The aging king fell more and more under the influence
his son Eduard, who had a great aversion to the Jews
had, and it is therefore not surprising that already two years
Later, a comprehensive law against the Jews was enacted.
At the beginning we find, as it were, a preamble'), in which the preamble is described as
justification for the publication of the provisions which are
The Jews caused the difficult situation of the population
is. Following this, the goal – the liberation of the
People's – proclaimed.

The first thing that is determined is that "no Jew may own free land".
"They could call it their own." However, they were given the houses, in

229) Red Book of the Exchequer Vol. III p. 978.

250) Rymer: Foedera Vol. I p. 489, Liber de Antiquis Legibus appendix p. 234.

54

in which they had lived previously. But under no circumstances was it permitted in the future for the Jews to acquire new houses. Except—
The law emphasized once again that they were neither free
They could neither buy real estate nor have it mortgaged.
Finally, confirmation was found in the second-to-last paragraph.
or a supplementary explanation of the law of 1234 as follows:
"Re: Persons employed as wet nurses, bakers, brewers and cooks in the
We have legally stipulated that the service of the Jews is to be provided...
no Englishman or Englishwoman is allowed to enter them
to serve the aforementioned properties

Immediately afterwards, the Jews were taxed at approximately £4,500.
to encourage Crown Prince Edward to participate in a crusade
possible. However, they only brought two-thirds of the required amount.
The sum was paid up, the rest was paid by the Duke of Cornwall.
As security for his loan, he received a [something] from all the Jews.
Transferred for unrestricted use for one year. Even before the expiry date
He died in 1272, having lost his claim. The Jews thus fell into [unclear – possibly refer
the king's property, who then levied another tax on them
imposed a fine of approximately £3,600. Shortly afterwards, he too gave his blessing.
the temporal?@t).

Edward I in the fight against usury

After the death of Henry III in 1272, his son
Edward I ascended the throne; he was away on a crusade.
and only returned in 1274?@). During his
Nothing of importance had happened during his absence, as far as the
Jews are a possibility. However, before we move on to the following points...
Years pass, it seems necessary to take a moment at
Edward's character and his attitude towards the Hebrews
to linger.

Edward I was the ideal king. He demanded nothing for himself, so—
He subordinated his own wishes entirely to those of the nation.
(under), He was filled with grand plans, in particular it lay
It was close to his heart to improve the dire situation of his people.
The focus was on the future. To achieve great tasks for
He was prepared to give up immediate advantages for his country.
He was also a pious man and strove to be a faithful son.
to be his church. He was also sustained by the wishes of the people.
and the lower nobility, who were particularly indebted to the Jews
was. Among other things, the population hoped for measures against

the Jews.

31) Gesta Abbatum Monasterii Vol. I p. 400 ff., Rymer: Foedera Vol. I p. 409
m? Margoliouth: History Vol. I p. 239.
) Abrahams p. 28.

55

One should not wait too long, because immediately after his return he tackled the problems that concerned him. First, he needed a sound financial foundation. He did not want to achieve this by doing what his ancestors had done – unilaterally used any part of the nation's wealth, but All the nation's forces should be mobilized. He sought to achieve this through a strict feudal system. For this purpose However, it was necessary that as much real estate as possible be located in England held by the follower in fief for the overlord was, Now, at that time there were considerable lands, those owned by monasteries or other religious institutions porations were considered non-transmissible and therefore not could be affected by the feudal system. This condition Edward hoped to fundamentally benefit the Crown in the future to change what he undertook with the law of 1279. But the Jews were also there for him to achieve this goal. In the way: as soon as land was mortgaged to them, they seized it. all the proceeds from it and the king received only a fraction of it to what he was otherwise granted under the feudal system would have). Furthermore, it frequently happened that they exercised their rights to education of the land pledged to them in exchange for payment of a (The sum was agreed upon and ceded to monasteries?). This was also the case with this one. The country is no longer subject to the feudal system, but even if it still basically fell under that category, since it was for the entitled parties even with the best will it is impossible to fulfill their obligations as German to comply with the folgsmann as soon as they pay usurious interest rates had. Since they always tended to stay with their master in such traps. They could count on understanding for their economic situation when Among the Jews, the former often came up with his claim In short. This has been the norm lately, since the basic-property was indebted to an unprecedented degree"),

The king was, apart from his own interests in the Feudal system, deeply burdened by the people's indebtedness. The church was still deeply in debt. Which The extent to which this condition had reached in the 12th century is known – As already described above. Nothing had changed in the meantime. improves. The well-known chronicler Matthew Paris once broke into the Words suggest that hardly anyone, especially hardly any bishop, would admit to this. not in the nets of the usurers?'), When the later so When the famous John of Peckham came to Canterbury, it was the cathedral –

The streets are falling into disrepair because there is no money for repairs. was. All available funds were used to pay the usurious interest?®). The Abbey of Glastonbury had such enormous debts, that when revising the budget, the exact number of

=) Rotuli Curiae Regis Vol. II p. 62.

235) Chronicles of the Abbey of Melsa Vol. I p. 173, 174, 306, 367, Vol. II p. 116.

2%) Patent Rolls Vol. 1281–1292 p. 25, Madox: Exchequer Vol. I p. 227.

237) Chronica Majora Vol. III p. 328, Vol. V p. 189.

238) Letters of John of Peckham Vol. I p. 203.

56

Meals for the abbot, which he served in his private quarters was served. Urgent savings to pay off exorbitant debts. Did debt make this necessary?®). The Bishop of Norwich He no longer had the money for basic living expenses. He had to (Therefore, borrow £480 from the Archbishop of Canterbury?%) The church in Newnton was unable to do so due to a lack of funds. (Clergymen) The Prior of Lewes asked for permission to to rent out the church for any secular purposes (to pay his urgent debts?). Partially They resorted to ruthlessly sacrificing the funds belonging to the monasteries. ...cleared the forests and made money from them." Even the usual stuff. St. Swithins Monastery, rich in natural products and income, in Winchester was constantly heavily in debt. The Bishop of Hereford had even sought the mediation of King Henry III. must seek to obtain a moratorium from the Jews?®). Similar conditions also existed among the barons. grasped and it was therefore one of the most important points in the program Edward's goal was to free his people from the shackles of usury. In addition, the king could no longer rely on financial assistance. of the Jews. Their heavy reliance on them by His father had greatly diminished their wealth and the royal The resulting income had therefore declined considerably. The king's income had increased significantly in recent decades. increased from approximately £35,000 to approximately £65,000, but this did not apply to but was due to other sources of income. Jewish taxes had not only increased relative to income The king's was reduced, but they also had an absolutely smaller value. Height").

Apart from that, however, the importance of the Jews for the money market had also declined sharply. In 1235, in fact, Italian merchants and bankers, called Caursini, e.g. from Florence, Milan, and Rome came to England. They delighted

enjoying the special protection of the Pope, who even signed treaties with had concluded agreements with kings that obligated them to commit themselves to the er- to serve significant portions of these bankers." They were un- doubtful they were as shrewd in banking as the Jews. Chronicler Matthew Paris has given us, among other things, a perfect loan- contract communicated which they concluded upon handing over money (e).

As Christians, they were not permitted under canon law. They were allowed to charge interest. On the other hand, they naturally wanted to... Lending money makes a profit. They now helped themselves with the out-

23) Letters of John of Peckham Vol. I p. 261.

24) Letters of John of Peckham Vol. I pp. 177, 187.

24) Letters of John of Peckham Vol. I p. 194.

2) Letters of John of Peckham Vol. I p. 380.

24) Letters of John of Peckham Vol. I p. 244.

24) Obedientiary Rolls of St. Swithins pp. 10, 18.

sue} Excerpta e Rotulis Finium Vol. II p. 68.

24% Jewish Encyclopedia Vol. V p. 165.

27) Abrahams, pp. 35/36.

#8) Historia Minora Vol. III p. 272, Chronica Majora Vol. III p. 328.

emphatically stating that they would give the money without interest. If Now someone wanted a loan of £100 for six months, It was agreed in a contract that the money would only be used for the The duration is three months to give and take. However, it should the amount will not be refunded after this period, The lender would have to receive some form of compensation for this. He was paid that he would not receive the money back in time. 'had. This so-called compensation for damages then amounted to sometimes- Sometimes up to 50%, and practically represented the interest rates. Bankers from Italy soon became significant competitors of the Jews, although the latter, with regard to the protection of the King's certain advantages, such as enforcement measures through the Jewish tax office, delighted. The Caursini soon had just- in case the hatred of the population is directed against him, and already King Hein- King III had considered making them the country. to refer, but he had the power to protect them (Feared by the Pope and therefore refrained from doing so!). This is yet another example of the policies of the Catholic Church. The Church not only tolerates the circumvention of its laws, but even promotes it.

The Jewish historians believe that Edward

solely reliant on the financial assistance of the Caursini family, therefore the Jews were no longer needed, and now they, his poor victims, were.

But they overlook and forget to mention that the Caursini also became "victims of the king" the moment they Wealthy interest rates were charged. Edward's measures were aimed without difference compared to the usury under which his people were so significantly affected to suffer. As a devout Christian, he didn't even consider the He complied with the given regulations with a clear conscience under any circumstances. which circumvention to set aside, as the head of the church-lichen institution, the Pope did every day and more In 1274, at the Congress of Lyon, the Christian world against the ever-increasing usury?). Perhaps the then Pope Gregory X was more honest than his Predecessor and truly desired the fight against usury. Be that as it may, Edward was wholeheartedly willing to to put an end to usury in his country. It is surprising. Therefore, it is not the case that he issued an order in 1275 which... Usury was initially only forbidden for Christians." Furthermore, it emerges that in June 1275, January 1276 and July 1281 Court proceedings against Caursini must have taken place, because, according to the available reports, her pardon was granted on the condition that they do not engage in usury-

29) Hyamson: History pp. 73, 74.

250) Hyamson: History p.73, 77, Abrahams p.36, Margoliouth: History Vol.I p. 241 ff. etc.

251) Abrahams p. 34.

252) BB Appendix p. 13 No. 18, Rymer: Foedera Vol. I Part 2 p. 539.

58

operate more businesses?®), It can be seen from this that Edward regardless of race and religion, those affected equally punished those who charged usurious interest rates to his people. It can So there is no question that only the poor Jews are affected by this. "Barbaric Edward" would have suffered and all his hands-lungs were dictated only by blind hatred against them. However, it is true that he condemned the Jews with all decisiveness. He rejected it. He was influenced in this by his mother and not most recently through the abhorrent incident in Oxford in The year 1268 was deeply impressed by his life. Despite everything, he, as his actions soon afterwards clearly show, through special legislation, the Jews became a people and tries to maintain a life of tolerable wealth. With which

We'll see how it goes.

The relevant law was called: "Statute de la Jeuerie" or "Statute de Judaismo"?), It is extremely important and It should therefore be discussed in detail.

The first part contains the provisions regarding the Prohibition of usury, and it is first explained why Edward who deems this necessary, "Many honorable men", will executed, "had lost their ancestral property through usury by Jews lost." Many other unpleasant things resulted from this. arose, and so he ordered it "for the general good of the people". that no Jew may practice usury anymore. Also already ab- closed, historical representation up to a certain point in time Loan agreements are only legally binding with regard to the principal sum. binding.

This is followed by the explanation of his principle "No more usury for the people". He promises not only to stop the usury of the Jews not only to punish him, but also to stop him in any way. to support. In doing so, he gives up the more than two hundred years old policies of his ancestors in favor of the people and for the future part of the royal family and the Jews; he himself now had to expect no further significant income from the To have Jews.

Following this principle, it is then ordered that the people- As debtors, they enjoyed every protection against ruthless... Executions of Jews were to be carried out. Numerous security measures were in place. Measures are planned for this purpose. For example, "honorable men" are to be... First, the movable property of the respective debtor is seized. knowledgeable assessed. will be before it is due to full- extensions to the Jew in credit against the loan debt- will be given." Only when the value of the movable property does not contribute to If the debt is sufficient to cover the debt, one can rely on the real estate. to resort to, but in such a case individual determinations are necessary. =) Patent Rolls Vol. 1272-1281, pp. 92, 93, 95, 128, 448, also Calendarum Rotulum Patentium p. 46 ff.

24) Statutes of The Realm Vol. I p. 221, Chronicle of Edward I. and Edward II. Vol.I p. 96, Florentii Wigorniensis Vol. II p. 214.

59

provisions designed to enable the debtor to retain his real estate for as long as possible

A review reveals that this part of the law is indeed appears modern and in a certain sense resembles ours Enforcement Protection Act.

Jews have once again been ordered to only enter such to have their residence in cities where the aforementioned royal

The debt documents are located in the relevant offices.
It is further stipulated once again that the Jews after completion of
From the age of 7, a specific badge must be visible on their clothing.
to wear. Upon entering their 13th year of life, they also have to
Every Jew, regardless of gender, pays an annual poll tax
to be paid from 3 pennies.

These regulations were intended to protect the lives of Jews within the
to regulate the body politic in a very specific way, indeed, one could with
Respect for the prohibition of usury and their dominance
Those in this industry say that they had to completely change their approach.
Now, the efforts, which were hopeless from the outset, were discontinued.
This great English king, the Jews in his country
to improve. He wants to show them what is despicable and for the
People are thus detrimental to the usurer's trade, but
a new, better existence through the enactment of legal provisions
to manage. But the king hadn't dealt with the true character.
That includes the Jews. The improvement of a person always involves
his good will, which, however, is probably always the case with the Jews as a nation
was missing.

At the beginning of this relevant legal provision, the King
again gives (the justification for his position. "The Holy Church
wishes and permits that the Jews live and be protected
should. As a result, the king places them under his protection." He
guarantees them full legal protection against all possible actions against them
emerging attacks by the population.

"The king grants the Jews every freedom to exercise their rights"
Trade, indeed any kind of employment. To achieve
The King welcomes all traffic to these destinations with its sub-
tanen."

"In addition, the king grants the Jews the right to acquire houses for
residential purposes within their place of residence."
The extent of the king's concern is further revealed by the
last paragraph of the law,

"Finally, the king is looking out for those who are not involved in trade."
or prove their craft, before they first qualify for the highest-
to lease an agricultural business for a period of ten years
can."

Regarding the legal relationship of the Jews to the king,
nothing was changed by the law. They remained his property and
Consequently, despite their explicit authority to
Trade, etc., did not make citizens of the cities. At the same time,

determined that they were not liable to the cities, but only to the king for taxes

In the following we will see whether the Jews were affected by them
Made use of the given opportunities of an honorable profession
have. To put it simply: all of Edward I's care was
In vain. Jewish historians are making great efforts to...
to prove precisely to each individual that the Jews came from different
No use was made of this goodwill of the king.
were able to do so and were thus driven to commit crimes.

It is especially BL Abrahams (ss) who provided this proof-
ren tried. Since the other historians (?) more or less on
Going back to him, we will only deal with him in the following:
confront each other:

Abraham takes the position that it was impossible for the Jews
to conduct honorable trade because, according to the law, they were not citizens
could become a municipality. However, this made them from
the so-called guilds and thus from the merchant class-
closed, for which membership in a specific-
The ten guild was a prerequisite.

This opinion cannot be accepted for various reasons.
To refute this, it is necessary to briefly explain the legal nature of the
Guilds, or as they were also called, "Gilda Mercatoria"
is treated.

With William the Conqueror, not only did orderly relations return-
nises in England, but closely connected with them, they stood out
trade and commerce also flourished. This led to the end of the 11th century.
for the formation of guilds?"), to which the king granted very special privileges-
legien were awarded.

It is difficult to give a general definition for the most frequently repeated
to find the recurring special rights of the guilds, since the latter are in
their practical handling almost never agree.
Gross*5*) has undertaken to examine the individual award certificates
to compile carefully. It follows that in general-
The members of a guild are generally exempt from city taxes.
were and a monopoly on a large part of the goods in
They had small businesses. Almost nowhere was it forbidden to be without a permit.
(belonging to the guild of wholesale trade), yes, it was
at various locations on market days, usually also foreigners
which allows the sale of goods in retail trade, and about that
Furthermore, in some cities a monopoly was found in retail trade.
only on the pro-
Products such as furs, wool and dyed cloth are limited.

Non-members of guilds therefore had a wide range of activities to choose from.
field left to the Jews, and as a result, they had great opportunities.

2 Abrahams p. 39 ff.

c) see, among others, Hyamson: History p. 80.

287) Gross: Gilda Mercatoria p. 32.

238) Gross: Gild Merchant Vol. I p. 37 ff., Vol

1) Gross: Gild Merchant Vol. I p. 43 ff., Gilda Mercatoria p. 54, 55.

61

possibilities for building their trade. The further fundamental advantage of guild members – tax exemption in the The Jews already enjoyed cities according to the above law. which they owe taxes to only the king and not to the cities were.

As you can see, the members of the guilds had little advantage over the Jews; with goodwill, the latter could therefore easily be im- able to find a sufficient livelihood.

Furthermore, we cannot share Abraham's view that the Jews could not become members of the guilds because they the aforementioned law the acquisition of citizenship rights in the made it impossible for cities.

Gross?®) has now also demonstrated that the guilds are not identical with the city municipalities, but only an important organ the city administration. From this he has convincingly demonstrated, that one could obtain membership in the guild without citizenship to be in the city?). He even managed to make this his The view can be clearly proven by documents. After that, numerous people from neighboring towns, even complete strangers Members of guilds in a city, without having citizenship rights. After all this, the possibility also existed for the Jews to to join the guilds. There is even a recorded case where A Jew became a member of a guild in the year 1268. Thus has it been proven that, with serious intent, they can achieve the Eng- countries were completely equal in trade.

Abraham's statements must, moreover, be interpreted as un- It might be understood by biased readers as if it were happening throughout England. Guilds existed, and thus there was nowhere for the Jews to find a guild. There was an opportunity to act.

Without a doubt, not a single guild existed in the countryside and not even in all cities, but only in those that do. had received a privilege from the king. Again, it is the For- reserved for the use of Grosses) a list of cities to assemble guilds, but it only contains about 100 locations.

The cities of Arundel, Colchester, Exeter, Huntingdon, Warwick etc. are missing?*)). These are only from the number of non-guild members. Cities were singled out because they had Jewish communities. have?®),

Even if Abraham's point of view were correct, there were still enough places in England where the 16,000 Jews" could have traded.

But his view is all the more surprising since he is the one who... has established from documents that the Jews actually

m Gross: Gild Merchant Vol. I p. 36 ff., 63, 64.

219 Gross: Gild Merchant Vol. I p. 66 ff., Gilda Mercatoria p. 56 ff. nes} Ochenkowski shares the same view (p. 57).

23) Gross: Gild Merchant Vol. I p. 9 ff., Gilda Mercatoria p. 37 ff.

24) Gross: Gild Merchant Vol. I p. 20, Gilda Mercatoria p. 39.

8) Jacobs, pp. 373–385.

2%) Abrahams p. 39.

62

have traded. He undertook to examine the documents in the Public Record Office and the British Museum in detail to then investigate which values guided the Jews in their Expulsion from England in 1290 was available.

The facts he published on the subject alone should be considered without... further confirms that the Jews mainly in grain and

Wool maintained a good wholesale business that supported them even without Joining the guilds is possible (wart). From his lists

It turns out that the Jews in Bristol, Lincoln, Norwich, Oxford, especially in Canterbury and Southampton"), a

engaged in commercial trade in the aforementioned products.

Certainly, many documents relating to this will be lost and

Furthermore, some transactions may not have been recorded.

In any case, there should be no doubt that the Jews without

They could have pursued any difficulty in honest trade.

Abraham's?) has further explained that for the Jews there were hardly any opportunities–

The prospect was to find accommodation in agriculture,

which was also granted to them under Edward's legislation

was. They were completely unaware of this, in particular

They asked not to be able to acquire any land, as the oath of fealty required a

Christian in character and consequently not of them

could be achieved. Abrahams refers here to a

An oath that ends with the words: "So help me God and all his

"Saints." In this version, the Jews would have considered the person in question. However, they could not take an oath. By reviewing the passage quoted by Abraham indicates that this oath is to— at least until the expulsion of the Jews in 1290. may be enacted by a law, which contributes to its effectiveness would have been fundamentally necessary. On the contrary, own follow— Research showed that it was introduced much later. In the sourcebook "Liber Custu—" cited by Abraham "marum" can be found from page 88 to page 239 with a single excerpt— only laws enacted after the year 1297; most date from this period. even from the period after 1300. The oath he sworn be— It can be found on page 215 of the collection and is without indication of the Date of publication reproduced. The preceding The law dates from the year 1306, the following one from the year 1303. With near certainty, it is likely This results from the fact that the aforementioned regulation also applies according to it was issued in the year 1300.

As we have established, the oath is also in another version. (included in the official collection of sources?), In the associated The footnote explicitly states that this legal provision— mung was issued by Edward II in 1324.

2 Abrahams: Conditions of the Jews p. 85 ff.
28) Abrahams: Conditions of the Jews p. 87 ff.
m Abrahams p. 40.

2) The Statutes of the Realm Vol. I p. 227.

63

At least it is now certain that the oath cited by Abraham was only introduced long after the expulsion of the Jews is and therefore no obstacle for them around the year 1276 could demonstrate. Consequently, no reason is apparent to why the Jews could not earn their living in the country— They were supposed to be looking for economic opportunities. But the real reason back then as it may have been today, that they showed not the slightest inclination to felt the urge to take up the plow; a welcome one. This circumstance, because only in this way could an unadulterated Preserving peasantry, the original source of all things national and the revival of birth.

Finally, Abraham claims?), for the Jews there would have been no possibility of becoming craftsmen. To explain In his assertion, he refers back to the point already mentioned. Source collection?") and the statutes listed therein, from which he derives special requirements for the skilled trades determines. With the exception of two laws?"®) but also the

The rest date from the period after the expulsion of the Jews.
The first two laws mainly deal only with which-
work is not permitted on certain days and from which materials
certain products are to be manufactured. In one of them, it is also
It was stipulated that the apprenticeship period for saddlers should be ten years.
Both provisions therefore do not deal with single-
restrictions that made it impossible for Jews to join the trades
made. Incidentally, it seems that, apart from
Above all else, legal regulations only came into effect after the year 1300.
issued with regard to certain qualifications for the trade
were; for example, no records can be found for London during this period.
"instructions in this regard," but they are only available later.
to be found." Furthermore, it is not certain that it exists in all cities.
special guilds existed. Rather, it insisted on the
In flat lands, there is certainly the possibility of practicing the craft.
Thus, the craftsmen who were involved in acquiring a large estate received
collected, for their craft service certain land 276), Ab-
seen from the difficulty that everyone has to learn
The Jews were critical of the fact that his profession required a certain amount of time.
also work in the trades.

We lingered longer on this section because the histo-
almost all rikers have unanimously taken the position that
that the Jews were given every opportunity by the law of Edward I to
was deprived of a livelihood after she
They could no longer practice their former trade – usury.

#71) Abrahams p. 40.

22) Liber Custumarum pp. 78, 80/81, 101, 102, 121, 124, 418–425. Further reference
on Riley, pp. 178/79.

213) Liber Custumarum pp. 78, 101.

274) Riley S. 3–61.

275) Ochenkowski p. 64.

27) Ochenkowski p. 51 ff.

64

This previous historical research should now be sufficiently refuted
. It does indeed seem rather peculiar that after
In the view of these historians, a king like Edward I – whom one
not unjustly calls the English Justinian – a law er-
should have left it, which mostly only existed on paper,
because allegedly certain circumstances make practical implementation impossible-

made possible.

Judah's answer

It would soon become apparent that the Jews had not the slightest doubt-
Acknowledgement of Edward I's efforts to make them honorable people
to do, raised. Rather, they saw everything as merely an under-
oppression. Although they didn't dare to express their reluctance directly.
to speak out against the king, they nevertheless insulted him
They publicly promoted the Christian religion. They claimed that
that Edward's law was against the principles of Christian doctrine
be: the same justification that Jews and their friends use against
to bring forward our anti-Jewish laws. You see, everything repeats itself –
only with the difference that today they are confronted with this shouting-
especially in the Anglo-Saxon countries, much applause and following-
find a position. In England at that time, this position was given to a special-
The foundation apparently received very little attention. During their attacks
The Hebrews didn't even do that in front of Jesus.
Christ stop; her behavior had finally become so unbearable that the
The patient king granted them this in the year 1279 by special law
(had to prohibit this activity?). Furthermore, Edward forbade
– apparently it had become necessary – to the Jews even-
strictly, Christian servants, regardless of whether male-
male or female, to employ and in their homes
have. It is striking that the mention of this prohibition during-
reappeared repeatedly throughout the 13th century, but
Apparently, certain incidents must have necessitated it.

However, the Jews were by no means sparing in their insults.
of the aforementioned kind. Rather, they resorted to actions that were temporarily
the entire administration, yes, one could perhaps say so-
They even threatened the existence of the English economy.

First, it was established that the Hebrews were concerned with the law.
Edward's little concern and despite the threats against them
Despite harsh penalties, they continued to lend money at usurious rates. Only a few
"Some of them thought of engaging in honorable activities."

Most of them, indeed very likely all of them, took their
Refuge for the worst crimes.

Tovey p. 207, Rymer: Foedera Vol. I Part 2 p. 570, Margoliouth: History Vol. I p. 250.
m Abrahams p. 46, Hyamson: History p. 81.

5 Jews conquer England 65

It has been handed down to us that they carried out raids on the countryside-

Street crimes and burglaries were committed and became a plague in the country. were"). However, their main occupation still seems to be in this. to have claimed that they ruined the country's currency. They cut or polished the gold and silver coins. edges off, and while they use the metal thus obtained for themselves— Those who held them gave the devalued coins their full face value. further.

As early as 1248, mainly Jews had committed this crime and only severe punishments had partially deterred them from it could hold. The currency was so devastated as a result that the Foreign countries were hardly accepting English money as payment anymore?). Shortly after the enactment of the law by Edward I, the following was now presented: same problems were identified – initially only on a small scale, but then more and more – to an unprecedented degree. In the year 1278 Edward had to decide to confiscate all the coins and to have new ones minted. But first he had to try to... The perpetrators suspected of the coin thefts have been apprehended. to do this so that they wouldn't ruin the currency again. From the beginning, Edward's suspicions were based on the Events in 1248 fell upon the Jews. Among those now— Subsequent investigations revealed that they actually were almost solely to blame; apart from circumcision, they had counterfeit coins smuggled in from abroad, which outwardly indistinguishable from genuine English coins— divorced, but actually only weighed half as much?). One observed that the Hebrews were making enormous profits with their activities had done and to such an extent pursued the crime— had gone, that in a short time the English currency every had lost value?).

As soon as Edward I. had sufficient evidence of the Jews' activities Having been presented with them, he had them distributed throughout England one night in t land arrest and at the same time conduct thorough house searches— places?®). A great deal of devalued or counterfeit money was discovered, Yes, special tools for carrying out the crimes). Court hearings were now taking place everywhere, which revealed, among other things, that one or two Englishmen are also involved, however their Participation was completely insignificant in relation to the Jews. Hundreds of Jews were sentenced to death. In London alone... 293 Jews were hanged or drowned, along with three others. English?)

m) 7°) Calendar of Patent Rolls Vol. 1281–1292 p. 98.

2} Tovey p. 109, Chronica Majora Vol. V pp. 15/16, Ruding Vol. I p. 355

2 he Monastici Vol. IV p. 278, Tovey pp. 209, 210, Ruding Vol. I p. 367.

um) Bartholomaei 115 Cotton p. 157, Chronica Jonannis de Oxenedes p. 253, Chronica

Monasterii S. Albani, Thomas Walsingham Vol. 18.

284) Chronica Jchanns de oe p. 252, Annales Mönastiei Vol. II p. 390, Florentii Wigorniensis Vol. II p. 2

285) Holinshed Vol. III p. 277 (it. Tovey p. 210, Prynn Vol. I p. 32, Vol. II p. 81.

This ended this crime, from which the Jews not only derived great material gains, but at the same time deprived them of what they considered to be their great advantage. The king, who had struck the hated king very hard, bringing it to an end. set.

The Church intervenes

One might have expected the king to act on the basis of his bad experiences with Jews, at least passively, towards them how he would have behaved towards him. However, it is indicative of his own-position that, in view of the public's outrage, he These crimes enact special laws for their protection. He continued to see them as his subjects and his He owned the property and therefore prohibited any harassment, as he did about it. Furthermore, it prohibited all interference in their trade. Violations Lungs were made a punishable offense (288). How serious he was about it was, it follows from the fact that in individual cases he had numerous issued special regulations, as we have seen, for example, for the citizens of Hereford finds, which apparently does not comply with the general law. had paid attention?). But all of the king's measures to calm the situation The masses' efforts were unsuccessful because the people were too reluctant to participate 'brought against the Jews. Ultimately, it was they themselves who those who contributed most to their expulsion through their misdeeds, although other circumstances, such as the queen's hatred Eleanor, who may have spoken along:®), The great bitterness of the The people's situation can best be determined from contemporary accounts. ask. Matth. Paris believes they have sinned against their fate. serves, "since it is quite unequivocally established that they continuously the convicted of forgery and coin clipping?®), Even educated circles almost unanimously shared the view of People's?%),

The Church was significantly involved in the fight against the Jews Leading clergymen had left no stone unturned, to reduce traffic between Jews and Christians to the emergency- (most necessary to restrict). The people have so far given free rein to their feelings. not free rein, because the king still protected the Jews, because he still hoped for improvement; however, he was only so long since resolved to pursue this policy, as it served the well-being of the people to reconcile them.

Gradually, the Church became more active. The Archbishop of Canterbury, John von Peckham, demanded that all synagogues in

286) Prynne Vol. II p. 85.

237) Prynne Vol. II p. 100.

88) Annales Monastici Vol. II p. 409.

2) Historia Anglorum Vol. III p. 76.

88) Chronica Majora Vol. V p. 517.

221) Letters of Bishop Grosseteste pp. 33, 318.

80 67 .

London would be closed with a single exception."

The Bishop of Hereford was determined to the utmost to to tolerate no contact between Jews and Christians. When he learned that Christians were attending an upcoming wedding He forbade those who intended to participate in the celebration of wealthy Jews. under threat of excommunication in case of violation. Englishmen who did not follow this instruction were also expelled from the church by him.

In 1286, the church in England received an external upgrade. Support. The Pope sent a letter to the archbishops of Canterbury- bury and York a bull, in which he defended himself with all decisiveness opposed the interactions between Jews and Christians. Should the church has so far tacitly tolerated this practice, He should therefore condemn this and demand its immediate cessation. Furthermore One should also find Christian wet nurses as quickly as possible. remove Jewish houses and remedy the abuse that Christian women and men together with Jews in one lived in the house. This often led to shameless incidents. Things insofar as Jewish men with Christian women and Christian men had sexual intercourse with Jewish women. He demanded strict intervention and subsequent action against everything. Report on the remedy").

That the Jews still do not obey the king's command, a kenn- The repeated reference to the signs to wear, which were followed, is evident. the existing legal provision in a special version order. l

Immediately after the Jews were sentenced for the coinage crimes, Edward set about reforming the currency in 1278 to put England back in order. He moved gradually. all accessible damaged coins removed from circulation and er- He implemented them through new methods. He also set a date from from which point the old coins were withdrawn from circulation.

During the course of the aforementioned year, one can observe the structure of its currency as considered finished?).

In 1282, complaints were again lodged with the king that Numerous coins have been devalued once again. Also, some... Counterfeit coins are already circulating again. The king set by decree of 6 February 1283, a commission was appointed, and The immediate investigations revealed that it was again the Was it the work of the Jews?®). It is certainly also intended to punish the The guilty parties were identified without any mention of the manner in which this occurrence would have been handed down.

Apparently, however, all measures had not had the intended effect Success, because a new regulation was issued the very next year.

22) Johannes Peckham: Registrum Epistularum Vol. II p. 407.
) Richard de Swinefield Vol. II pp. 100, 101.

2) Holinshed Vol. III p. 279.

2) Prynn Vol. II p. 102.

68

ning to the Commission to conduct investigations and carry out further punishments against the Jewish coinage criminals!").

It would be hard to believe, but this new advantage is also... Going has still not yielded the hoped-for result. Some Chroniclers?") speak of a general persecution of Jews in The year 1286, without, however, giving the reasons for this. Again Other sources have told us that in 1287 all the Jews were deported to the They were thrown into prison because they committed further coin theft offenses. would have gone. Only after paying a fine of £12,000 were they released. She was released again.

This process may also have occurred as late as 1288. It has come to a conclusion, because Eduard L. once again on On January 26, 1288, a decree was issued which states that that the Jews were still active as counterfeiters. As a result- The judges were instructed to take all necessary measures against this. to undertake them). Would there have been another major one in 1287? The punishment of the Jews of all England took place, so one should Assume that they had remained quiet for at least a few months, although nothing is impossible for them in this regard- lich is.

Since 1286, the king had been present in Gascony, which at that time was still part of the changes

England belonged to it). In 1288 he issued a decree for this part his kingdom the decree that the Jews immediately cease these pro- would have had to leave Vinz?®!), which marked the beginning of what followed measures in England.

The expulsion of the Jews

When Edward returned to London from Gascony in 1289," He was determined to expel the Jews from England as well. But what awaited him here was initially very unpleasant and urgent business dealings. He was informed that a significant portion the judge was bribed during his three-year absence was and no longer subject to sound jurisprudence It could be said. This has already had the most unpleasant consequences. It was born, and he was besieged from all sides, against the Rich- to proceed ter. The Jews were also to a considerable extent involved. involved in these bribes®®) – a miracle in history

(see) Panis Vol. II p. 105. 1
Chronica Johannis de Oxenedes p. 2
m) Florentii Wigorniensis Vol. II p. 238, wen Monastici Vol. IV p. 308, Chronicles of Edward I Ra 2 p. 96.
= Prynne Vol. II p.
Chronicle of 5 de Langtoft Vol. II p. 183.
Gesta Abbatum Monasterii S. Albani Vol. II p. 30

Annales Monastici Vol. IV p. 318, Chronicles of Edward I Vol. I p. 97.
m) BBS 5.

69

of the Jews, if it hadn't been so. Edward immediately dismissed the guilty judges, punished them, and replaced them as quickly as possible as much as possible through new ones. After all, the cleaning of the "12% of the judiciary was claimed by the beginning of the year." Immediately after this matter was resolved, he turned the Jewish question. The barons and the clergy had already In parliament, a motion was submitted to ban the Jews of the country. The motion was passed without difficulty, according to which they still had 12% to leave England during the year." Its contents, insofar as they are of interest, will be reproduced. will be.
"... In the third year of his reign, the king had already ordered that no Jew in his realm should lend money at usurious rates." ... to lend interest ... Furthermore, the king had decreed, that the Jews will earn their living through trade in the future

and should earn an honest living. But they fell under agree, according to a well-thought-out, shameful plan, to to continue usury in a different, much worse way. They called this "politeness." Under such a guise They conducted their dark dealings with the people in a Extent that their current criminal activities are twice as extensive It is as disadvantageous as before. In retaliation for their crimes and For the honor of the crucified one, we condemned them as traitors. banished from our realm. In accordance with the previous We expressly reiterate the royal decrees. established that all usury and the disadvantages arising from it to be declared null and void insofar as they were made by Jews towards subjects of our realm from any Ge- Claims of the aforementioned type may be asserted. Englishmen are therefore only obliged to pay those expelled by the Jews. The principal claim received must be repaid. These sums are considered debts to the tax office with reference to on the oath of three Christian men who vowed about the an- They are given the opportunity to state truthfully. Repayment of these amounts may be reasonable for the debtor. Installments can be granted?®),“ The content of this law clearly shows that the king only through the bad will of the Jews to enact it was the reason. How little she herself had done in the last two years. years of their stay were willing to comply with the request of

34) Annales Monastici Vol. II p. 408, Vol. III pp. 355, 356, Vol. IV pp. 319, 324, Chronicle of Edward I Vol. I p. 98, Chronicles of Pierre de Langtoft Vol. II p. 184/85, Flores Historiarum Vol. III p. 70, Speed p. 634, 635. ö

s) Chronica Johannis de Oxenides p. 277, Bartholomaei. de Cotton p. 178, Flores Historiarum Vol. III p. 70, Annales Monastici Vol. II p. 409, Vol. III p. 361/62, Vol. IV pp. 326, 503, Chronicles of Edward I Vol. I p. 99, Chronicles of Pierre de Langtoft Vol. II p. 186, Gervase of Canterbury Vol. II p. 296, Le Livre de Reis de Britanie p. 308, Gesta Abbatum Monasterii S. Albani Vol. II p. 31, Richard de Swinefield p. 101.

306) Close Rolls of Edward I Vol. 1288–1296 p. 109.

70

To do justice to the people, one can see from the fact that as late as the year 1289 all the Jews in London were thrown into prison (who had to) and even in 1290 a Jew opened the sacrament-dared to insult him?®).

The justification for the expulsion law also reveals that that despite Edward's measures, usury had been widespread must. Consequently, the conditions among the people were also altered.

(Terrifying, as some chroniclers tell us). How far the Exploitation of the people even under the reign of Edward I. John Speed best summarized what happened by saying that the Hebrews through their cruel usury "the king's people "sucked out to the bone" 31°),

The Jews had to leave England by a certain date. abandoned. Anyone who was still there after that day was treated with punished with death 1). They generally had to surrender their assets in England. However, they were able to leave a large part their movable property and money, insofar as it is necessary for the journey to to take with them to their new destination, as was necessary. all claims arising from loans against Englishmen went to over the king). However, the Jews' wealth was in the possession of The ratio to earlier times was small and amounted to only about £10,0009). Therefore, there can be no question that the king The expulsion order was therefore issued by parliament. "to acquire large sums of money."

Edward I had to expect that the people would remain averse to him. take measures against the Jews themselves would. He therefore issued general orders that they be- "Every possible protection should be granted by the authorities." The fact that these orders were not merely on paper is evident. this is evident from the fact that he prescribes strict penalties for non-compliance. (added, as the following case shows): A large part of the Lon- The Jews had taken a ship to cross to the mainland. chartered. The captain anchored at the mouth of the Thames. and told the Jews that his ship had been lifted up as a result of the low tide- He ran. He asked them to get off to relieve the ship and to get it moving again with the flood. When the Jews arrived on the Waiting for sandbanks, he weighed anchor and disappeared. (Semt-) Jewish people drowned. The captain and crew were

#8) Annales Monastici Vol. IV p. 503.

%) Chronicon Domini Walteri... Vol. II p. 20 ff., Prynn Vol. I p. 40 ff., Tovey pp. 233, 234, Daniel p. 160.

10) Speed p. 634, 635.

ug; Bartholomaei de Cotton p. 178.

312 en of Pierre de Langtoft Vol. II p. 189, Chronicon Domini Walteri d. . 21.

ne) Chronicles of Edward I Vol. I p. 97.

33) Abrahams p. 70.

ns So e.g. B. Margoliouth: History Vol. I p. 267 ff.
us) Close Rolls Vol. 1288–1296 pp. 95/96, Tovey: pp. 240 ff., Calendar of Patent Rolls
Vol. 1281–1292 pp. 378, 381, 382, Rymer: Foedera Vol. I Part II p. 736.
m6) Cucoulean, omni Walteri Vol. I p. 21/22, Annales Monastici Vol. III p. 362,
. IV p. .

71

hung on it. Years later, we still find a disposition be-
concerning a man who had already been imprisoned for two years for non-
compliance with the royal protective regulations for the Jews in
had been in prison”).

The number of Jews who left England has been estimated at 15,000.
Estimated at up to 16,000***). They went mainly to France,
Holland and Belgium.

Thus ends the first settlement of Jews in England.

The history of these approximately 200 years has clearly shown,
that the Jews, with or without the protection of the authorities, were never willing
were to pursue an honorable profession, and that laws also applied,
which were more or less intended to force them to do so, were unsuccessful.
In both good fortune and misfortune, they committed the greatest crimes, and
Despite the harshest punishments, they continued until the king finally confronted them.
in the interest of the people and the maintenance of peace and
had to demonstrate order.

Finally, another observation for modern times: Already
Back then it was the Jews with their shameful activities,
who, in violation of the hospitality shown to them, all-
gradually the people and in the end a great and just king
forced them to intervene against her. It was a case of
not out of the ill will of a nation, poor, wandering
Jews were persecuted, but rather a nature-loving and healthy people.
took measures to maintain morality and decency
were necessary. In other words, the Jews were too.
They were all alone at the time, bringing about their own expulsion.

Will the English people still have the strength today to become a...
to arrive at a similar result to that achieved at the time,
a depleted people under the leadership of their king?

ws) Close Rolls Vol. 1288–1296 p. 295.
s) Prynne Vol. I p. 47, Flores Historiarum Vol. III p. 70, BBS 11.

72

PART II

1290–1658: The Return of the Jews under Cromwell

England without Jews

It has long been believed that during the next
Approximately 300 years after the expulsion in 1290, there were hardly any Jews left.
were present in England. The Jewish historians')
have devoted considerable effort to proving the opposite.
To get straight to the point: they actually did
one or two Jews were observed in England during this period,
but larger groups – such as Jewish communities – have completely
(missing?), so this period is of little interest to us.
and will therefore only be touched upon briefly.
It is often claimed that currently the officials of the English
The crown was not sufficiently developed to provide complete swine-
to guarantee the land of Jews'). This may indeed be too-
However, the Jews would certainly meet out of fear of the
faced with the threatened death penalty, they hardly dared to travel to England.
remain. Undoubtedly, any deficiency regarding a
orderly administration through the interests of the people
It has been set, because given the existing aversion, everyone has surely
Care was taken to ensure that the Jews – provided they did not emigrate –
were reported to the authorities.
It may be that one or two were baptized and yet still in
He pursued the secrets of his former religion, but
It was likely to have been of only very minor importance.
as well as any possible mixing of these Jews with the English-
The people were of no importance to the purity of the race at that time.
1eD.
Besides these baptized Jews, perhaps one or
some unbaptized persons were in England during this period

1) S. and A. Wolf: Middle Period, Lee: Jews in England, Elizabethan England and the Jews

3 Hyamson: History p. 9
Wolf: Anglo Jewish History p. 55.

Under Queen Elizabeth we find two baptized Jews, John Tremellins and Philip Ferdinand, in her special favor
Both were scholars – Ferdinand even received a professorship from her.

(received a professorship for the Jewish language in Cambridge').

Another Jew who converted to Christianity, named Joachim Gaunse has gained a certain significance insofar as under his management, in particular the smelting process for metals, improvement was experienced."

All three were Hebrews who were not in English—were born in the country.

Rodrigo Lopez, physician to Queen Elizabeth

Queen Elizabeth placed her utmost trust in the baptized Jewish doctor Rodrigo Lopez, about whom much has been written and who also most likely the model for Shylock in Shakespeare's "Merchant of Venice" has been').

Lopez, born in Portugal, arrived in England around 1559. (wandered), after having spent a long time in Antwerp He was one of the great schemers of his time and had the burning desire to get rich as quickly as possible. Soon He knew he enjoyed the favor of Queen Elizabeth's then-favorite, of the Earl of Leicester, to obtain, and within a short time He had a reputation for being better at poisoning than healing. But His patron stood protectively behind him, and so he could not not only to rake in huge profits, but he was born in 1586 even appointed personal physician to the Queen?), whose special affiliation He trusted them and they involved him in the most secret affairs of state. he used to initiate. With Elisabeth's knowledge, he approached her with the deeply hated Spanish king in connection with him gave the impression of working exclusively in his service. While he initially told the queen unimportant things about Spain He revealed, but deliberately concealed from her all the information that had come to his important matters. Later he took a step and reported all possible details to Spain. about events at the English court"), yes, he told the king even the suggestion to poison Elisabeth. Fifty thousand crowns. He demanded for this villainous prank the money that had been spent in the building before The land should be deposited. The King of Spain hesitated.

5) Abrahams: Joachim Gaunse p. 83 ff.

8) Lee: Elizabethan England p. 146 ff., 166, Original of Shylock p. 195 ff.

7) Dimock p. 440.

8) Hume p. 37, Lee p. 159.

) Dimock p. 441, Hyamson: History p. 118.

10) Hume, pp. 39, 47.

3 Wolf: Anglo-Jewish History pp. 65/66.

74

because of the large sum – the plan was not carried out initially. By intercepting letters, the plot was uncovered– was uncovered early and Lopez and two of his co-conspirators were– He was arrested. After the accomplices confessed to their crime, Even Lopez, faced with the weight of the evidence, had no other option. What remained was to confess his guilt. After a major criminal trial, During the events in London, Lopez and his accomplices were hanged!*) . There are also other Jews who were active during Elizabeth's time. (who are without any interest). Wolf, who is with them in Anyone who has examined individual Jews more closely must admit that the Jews of During the interim period, most characters were worthless, which he nevertheless (This can only be attributed to the laws in force at the time).

Return and second expulsion

On the return of Jews to England in larger numbers No further details could be determined. However, it is unlikely that... There are doubts that the first Morranos – like the baptized Spanish Jews were commonly called – around 1600 into have arrived in England. They must have settled in England in such a way– have led to Jacob I's official expulsion of their children. was prompted. Although we only have one piece of evidence for this, it seems This is quite sufficient for us. Sir Marmaduke Langdale, one of the bravest generals of the Royalists), who in the last decade of the Born in the 16th century and dying in 1661, he certainly I personally experienced the ban on Jews pronounced by the king, or at least heard about it from an older contemporary. a letter dated September 20, 1655, to Sir Edward Nicholas, As State Secretary to the fugitive King Charles II, he led, among other things, the following genders out:

"I . . hoped that the Jews, who represented the interests of all the princes of the To understand the world, they would have been too clever to understand themselves and the to entrust Cromwell's fate, since they were at his death or any other change in our kingdom that They faced the prospect of complete ruin. But they hate the mon– Archie and are annoyed by King Jacob's order to the Lord of Suffolk, who discovers their presence and which had caused the most capable among them to leave England had to!").

- 11) Calendar of State Papers of Edward VI Vol. 1591–1595 pp. 413, 434, 439, 445 ff., 455, 460, 482, 484, Hume p. 50 ff., Dimock p. 465 ff.
- 12) Wolf: Jews in Elizabethan England p. 1 ff.
- 18) Wolf: Anglo-Jewish History p. 79.
- 14) Dictionary of National Biography Vol. XI p. 537.
- 38) Nicholas Papers Vol. III p. 51.

75

He therefore unequivocally mentions the expulsion of the Jews under Jacob I. We have made a very thorough effort to find among the documents–collections of data, the expulsion law, or any to find further clues, namely, one has to all under the name of the Lord of Suffolk according to documents to look for clues. He is the first. Count of Suffolk, who lived from 1561 to 1626 and

with the exception of a short period during which he was due to (had fallen out of favor for an offense'), until old age held the highest offices in the kingdom. Henriques") distinguished himself as The only one also dealing with the question. He is with his Investigations into the appointment of the Count of Suffolk as Commissioner for the Implementation of an Expulsion Act of pushed Jesuits and other anti-state Catholics**) and takes the view that Sir Marmaduke's remark here– on which this law is based. This law was not only based on Jesuits, but also referring to people of other religions, "who are corrupt and were raised to be rebellious somewhere in the world." These The latter words can indeed be found in the aforementioned law– lichen determination, and although they are extraordinarily good at While this applies to Jews, there are nevertheless concerns as to whether the Henriques' point of view is correct. It seems to him that It is said that the Count of Suffolk frequently served on commissions. has been, which was against Catholics and persons hostile to the state other faiths, "which are corrupt and have arisen somewhere in the world– who were raised in a sentimental way," had to intervene. Thus, they find we first met him in such a commission on September 5th. (September 1604), which probably corresponds to one on February 22, 1604 published law against anti-state Catholics in Ver– to bring about a connection." However, this commission included – as also mentioned by Henriques – not just the Count from Suffolk with one or another bearer of the empire not, but it consisted of no fewer than 24 officials and Members of the high nobility. The Earl of Suffolk was among them. neither in first place, nor was he endowed with any special power–

endowed with authority; he is only fifth in the relevant list.
The place is mentioned. In June 1610 and again in June 1618, it was mentioned again.
Commissions with the same tasks were established :). On April 20, 1620
Another long law of similar content was passed, the passage of which—
leadership of a commission of 84 officials and members of the
Church and nobility – among them in ninth place the Count
from Suffolk – was transferred”), as we also saw on April 20, 1622

16) Dictionary of National Biography Vol.
Henriques: Return p. 71

85 a.m. Henriques to: Domestic State Papers Vol. 1603–1610 p. 148, Vol. 1611–1618

547.

19) Rymer: Acta Publica Vol. XVI p. 597.

25 Rymer: Acta Publica Vol. XVI p. 572

21) Rymer: Acta Publica Vol. XVI p. 690, Vol. XVII p. 92.

22) Rymer: Acta Publica Vol. XVII p. 200 ff.

76

and on December 20, 1624, such commissions
were again found," in the latter two cases, however, without the Count
of Suffolk.

Since the person of the Earl of Suffolk is in no way particularly emphasized in these laws
there was therefore no special consideration for Sir Marmaduke
no reason whatsoever to associate him specifically with the expulsion of the Jews
to connect. Apart from that, Sir Marma-
Duke by order of the king, while we already above
six such laws have been proven. It should therefore hardly be
There is reason to believe that Sir Marmaduke in his
Writing to Nicholas, he meant all these laws when he spoke of the
“The King’s Order to the Lord of Suffolk” speaks, and so
This leads us to conclude that the Jews under
Jacob I. was expelled from the country again. The reasons here-
We can only try to guess. Perhaps someone can help us.
a law enacted on June 11, 1622 under Jacob I., "Proclamatio
(to give a hint against Exportationem Bullionis)
the export of gold and silver bars due to the existing
The risk of currency collapse is strictly prohibited.
That this trade was almost exclusively practiced even in Cromwell's time
It is known that it was in the hands of the Jews. Around the year 1660 –
seemingly due to the same cause – again a choice-
A crisis had occurred, which led to strict penalties, even expulsions.
The instructions demanded of the Jews as the main participants consist of
There is certainly the possibility that this is also one of the reasons for

the expulsion of the Hebrews ordered by Jacob I.
We have no reservations about assuming that they will do so during the
During the reign of Jacob I, the country was actually in its second year.
were referred, consequently it is not surprising that they
later as a financier of the Republicans, to whom they also otherwise gave every
provided support in the fight against the royal family
find.

To understand the further events in England, we need to
a brief overview of the Jewish question in the rest of the country at that time
win in the world known for its fame.

The Jewish Question in the World in the 17th Century

As is well known, Jews practiced in Spain towards the end of the 15th century.
hundreds had an overwhelming influence on the economy and trade
administration. They controlled without exception the trade in the
newly discovered parts of the world, from which they gained immeasurable material wealth
Benefits accrued.

23) Rymer: Acta Publica Vol. XVII p. 367, 644.

2) Rymer: Acta Publica Vol. XVII p. 376

77

When, in 1492, the order came to convert to the Catholic
faith or leave the country, they set out
numerous Jews poured into the wanderings and their throngs
mostly along the shores of the Mediterranean, where everywhere
Larger or smaller Jewish colonies were established:").

Nevertheless, their influence in Spain was hardly diminished, because the
The baptized Jews who remained there had already previously
They represent financial and economic power. Although these Jews
They never seriously thought they had attended Catholic church services.
to abandon their faith, which they continued to practice in secret
investigated. Despite their Jewish disguise, they were not found
but soon after, and the Inquisition began its most gruesome methods.
Means now also against the Morranos, as these baptized
Jews were called to rage. What was the origin of this latter statement?
(The drawing has not been determined with certainty?).
The persecutions took place in Spain at the beginning of the 16th century.
and in Portugal. As far as possible, the Morranos fled,
And a new stream of Jews flooded the world. Every new
Persecution brought further waves of Jews. They turned to
after the colonies newly founded by their fellow race members and
increased their influence in the cities and countries concerned.

derne?'), The Morranos migrated in particularly large numbers to the European as well as the Asian part of Türkiye.". Levantine trade was almost entirely in their hands, and also Otherwise, they would gain more and more ground. We even find a jidi-personal physician of Sultan Suleiman, who also served him as a be-advisors stood by and made favorable decisions for the Jews brought about"), Turkey was during this time, as Graetz "Heaven is for the Jews," he explained.

The Morranos, however, did not only turn to those who had been there since ancient times. not only to well-known countries, but also to India, Batavia and South America.).

Although their influence in Spain and Portugal has also been reduced- Although he was diminished, he was not broken. The Jews understood this. in a familiar way, to regain their position, and Thus we find Morrano as secretary to the King of Spain and other Jews as Finance Minister and Lord Chamberlain*?). Gold imported from America was still mainly traded by the Morranos." The Spanish court, which had meanwhile The fact that Portugal was also ruled in personal union was known to the Morranos. indebted up to the amount of 1,200,000 Crusados, a sum that was significant at the time. Times an enormous sum.

s) Roth: History of the Morranos p. 54.

2) Wolf: Menasseh Ben Israel p. XII note 2.

27) Graetz Vol. IV p. 366 ff.

28) Graetz Vol. IV p. a ff., Roth, History of the Morranos p. 63.

29) Graetz Vol. IV Si 21 i

5) Graetz Vol. IV p.

=> Wall Men IV p. 386 tt, Vol. V p. 54, 60, 67.

Wolf: Menasseh Ben Israel S. XIII.

Graetz Vol. V p. 56.

In Rome, the Morranos maintained a household with substantial financial resources. equipped secret agent who, depending on the need, contacts the cardinals bribed, intrigued against the Pope, or possibly even bribed himself "gained access to the Holy Father." Her influence on the The Vatican was therefore so extraordinarily important to the Morranos, because they were formally considered "new Christians" and the Inquisition They were usually only stopped by the intervention of the Pope. A standstill could be brought to a halt.

It was not enough for the Morranos to only be in southern Europe. and in the other already explored new parts of the world to have the largest part of the trade in their hands, but they They wanted to achieve the same in northern Europe. Despite their strong financial position in Spain and Portugal Nevertheless, a large part of the Morranos planned to settle in a country to settle, whose interests are opposed to those of Spain were where Spanish influence could not pursue them, where the opportunity lies to realize their revenge plans found. Their eyes therefore turned to Holland, the year– had endured decades of fighting against Spain and where Nordic entrepreneurial spirit was not only prepared to ship its ships to send them to conquer and trade on all the seas, son– the where they will soon be able to trade freely according to the would dominate new parts of the world.

The first negotiations between them and the to determine the Dutch, and shortly afterwards the Morranos was first permitted to retain his Jewish identity. To settle in Holland. Around the year 1593 we find the first of them to arrive in Amsterdam?), which in the Subsequent period the center of the Morranos or rather of the world Judaism was to become Jews; Jews from Spain and Portugal flocked in after the new promised land, and very soon there was one in Amsterdam a large Jewish colony. They brought not only their un– not only with certain financial resources, but also, and this is at least as important, was valuable, their already then spread across the entire world Connections. These Morranos laid the foundation for the Dutch– Indian supremacy in East and West India, in Batavia and South America®®).

But they didn't just receive immigration from the Iberian Peninsula, but numerous fellow breeders also came from Germany, who had been driven away by the Thirty Years' War").

24) Wolf: Menasseh Ben Israel p. XIII.

Graetz Vol. V p. 50 ff., Roth: History of the Morranos p. 200.

Graetz Vol. V p. 60 ff.

Graetz Vol. V p. 63.

Amsterdam had by now become the center of world Jewry where not only Morranos but also Jews from the Türkiye, North Africa, etc. had gathered. At times, every

A ship carrying Jews arrived this week. When they arrived in 1615... received legal sanctions to settle and Han- They felt completely safe in Holland, free to pursue their passion. To their dismay, however, the law was passed at the same time as it was enacted (marriage between Christians and Jews was forbidden), The The wealth of the Jews was indescribable. At a wedding Among the guests were forty Jews, who alone represented a fortune possessed a total of 40 million guilders?[®]). Soon the Hebrews felt strong enough to seek further settlements. to look around in Northern Europe. At her instigation, she sent The King of Denmark extended invitations to Amsterdam. He offered granting the Jews freedom of religion and other privileges, and It almost goes without saying that they naturally accepted. Successes were also achieved in Southern Europe, by- tens of the Dukes of Savoy and Modena offered similar deals- They met, which produced the same result.

Besides Amsterdam, Rotterdam also became a major headquarters. of the Jews. They appeared in Hamburg at the end of the 16th century. in larger numbers"). They were present at the event that took place in 1620. founding or participating in the organization of the Hamburg bank with twelve capitalists involved." The extensive trade between Hamburg on the one hand and Spain and Portugal on the other hand is to Partly caused by their connections. One of the after Ham- The Jewish doctors who immigrated to Burg were even later... Personal physician to Queen Christina of Sweden").

The most important Jewish colony after Amsterdam was found in- but in Brazil, where the Portuguese initially ruled. They The Morranos had originally sent them there as punishment, But after a short time they resumed their trading activities. Recorded. When the Dutch arrived in Brazil around the year 1624 infiltrated, they found during their campaign through the local population- The greatest possible support for Morranos. After the conquest Brazil's Dutch occupation by the Morranos took place without delay. lish the connection with their Dutch breed counterparts on and, like them, immediately and officially returned to their faith. Hundreds of Portuguese Jews left Amsterdam and sailed to Brazil. We find them everywhere at important locations. Jews, their largest settlement was in Pernambuco, trade and Plantations were almost exclusively in their hands, and in spa- Over time they had amassed great wealth. Center of

38) Roth: History of the Morranos pp. 242, 243.

[®]) Roth: History of the Morranos p. 244.

4% Graetz Vol. V p. 67.

41) Roth: History of the Morranos p. 229.

42) Graetz Vol. V p. 70/71.

Trade and commerce remained Amsterdam, but ever new Jews went to Brazil),

The Morranos also managed to gain considerable influence in France. to win over trade and finance, but it wasn't possible for them- not to openly practice their Jewish religious service, but Instead, they asked us to live outwardly as Christians. These migrations of the Morranos, their settlements and their Their influence in the world at that time is so interesting that it is worth It would be worthwhile to write an entire work about it. You have laid the foundation for modern world Jewry.

It is not surprising that the Morranos also tried to gain a foothold in England. to gain a foothold in the country, since the expulsion of the Jews in 12% The economic structure of England had fundamentally changed. While England during the reign of Edward I was more or less pure The fact that it was an agrarian state may signify the beginnings of its own development. the industry under the reign of Queen Elizabeth to be taken. England's power was also perceived externally. Significantly increased. English ships plowed the seas of the the entire world. The preeminent position of Spain and Portugal, especially in the newly discovered parts of the world, 'the beginning of the The 17th century was in decline. In addition, England is increasingly becoming one of Spain's biggest opponents proved; circumstances which, according to the above statements, the Morra- which gave them a special incentive to settle in England.

Morranos in England

For a long time it was unclear whether at the beginning of the 17th century a larger colony of Morranos was found in England, but According to the latest research, this should be confirmed. To- Next, it is already covered by the aforementioned expulsion law. Jacob I. proved, but besides it is the works of the Jewish Historian Lucien Wolf, who clarified this.

Wolf places the earliest arrival of Morranos in the year 1493. He knows that this is established. He therefore refers to indications in old texts. State archives, from which the names of Jews were determined- the can®), |

In England, however, the Morranos faced difficulties, even under the Mantle of adopted Christianity, great difficulties for a larger number of settlements, The Morranos belonged to the Catholic Church. In England

But by then the Reformation had been completed and had become its own.

w Graetz Vol. V S. 73–75.

“) Graetz Vol. V p. 75.

Wolf: Menasseh Ben Israel p. XIV, Crypto Jews p. 57/58.

6 Jews conquer England 81

Certain laws were enacted to provide protection, primarily in two areas. Categories broke down; one represented the exercise or dis-spread of a religious doctrine incompatible with the dogmas the Church of England was, under penalty of law, persecuting the other Non-attendance at services of the Church of England. The former provision was enacted as a law against heresy, the latter described as a law against church service”).

As Catholics, the Morranos were exempt from both laws. met, and their outwardly displayed Christianity Therefore, it was of no use to them.

Although no harsher punishment was imposed after 1612 The reason for the first law was that it no longer took place; after all, it was possible But in those times, one never knew if the One or another circumstance will require stricter handling. the law would come into effect. In fact, one can expect these advantages– Writing was only considered irrelevant after it was written in the year in 1640 it was amended by a special law so that only "Church punishments could still be imposed."

The last category is of particular interest because of the already The aforementioned law against refusal to perform church service: in the case Very high fines were imposed for his disregard." They wanted to and could attend the church services of the Church of England. However, the Morranos participated neither as Catholics nor as Jews. take. On the other hand, the laws applied to every situation in England– person found, regardless of nationality, An– turn so that the Morranos, as long as the aforementioned laws The conditions were such that remaining in England was not possible.

In 1630, a treaty was concluded between England and Spain. to regulate current issues, which includes, among other things, a counter– mutual obligation provided for nationals of both states who for the purpose of trade in one country or another– maintained, in principle, that the respective religious laws applied. increase. This meant that the Morranos were denied access to England. secures and there should be little doubt that some of them shortly after the treaty came into force settled in England." Unfortunately, precise records are lacking. On the other hand, all the circumstances speak in favor of it. Perhaps it is

It is not too bold to suggest that the Morranos probably with her great influence at the Spanish court, at least everything have done to secure the treaty between England and Spain to bring about this, yes, perhaps they themselves have the cause added to that. Our thesis regarding their influence should not to go as far as the Jewish historian Wolf," who claims that the Morranos in Spain are motivated by hatred towards the

46) Henriques: Return p. 17.

4) Henriques: Return p. 17 ff.

4) Henriques: Return p. 29 ff.

13 'Henriques: Return p. 31/32.

s) Wolf: Menasseh Ben Israel p. XV.

82

the local government, in turn, contributed to the downfall of the great Armada A certain Jew, Hector Nuñez, who was a doctor in England and with the Queen's two ministers Elisabeth, Burleigh and Walsingham, was friends, is said to have The reason for his connections was the English government over the Be-movements of the Armada taught them and thus enabled them to to take timely countermeasures®t).

Although it is no longer possible to determine exactly when Morranos However, it is unlikely that larger numbers came to England. must have been later than 1635; in 1655 the probably-the wealthiest and most influential of them, Antonio Fernandez Carvajal, granted British citizenship by Cromwell, From (from the still-received naturalization certificate®?) we learn that he had "stayed in England for more than twenty years".

Antonio Fernandez Carvajal,
the Rothschilds of the 17th century

In the following, we will examine him in detail, since in connection with his career, more or less the all-a general history of the Jews in England up to the year 1655-can be asked, He was also the first representative of his breed in England, who is involved in the government's financial affairs has stood on the side. Throughout all the following centuries, they find we, that similar to Carvajal, other Jews financial advisors of the English government were and had considerable influence on state-

conducted business of every kind.

Carvajal had lived in Fundao (Portugal) in his younger years, one of the industrial centers of what was then Portugal, with a large colony of Morranos. The Inquisition persecutions encouraged him to leave Portugal, and he turned to—seemingly after the Canary Islands, where trade as well the collection of taxes is almost exclusively in the hands of the Morrano's lay").

Precise details about the reason for his move to England Land is not available, but we can get it from the development—The extent of English trade with Spain can be guessed with reasonable certainty. As is well known, the production of finished goods in Spain through the import of large quantities of gold and silver from the new—rediscovered America more and more, as the country was brought back future wealth (the interest in any work) which steadily declined. England, on the other hand, was about to...

11) Roth: History of the Morranos p. 256.

43 Wolf: First English Jew

s) Wolf: First English Jew 8. 14¹/₂15 Crypto Jews p. 77 ff.

6* 83

to build up industry and needed raw materials, such as wool and minerals, which it hoped to obtain in Spain. Thus, in Lively trade relations developed between the two countries in a short time. This came about, and the English merchant made large profits. from these businesses, with earnings of up to 100% being quite possible. not among the rarities." On the Spanish Most of the business was conducted by Morranos, while—and the English contracting party initially consisted almost entirely of Englishmen existed, which was later increasingly replaced by Morranos were, until finally the business was almost entirely in their hands Carvajal was also likely affected by the high profits. was prompted to direct his steps to England.

He must have had a rapid rise in England, because He soon owned his own ships, with which he not only traded not only to Spain, but also to West and East India, Brazil, Syria, and all distant parts of the world, wherever it may be Trade was taking place and Morranos had settled there. His Representatives were present at all major trading centers of the eurozone. European continent"), and where he has no agents of his own—He stopped, and found all the necessary support from the people there. settled Morranos.

Apparently, he also became involved with the English at an early age

The government was on good terms, because when a complaint was filed in 1645 against him for disregarding the law regarding the Be-
When a search was made for church services, not even a preliminary inquiry was made. Investigation opened. Although the previously described ab-
coming with Spain was more than doubtful,
whether this law also applies to him as a Portuguese national
It was applied, especially since there was an explicit requirement for this.
"The agreement was lacking." The government even threatened the applicant.
showing, to take action against him if he takes further steps
would undertake." This process seems particularly un-
usually, if one considers the conditions in England at that time
'Consider, which were anything but favorable for foreigners;
However, when one learns further that Carvajal has the closest relationships-
"(...) conversation with a minister," it is easy to see from this that
the necessary conclusions regarding the course of the criminal proceedings
and draw his connection to the government.
The government's favoritism towards Carvajal is evident in
later time.

In 1650, war broke out between England and Portugal.
As a Portuguese subject, Carvajal was therefore an enemy subject
countries, and nothing stood in the way of him spending his entire fortune
confiscate. However, he was not only spared, but

1 Baker p. 3 ff. N

85) Wolf: First English Jews p. 16.

153 Henriques: Return p. 31/32.

87) Wolf: Crypto Jews p. 56, Hist. Ms. Com. Reports VI p. 42.

88) Wolf: Crypto Jews p. 56.

84

He was assured by a resolution of the Council of State of 4 September 1650
in writing that he would not be harassed and
(so that he could continue his business). It remains for the reader to decide.
It was left to judge how Carvajal came to this
Favor came. In any case, his money was unlikely to be of much use here.
played an insignificant role.
Carvajal abused the powers granted to him by the government.
special position, in that he had goods from his friendly Portuguese
- probably Jewish - merchants, who were considered hostile outsiders
countries could no longer trade in England, on his
had names entered in the customs register: Apparently, the re-
The government was informed of this and initiated extensive
Investigations against him. Wolf, who studied the
Carvajal's life, it could not be the result of the punishment-

to find out the procedure. In his view, the courts
 They probably found nothing incriminating against him, but
 not entirely consistent with the documents submitted to us
 It seems. This is evident from the surviving minutes of the State Council.
 It is quite clear that the confiscated goods were due to
 not released due to the strong suspicion against him
 was. According to the protocol of October 9, 1650%), the following took place:
 The postponement appears to be due to the fact that the witnesses in question...
 were not present, however, on October 11, 1650, the
 The main trial took place. Carvajal was subjected to intense questioning.
 and wanted to know in particular whether the confiscated goods
 that actually belonged to him. Furthermore, his consent was required.
 that his entire fortune should be forfeited to the state,
 provided that the opposite of his statements were proven.
 The court received "no positive response" to either of the two clear questions.
 word". Apparently, Carvajal had considerable reservations about being
 to determine it somehow. "Only very last," the protocol continues.
 Furthermore, he admitted, "that he had purchased the goods with his own money."
 I bought and intended to take part of it to Portugal
 to send. At the request of the recipients, he would have, as a result of the in
 Portugal, given the prevailing difficulties, refrained from doing so.
 As instructed, he then had the money (probably purchase money).
 sent back to Holland." The court also assigned Carvajal
 He posed further questions, which he also answered evasively.
 All in all, the court had not completely ruled in his favor.
 He could prove his guilt, but the suspicion was always-
 strong enough to force the release of the seized goods
 refuse:). ,
 The aforementioned case was apparently not the only one. Be-
 As early as October 31st of the same year, we find a protocol,

- ®) Wolf: First English Jew p. 28, Calendar of State Papers Vol. 1650 p: 558.
- %) Calendar of State Papers Vol. 1650 p. 377.
- 61) Calendar of State Papers Vol. 1650 p. 380.
- 2) Calendar of State Papers Vol. 1650 p. 404.

85

whereupon Carvajal, concerning another shipment of goods, also
 claimed that it belonged to him and not to certain Portuguese. Unfortunately
 Nothing can be determined about the progress of this procedure.
 the. Given his relationship with the government, it is likely
 However, it probably wasn't too difficult for him to adjust his attitude.
 to achieve the procedure, because in a much more serious criminal-
 He was still caught in a legal trap more than a year later.
 not brought to justice. In 1658, by
 The customs authority received a shipment of wood belonging to Carvajal from the
 Assets worth approximately £15,000 were seized in the Canary Islands.
 and secured. He was informed of the measure.

sets and instructs that the wood should only be used against a be-
agreed to a documentary declaration from the government to be handed over.
would. The report from the responsible customs officer indicates that
that the seizure was due to an understated valuation.
Instead of dealing with the customs authorities, he raised the issue.
Carvajal filed a lawsuit against the enforcement officer. He was working with
a number of Morranos and also Englishmen together,
And so he was able to ensure that the official in question could only act against
He was released on bail. When he
had failed to bring the official before the ordinary court
To have him arrested, he appealed to the Admiralty Court.
Here, he succeeded in using forged documents as evidence.
The officer's arrest and his transfer to an obscure location
to reach a place where he doesn't even have friends in Ver-
A bond could not be formed. Only after three days was he able to recover.
released. Carvajal had used the intervening time, with the help of
his comrades to break into the warehouse and steal all the wood
to transport it to an unknown location.

From the official submission to Cromwell that has been handed down to us-
Let us further assume that the customs authority will impose a severe punishment.
demanded. It is rightly pointed out that, contrary to-
In that case, the most unpleasant consequences will arise in customs matters.
can. Customs officers would be discouraged in their work, while-
for the merchants it was practically an invitation to enter into
proceeding in the same unlawful manner as Carvajal™).
Although the incident had already occurred in August 1658,
We hear of Carvajal's story up until his death in November 1659.
"Not the slightest word about punitive measures against him." Hyam-
son®) claims it was a trial under Richard Cromwell,
the son of Oliver Cromwell, but through the
Carvajal's death is settled. However, the original location is missing.
from a scientific source. All in all, the assumption here is also...
It is likely that Carvajal's connections influenced his sentencing decision.
took action against them, which prevented it.

en) Calendar of State Papers Vol. 1658/59 p. 116, Wolf: First English Jew p. 38.
“) Wolf: First English Jew p. 22.
s) Hyamson: History p. 137.

Apparently, Carvajal also wasn't entirely scrupulous with other business dealings
as a court report passed down to us
case shows.

In 1642, a ship arrived in
Southampton with a large cargo. Based on a report that the ship and
Cargo brought there without the owner's consent

The government initially seized the ship and cargo after it had been seized. secure and later traded them against a deposit of £500,000 to the recipients.

Part of the cargo, which actually went to the merchant De Lazon-
I heard that Carvajal was an agent for a certain Diaz.
Rouen sold the property and allegedly gave the proceeds to a third party.
He sent people to Spain. In any case, he did everything he could to help the
to prevent the rightful owner from asserting his rights.
who spent three years trying to enforce his claims in England-
Add to that. Not only did he have nothing left to live on, - he was
even because of debts incurred due to the delay in the proceedings
They had been arrested - and were thrown into prison for a year.
The document does not clearly explain why de Lazon...
claims could not be realized, but the official report
leaves no doubt that he was gravely wronged.
The content of the official account of this case reveals
In any case, the ownership rights of de Lazon are unequivocally established and
the inexplicable treatment he received in this situation
opportunity. Since, on the other hand, Carvajal's involvement and his
undoubtedly contrary to de Lazon's claim, Inter-
Eating has also been proven to support his claim that Carvajal
I made incorrect statements, which may be true. Perhaps it is.
here too, the influence of the latter on the English authorities
to attribute the fact that de Lazon only obtained his right after three years
attained.

It is interesting for Jewish historiography that this
Character flaws of the so-called "first English Jew" by
It had not been discovered by such a diligent researcher as Wolf.
Perhaps these facts were too embarrassing for him to admit.
Mal er Carvajal "a man of truthfulness and honor")
names.

The foregoing remarks may suffice to explain Carvajal's international
connections and his influence on the English Re-
to demonstrate government.

Besides Carvajal, we also find Simon de Caceres and Henrique
Mendes da Costa, who are worth mentioning.

Caceres was born in Amsterdam and had almost the whole world
traveled to many places. His trade relations were unlimited, and his
The main interests lay not only in London and Hamburg, but
also in the West Indies and South America. He later became the host-

Hist. Ms. Com. Report via: 108.
Wolf: First English Jew S.

Cromwell's economic advisors in certain colonial matters and in a similar capacity also for the King of Denmark and Queen Christina of Sweden."

Mendes was very involved with the Jewish banks in Lisbon and Antwerp was involved, forming a huge conglomerate and participating in at the end of the 16th century, they played the same role in Europe as The Rothschild banking house in the 19th and 20th centuries. A Ver-Wenders von Mendes conquered Cyprus for the Turks and became later Duke of Naxos and Prince of the Cyclades named. His collaboration with Carvajal was very close." Although there are still many wealthy Jews with international ties- There were ties in England, we want to address them within the framework of this Limiting work to a select few: Antonio Rodrigues Robles and Colonel Chacon, who during the government- Cromwell's time as a secret agent for the royalists in England functioned").

The Jew Wolf established through long research that only about 26 male Morranos settled in England by 1655 had"). We have no reason to reject this finding, but in the course of the account of Jewish history under We will show Cromwell later what influence the number such a small, yet powerful colony of Jews on the policies of England.

Without the need for Wolf's meticulous work, it was possible It can be considered established that the Morranos were secretly adhered to their Jewish faith and probably also They must have had some kind of synagogue, because where in the world did Morrano They outwardly posed as Christians, while at home- who were attending Jewish religious services."

In conclusion, we can therefore state that already too The beginning of Jewish aspirations under Cromwell was a small one, but a powerful group of Morranos was located in England.

Puritanism in favor of Judaism

In 1652, civil war broke out in England, which led to the death of Charles I. to the scaffold and Cromwell to power. It was mainly- The puritan group among Republicans, to whom the The revolution owed its victorious outcome to the Puritans. They had inscribed religious freedom on their banners. A large part of the Puritan doctrine was believed to have been adopted in the Old Testamer

68) before Crypto Jews p. 73/74, American Elements p. 97, Resettlement p. 5, Hyamson: history p. 137.

n) Wolf: Re-Settlement p. 5, Hyamson: History p. 137.

n) Wolf: Crypto Jews pp. 74, 75.

71) Wolf: Crypto Jews p. 67.

7) Wolf: Crypto Jews p. 53 ff.

88

Testament enshrined, and so the Puritans compared Cromwell to Gideon, who at first only reluctantly obeyed the voice of God-listened, or with Judas Maccabee, who had a handful of tales-transformed tyrern into a victorious army."

The original English names were replaced by Jewish ones. the Old Testament, and the Lion of Judah was named for the victorious rich banners of the Puritans were set. The time under the Lord-The Stuarts' captivity was referred to as Egyptian captivity. net"). It was even seriously suggested that, instead of Sunday, theTo establish Saturday as a regular , proper Sabbath. English traveled the continent to hold scholarly discussions with rabbis lead, indeed there were even Puritans who converted the Jewish faith to-taken"). Therefore, in all these incidents, it is not possible- It is curious that in Puritan circles, who have been around since the year 1649 the dominant element in the Commonwealth of England had become a country, showing lively interest in the events on the Kon-showed living Jews. All in all, there is hardly a essential difference between Puritans and Jews. At In both cases, we find the closest connection between business and re- Religion and the rationalization of life. Both pay homage to the The principle is that everything necessary for a good business, ...and is also morally justified. Sombart..." is the thesis. It has come to be believed that Puritanism is the same as Judaism.

The Puritans could not help themselves to their admiration for the Jews. I cannot imagine that the conversion often sought today will be successful. its relationship to Christianity was based on a lack of goodwill; it Rather, they considered the existing methods in this regard to be false. In their view, the Jews have always been too Unjustly mistreated, as Cromwell was close to him. Standing scholar and politician John Sadler publicly called for expulsion pressure was brought about." Consequently, what was demanded above all was kindness. Treatment"). Conversion attempts, for example through missions or The Puritans considered other efforts on the continent as impractical, and they wished that the Jews would be in as much place as possible large numbers would come to England to offer them advice and assistance to make clear the necessity of their conversion to Christianity. A certain L. Busher already addressed a topic in 1614.

to the King and Parliament, in which he addressed, among other things, this largely dealt with the question. Through persecution, I make
He explained that the Jews had only become more stubborn and "through
The establishment of limits on religious practice would be considered
from populating England, which in turn reduced their populations.

78) Graetz Vol. V p. 102, 103.

4) Hyamson: History pp. 129, 130.

%) Hyamson: British Projects p. 1 ff.

76) Sombart p. 249.

7) Sadler: Rights of the Kingdom p. 74.

78, Godwin Vol. IV p. 245.

89

would prevent conversion." These statements, which were only published in 1646, reinforced the pro-Jewish sentiment

The Puritan attitude. This was especially true of the...

A work by a certain Spencer, published in 1650, which addressed the public with positive proposals. After

In his view, "it would be wonderful if the Jews were converted." could be, and the English would have the most options right now.

(view, to accomplish this®). This also speaks again to the also

A belief still widespread in England today among the Puritans, that

that the British are God's chosen people. He formulated the

Conditions under which the Jews were to come to England,

many of which obviously aim to infringement them

To avoid granting advantages in the case of conversion. Thus, one should...

He does allow trade throughout England, but he proposes

double taxation as long as they adhere to the Jewish religion-

belonged to Jewish brotherhoods or similar associations.

He will not allow marriages between Jews, just as one would not allow them.

and should forbid Christians. Even some of the Puritans

Clergy advocated for the Hebrews, as Hyamson™) explained.

leads to, as will later become apparent.

Alongside all these idealistic moments, there were also, how

always in England, the realistic ones not too short, and it was

publicly admitted that the Jews were being sent back to England-

(would have to be done to boost trade'). In addition to this, it was expected that

Jewish business activity also includes the introduction of capital

on a large scale.

Numerous pamphlets published in support of the Jews

were, then as now, responsible for influencing public opinion.

personal opinion. Sometimes it seems as if art

Printing was invented for the Jews, because we all know that in to what extent they put this institution at the service of their cause . So from now on we can observe in England how Floods of printer's ink poured forth whenever they wanted to achieve something. Since newspapers were still published in the They were involved in the earliest beginnings, and came to be used for processing the The people were not in question, so it was solely the pamphlets that were responsible. which contributed significantly to the return of the Jews to England- have worn

Busher's aforementioned writing is likely the earliest of their It's a type. Among other pamphlets, this one dates from the year... 1647 by Hugh Peters "A word for the Army and Two words to the Kingdom" (One word to the army and two words to the Kingdom). It is because of the close connection of the The author's connection to Cromwell is remarkable. Peters was the spirit-liche of the army and more or less the chaplain Crom- 7) Busher p. 70 ff.

0) Spencer S. 2.

*t) Hyamson: History p. 131.
) Nicholas S. 15.

90

wells. He played a significant role in the condemnation of Charles I, for which he was punished after the Stuarts' return was judged").

However, the writing by Edward in 1648 is not among the series of writings Nicholas published to forget.

It is completely incomprehensible, we read, "that cruel laws against the most honorable nation in the world – the Jews, the ex-chosen people of God – have been made™). It was at the It was time to repeal the laws unfavorable to the Jews. He hoped that Men in England will soon acquire this, bringing it to an end. made. The author further believes that all the misery of The English Civil Wars of that time were a retribution for the loss of the Following the holy favorites of God is the duty of every man. It would therefore be necessary to do everything in his power to protect the to atone for the innocent blood shed by the Jews and with them to bring about a close community and friendship®).

To this day, it remains unclear who is behind the He concealed the name Edward Nicholas. Was he the king's secretary? Charles I, Sir Edward Nicholas, or a Morrano behind this Was it a pseudonym? Other writers suspect it was...

Menasseh Ben Israel, a Jew, with whom we will discuss this in more detail will be employed®). Although further details are lacking, This latter viewpoint likely has a lot of merit.

Also a writing by Roger Williams, the famous Baptist, had caused a great stir. Williams had already in America a community was founded in which unrestricted freedom of belief and religion Freedom of knowledge prevailed. In his publication, he strongly advocated for freedom of for the Jews. They may be heretics, he believes, but this that doesn't prove they couldn't become good citizens?"). The statements of the already established author deserve particular interest. scholar and politician John Sadler believed. As a friend of Crom- Wells likely influenced him considerably; his Ge- Thanking people is more than strange to us. It's about... a substantial work, which, due to its somewhat clumsy structure- The text is difficult to read. He was probably one of the first to... They have claimed that the English originated from the Israelites, and he believes there are many similarities between the English and Israelite laws and customs to be able to pose." The constitutional institution among the concerning older English kings regarding the decision about war and peace is more or less determined by the decisions of the dependent on the Great Council, which was linked to the power of the It is therefore not surprising that Sadler is extremely fond of the Jews and stands up for them. Hyamson: History, p. 132.

") Nicholas S. 4.

1) Nicholas S. 6 ff.

**) Hyamson: History p. 132 note 1.

4) Williams p. 141 ff.

28) Sadler p. 8 ff.

91

It is peculiar that in England this doctrine concerning the ancestry of the British is not simply dismissed as legend will. Rather, scholars like Rogers and Milner are concerned with, Burt, Shirley Smith – to name a few – with this topic. Some even go so far as to claim that the current royal house descended from the line of David*). This question It's not just haunting the minds of scholars, but it There is even an association in England today that aims to... the spread of this doctrine is founded. Its speakers still try to today at the famous corner of Hyde Park, Marble Arch, their to convince listeners of the correctness of this theory. Prophe-

Signs from the Bible, that, for example, the Jews throughout the whole The world should be distributed and the sun should not be in their realm The phrase "go under" is meant to apply to Great Britain. One might think... This teaching may be met with smiles, but one thing is certain: the Jews be- Greet her, for she can only serve her cause in England. How- This book by Sadler must have a much greater impact on the have made Jews favorably disposed towards Puritans, especially since they but considered themselves to be the chosen people of God.

From the large number of pro-Jewish pamphlets, one should still The one by John Dury should be mentioned, whose goal was to all various denominations of the Protestant Church to unite. To this end, he traveled throughout Europe. and tried to overcome the great difficulties. In this way he had become very well known, and as a result, his statements on the Jewish question were viewed by many pay attention),

This reference to the numerous works of literature in the first half of the 17th century may suffice for our purposes,

In addition, there were also leaflets, which were generally advocated for the admission of Jews to England, other- However, they openly pointed out their inherent disadvantages. In his writing, John Weemse described to his countrymen the "the abhorrent present state of the Jews," he believed but that this could be favorably influenced by baptism. The prerequisite, of course, is that the Christians themselves... didn't put too much in the way®?). Later, Christians and Jews only have one church left," which shouldn't be difficult. "could, especially since Jesus Christ was also a Jew." We have seen that there is no shortage of literature friendly to Jews. was missing, which gradually paved the way for Jewish aspirations- prepared. So it is not surprising that at the end of December 1648 the so-called Council of Mechanics passed a resolution-

5) Sadler p. 47 ff.
00 Le

vy p. 76.
21) Weemse p. 295 ff.
22) Weemse p. 339 ff
93) Weemse p. 370.
s) Weemse p. 378.

Papists or Jews should by no means be excluded".

The same decision was simultaneously made by the Council of War.
issued. N

In the first days of 1649, a petition arrived for the
The admission of Jews to the General Council. It came from
Mother and son Cartwright, Puritans living in Amsterdam-
ten"). They probably belonged to the aforementioned Kate-
Sor ie, who revered the Jewish religion so much that they either
themselves converted to this faith or were completely under its spell
lived the same. In consideration of this and the fact that
the large Jewish community in Amsterdam, the soul of the objections-
Given the efforts to establish a solution, one can assume that the application was for
The actions of the local Jews were initiated. They did not let it stop there.
not only did they submit the application, but they also had it printed.
and publish, proof that the Jews are not un-
They may have been involved.

In the aforementioned petition, the applicants complain that the
Jews in England were unjustly subjected to so much suffering in the past.
It's finally time to make everything right again.
The petition primarily demanded, from the perspective of
Charity, the repeal of laws against the admission of
Jews, through which God, regarding the crimes committed during the revolution
would be more lenient with evil deeds"),

The General Council's response was unexpectedly positive for the
Jews and their sympathizers were disappointing. They explained themselves fundamentally-
in addition to giving the petition favorable consideration,
However, he declined in consideration of the domestic political situation.
first a final decision"), In fact, the
The situation at the time, taking into account the proceedings against King Charles I.
extremely tense and fully accepted the government's position.
in claim.

Perhaps the active assistance of the Jews in the above
The petition can also be inferred from the fact that they themselves almost simultaneously
submitted a similar request to the Council of War. In particular
They wished that the law of 12 years concerning their e-
The instruction would be revoked.

They did not demand the approval for nothing; on the contrary-
They offered £500,000 for it, a sum that was significant at the time.
Times an enormous amount. However, they made this offer-
imposed the almost unbelievable condition that they the
St. Paul's Cathedral and the Bodleian Library in Oxford
would be given free use as property. As is well known, the
St. Paul's Cathedral, next to Westminster Abbey, is one of the largest

*) Clarke Papers Vol. II p. 172 Note A.

) Wolf: Re-Settlement p. 7.

*) Clarke Papers Vol. II p. 172 Note A, Wolf: American Elements p. 87.

% Hyamson: History p. 134.

93

English national shrine, while the Bodleian Library is among the five largest libraries in England. From the Cathedral They wanted to make a synagogue, to turn the library into a Jewish one. Convert the school.

The negotiations failed in 1649, although not because of a lack of willingness on the part of the English re-greed. On the contrary, she was only too willing to go to this business. to enter into an agreement, however the price seemed too low to her, and she-£700,000 was sufficient, according to another report even £800,000 ®). Perhaps they couldn't agree on the price, much- The public outrage was perhaps too great to stop the sale. to allow these national shrines.

In this context, a pamphlet from that time is of interest. Time: "Cromwell's last damnable project and Ireton and his comrades ...", who governed the anarchy and accuses the suppression of all freedom. "Their next goal is," he said. We read literally, "the City of London and its immediate surroundings- to disarm and loot in order to remove the The army had no need to fear an uprising. The looting However, this will not bring the soldiers any lasting advantage, but They will be sold the stolen goods to them at a low price. take it and sell it all to the Jews, whom one short- In contrast to the previous expulsion law of the Parliament- ments approved and those who have been allowed to open their banks with us and to open department stores. The Jews are the merchants. by Cromwell and associates, who, against payment, not only all expropriated and looted items, but even men, Women and children, even entire families, are being sold. With these un- The Jewish merchants, if fortunate, receive a permanent han- del with the Turks, Moors and other Muslims right" . . 0).

Quite apart from the question discussed here, it should be noted that The last sentence will be of particular interest, because after that... They apparently did not hesitate to not support the government at the time. to sell acceptable families to the Jews, so that a proper Human trafficking has been rampant. It is regrettable that No further information on this could be found. According to the facts known to us from the modern girl- But it is not surprising that it was the Jews who This despicable business was being conducted.

The leaflet will certainly have its intended effect and have contributed to the fact that, among other things, consideration is given to Due to the public outrage, negotiations were officially broken off. Apparently, they never completely came to a standstill.

% Walker Part II p. 60, Carte Vol. I p. 276, Tovey p. 259, Blunt p. 68, Mentet p. 473, Picciotto p. 25, Hansard vol. 125 p. 87, vol. 141 pp. 726 ff. Furthermore, he refers to Blunt also refers to a letter from Thurloe. His quote is, with the exception of volume The page number is correct. It should read Vol. I p. 387, not Vol. III p. 357.

10%) Walker Part II pp. 61, 62.

94

for in the collection of Thurloe, who was first Secretary of State Council, later of Oliver and Richard Cromwell, there is a letter received on July 29, 1653!), according to which at that time there were still or perhaps yet another meeting about these issues were underway.

In 1654 we hear of another official application. The French ambassador to Holland wrote on October 16th In 1654, he told his colleagues in London that "a Jew in Amsterdam allegedly, he was informed precisely that the three generals the fleet had submitted a petition to Cromwell containing the following information: to absorb the Jewish nation in England and in this way to direct trade there" b). Whether these details of the Whether this applied to Jews may remain an open question. In any case, inter- It is important that the French ambassador communicated this message through a Hebrew in Amsterdam received, from which it is evident that the Jews had knowledge of the plan of the English fleet commanders and therefore undoubtedly involved in this action, if not even whose authors were.

Oliver Cromwell

The year 1655 was to see the greatest efforts of the Jews and their friends regarding their admission. Before we... However, to deal with this in detail, it is necessary to consider the to address both leading men, insofar as it relates to The topic under discussion requires it. It was Cromwell. who threw his entire personality into the balance in favor of the Jews. bowl thrown and on the side of their leader Menasseh Ben Israel stood.

Numerous writings by experts and non-experts

have appeared about Cromwell's character, and we want to discuss them here to refrain from a similar attempt. Rather, we only want to investigate why Cromwell championed the cause of the Jews-set.

As a Puritan, he was friendly towards the Jewish religion, and he felt connected to it not only, but also- They practically worshipped her!®). Whether this was purely out of idealism, however, is a That remains to be seen. But he probably belonged to those who hoped that the Jews could be helped through friendly treatment and Gradually gaining religious freedom for Christianity could, especially since the teachings of the Puritans were considered by the Jews to be- must be pulling

11) Thurloe State Papers Vol. I p. 387.

192) Thurloe State Papers Vol. II p. 652.

15) Graetz Vol. V p. 112, Fletcher p. 230, Godwin Vol. IV p. 245.

95

He was inclined to grant the broadest possible freedom of religion, so- provided the religious community in question made the declaration never to attempt to interfere in state affairs- to interfere. When the Quaker patriarch, George Fox, When he met Cromwell, the first thing he had to do was to secure his commitment sign, never anything against Cromwell and his government to undertake. George Fox complied with this request and Cromwell even became his friend later on!").

Based on its principle that the state holds the highest authority in to a country, and otherwise, each according to his own way is blessed It is understandable that he had no objection to the to grant rights to Jews in England. However, even his Not powerful enough to oppose the will of the people in this to enforce the question).

His pro-Jewish stance was further reinforced by, that he had like-minded advisors around him. Among the latter were- The aforementioned Thurloe, who served as his secretary, heard understandably had a far-reaching influence on the Jewish community. possessed actions, as can be seen from the content of his still preserved letters result.). Among Cromwell's close associates was including Hugh Peters, who has already been mentioned, his famous Army chaplain, who was very active in politics, as well as Harry Martens as a member of the Privy Council) and John Sadler, who through his aforementioned book Cromwell, especially in the Jewish-question may have been influenced,

So it's really no wonder that Cromwell...

proved to be the greatest advocate for the Jews of that time, although other considerations also guided him in this stance. have likely.

His main ambition was to make England great and strong, for which, in his view, not only military power, but also a dominant position of English trade in the world (as a prerequisite, 108). When Cromwell came to power, This is not the case, because Dutch trade was England was a leader at the time. It was affected by the long civil wars. financially ruined and unable on his own to to bring about the desired success. It therefore seemed to Cromwell that Naturally, he would look for outside support. hoped to find it among the Jews of the world. As already stated above— Even back then, Judaism had laid the foundations for all things global. Connections. In his hands lay the Spanish and Portuguese Greek trade as well as the crucial Levantine trade, and the Dutch— The Jewish East and West India Company was also a Jewish company. Company™), Trading in gold and silver bars in the 14) Ranke: History of England Vol. III p. 151.

165) Ranke: History of England Vol. III p. 152.

106) Thurloe: State Papers Vol. IV pp. 308, 321.

ioe} Graetz Vol. V p. 113.

108) Godwin Vol. IV p. 245.

1000 Hyamson: History p. 139.

96

The world was increasingly dominated by them, as they also had great interests in the shipping of all countries"), Cromwell was very much influenced by the small Jewish community in London. well-informed about all these things, as they themselves had great Trade relations with all major countries (it), with attached According to their words, there was hardly a branch left even at that time. of English trade in which non-Jewish money was involved. Cromwell, however, desired increased Jewish immigration. especially from Holland, as he was responsible for the flourishing of Amsterdam. Part, to which the Jews were traced. So he drew the Jews from there to London, he hoped this would strengthen the English and to achieve a decrease in Dutch trade.

Jewish historians cannot stop emphasizing the to point out the role of Jews in England's rise. Wolf takes The following position is taken on this matter:

"...On the threshold of a glorious era of colonial expansion-
For Spain, all the conditions were in place to expand.
by exploiting the available opportunities, an empire
to create something that was in no way inferior to the English version.
Spain, however, made the mistake of not taking a large part of its
to rid themselves of the most valuable merchants and industrialists, thereby
It is located within and outside its borders, with hundreds and
created thousands of bitter and treacherous enemies who did not
only to protect their interests by all means at their disposal
Spain's fighters, but also enjoyed special relief-
wrestling rejoiced in giving effective expression to their hatred.
With each further Spanish conquest, the area also grew.
the Morranos' subversive conspiracy. Through the ensuing-
During the Inquisition's blinding campaign, entire ships were filled with undesirables.
ten Jews were sent to the new colonies, where they later
as agents and correspondents of their race comrades at home
and operated in other countries. In this way, it expanded
the network of Jewish trade, which had already previously North and
Western Europe, the shores of the Mediterranean and the Levant around-
had stretched on, across South America, East and West India, the
western and southeastern Africa, India and the Far East
out. These colonies were all interconnected.
dung, and even the first Jews in England entertained almost
business relationships with each of their fellow race members there!!?).;“

The statements of this Jewish historian are likely to...
We fully confirm what we have already stated.

- 110) Wolf: Menasseh Ben Israel p. 29/30.
- u) Wolf: Crypto Jews p.73.
- us) Wolf: Cromwell's Jewish Intelligencers p. 13.

Seven Jews conquer England 97

Jewish spies in Cromwell's service

Cromwell wanted to use these connections of the Jews not only to
English trade, but also its foreign policy-
to make use of it. Whether this suggestion came from him or the Hebrews-
It is no longer possible to determine when he left. In any case,
There is no doubt that the Jews of the whole world are in the
Cromwell's spy service was identified and provided him with great assistance.
For a long time, nothing was known about this activity of Judas.
until Wolf, in particular, initially pointed this out. The For-
Studies in the relevant sources reveal that the espionage-
The successes of the Jews contributed significantly to the actions

to get through Cromwell's numerous enemies on the continent-cross. The future King Charles II had his followers and allies he found in many European countries, in Flanders gathered together to cross from here to England and to fight Cromwell in his own country. Cromwell saw facing almost insurmountable difficulties, especially since the Spaniards Charles II were supported very significantly. The exact details of the information through Jewish espionage enabled Crom- However, to nip the entire Royalist expedition in the bud suffocate by unexpectedly confronting his opponents' fleet in Ostend."

The head of this Jewish spy center can be found in London: It was Carvajal, whom we already know. In the collection contemporary letters, the so-called Thurloe Papers, are found a letter, dated Vlissingen, December 20, 1656, to "Mr. Ferdinando Carnevall, Merchant at London", which only briefly Receipt of letters with certain enclosures confirmed and with the (signed under the name "Jacub Goltburgh"). From the over- The writing of the collection, which dates from 1752, already It is evident that the name is only a pseudonym and the actual name is... The writer was a certain J. Butler. If one considers this... Further research into the name reveals quite a few more. spy letters originating from, but not explicitly addressed to are addressed to Carnival.

The question now arises as to who Carnevall was and whether the letters to these or to Thurloe. Although a deserved historian, W. Dunn Macray(s), takes the position, The name "Carnevall" is a pseudonym. so we have no reservations about agreeing with Wolf**), that with the Only the Jew Antonio Fernandez Carvajal was named Carnevall. It may be that a man like Thurloe has no such thing as a certain type of person. if the name of this well-known Jew is used as a pseudonym

114) Thurloe State Papers Vol. V p. 722
115) Macray Vol. III pp. 242, 256 ff.
us) Wolf: Cromwell's Jewish Intelligencers p. 6.

ug Wolf: Cromwell's Jewish Intelligencers p. 8.

may have. But are the letters, whose contents were so important to the English government that unauthorized access to them was prohibited? In any case, it had to be avoided in the manner mentioned. Since they had been addressed, they had to be addressed despite the slight deviation. the name did, however, come to Carvajal, whom one, incidentally, how

as can be seen from official documents, etc., often also referred to as Caravajal refers to:).

There are more letters in another collection.

Espionage messages from Flanders," which date from the time of February to May 1657 and also originate from Butler

They probably will. However, this time they are neither with "Jacob Goltburgh" not signed with "J. Butler" but with "Jean Somer".

Wolf saw the first two letters in their original form, the hand-

Writings by J. Butler and J. Somer were compared and

They found complete agreement, which is good evidence for the

The identity of the writers is...

It is also recorded in the documents that on March 30th

1655 for an employee of Carvajal named Alfonso de Fonseca

(a passport to Flanders has been issued). Whether this journey with the Carvajal's involvement in espionage matters can be seen.

cannot be determined, but based on the above, it should not be the case. be closed.

The content of the letters in question shows that the actions of the The facts reported by spies were extremely important to Cromwell. have been.

Butler—as we shall henceforth call the spy—was—

judging by the extent of the communications—unable to

to do all the associated work alone. Rather, he must—

He had various helpers, while he himself probably held the main position.

They may have been Cromwell's spies in Holland and Flanders

It is likely. In one of his letters, he explicitly refers to others.

People who are in his service'?). We also think,

that he provides very precise information about the respective troop strength

Charles II, makes. But of particular importance is likely the

The notification should have indicated in which port the transport

Assemble ships for the troops to invade England—

should be drawn. Butler assures that he will promptly re—

(directly from the final assembly point). It should

Therefore, we can be fairly certain that these were Butler's communications.

Cromwell in time for the successful attack on the East

The fleet and transport ships lying at anchor made it possible to

which prevented the Royalists from landing in England

In addition, Butler continuously provided detailed information about

the equipment and weaponry of the troops. Even the quantity.

47) E.g. see Domestic State Papers Vol. 1654 p. 580, Vol. 1655/56 p. 60, 161 and others us) Macray Vol. III pp. 242, 256, 262 ff., 276, 283, 287.

u») Domestic State Papers Vol. 1655 p. 580.

119) Thurloe State Papers Vol. V p. 588.

he knew about the newly purchased weapons and transmitted the information." With With astonishing expertise, he even recounted the most intimate details. Opportunities at the court of Charles II. Every person of importance was apparently being monitored by his secret service. We learn from (the letters show the coming and going of these people). It is his Spies even managed to track down the individual monetary donations made by Charles II. to determine the amounts received, including the names of the persons concerned Donor**),

The intelligence service's connections went so far that one could obtain a precise description of the items sent to England (There could have been spies of Charles II!). Certainly, it won't be then. It may have been difficult to monitor the individuals in question. to leave them or to render them harmless.

However, the spies likely earned particular merit through this. have acquired the fact that they appear to be the first positive co-statements regarding the conclusion of the alliance treaty between Spain and Charles II could do. The written treaty

It was kept extremely secret and only two of the most loyal Charles II's advisors knew the details, while everyone else His followers were not informed of this at all. Butler nevertheless offered to provide a to provide a copy of the contract for a large sum of money."

Unfortunately, the letters do not reveal whether he was successful. was. But we can later see from this that Butler—seemingly always very well informed about the individual

He had been informed of the Spaniards' intentions to support them, so he shared with the fact that they were expecting twelve warships from overseas and they together with an equal number of galleons to Flanders about to send them. Holland would also send two to the king. provide units of its navy to combat the narrow—

"to observe the 'lische Flotte' (the 'lische' fleet)."

Cromwell himself was also likely to have joined the secret organization. We owed a great debt of gratitude. We find in a letter von Butler, that a Dutchman named Pinleter went to England was on his way to assassinate Cromwell. He was a colonel and a A very bold man. Every stranger who frequently frequents the government—"One should keep an eye on the quarter of Whitehall."

Unfortunately, it is not known what came of this matter. has become. Apparently, Pinletter was chosen because of the The warning could probably be rendered harmless.

There should be no doubt that Cromwell did not achieve his successes owes a small part to the services of its Jewish spies.

At the same time, however, the activity described above also gives us 183) Macray Vol. III p. 256.

128) Thurloe State Papers Vol. V pp. 645, 665.

44) Thurloe State Papers Vol. V pp. 645, 709.

12) Thurloe State Papers Vol. V p. 645.
120) Thurloe State Papers Vol. V p. 6665.

d. V p. 709, Macray Vol. III p. 242.

4127) Thurloe State Papers B
18) Macray Vol. III p. 262.

100

Carvajal's explanation for why, despite his crimes,
he always found the government's support

Besides Carvajal, there was probably another rich Jew named
Manuel Martinez Dormido or David Abarbanel his Ver-
provided connections for espionage purposes. Dor-
mido will be discussed in another context.

be, and only then will we fully understand why he in particular.
was chosen for this purpose. Part of his correspondence with his
Agents in Holland is also in Thurloe's collection.

received, and Wolf") rightly holds the view that these

The messages represented only a meager remnant. It concerns
the two people, undoubtedly Jews: David Nasy and

Manoel Grasian. The former writes on September 10, 1655 to
Dormido, that 27 Spanish ships with 1010 pieces of artillery in
They had set sail. The crew consists of 11,400 men.

Another 32 units of the Spanish Navy would be arriving shortly
to join the aforementioned force. The intention was to
to pursue the English fleet with combined forces. "May God..."

"give," Nasy concludes, "that the accursed Papists never
will emerge victorious from this triumph. May Cromwell and his
Weapons remain victorious and further successes contribute to his salvation

"People's victory" 0 Grasian's letter contains similar comments
divisions about the strength and movements of the Spanish

fleet and concludes with the words: "May God grant the weapons Crom-
wells and the Commonwealth, which have so greatly benefited our nation-
favorable, be gracious'),

The closing remarks of both letters are interesting insofar as they
clearly shows the attitude of the Jews towards Spain and England
They show that they meet the former with all their hatred, while they treat the latter with
to show Jewish flattery to the latter.

How the Jewish secret service already rendered great services to Cromwell
World Jewry still contributes in the same way today.

Hillaire Belloc, who worked for England and was a pro-Jewish writer,
steller writes the following regarding the present time: "... The Jewish
News agencies in the 19th century covered England everywhere
favored in both political and economic terms. The Jews

have always opposed England's rivals and enemies-
set. In the Far East, they put their experiences to the test.
especially at the disposal of the English. Also in the international-
nal penetration of the other European governments fun-
They sought after the Jews as their source of information. One almost has to admit they were
when the English agents on the European continent
draw . . .)

The aforementioned employee of Carvajal, de Fonseca, is a

12°) Wolf: Cromwell's Jewish Intelligencers p. 10.

180) Thurloe State Papers Vol. III p. 750.

m Thurloe State Papers Vol. III p. 750/51.

132) Belloc: The Jews, p. 222.

101

Brother Dormido'®), Through this further connection with
Dormido as another of Cromwell's chief spies, the
the above-expressed view that he too is part of the entire espionage operation
The system has been heard of, making it even more likely.
Dormido's services to Cromwell must be quite considerable.
to have been, if one considers the favor shown to him by the latter.
considered. When the Portuguese conquered Pernambuco from the Dutch
recaptured large assets of Dormido
seizes, who asked Cromwell to speak to the King of
to approach Portugal. Cromwell forwarded the request on
(forwarded to the State Council for processing on November 8, 1654).
However, the State Council refused to do anything in the matter.
to undertake, let alone to appeal to the King of Portugal
to turn around, which he justified by saying that Dormido was not British,
but a Dutch citizen). Crom- then took
well, took matters into his own hands and related to
a private letter to the King of Portugal for Dormido. He
as a special favor, he requested the return of the property in Pernambuco
(assets located at Dormido). This process is likely to
impressively demonstrates Cromwell's attitude towards the Jews.
The information provided so far about the spy service of
Jews could be proven beyond doubt using documents.
will be, however, there is a suspicion that the Jews in general
who acted as spies for Cromwell. The presented arguments-
The evidence hardly suggests that such an activity
was limited to only a few specific Jews. This assumption
is based on the accounts of two reliable histo-
confirmed by the authorities.
One of them is Bishop Burton, who made a widely noted
"History of his own time" written

has. Since she mentions Cromwell's relations with the Jews at one point. Especially important, the following should not be overlooked:
 To reproduce the following statements:
 "...Cromwell made it a principle to incur no costs whatsoever."
 to save up in order to obtain information from the intelligence service.
 When he discovered the skill with which
 Jews were involved in espionage all over the world,
 He brought a number of Jews to England... The whole
 Throughout that time, they were good and reliable for Cromwell.
 Spies, especially in matters with Spain and
 Portugal. The Count of Orrery told me that one day he
 walking up and down in one of the galleries of Whitehall with Cromwell
 I had just left when suddenly a man – almost entirely dressed in rags – appeared
 shrouded – appeared. Cromwell immediately ex- Lord Orrery
 let and led the man into his secret room, who
 18) Wolf: Crypto Jews p. 70.
 13) Domestic State Papers Vol. 1654 p. 393.

in) Domestic State Papers Vol. 1654 p. 407.
 1%) Wolf: Cromwell's Jewish Intelligencers p. 11.

102

informed that the Spanish had sent a large sum of money in a Dutch- to pay for their
 army in Flanders
 had dispatched a warship. The man gave him the
 the exact location on the ship where the money was."
 Through this announcement, Burton has Lord Orrery continue,
 was the Dutch warship actually at the same altitude?
 raised by Dover and the very large sum of money under
 pulled from the ship by the pressure of the English warships. "During the
 "Next meeting," Burton concludes his story, "have
 Cromwell Lord Orrery reports that he received these secret messages.
 judge regarding the Dutch ship from the contemptible-
 I received a gift from a esteemed man a few days ago."
 According to this story, we can also find a documentary record of
 Recorded in the minutes of the Council of State of September 7, 1652
 To understand correctly, it reads as follows: "Antonio Ferdinando Car-
 vajal reports that in a Hamburg ship for the account
 Spanish merchants' silver is brought to Ostend**). Here-
 It appears to be a message from the secret service.
 traded by Carvajal's service, and English warships were-
 who probably ensured that the silver did not
 came to Flanders. Incidentally, Carvajal's knowledge is surprising.
 about this transport, as he is probably the largest merchant

in this industry from his Spanish breed colleagues and Ge-

business associates were informed.

In addition, we have another authentic confirmation. our opinion, which we expressed in the so-called "Parliamentary "Diary by Thomas Burton" % find. Words are contained here transmitted, which Cromwell expressed in a public speech- has spoken. Burton's report reads as follows: "Cromwell ge- lasted for the Jews, those capable and generally related spies whose connections to the continent he considered extra- had made good use of it, a reasonable grace to the attention of her chief agent in England."

What kind of mercy was shown to the Jews cannot be determined. no longer ascertainable. Wolf maintains that this "grace" the fact was that Cromwell told them in front of the assembled Parliament gave its assurance for settlement in England. We do not consider this view to be correct, after all, one can see but from Burton's report, that the espionage activities of Jews were certainly one of the main reasons for Cromwell's actions. likely to favor them. For the sake of completeness, it should also be noted that... mentions that Carvajal was the "main agent of the Jews"; Elsewhere he is referred to by his contemporary Violet"), by whom we will hear more about, called "the great Jew". The words They are different, but mean the same thing in essence.

17) Burton Vol. I p. 122

188) Domestic State Papers Vol. 1651/52 p. 395.

1%) Burton Vol. I p. 4

14) Violet: Petition init the Jews p. 7.

103

General support for Cromwell by the Jews

Cromwell probably also relied on Jewish capital- pending, although it must be admitted that this- No conclusive proof was found regarding these investigations. have brought. According to the Jew Wolf, there is hardly a Doubts that Cromwell or the parliamentary government Money was provided by the Jews. Thus, He stated that around the year 1643 foreign Jews from Amsterdam into London were identified, which were probably caused by the attracted by the financial difficulties of the then-government were),

Elsewhere, Wolf expresses his opinion more clearly on

Expression. He is also referring here to a letter, according to which the Jews gave the Republicans considerable sums of money have offered to achieve their goals."

Other television producers, who were opponents of Cromwell, also claiming that he received donations from the Jews"). Therefore, there is a high probability that the Jews Cromwell also received strong financial support.

It is also quite possible that they were Cromwell and the republican The Canadian government was prepared to pay substantial sums provided they receive certain assurances regarding the granting of the Permission to trade freely in England was granted. Since The Jews were not included in the parliament under Cromwell, which did not implement these Having received a verbal assurance, perhaps it might be due to the offer of "The money has remained in Geldern."

However, Cromwell always placed considerable value on the financial The support provided by the Jews is evident from the fact that he after the collapse of the so-called Whitehall Conference, which we will discuss in detail later, the further The pursuit of the matter was contingent on the fact that Jews who demanded the enormous sum of money from him- paid). However, be that as it may, after the only savings- Despite the available documentary evidence, we have no doubts. that large payments have been made.

The immigration of Jews likely also had a significant indirect impact.

Money must have flowed to England. We already mentioned that above.

a large number of Jewish businesses were discussed. One The Jew, Diego Rodrigues Marques, for example, during his education- Hike from Lisbon with the help of his relatives £15,000 brought to London, as stated in his public will as emerges. One can also further infer from this which How he must have increased his wealth. Already in the year

105 Wolf: Re-Settlement 8, 4.

448) Wolf: Menasseh Ben Israel p. 18/19.

143) Romaine p. 5, Prynne: Narrative p. 49.

144) Fletcher p. 231, Henriques: Return p. 67.

145) Nicholas Paper Vol. III p. 255.

=.

In 1678, the will lists shiploads of gold and silver mentioned in the value of approximately 1 million million rubles").

But the Jews also attacked Cromwell in another way served. Through their relatives and business associates throughout the world. The world was prompted by them, even back then they were the ones who through Their hikes and travels took them to many countries. Equal- Early on, during their visits, they were not only informed about the general character of the foreign country was explained, but They then also discussed the possibilities that could be achieved. and maintain advantages. The aforementioned Jew Simon de Caceres, for example, lived in South America for an extended period of time and therefore knew the local conditions." We know of him- provides that he gave Cromwell information about foreign countries and even sent him precisely formulated proposals, which he also mostly followed.

In 1655, Jamaica had been conquered by England Caceres presented Cromwell with a memorandum entitled "Suggestions for improvement regarding Jamaica." From the contents It follows that he made these proposals immediately after his He has prepared a return from Jamaica. He primarily believes in one thing. Expansion of the port is absolutely necessary, for which stones are needed. and other building materials were needed. He gives down to the smallest detail. detailed proposals for the fortification of the island and suggests that special supplies for the troops be provided as quickly as possible would have to be sent there.

Cromwell apparently changed his mind about these statements. to be allowed to testify, for we find in one of his letters from the Years 1655 to Major General Fortescue in Jamaica An- instructions in line with the proposals of Caceres'),

Along with this memorandum, Caceres had further proposals (strikes made for the conquest of Chile). He gives Crom- 'Well, an accurate description of this country and the place where the expeditionary force would have to land. In his opinion, ge- Four frigates and four ships were sufficient for the conquest of Chile. Transport ships with a thousand soldiers. An island he called Mocha He considers it a particularly suitable base, especially since one can find it there. He could buy food at cheap prices from the Indians. Furthermore, the latter were considered mortal enemies of the Spanish and the English. would be well-disposed. Caceres does not forget Cromwell. to point out the six main advantages of conquering Chile. More gold would be found there than in Peru, and the country was It was rich in fruit, livestock, and fish. Furthermore, the following lived there: the most warlike Indians, driven by an irreconcilable hatred

48) Probate Office Records 1678 (Reeve Fol. 113).

147) Wolf: Re-Settlement p. 5.

148) Green Vol. III p. 294.

148) Thurloe State Papers Vol. IV pp. 61, 62.

ss Carlyle: Letters Vol. II p. 389/90.

151) Thurloe State Papers Vol. IV p. 62/63.

105

were inspired against the Spanish. Furthermore, Chile was a good operational base to divert Spanish trade from the Philippines and to prevent South America from following the homeland. Finally, it would... This would gradually drive the Spanish from the seas. His further statements amount to describing himself and to secure the best possible positions for his fellow race members in the expedition to secure. First, one should ensure Jews in Holland who already would have accompanied another expedition to Chile and therefore Those familiar with the area would recruit for this company. Caceres He himself – so he said smugly – would take command take over. He would also be willing to take on the second position if necessary. The commander would be satisfied if there were no other way.

As you can see, Caceres has not been mistaken in his proposals. He ate and was looking out for his own advantage. Apparently, however, Cromwell did not undertake this expedition.

Wolf%) has another one in the Rawlinsonian collection Plan of Caceres discovered, which relates to the navigational records– pulls. As is well known, this was intended to give the Dutch to seize trade and raise the status of English shipping. We will discuss this in more detail later. Caceres has Cromwell demonstrated in detail that with regard to the ver– Shipping of products, especially sugar, to the West Indies, With English involvement, much would still be amiss. Holland– The Hamburgers and French would have a far too large one share of the trade of this English colony. Explains in detail He then explained how to address this situation, which was unfavorable for England. This could remedy the situation. However, nothing has been done to... tricks of the Dutch, Hamburgers and other foreigners except to leave eight, otherwise all related efforts would be in vain. They would prove useless from the outset. He, Caceres, would the The right man as commissioner to carry out the tasks he has initiated designed measures, since he all the tricks of the foreign– I know him. These statements by Caceres are all the more relevant– more meaningful than the basic ideas for the navigation act

apparently originating from a Jew.

One can see from everything the extent to which Cromwell was influenced by the Hebrews. He was supported; he was on the lips of all Jews in the world who They expected great deeds from him for their salvation.

Around the year 1654 or 1655 – the exact time is unknown. Festiss) – a delegation of Jews from Asia Minor came under Cromwell granted permission for one of their rabbis to travel to England. They had a conversation during which they explained to him that they wanted to buy the valuable Cambridge library. Cromwell was not averse to this plan. However, they first asked... to request permission to take a look inside the library to be allowed to do what Cromwell granted them. The Jews surrendered

162) Wolf: American Elements p. 99.

153) Tovey p. 275.

106

went to Cambridge, but after some time they were found in Huntingdon, Cromwell's birthplace, where to everyone's surprise they the residents researched their family tree. It soon became clear. by pursuing a specific purpose with it: they They wanted to find out if the lineage supported their view confirmed that Cromwell was a Jew and that they had been Jewish for so long (promised Messiah). The public in England took This was met partly with anger, partly with derision. Finally, he also stopped. Cromwell of this, and to avoid indignation or ridicule To withdraw from the crowd, he was forced to send the Jewish delegation to expel from the country"),

Some writers, according to Picciotto, are unsure whether this The incident actually occurred. In our view, it is so- probably generally as well as from a special Reasons that have been overlooked by all researchers so far, Very possible.

Through the writings of an Englishman of that time, we have learned about- It has been reported that a large gathering of Jews of the World on December 12, 1650 near Budapest- had found), which was supported by about 300 representatives of the various Jewish colonies had been visited. The Englishman had through any circumstance granted access to the assembly and accepted all meetings were attended. The main topic of discussion was in They had a heated discussion about whether the Messiah had yet appeared. or not. The Jews had argued for days without reaching a consensus. to achieve a result. The vast majority were of the opinion that He hasn't arrived yet. But one thing is certain: dal

the expected Messiah would possess great earthly power.
It was decided to hold a similar assembly in 1653.
to convene in Syria to decide, among other things, this question!").
We don't know if this meeting took place; it speaks
but nothing against it either, and there is certainly a possibility that
probability that again no agreement will be reached on this issue
was achieved. With regard to the Jews of Cromwell
The favor shown and his great earthly power were much appreciated.
slightly inclined to consider him the Messiah. The only obstacle—
This was apparently due to the uncertainty surrounding his ancestry,
and it is reasonable to assume that a delegation was sent in 1653
was determined in order to conduct appropriate research in England.
to employ. In 1654 or 1655, a
A delegation from Asia Minor, as is unanimously reported, so that
There is probably no doubt about the process described above.
Apart from these considerations, however, the general consensus is that
The fact that the Jewish community was already involved back then is of interest.

100 As is well known, the Jews do not recognize Jesus Christ as the Messiah.

Piciotto p. 29, Answer to a Pamphlet p. 46, Blunt p. 71, Wolf: Menasseh Ben
Israel p. 41, Jesse Vol. III p. 88, Tovey p. 275.

"Brett: In Harleian Miscellany Vol. I p. 379 ff.

157) Brett: In Harleian Miscellany Vol. I p. 385.

to the world for consultation on common matters—
gathered, another authentic case for the by the
Jews categorically rejected the thesis that under
They present a united front.

Menasseh Ben Israel

After we have a general overview of the position of Crom-
wells to the Jews and vice versa, it is likely that
It will no longer be so difficult to understand the following processes in the
to understand the years 1654 and 1655.

Cromwell was the most ardent supporter on the English side.
Regarding the Jewish cause, the leader of the Jews was a rabbi.
in Amsterdam, Menasseh Ben Israel. We will be longer.
to deal with him, not only because of his
collaboration with Cromwell, but because he was one of the first
was someone who did not act on behalf of a specific group of Jews,
but rather advocated for himself as a leader for world Jewry. An ever
recurring objection to one of our reasons for
The fight against the Jews is that their allegedly be—

knew that a unified will for world domination was lacking or at least it cannot be determined unequivocally.

It is admitted that not all attempts at proof are successful. were successful at this point. However, this usually had less impact. the material is more relevant than the potentially relevant factors. workers. We have to get used to the world in this In order to provide irrefutable evidence, what we by citing sources and, where possible, by reference to achieve Jewish literature and historical research and must. Nothing helps the Jews and their friends in the The world is more important than deviating from these principles.

It is indeed particularly difficult to make well-founded findings. about a conscious leadership of the Jews to world domination meet. Jewish archives, such as that of the House of Rothschild, are and will probably not be opened. Furthermore, the driving forces in Judaism naturally largely They avoid putting their goals down on paper. Most of the time, they are therefore reliant only on circumstantial evidence, which, however, is particularly They could not convince the critics. Consequently, they must We would gratefully welcome it if we could use certificates as a basis or other irrefutable evidence to support our claim explain and, most importantly, convince even doubters can. Menasseh Ben Israel and his mission regarding Oliver Cromwell is likely one of the cases where enough data was passed through. There is compelling material available to prove that the

108

Jews of the world had a common goal and a unified leadership

First, let's briefly look at the life of Menasseh Ben. To become familiar with Israel in order to understand why he in particular... was destined and suited for this great task.

He was born in 1604, and there are some doubts about that. where he was born. It's almost certain that... (however, Lisbon is considered his birthplace'), His My father was one of the aforementioned Morranos, who were in Portugal. He was one day discovered as a secret Jude was discovered and did not escape the tortures of the Inquisition. His assets were confiscated, and the family was I was only too happy to take advantage of the first opportunity to get out of Portugal to be able to escape. Like many other Morranos, they turned to to Amsterdam, the burgeoning new Jewish world-center. The father was a broken man upon arrival in Amsterdam. A man who could barely bear his poverty. It was likely There is no doubt that Menasseh Ben Israel already

was old enough to understand the actions of the Inquisition against the
to experience Jews in part and to imprint them on his childlike mind-
increase. This will surely serve as a lasting reminder to him.
remained, especially since his parents preserved his memory through their stories-
lungs likely replenished themselves repeatedly. Furthermore
New Morranos arrived in Amsterdam almost continuously,
the harsh measures taken by the inhabitants of the Iberian
peninsula knew how to report against the Jews. The Jewish
The character is generally driven by revenge for something he allegedly did not do.
considered the injustice done. That Menasseh would not benefit from this-
The fact that he made a claim is revealed, among other things, by one of his letters from
Years 1647/15), from which one can derive all his hatred against the English-
countries for actions against his fellow countrymen 350 years ago
felt. How much more must he feel towards Spaniards and Portuguese?
They swore revenge, which during his lifetime not only affected his
Not only fellow race members, but his family had been persecuted. Since Crom-
Well, Spain's greatest adversary was, one can imagine-
Menasseh states that he takes particular pleasure in bringing together
By starting work with him, he could hope to gain something through a
The migration of Jews to England was a similarly dominant experience for them.
to create a similar position as in Spain before, and thus the
Fighting against their mortal enemies on the Pyrenean Peninsula
to be able to record.

Menasseh Ben Israel received a well-known rabbi as a teacher.
Under his leadership, he was able to achieve [something] even at the age of [something].
He gave his first sermon in the synagogue at the age of 15. As his
The teacher died in 1622; despite his youthful age, he was...
(age as his successor). He was soon in all
in) E Adler: Letter p. 174, Dr. Adler: Homage p. 27, Picciotto p. 25.

- 18) Harleian Miscellany Vol. VII p. 6
- 10) Dr. Adler: Homage p. 27.

Jewish colonies of the world as one of the best rabbis
Jews came from all countries of the earth to...
to negotiate with him on all matters concerning their race and
to hear his opinion. This explains why he soon entered the
had a great name in world Jewry circles and with
was known to all leading Jews in the world. Regarding its dissemination
His name was also influenced by the fact that he wrote very extensively.
He was active in the arts. His works were primarily philosophical.
of a sophistic and historical nature. His activity remained conclusive.
but not limited to Jewish circles, but as a result
With his knowledge of ten languages, he also met with representatives
other nations in contact").

He married shortly after his appointment as rabbi.
The marriage produced two sons. Since he was
Since the rabbi didn't earn enough, he opened a printing shop. (An-)

Apparently, this company was not of great mate-
This is accompanied by great success, as we soon hear of renewed financial gains.
difficulties. He decided to emigrate to Pernambuco,
where the Jews, after the conquest of Brazil, amassed enormous wealth-
had seized control of the property. He already had all the connections.
The agreement with Holland was resolved and he was about to depart when he
two very rich Jews who emigrated from Spain to stay
They were motivated. They wanted to found a Jewish school in Amsterdam.
and recruit him as an employee for this purpose. Since Menasseh's salary
Ben Israel deemed it sufficient, so he accepted the brothers' offer.
Abraham and Isaac Pereira (an').

It will no longer be possible to determine with certainty whether
for what reason and by which person Menasseh Ben Israel
came to his assignment in England. Some Jewish writings-
(steller) mean that the friendly [information] already described above
The Puritan attitude in connection with the time
Literature him on the commencement of negotiations with England
would have encouraged them. Dr. Adler and Graetz even claim that the
The final impetus for his actions was the aforementioned writing by
Edward Nicholas from the year 1648. Since, according to
However, these statements are true in our previous explanations.
This view does not appear to originate from him personally.
to be true.

However, in any case, in our view Menasseh
Ben Israel was likely affected by the Jewish concerns of the time and the
prevailing ideas about the thousand-year Reich at that time
may have been prompted by the path he had chosen. Also
Then as now, the Jewish question was a topic of discussion in many countries.
became burning.

Through the development of things on the Iberian Peninsula

%1) Dr. Adler: Homage p. 28 fl., Hyamson: History p. 145.

1) Dr. Adler: Homage p. 32/33, Hyamson: History p. 147/148.

1) Graetz Vol. V p. 104 ff., Dr. Adler: Homage p. 33, Hymson: History p. 142 ff.

110

Jews of the world had a common goal and a unified
leadership

First, let's briefly look at the life of Menasseh Ben.
To become familiar with Israel in order to understand why he in particular...
was destined and suited for this great task.

He was born in 1604, and there are some doubts about that.
where he was born. It's almost certain that...

(however, Lisbon is considered his birthplace'), His
 My father was one of the aforementioned Morranos, who were in
 Portugal. He was one day discovered as a secret
 Jude was discovered and did not escape the tortures of the Inquisi-
 tion. His assets were confiscated, and the family was
 I was only too happy to take advantage of the first opportunity to get out of Portugal
 to be able to escape. Like many other Morranos, they turned to
 to Amsterdam, the burgeoning new Jewish world-
 center. The father was a broken man upon arrival in Amsterdam.
 A man who could barely bear his poverty, it was likely
 There is no doubt that Menasseh Ben Israel already
 was old enough to understand the actions of the Inquisition against the
 to experience Jews in part and to imprint them on his childlike mind-
 increase. This will surely serve as a lasting reminder to him.
 remained, especially since his parents preserved his memory through their stories-
 lungs likely replenished themselves repeatedly. Furthermore
 New Morranos arrived in Amsterdam almost continuously,
 the harsh measures taken by the inhabitants of the Iberian
 The peninsula knew how to report against the Jews. The Jewish one.
 The character is generally driven by revenge for something he allegedly did not do.
 considered the injustice done. That Menasseh would not benefit from this-
 The fact that he made a claim is revealed, among other things, by one of his letters from
 Years 1647'), from which one can derive all his hatred against the English-
 countries for actions against his fellow countrymen 350 years ago
 felt. How much more must he feel towards Spaniards and Portuguese?
 They swore revenge, which during his lifetime not only affected his
 Not only fellow race members, but his family had been persecuted. Since Crom-
 Well, Spain's greatest adversary was, one can imagine-
 Menasseh states that he takes particular pleasure in bringing together
 By starting work with him, he could hope to gain something through a
 The migration of Jews to England was a similarly dominant experience for them.
 to create a similar position as in Spain before, and thus the
 Fighting against their mortal enemies on the Pyrenean Peninsula
 to be able to record.

Menasseh Ben Israel received a well-known rabbi as a teacher.
 Under his leadership, he was able to achieve [something] even at the age of [something].
 He gave his first sermon in the synagogue at the age of 15. As his
 The teacher died in 1622; despite his youthful age, he was...
 Ages appointed his successor'), He was soon in all

1s) E. Adler: Letter p. 174, Dr. Adler: Homage p. 27, Picciotto p. 25.
 1) Harleian Miscellany Vol. VII p. 623.

100) Dr. Adler: Homage p. 27.

Jewish colonies of the world as one of the best rabbis
 Jews came from all countries of the world to...
 to negotiate with him on all matters concerning their race and

to hear his opinion. This explains why he soon entered the had a great name in world Jewry circles and with was known to all leading Jews in the world. Regarding its dissemination His name was also influenced by the fact that he wrote very extensively. He was active in the arts. His works were primarily philosophical. of a sophistic and historical nature. His activity remained conclusive. but not limited to Jewish circles, but as a result With his knowledge of ten languages, he also met with representatives other nations in contact").

He married shortly after his appointment as rabbi. The marriage produced two sons. Since he was Since the rabbi didn't earn enough, he opened a printing shop. (An-) Apparently, this company was not of great mate- accompanied by great success, because we will soon hear of renewed financial gains. difficulties. He decided to emigrate to Pernambuco, where the Jews, after the conquest of Brazil, amassed enormous wealth- had seized control of the property. He already had all the connections. The agreement with Holland was resolved and he was about to depart when he two very rich Jews who emigrated from Spain to stay They were motivated. They wanted to found a Jewish school in Amsterdam. and recruit him as an employee for this purpose. Since Menasseh's salary Ben Israel deemed it sufficient, so he accepted the brothers' offer. Abraham and Isaac Pereira!"").

It will no longer be possible to determine with certainty whether for what reason and by which person Menasseh Ben Israel came to his assignment in England. Some Jewish writings- (steller) mean that the friendly [information] already described above The Puritan attitude in connection with the time Literature him on the commencement of negotiations with England would have encouraged them. Dr. Adler and Graetz even claim that the The final impetus for his actions was the aforementioned writing by Edward Nicholas from the year 1648. Since, according to However, these statements are true in our previous explanations. This view does not appear to originate from him personally. to be true.

However, in any case, in our view Menasseh Ben Israel was likely affected by the Jewish concerns of the time and the prevailing ideas about the thousand-year Reich at that time may have been prompted by the path he had chosen. Also Then as now, the Jewish question was a topic of discussion in many countries. became burning.

Through the development of things on the Iberian Peninsula

141) Dr. Adler: Homage p. 28 fl., Hyamson: History p. 145.

1) Dr. Adler: Homage p. 32/33, Hyamson: History p. 147/148.

1) Graetz Vol. V p. 104 ff., Dr. Adler: Homage p. 33, Hymson: History p. 142 ff.

forced, thousands of Jews famously flooded the world. A very significant portion of these refugees had been in Bra-Silesia under the protection of the Dutch, fabulous riches collected. This changed when, in the middle of the 17th century- In the 1900s, the Portuguese drove out the Dutch and again They took possession of their former colony. With the Dutch The Jews also had to flee; some of them turned to the American colonies of England and Holland, most However, they flocked to the Jewish world headquarters in Amsterdam. back. From a single city in Brazil alone five thousand Jews from**), This example shows that it generally involved considerable quantities They had to. They could usually only save lives. Quite apart from the fact that the trade, which is so important to them, had ended in South America, which of course also meant that Jewish merchants in Amsterdam were significantly affected One should also have considerable funds available for maintenance. to raise these hungry fellow race members. It therefore had to be so The situation should be remedied as quickly as possible, which is reflected in the This could best be achieved by taking care of the homeless Finding new countries for Jews was a particularly difficult task. Germany had just survived the Thirty Years' War, so that trade there completely collapsed. And then there were more. Hordes of Jews from Germany to Amsterdam and er-increased the difficulties faced by the colony there. It happened also entire swarms from Poland, where one of the largest Persecution of Jews had broken out. Hundreds, even thousands. had migrated westward. It was an interesting experience for us. Document received which clearly shows that also Menasseh Ben Israel was made aware of the above facts. was urged to continue his mission. In a letter dated December 31st. In 1655, the Dutch envoy informed a lord that... Menasseh Ben Israel primarily for the persecuted Spanish and would be active among Portuguese Jews). The same results from a letter by the aforementioned Dormido dated November 3rd- November 1654 to Cromwell, in which he first described the general situation the Jews in Spain and Portugal complained about, and then a one-a detailed description of the conditions that were so unpleasant for her. Finally, he asks Cromwell to help the so-suffering Hebrews.

to record in England." These lines are for our theory

valuable insofar as it represents a formal request from Dormido represent and he himself a forerunner of the efforts Menasseh Ben Israel was in England.

Another general urgent reason that the Jews of
As far as the world was concerned, there was a guarantee for their admission in England:

u) Noll: American Elements p. 80.

16) Thurloe Papers Vol. IV p.

1) British Museum Mss. Egerton 1049 f. 6 ff.

111

After their expulsion from Brazil, they had lost all trade connection with the then more important south of this continent. They lost their homes. Some of them had traveled from Brazil to Suriname, a former English colony in America, on-
They were partly made, some of them went to New York, Jamaica, Barbados or other English colonies." There, it was tolerated they did so silently, and soon the Jews in Europe had new ones. Relationships were established with these fellow race members. Everything seemed to develop well. History has taught us that they are a possess a special ability to quickly adapt to life in other countries to live and then with their fellow race members and former business partners to establish new trade with friends. This was the hope among Jewish people. Circles, soon to cope with the loss of: South America can, because new business deals with the West Indies and North America in Prospects were in place.

Into this development burst the announcement of the navigation system Acts of the English of October 9, 1651**). These laws determined that imports into England from overseas were only permitted on English ships and imports from Europe at the important-
sten goods, as well as all goods from Turkey and Russia only on English ships or ships of the country of origin. The main purpose was to secure the Dutch-
to destroy German trade and thus English trade to improve shipping. What a resounding success this will have been! History has taught us how negative sentiments towards England can be: Dutch trade and shipping were
mainly in the hands of the Jews, and they were therefore significantly affected. In such cases, however, the Jews mostly they fight for their country, which they have acquired for this purpose to provide financial support to the utmost. This also happened in that period of history. Holland was plunged into a
involved in war with England. His weapons were unsuccessful. rich, and among other things, it had to include the navigation act in the peace treaty to recognize. With that, Holland's power, and especially its Superiority on the seas broken.

Judah had realized that England had the future for itself and that it would soon dominate trade and shipping in the world, that Furthermore, the Dutch nation is too small to focus on the

Duration as a serious competitor for the rising power of England claim. Consequently, everything had to be done to ensure that everything possible was done to gain a foothold and not fall behind. With the rise—
In this country, the Jews had to relinquish their old dominant position. regain their position in the world, as they had held it shortly before in Spain and Holland had had.

But it wasn't just the decline of power politics that was the problem. Holland's position, which led the Hebrews to switch sides—

100 Wolf: American Elements p. 80 ff.

18) Lingard Vol. VIII p. 374.

112

caused. Rather, their entire trade in the world was again called into question, because their 'race comrades in the West Indies and England's North American colonies could no longer to trade with their brothers in Amsterdam. The Jews lost this territory again. It has become clear that world traffic from Amsterdam to London had to be derived in order not to risk the ge— all trade in the New World, which had previously been almost a monopoly considered losing. that one shifted one's main interests to London. And there was yet another reason for world Jewry, To gain access to England.

Menasseh Ben Israel was deeply influenced in all his work by the prophecy expressed in the Book of Daniel is impaired, according to which the liberation of the Jews should take place when they cross the They are scattered all over the world. This prophecy was a motive. for the efforts of Menasseh Ben Israel?®), The According to other prophecies, the salvation of the Jews was to come with the dawn of the thousand-year Reich, the coming of the connected with the Messiah and the return of the Jews to the Promised Land to be, and Menasseh Ben Israel and his followers believed indomitable*), An explicit prerequisite was and But the Jews remained scattered throughout the world. How What did this look like?

It would go beyond the scope of this work to discuss this area in more detail. to treat it exhaustively, and we therefore only want to go so far as to address it. to deal with how to understand the workings of Menasseh Ben Israel is necessary.

For centuries, science has been studying the The problem of the lost ten tribes of Israel, and already in Writings on this question existed in the 13th, 14th, and 16th centuries.

Published in Asia Minor and on the Caspian Sea.

They believed they had been identified, and the Tatars were also supposed to be among them the descendants of the lost tribes of Israel!").

Towards the end of the 16th and the beginning of the 17th century, it directly a fashion, to deal extensively with this problem-

to add something else. Initially, it was mainly Spanish spirits.

liche, who put forward the completely new theory that the Indians

America in connection with the lost ten tribes

They stood. Some claimed to be direct descendants.

the Israelites, while the others considered the devil to be the true-

viewed the Indians as their ancestor, who, however, associated them with Jewish ancestors.

would have equipped it with customs and manners. One of the most illustrative

The first theory is based on the book by Gregorio Garcia: Origen

of the Indians. In his view, the lost ten

1") Menasseh Ben Israel: Vindiciae Judaeorum p. 37.

170) 'Wolf: American Elements p. 78/79.

11) Hyamson: Lost Tribes p. 116 ff.

8 Jews conquer England 113

Tribes throughout Asia to the shores of the Bering Strait

migrated and from there to America. Based on a long

In this list, he endeavors to highlight the similarities between Native Americans and

to prove to the Hebrews'). Throughout the entire civilized world of that time

Writings for and against appeared worldwide. In England, they were taken to task.

It was only in 1650 that a statement was made about it in a book, namely in

affirmative Sinner). Here too we find an up-

a count of customs and character traits that are according to

The author believes they could only be Jewish. The prints of the

The author of the book to be published sent it to the already

the aforementioned patron of the Jews, John Dury, who shortly before

Menasseh Ben Israel had visited Amsterdam. During this

On that occasion he learned from him that a Jew named Aaron Levy

alias Antonio Montezinos on his travels in South America

had discovered a tribe of Native Americans who were descended solely from Hebrews.

could. Levy had made a solemn affidavit.

before the Jewish community in Amsterdam, that his

The information is completely true. It looks as if the

Jews only adopted the theory from this point onwards,

that fellow members of the same race were also settled in the New World!").

It appears that Menasseh Ben Israel and his associates

Those who now believed that the prerequisite for the above-mentioned

The prophecy has been fulfilled. Travelers had in previous

Years and centuries have confirmed that they are found in China, Asia Minor

and found Jews in Russia. In general, one could

corresponding to (then geographical knowledge about the

The world assumes that Jews are settled everywhere, with a

The only exception was England. This country therefore had to act very quickly. as much as possible from the necessity of admitting the Jews be convinced ().

World Jewry at work

After all this, it should be clear that the Jews of the world their eyes turned on rising England. Piciotto"), the Jewish historians do not doubt in the slightest that all Jews in France, Spain, Portugal and their colonies Menasseh Ben Israel had commissioned them to secure freedom to live and To establish trading rights in England.

Apparently Hyamson was of the same opinion?" this However, this was not expressed very clearly. (Also Wolf)

m Hyamson: Lost Tribes p. 129 ff.

178) Hyamson: Lost Tribes p. 133 ff.

170) Wolf: Menasseh Ben Israel p. 24, Hyamson: Lost Tribes p. 140 ff.

in) Wolf: Menasseh Ben Israel p. 24 ff., Dr. Adler: Homage p. 33/34.

176) Piciotto p. 27.

171) Hyamson: History p. 142 ff.

178) Wolf: Menasseh Ben Israel p. 37.

114

does not seem to deny the cooperation of world Jewry He reports that Menasseh Ben Israel was accompanied two other rabbis had come to London, from one of them, who probably lived in Lublin, was Cromwell. from personal experience of the misery of the Jews in Poland wanted to correct.

A document has been preserved, probably from Cromwell or prepared by one of his advisors, in which it is stated, among other things, that on the occasion of Menasseh Ben Israel's negotiations in London "Many Jewish merchants from far across the seas came to London They had come. They had hoped to receive the same privileges regarding- Free trade and the practice of free religious service for worship of Abraham, Isaac and Jacob in England, as they already in Holland, earlier in Prussia, Poland and other places enjoyed. After the conference and other proceedings had ended, However, they learned from the actions in Whitehall that the most of the ministers were opposed to her and as a result-

They had returned to their distant homes.
were deeply saddened that their hopes had been disappointed
would have" 1), But since so many Jews from distant lands came to the
Having come to London for the conference, there must be a
Connection between Menasseh Ben Israel and the World Jew-
to have existed. Otherwise, it's inexplicable why
they all gathered in London at the time of the conference-
They stopped. Certainly, they wanted a cost-effective solution.
not to waste a single minute to familiarize yourself with each one regarding the admission
to secure the associated advantage. Also in one of the writings
We find this fact mentioned by Menasseh Ben Israel's.
Many of his fellow race members would have initially travelled to London,
Others would have followed suit if successful, but after
the collapse of his negotiations with Cromwell
They all dispersed again. Some returned to Italy, others
to Geneva and others back to Holland*), These fellow-
Divisions are further proof that the Jews of the world
They were gathered in London with knowledge of the negotiations.
However, it is likely that these individual cases were not
those who acted solely to pursue their own interests
not intended, but those that simultaneously contain certain boiling water
to represent the lungs of the Jews in the world, as can be seen from
can conclude the following:

The modern Jewish historian C. Roth has succeeded in
Italian archives contain extraordinarily important documents
to discover a connection with our question without him
apparently it was clear that this would make the best piece of evidence
to provide for the cooperation of world Jewry. From this
It emerges, among other things, that a Jew from Livorno named Raphael

17%) Narrative... in Harleian Miscellany Vol. VII p. 621/22.

180) Menasseh Ben Israel: Vindiciae Judaeorum p. 38/39.

* 115

Supino in Italy played a very important role in the negotiations
with Cromwell. Livorno was a Jewish colony, after
Emigration of the Morranos from the Iberian Peninsula, not
not only very large in numbers, but also as a leader in the Mediterranean
to look at. The Jews there had been granted great privileges.
cleared out, and we find not only Morranos, but Hebrews
from all parts of Europe, who distinguished themselves through the opportunities granted to
They felt attracted to freedoms.

Supino belonged to one of the oldest Jewish families there.
He was a wealthy merchant with connections all over the world.
World. One of his main businesses was to manage the [unclear] that was [unclear] by the
Christians and Muslims captured by pirates in the Mediterranean

to trigger Daner again'). As an intermediary between the sea-
He would certainly rob and help the relatives of the prisoners-
They haven't earned badly at all.

An old document contains the message of English Be-
searchers in Livorno, that she married a Jew in 1652-
sammentrafen, whose description on Supino pafite. Inter-
It is important that he made it clear to them how much he appreciated the attention.
"The admission of Jews to England is close to our hearts."

In any case, it is certain that Supino was among the Ver- in 1655.
Menasseh Ben Israel's dealings with Cromwell in London
appeared, as Roth learned from letters from the embassy of the then
Duke of Tuscany discovered. Supino was a sub-
tan this prince, who also had an interest in the negotiations-
boys in London and probably feared that in the event
In an agreement, wealthy Jews would exchange their country for England.
would.

This correspondence from the Tuscan
legation in London, discovered by Roth, reveals that Supino, besides
Menasseh Ben Israel held the negotiations in an excellent position.
led. |

He had, as we further learn from letters, become acquainted with all the important
English personalities. We are therefore
Roth agreed that Supino was a representative of world Jews in London.
was.

The interest throughout the known world at that time in this
undertaking of world Jewry can also be seen from this-
that Roth further correspondence regarding this matter with the Venezia-
The Dutch legation in London, in consultation with its government, has determined
hatt").

On this occasion it is also mentioned that a Jew from Ant-
Antwerp felt Cromwell's body to see if he was also from
"Flesh and blood."

- 182) Roth: New Light p. 122.
- 183) Roth: New Light pp. 123, 126 ff.
- 186) Roth: New Light p. 127.

116

m Roth: New Light p. 121.

The finding that Supino was together with Menasseh Ben Israel-

His work is interesting insofar as it wasn't just about the Part of the Morranos in distress, who went to England wanted, but also those who were unmolested in Italy during this time living Jews.

Roth?) but has made an even greater discovery for us when he was in the former state archives of Venice While investigating other matters, he found randomly, a very old printed book by Menasseh Ben Israel document signed by hand, which was issued on the day of its Departure for London, sent to world Jewry and in It is written in Portuguese. Roth is surprised that Menasseh Ben Israel chose this language and not Hebrew. We But they see nothing in it, because at that time Portuguese the main business language among Jews. In addition as Roth also points out, that probably more Copies have been published in other languages. Since Menasseh Ben Israel himself mastered ten languages and had his own Given the printing works maintained, this assumption seems quite justified. produces. Finally, the content leaves no doubt that The letter was addressed to world Jewry. It reads as follows:

follows:

"The Haham Menasseh Ben Israel to all fellow citizens living in Asia and Europe members of the Jewish nation, especially those in the holy synagogues- Districts of Italy and Holstein. Peace be with you. It is known to all members of our nation how much I have longed for I have long striven to achieve the right of us to public Practicing our religion in the flourishing Commonwealth of England is granted. I am not only motivated by the good cause, but also initiated by honorable and wise individuals. It should be of interest to you. I should have become aware that I had already been informed twice shortly before departure They stood, however, on the advice of my relatives because of certain political reasons I have postponed the trip until conditions become more favorable. Therefore, I am now teaching you all again that I will act without regard for any not yet fully recovered from illness, only driven by zeal and the With burning love for my people, I set out today on the path to execution I have undertaken my project. May my actions be for the good of God and be our common salvation. Admittedly, certain individuals in service and are under the protection of the most benevolent princes and magistrates, There was little understanding for my constant worry. Nevertheless, I have but solely from the general well-being and the misfortune of our oppressed fellow race members who today find refuge and salvation in that most powerful To find a state to hope for, to let it guide me. I have also thought of the many souls. thought of those who have to pretend because of their religion and everywhere in Spain and France are eking out their existence. So I felt compelled to... to pursue a matter of such scope personally, even if it would cost my fortune. Through letters and loyal friends I am supported- This indicates that the English nation is no longer our hereditary enemy; much- Furthermore, she has abandoned her Catholic religion and as a result of our nation very much inclined towards oppression, so we can be hopeful. Since

However, since nothing in this world is completely certain, I invoke all the holy Congregations, to flee most earnestly to God in their prayers, that I may grant grace in the Eyes of the kindest and most chivalrous Prince, His Royal Highness Lord Protector and his exceedingly wise council find freedom in May his country be preserved, so that we may likewise work for its well-being. to be able to pray to the highest God. Farewell!
Amsterdam, September 2, 5415 (that means according to our calendar) the 2nd of September 1655)..“

Signature of Menasseh Ben Israel.

18) Roth: New Light p. 114.

117

On the reverse side, in Italian, the following entry can be found: "Letter in which R. (probably Rabbi) Menasseh of Amsterdam told the holy communities about his journey informed England to obtain permission to establish a to obtain a synagogue where prayers can be offered" e).

The addressing and content leave no room for doubt. Doubts about whether Menasseh's message to the world Judaism. That he addressed himself especially to the Jewish Municipalities in Holstein (probably in Hamburg, Altona and Glückstadt) and Italy, shows that he is mainly from where they were supported. The former were primarily ab-branches of Amsterdam, therefore, bore more of a Morrano-character, while the latter were of a mixed nature. That the co-The work of Jewish circles in Italy was particularly active, as is evident. also from the presence of the leading Jew Supino in London.

From the content we see that the previous, but unsuccessful efforts of Menasseh Ben Israel to help world Jewry were-were known, as can be further seen from the fact that apparently some Jews who were doing well somewhere in the world, not quite agreed with his mission.

Finally, one should be able to rely on the circular letter for certainty. can conclude that it was not the first of its kind, but at least a similar one preceded it, as can be seen from his Idiom: "Now I will teach you all again..." emerges.

Roth*8') admits that Menasseh Ben Israel "as a protégé of the House Israel is active in a movement of international interest." he has become. However, he believes that this letter from Menasseh is only one certain conviction of his mission and self-importance

has jumped. We cannot follow him in this. The world Jew-
tum was at work, Menasseh Ben Israel his spokesman.
Long and thorough negotiations are likely to be his
A journey had preceded it. World Jewry chose him as its leader.
Representative and requested to be kept informed;
Hence Menasseh's circulars. How completely the to-
The fact that numerous
wealthy Jews were in London with Menasseh Ben Israel.
World Jewry at work! It would be difficult for the Hebrews to believe-
succeed in resisting the section of their history discussed here.
lay.

m Roth: New Light pp. 115/16.

187) Roth: New Light pp. 114, 115, 118

118

Menasseh Ben Israel as Spokesman of World Jewry

We saw above that the land in England was occupied by Jews-
Friendly writings for Menasseh Ben Israel largely pre-
was prepared. The Jewish side was primarily active through
their spokesman, who in 1650 published a book in Spanish,
in Latin and Hebrew, titled "Hope"
Israel's "published"). In this book, Menasseh Ben
Israel to the conclusion that the Jews according to the prophecies
many sufferings had to endure, but the bloody Spanish
and Portuguese persecutions among the worst in the
would have been the entirety of Jewish history. However, it appears that...
as if the return of the Jews to the Promised Land were not far off.
be. He deals very thoroughly with the problem of the ver-
Lorenen ten tribes and holds the view that the dispersion
the Jews after the discovery of America, except for England, completely-
constantly.
He then recounts the names and stories of famous Jewish
martyrs and tries to illustrate their high character traits
to prove the Jews' affiliations. Finally, he also cites their
great merits in politics, which she earned through her commitment
had acquired them for the princes. He justifies these actions by stating that
"that God had destined them for better things" a).
The latter was written specifically for England, in order to
to prove what advantages one would gain from the Jews. It
It is therefore not at all surprising that Menasseh Ben
Israel probably wrote this book with the help of then-influential figures.
wealthy Englishmen – among them probably Thomas Fuller
and Nathaniel Holmes – published in English translation-
light. Two editions of it quickly sold out.
Menasseh had a special request for his translation for England

An introduction was written, the contents of which were addressed "to the High Court, The Parliament of England and the Council of State" was addressed. He praised the successes of the English team of that time in the highest terms. Government. He was pleased to present the following remarks. to be able to dedicate myself to this and hope to gain the favor of the English government to win completely for his nation. The book was particularly well received in Puritan circles. The Earl of Middlesex sent Menasseh Ben Israel a public- _ A heartfelt thank-you letter with the heading: "To my dear brother, the Hebrew philosopher Menasseh Ben Israel'), On October 10- October 1651, shortly after the book's publication in England, We find a record of the State Council's proceedings, according to which the Lord General, Lord Whitelock, and other influential people were asked to discuss Menasseh Ben Israel's letter in a committee m) Roth: History of the Morranos p. 262 ff.

Menasseh Ben Israel: Hope of Israel, Sect. 32 p. 38.

1) Hyamson: History p. 151, Dr. Adler: Homage p. 33.
19%) Dr. Adler: Homage p. 34.

119

to read and answer). Whether this is the above-mentioned dedication by Menasseh Ben Israel is not certain, but seems doubtful, since the (related The text didn't necessarily require a reply. In any case, it goes This remark indicates that already at this point the English government was in contact with Menasseh. Some Months prior, there had also been in-depth negotiations between the Dutch and English governments are in progress. An English- A religious delegation led by a relative of Cromwell, Oliver Saint John made great efforts in Amsterdam, to bind both states most closely together through a solemn treaty- bind?®). Menasseh emphasizes that on the occasion of the presence of the English delegation in Amsterdam a formal invitation from the Jews, who also contacted the English They had accepted it. They were like princes with hymns and everything. only imaginable pomp in the synagogue of Amsterdam (have been caught!). Whether and what answer to the above-mentioned It is no longer possible to determine when Menasseh's letter was sent. However, it certainly wasn't of great importance, because As is well known, on October 9, 1652, i.e., one day earlier, the Navigation Act entered into force") Apparently, the regulations came into force. actions of the Jews with the English government as a result of the political tension between England and Holland is not right forward!®), One would assume that after the outbreak of war they in June 1652 they would even have stopped, because Menasseh was always- a citizen of the Netherlands and as such could rightfully and

The right not to negotiate with a government with which his country was at war. Far from it. For the Jew Menasseh, the War between England and Holland not even the slightest An obstacle, indeed he was even fundamentally willing to negotiate. to come to London. In the English National Archives you will find We recorded on November 22, 1652, that for Menasseh Ben Israel was issued a passport for travel to England since (). Almost a month later, we find the same approach again. Note with the explicit instruction to all in question Incoming officials, Menasseh is preferred as a welcome guest. Treating foreigners (ies). It's hard to understand that this Member of a state with a re- hostile policy towards his country Government is negotiating and must adopt such a course of action in war- These times can rightly be considered treason. However, Menasseh's planned trip was cancelled for some reason Basically, nothing came of it.

192) Domestic State Papers Vol. 1651 p. 472.

188) Gardiner Vol. II p. 80 ff.

1%) Menasseh Ben Israel: Humble Address, Introduction p. 3.
10 Gardiner Vol. II p. 82.

198) Gardiner Vol. II p. 124 ff.

197) Domestic State Papers Vol. 1651/52 p. 577.

1) Domestic State Papers Vol. 1652 p. 38.

120

In the spring of 1653, Cromwell had dissolved Parliament and convened a new one of his own accord, which in history known as Barebone Parliament and born from a Puritan spirit- It consisted of lichen, officers, and religious zealots. All of them Ernstes was presented by the representatives of this parliament. suggested that the State Council, in reference to the Jewish Sanhe- It should consist of 70 members.

The first meeting took place on July 5, 1653."

Menasseh must immediately put the Jewish question before the forefront. For him, so have brought about a favorably composed parliament, because already

On July 29, 1653, we find a letter from an English person- personality, according to which "various applications were submitted to expel the Jews in to grant trading licenses in the same way as in Holland"?%).

Apparently, however, it was desired that Menasseh Ben Israel his The matter should be represented in England itself. It can be found there. A new official entry was made on September 16, 1653, concerning

Issuance of a passport for him?), The war between England
But Holland was still not over, and so
Menasseh apparently, perhaps partly because of his on-
due to his poor health, he again did not travel to England
executed.

On April 5, 1654, England and Holland made peace, and on
September 5 of the same year, the new Parliament convened,
which had followed the barebones bike.
Duration and separated in January 1655).

Nevertheless, Menasseh must also address this parliament.
have. Although there are no records of this in the state archives.
before, but in his extensive writing: "Address" to the Parliament-
At the end of 1655, he speaks of "respectful requests".
to the last parliament"*) ,

It is certain that the aforementioned Jew Dormido, a brother-in-law
Menassehs, who had gone to England at the end of 1654.
Dormido submitted a request to the government for approval of the
Jews in England, which still exists today. A closer look-
Going there is unnecessary, as it doesn't bring anything special:").
Dormido was apparently chosen by Cromwell with the greatest willingness-
received willingness. He immediately forwarded the request to the state-
further advice and had strongly recommended that the application be approved.
(correspond and expedite its completion). The council followed
but not Cromwell's instruction, and rejected the request with the
laconically noted: "The council sees no reason to take any-
which order to take" 2%),

3 Gardiner Vol. II p. 216 ff., Lingard Vol. VIII p. 398 ff.

e) Thurloe State Papers Vol. I p. 387.

m) Domestic State Papers Vol. 1653/54 p. 436.

22) Lingard Vol. VIII p. 436 ff.

2 Menasseh Ben Israel: Humble address A. III Reverse side.

2) British Museum Mss. Egerton 1049 fs. 6 ff.

2%) Domestic State Papers Vol. 1654 p. 393.

2) Domestic State Papers Vol. 1654 p. 407.

I2I

Thus, the Jewish question, initially under the leadership of Dormido,
had failed. Jews and friends of Jews recognized that only one

was able to prevail, namely Menasseh Ben Israel.
In October 1655, Menasseh arrived accompanied by three rabbis.
in London”), they were received with great ceremony.
and in a magnificent house opposite the new stock exchange in
Strand housed on a street mostly frequented by English people
important people and foreigners of rank used to live there.

How were the forces in England distributed when Menasseh arrived?
Cromwell strongly favored the Jews. The Council of State
The odds were not as favorable as expected.
as initially suspected. Despite Cromwell's dictatorial power
However, public opinion could not be influenced in any of the negotiations.
overlooked, partly by influential Englishmen
The debate was conducted and was clearly against admitting Jews.
Rejection was expressed in speech and writing. Letters were written.
hold that confirm this attitude?®). As the reports of the
Envoy Salvetti to the Grand Ducal Government of Tuscany
to say, “very few of our fellow citizens agreed that
They (the Jews) are building their nest in this country. It is a
“matter,” he writes in another letter, “which
generally encounters strong opposition, particularly from intellectual circles.
lichen, merchants and the mass of the population.”).
In 1655, a short pamphlet by a baptized Jew was published,
a conversation between a Christian and a Hebrew
dealt with religious matters, the Christian
tum and especially the person of Jesus Christ were insulted,
(while the Christian defended both). The book has no
great value, but was probably suitable at that time to accommodate the
to incite masses who were already all too willing to turn against the Jews
flows. The best writing, however, only emerged during the course of the negotiations–
The lungs that came out were from Prynne, and we will get to that later.
I will return to this in more detail later. To what extent it was correct,
that Cromwell intended to deprive the Jews of the customs revenues–
The lease can no longer be officially documented.
Violet, a contemporary of Cromwell and Charles II, believes that in any case,
that the former was actually prepared to do so (zii). The people had just–
if this fear existed and was therefore extremely upset.
Wolf describes this merely as unfounded.
A rumor spread to the detriment of the Jews. Exactly.
The same applies to the notification that the Jews
had come to London to reiterate the purchase of the
Try St. Paul's Cathedral and the Bodleian Library.

207) Hyamson: History p. 154, Wolf: Menasseh Ben Israel p. 36 ff.

208) Domestic State Papers Vol. 1655/56 pp. 51, 58.

200) Roth: New Light p. 128/29.

210) Isaiah, especially p. 36 ff.

211) Violet: Petition against the Jews pp. 2, 7.

But since it has already been clearly demonstrated above that such negotiations had in fact taken place earlier,

It is incomprehensible why one could not also do so at this time.

It was supposedly seriously discussed, especially since this had also been discussed previously. Special wishes together with the general goal of were presented with a residence permit,

Even the still-powerful royalist party did everything it could to prevent the spread of the to disrupt negotiations between Cromwell and the Jews. They

He himself, as we shall see below, had with

Connections were established with them, particularly to protect their financial interests.

To provide support for the restoration of the kingdom-long).

However, this required that the Jews were not granted the right to settle under the rule of Cromwell,

because the Royalists' return for the Jews after-

The financial assistance sought should be specifically for the event of return.

of the royal family in this privilege. So, if the

If Jews could achieve this goal already under Cromwell, it might be for them

the support of the royalists no longer has the slightest interest

They offered. Although a reprehensible political game, it came about.

However, in 1655, the general anti-Jewish movement

Help.

Apparently, however, public opinion in its anti-

Jewish attitude was also influenced by a foreign power – Holland –

supported, that if negotiations are concluded, the de-

migration of wealthy Jews was feared, which the then-director-

did not like seeing this, especially since the Dutch economy was contributing to this.

The time was largely in the hands of the Jews. Apparently, the

Dutch envoy in London Menasseh during his visit there

He was invited to attend and questioned about his intentions.

He reports in a letter that "Menasseh visited him".

and assured him that he would do nothing for the Dutch

not targeting Jews, but only those targeted by the Inquisition in Spain affected").

In contrast to the hostile attitude of the English people,

Menasseh practically only had Cromwell's support. The in

Men who had spoken out in favor of the Jews in previous years

For the most part, they were unable to help them.

Roger Williams was in America, John Sadler was able to return

no longer in view of his now officially obtained position

intervene in the matter as actively as before, and Hugh

Peters had hardly any influence left. Thurloe, Blake

But General Monk didn't want to deal with the merchants of

spoil the city, which, with regard to the expected con-
The Jews were the fiercest adversaries.

22) Hyamson: History p. 155, Wolf: Menasseh Ben Israel p. 40.
313) Thurloe State Papers Vol. IV p. 333.

123

Public opinion had to be changed, however, since even Cromwell, as the course of events confirms, was not against was able to enforce the will of the people and grant approval. Menasseh and his advisors believed that a public Writing can bring about a change that divides it into two released in parts. The first is titled: "To His Royal Highness His Highness the Lord Protector of the Commonwealth of England, Scotland and Ireland. The Humble Writings of Menasseh Ben Israel, rabbi and doctor of physics, in favor of the Jewish-"German nation." The second part is entitled: "An Er-Clarification by Rabbi Menasseh Ben Israel to the Common-wealth of England regarding the motives for his journey to England."

Hyamson and Wolf?) maintain that Menasseh had already completed this pamphlet before his arrival in England had. The latter even believes that they already had it in the year 1651, with the collaboration of Thurloe, Cromwell's secretary, was worked on.

As the heading already shows, the first one is only three pages long Part addressed to Cromwell. Menasseh explains that God the Jews were most favored and continue to be so. that no harm would befall them. Kings like Pharaoh, Nebuchadnezzar, Antiochus Epiphanes and Pompey, who mistreated the Jews Those who acted would have been punished by God. The prophecy Abraham's words have been fulfilled in them: "I will bless those who "Bless you, and curse those who curse you." Taking into account the recent goodwill shown by powerful figures Menasseh was considered one of the least prominent figures among to ask the Hebrews Cromwell for the mercy to help the Jews in to allow England to bear the great and glorious name of God to worship in their own synagogues. He doubted it all the less. that they would be granted this right, even the pagan king of Egypt commissioned the construction of a temple-visited. The English envoys were in the Syn- The people of Amsterdam welcomed them with pomp and hymns, and the Jews therefore hoped that the old hatred from the time of the transformed the monarchy into benevolence and (the rigorous Laws against an innocent people were repealed. Undoubtedly, Cromwell's influence would ensure that they

I have shown so much respect and favor from the very beginning. On behalf of He therefore requested that the Jews be granted freedom of religion in England, so that they may then be responsible for the welfare and peace of the often could pray to the renowned and powerful Commonwealth. The structure and content of these statements are typically Jewish: To- Next, there will be some threats, because the approach is different. pointing to Pharaoh etc. not understanding, and then one goes into the sweetest flattery.

11%) Hyamson: History p. 154, Wolf: Menasseh Ben Israel p. 38.

124

The "Declaration to the Commonwealth" is considerably longer and It consists of 29 pages, including the preface.

In the introduction, he explains the motives for his mission. (Besides.) He wished for a general settlement in accordance with the freedom of religious practice. the Jews in England, so that they might in this way everywhere in the would be scattered around the world, a fact that accounts for the appearance their Messiah was necessary. After all, he would bring about the arrival of the Messiah. welcomed by Jews in England because he is so important to the English nation was very fond of him.

He introduces the main part of the declaration as follows:

"Three things make a foreign people within a country popular:

Profit that the country derives from this,

Loyalty to the ancestral princely houses and end- Especially nobility and purity of blood. All these things were to be found in the Jewish nation."

In his view, the whole world was interested in profit. most of all, and consequently he wanted to start doing that. Through their expulsion from their land, the Jews were punished by God. The natural instinct for making money has been given. Since- The trade in diamonds, dyes, wine and other goods would be at stake. Their valuable products are largely in their hands, and if they came to England, they would bring their capital and they bring their business connections, which leads to growth in the trade-related, which in turn generated tax and customs revenues would increase. It is true that the Jews possessed great wealth. had acquired them, but this was only through Providence. God makes it possible for them to gain favor through accumulated treasures. found in the eyes of rulers and peoples.

Menasseh then explains in detail that the Jews in almost all countries of the world are represented through their trade. They enjoy even some who received high honors and were awarded them by their princes-ennobles.

Compared to all other foreigners, the Hebrews were therefore of such a great advantage because they never left the country again, while other foreign peoples only stayed for a shorter time and then take the money they earned back to their homeland. would take. But the Jews had no fatherland and therefore remained. with their acquired wealth, wherever they were.

This is not the place for the corrupting influence of profiteering. to condemn the Jews to the detriment of their country, only one may be certain- It is argued that this should be done by Menasseh in favor of a The reason given for the settlement of the Jews was at least in the same Measurements can be used as a counter-argument.

He titled the second chapter of the declaration: "How loyal the nation of the Jews" 21). He explained, among other things, that already in ancient Egypt

8215) Menasseh Ben Israel: Declaration p. 11 ff.

125

and Rome the Jews were loyal citizens. Especially with regard to the latter, this statement seems like mockery, for "The Roman imperial period is filled with a chain of Jewish Uprisings and riots instigated by Jews everywhere ends of the empire"), Those they had in Alexandria and The uprisings caused by the Palestinian uprisings have been known for a long time. They had been. In 1137, they sparked a rebellion in Frank-rich, which led to terrible bloodshed. The same er- It was used in Persia in the years 1138 and 1174. A revolt The Jewish uprising against the government in Spain broke out in 1157. out?!"), Many more of the protests they had instigated could be traced back to While historical facts may be cited, the above points may be of interest. wise enough for our purpose.

Finally, he addresses three accusations that have always been made. These charges would be raised against the Jews again. about alleged usury, infanticide, and their attempts to incite Christians to convert to the Jewish faith.

The notion that Jews are usurers is only partially true. The Spanish and Portuguese Jews rejected all usury.

Regarding the undoubtedly superior character of its breed- He probably doesn't need to spread his enthusiasm any further.

His task had already been set by Christian writers, especially- the Dutchman Henry Jessey in his book "The Glory of Jehuda and Israel" (1653 in Dutch) and through Edward Nicholas has been removed from the medical records.

On October 30, 1655, Menasseh waited in front of the entrance of the meeting room of the State Council and asked that certain books about- to be allowed to hand out :), which are probably his. It was a pamphlet that was published around this time. The Jews and their friends experienced a [something] with the brochure. bitter disappointment. They were by no means able to win the public prize. They didn't change anyone's opinion, but only brought more opponents. on the agenda. Various pamphlets, such as "Case of the Jews stated" (statement about the case of the Jews), were un- shortly thereafter issued by the opposing side. Prynne has In the foreword to his book, he gives us a vivid description of the Public sentiment was given.

"On my way to Lincoln's Field," we learn, "came I passed seven or eight soldiers. I heard them shouting loudly. said: "We must all become Jews now, and nothing will change." "for the army to remain." Not far from them stood a Number of poor people. They called out to each other: "They are already in "Devil transformed us, and we must now become Jews." Prynne he then goes on to say that he was so dismayed by these impressions, that he immediately decided to reveal the truth of the Jewish history to publish history in England based on documents.

17) Leslie S. 130/31.

218) Domestic State Papers Vol. 1655 p. 402.

See Fried, p. 111.

126

He therefore spent the entire night working through the relevant material."

The negotiations continued, and the State Council had apparently soon with the writings presented by Menasseh dealt with. In the government documents we already find on November 13th. 1655 a brief summary of the various applications Menassehs to Cromwell. Apparently, besides flying, he also In writing, a particularly short request was submitted, because apart from We will hear more about the privileges demanded in the scripture. further wishes of the Jews. They request the establishment of a A trusted person to whom they hand over their passports and who will then receive them. to be able to swear the oath of allegiance in a timely manner. Finally, they demand it for

a separate jurisdiction according to Mosaic law."

The State Council apparently considered these proposals to be unacceptable. It was argued that the Jews are trying to convert English people to their religion. One fears— It also had a negative influence on public morality, because the views and laws of the Jews regarding marriage and that divorce is a bad example. Furthermore, one had serious concerns regarding their unscrupulousness in handing out oaths. Consequently, it was deemed urgently necessary to swear to them to prohibit and severely punish any defamation of Christianity to punish them if they attempted to convert Christians to Judaism to convert them. Under no circumstances should they even approach the to be entrusted with the lowest public office. Finally, one must... Should they be prohibited from keeping Christian domestic servants?). It is a shame that the reasoning behind the latter isn't available. The demand has been made.

The Whitehall Conference

On November 14th, four members met under the chairmanship of the Lord President together to form a committee to examine to implement Menasseh's applications and the necessary measures to name potential candidates?). Already on the names of the 28 members were announced in the following days. public, among whom were almost all the important people there— were located at that time:). As one of the highest officials, he was Lord President Henry Lawrence with four members of the appointed to the State Council. Since legal issues also need to be resolved At that time, they had the most famous lawyers, the Lord Chief

m) Prynn: Foreword to his work "Short Demurrer".

ne) Domestic State Papers Vol. 1655/56 p. 15.

221) Domestic State Papers Vol. 1655/56 pp. 15, 16.

222) Domestic State Papers Vol. 1655/56 p. 20.

2) Domestic State Papers Vol. 1655/56 p. 23.

127

Justice Sir John Glynne and William Steele, Chief Baron of the Exchequer, appointed to the committee, distinguished diplomats such as Walter Strickland and people of Cromwell's old guard, such as John Lamb— Bert and William Sydenham were also called in. The merchant community of the City of London had its mayor—

masters and the richest and most powerful merchants, such as William Kiffen and Owen Rowe were sent. The clergy were with 16 participants, among whom were the were the most important preachers and teachers of theology. Names like Dr. Owen, known for his advocacy for Religious freedom, John Caryll, commentator on the Puritan Bible, and Dr. Whitchcote as representative of the University of Cambridge were among them. We also find Daniel Dyke and Philip Nye, the champion of equality?**)).

The first meeting was scheduled for December 4, 1656. set. Apparently, non-binding [decisions] had already been made in November. This was preceded by discussions between the government and Menasseh. The public was only aware of the events in these days. Whitehall, the English government district and meeting place, be-busy. With the participation of the entire population, it was opened Cromwell held the first meeting, at which the already mentioned Menasseh's ten motions were read out." Whether at this Ge- The opportunity also includes the willingness of the Jews to grant permission. The request to pay £200,000 was discussed, and it can be... can no longer be determined. In any case, it can be found in one work, published at the end of the 17th or beginning of the 18th century The following message was received:

"Menasseh Ben Israel ... made the following suggestions to the Protector, for whose acceptance the Jews no less than £200,000 bids").."

Then follow Menasseh's seven proposals. In the next paragraph The writer then continues:

"When these proposals had been read out, the Protector said: ... From this version, one might conclude that the money- The offer was also among the proposals and therefore included ver- was read. Be that as it may, it is at least interesting that the The writer conveyed the money offer from the Jews. It is to be expected that the publication of this fact will be welcomed by the Jews are described as false or unlikely. By It should therefore be stated from the outset that even Wolf did this Work as an authentic source for the description of the Whitehall- He used the conference. Had he considered this tradition untrue? If he had seen it, he would surely have expressed how did he do it on other occasions too??"),

"

- 224) Wolf: Menasseh Ben Israel S. ge Hyamson: History pp. 157/58.
- 225) Harleian Miscellany = VII p. 6
- 226) Richard Burton S.

The presumed accuracy of this information can also be inferred from the fact that a comparison of Burton's statements about the Course of the Whitehall Conference with the official report of the Government achieves perfect agreement – a further-
"Proof of the reliability of this source".

Furthermore, Burton was a contemporary of Cromwell, and it is there-
It is quite possible that he witnessed the events in the negotiations.
has experienced the room firsthand.

However, there are other traditions from which one can learn the
One can conclude that Robert Burton's statements are correct.

A namesake of his, Thomas Burton, who lived around 1650
emerged politically and became a member of the Parliament in 1656.

The selection of ments"*), has given us the same representation.

In his four-volume work "Parliamentary Diary"

We also find that Menasseh received £200,000 for accepting his
(Would have offered suggestions?). Furthermore, it can be found elsewhere.

I would also like to add the following point:

"He (Cromwell) had a promise of £200,000 from the
Jews, in the event that he were to secure their admission...

what a sweet morsel he would have swallowed to show his gratitude
demonstrate, if not through arguments, sharp as
steel, which would have been destroyed).."

Finally, a letter from the year 1656 has been preserved, in which

The writer comments on the negotiations as follows:

If he (Cromwell) rejects the Jews, it is only for that reason.

Reasons because they refuse to pay the money for their admission.

pay, as long as they are not compelled to do so by the authority of the Par-
laments is guaranteed).."

After the proposals of the Jews were read out, Cromwell took the
word and concluded his brief remarks with the two
fundamental questions, "whether it is legally permissible to- the Jews
allow and, if so, under what conditions
conditions').

Wolf claims that this question was already decided in the affirmative on the first day of

He cites, among other things, the following as justification:

termination of his claim on the already mentioned government-

Announcement about the conference. All his sources say

But nothing about that. The conclusion cannot be drawn otherwise either.

taken out of context. We are therefore the

The view that his point of view is wrong. Apart from the over-

Regarding deliveries, it seems hardly possible to us that even the most capable

Lawyers were able to make a decision without further ado.

fall, especially since their later statements are of a detailed nature

Dictionary of National Biography Vol. III p. 469.

29) Thomas Burton Vol. I p. 309.

231) Fletcher p. 230.

232) Nicholas Papers Vol. III p. 255

Wolf: Menasseh Ben Israel © 45 ff.

Nine Jews conquer England 129

Studies attest to this and are supported by precise sources. Finally
Our opinion is shaped by a newspaper article.

confirms that "nothing has been done at the moment, but the

The entire matter will only be discussed in detail next Friday.

"Should be dealt with"?**), Also Wolf's reference to Prynne

cannot convince us otherwise. Although the latter mentions

in his preface, that according to the communication from Mr. Nye the

Legal experts believe there is no law preventing it.

This of course assumes that it will already be on December 6th or before.

An opinion on this matter has been expressed. However, we believe that

that this is merely a non-binding statement by Mr. Nye as Minister

was mentioned during preparations for the next meeting.

After all this, it seems rather as if the discussions

This question will only be raised in the next round of negotiations.

were those who were on the 7th, 12th and probably also on the 14th of December

took place. In what order the speakers of the individual events-

The presence of the various echelons of society is not evident from the traditions.

Visibly. The aforementioned reports (on this subject) indicate

only a general picture, while the relevant

Newspaper reports usually only state the fact of the trial.

report:"). According to Cromwell's question, it can be assumed that

that in fact on December 7, 1655, the second negotiating session-

days, initially the question was discussed whether the admission of the

Jews were subject to any laws. The Chief Baron

Steele, as one of the lawyers present, gave a very detailed report.

detailed report on the history of the Jews in

England. He began with the period before Normandy-

conquest and explained that they already existed in times

Constantine the Great suffered harsh treatment

would have. He then gives an overview of the

History up to the year 1290 and in particular a notice

concerning the Statute of Judaism and the expulsion decree. On

His legal opinion follows the conclusion of his remarks.

Agreement with Sir John Glynne: "There would be no law that

forbids the Jews from returning to England, and so demands

One would assume that they would initially be allowed and tolerated. Should

If any adverse effects arise from this, these could be addressed.

bind. Likewise, in such a case, all considerations could be disregarded.

disregarded and measures are planned which

Blasphemy against the Lord Jesus Christ, as well as disregard for the law

and to prevent the seduction of others?).

The reasons for their view have not been passed down to us. We
However, this can be deduced from Prynne's contrary evidence.
assume that they merely consider the relevant Jewish laws as

234) Mercurius Politicus No. 286 of December 4, 1655.

#55) Mercurius Politicus No. 287 of December 7, 1655, Public Intelligencer No. 10
of December 7, 1655, No. 11 of December 12, 1655.

236) Marielin Miscellany Vol. VII p. 618/19, Richard Burton p. 205 ff., Wolf: Menasseh
[in Israel] p. 49.

130

considered given by Edward I and not simultaneously by Parliament
Parliament. In such a case, however, the effectiveness would
the laws ceased to exist with the death of Edward I. Prynne
is attempting to prove that it is not a simple matter
not a law of King Edward I, but rather one such,
which was adopted by an act of parliament and
therefore, according to the English Constitution, only by the-
"Can the same process be reversed?"

After the conference considered the first question settled,
It is likely that members of the clergy were asked for their
statement, since they were the most numerous and
one can judge them based on their past pro-Jewish affiliations.
The position was expected to provide a favorable environment.

But one should be bitterly disappointed, because just like the
Lawyers also demanded numerous [requirements] in the event of their admission.
Conditions restricting the freedom of Jews. That also
the lawyers did not approve unrestricted admission, ver-
the Jewish historians in question are also involved in the process of...
share?").

The clergy's attitude is probably quite
a significant part of the expert opinion of a very learned man,
Thomas Barlow, the then librarian of the Bodleian-
He was appointed to the library. He was considered extremely capable.
in logic and philosophy), which is probably why he
considered particularly suitable for drafting the expert opinion. Later
He was Bishop of Lincoln.

The work in question was only printed in 1692-
appeared. However, there should be no doubt that it was-
It was already written at the end of 1655. This is evident from
a foreword by the publisher, according to which he this and other
Barlow's works based on his handwritten manuscripts
I have made public. His expert opinion on the legality of the
The admission of Jews was granted at the request of a prominent figure.

personality conceived in the past turbulent times, when the Jews petitioned Cromwell for their readmission to England had applied?).

With regard to the care that Thomas Barlow took in the selection—has used work and the statement of the clergy
Regarding the Jewish question at that time, it is worthwhile to take a brief look at... to provide an overview of the expert opinion.

First, the author examines the admission of Jews from
The position of the state and the church.

Regarding the former, in his view it was first necessary to establish—ask whether there are currently any laws in force against their settlement are. Unlike the lawyers, he affirms this, but adds the

#37) Prynne Vol. I p. 4 Preface, Vol. II p. 135.

238) Wolf: Menasseh Ben Israel p. 49, Hyamson: History p. 159.

23) Levy: Barlow p. 152.

24) Barlow: Case, preface p.1.

ge 131

Council to repeal them if the public good so requires. Whether this is the case, he does not wish to investigate, since this decision is a matter the government?"). He pointed out, however, that the Jews in
In the Middle Ages, the crown raised enormous sums of money through taxes and
They brought in compulsory levies. Furthermore, they were before the year
was badly treated in 1290, so that it is perhaps
I recommend that by admitting Jews, the injustice can now be rectified.
close"?), 1

For him as a Christian, it was essential to determine whether it was un—
It is honorable, detrimental, and scandalous to exclude Jews from a Christian—to admit a member of the state. He denies this for six reasons.

Jesus Christ and Christian merchants had spoken between Jews
lived, and according to the laws of Christian countries, they were always
Provisions for living together with them are in place:").

He also does not find the immigration of the Jews to be reasonable—
Partly for Christianity. A conversion to Judaism.

In his view, it is merely associated with worldly disadvantages.
"connects, since Jews are everywhere only the slaves of princes."
Barlow finally believes that there will be no scandals of any kind.
What kind of situation would arise from the admission of the Jews??).

However, during the approval process, care must be taken to ensure that not
any circumstances would be created or tolerated which
"violated the law of nature." According to the commandment of

But Moses would be the things that fall under this category – Usury, polygamy and marriage of sister – permitted **). In order to convert the Jews, it is necessary to talk to them. to come into contact with each other. Therefore, there would be nothing unchristian about in letting them come into the country.""").

They should not be given too much freedom, as should their Rights would have to be restricted by the state. Even earlier This has been observed throughout history, and therefore... The following conditions are recommended):

"1. They should not be allowed to do anything that is against violates the law of nature.

2. It should not be tolerated that they engage in anything vicious or Saying godless things against Jesus Christ and the Gospel.

3. Consent should never be given to the children to circumcise Christians or to convert Christians to their religion convert.

4. They shall not be permitted to hold any office or dignity in the Christian community

241) Barlow, pp. 4–7.

22) Barlow, pp. 7–9.

24) Barlow, pp. 9–13.

2% Barlow pp. 13–21.

245) Barlow, pp. 21–34.

24) Barlow, pp. 34–45.

2% Barlow, pp. 45–65.

24) Barlow, pp. 66–73.

132

5. They shall not be permitted to represent a Christian or his affair in a proceeding or dispute between a Jew and to bring Christians before a Jewish court...

6. They are under no circumstances permitted to marry Christians.

easa

8. Polygamy will not be tolerated.

ee

10. They are permitted to restore their old synagogues
They can set up new ones, but they are not allowed to build any new ones.

11. They are not permitted to employ Christian servants, wet nurses, or
Having midwives.

12.

13. They were not allowed to dress in accordance with the Christians
but had to wear different clothing, so
that they could be identified as Jews.

14. They may neither practice medicines nor dispense medicines to
persecute Christians.

15. They were not allowed to belong to the Roman militia.

16. Since the Jews are the greatest usurers in the world and believe,
justly take the highest usurious interest from us Christians–
men to be able to (even up to 100% if possible), so it is only
It is right and just that they should be subject to special restrictions in this regard.
would be killed and they would not be allowed to learn more from us.
demand, as we take from one another according to the law
may.

17. They should sometimes be allowed to engage in friendly debates
about the truth of the gospel and not
stubbornly rejecting all means of conversion."

| After Thomas Barlow referred to another old law in
England from the pre-Norman period has pointed out, concludes
| He presented his statements as follows?*) : ö

"I wish that the Supreme Magistrate would grant them this."
Conditions could allow ... and under this condition
I – and I believe everyone else – am happy to help their
to agree to readmission."

It is interesting that Barlow, after very thorough studies on
Restrictions regarding the rights of Jews have been introduced,
which partly correspond to our current views–
That's right. Here again, we find the demand of...
Prohibition of mixed marriages and employment of Christian ministers
offered in Jewish households.

One can imagine that this carefully crafted good-
The attention of a recognized scholar makes a great impression on the

2) Barlow, pp. 74/75.

133

clergy has made, and so it is not surprising that
the vast majority of conference members have taken this trip-
guided tours followed.

Therefore, when the individual members of the clergy were called upon
When asked to give their opinions, some even came forward who
who completely rejected the admission of Jews. Their main reason
The reason for this was that through contact with the Jews they had
They feared discrimination against Christianity.

Lord Lawrence and General Lambert, mindless tools
Cromwell's, spoke vehemently against it."

Some wanted the Jews settled there because they only traded
and not, for example, engaged in agriculture. Consequently, one could through
Their approval increases imports and thus through the larger
Offer to reduce the prices of imported goods
to arrive. It may be that through the expected Jewish-
Swiss trade, the turnover and earnings of one's own merchants
It would go back, but that's something one has to accept.
especially since hopes for the conversion of the Jews are still harbored.
could be!).

Mr. Nye, Prynne's acquaintance, and Mr. Godwin expressed
the same opinion. They stated that the current
I must somehow support persecuted Jews everywhere.
The Morranos were treated particularly badly, and as a result-
They should be allowed to come to England to
to conduct trade in peace and quiet. "Perhaps it would also be
God is very pleased when we show them our favor."
Joseph Caryl believes that Jews should have been treated earlier as un-
I was treated quite badly. This misdeed must still be considered a sin.
burden England. With consideration for their descendants, it would be
Therefore, it is recommended to establish a ge- by accepting the Jews
know how to bring about balance.

As you can see, most members of the conference were not in favor
Unconditional admission. Cromwell and his friends
They therefore had to try to enlist the help of known Jewish people.
friendly people bring about a change in mood-
lead to. There was still a distinct possibility that the
Merchants of the city who had not yet been heard of form a majority with the-

would form those clergymen who are in favor of a complete rejection had entered.

Cromwell therefore appointed new, more experienced members before the third meeting given men, among them Hugh Peters, who formerly significantly had stood up for the Jews. To everyone's surprise, But Peters has also changed his mind in the meantime. He describes—
nete the Jews as a "selfish nation who care little about their did they disregard their own principles?). Apparently, Cromwell and w? Harleian Miscellany Vol. VII p. 620, Richard Burton p. 204.

251) Harleian Miscellany Vol. VII p. 621, Richard Burton p. 205.

22) Harleian Miscellany Vol. VII p. 617/18, Richard Burton p. 208/09.

253) Wolf: Menasseh Ben Israel p. 50.

134

The Jews had little hope of success after this last meeting. Thurloe, the great friend of the Jews, wrote on December 17, 1655 to Henry Cromwell, the Commanding General in Ireland, a very interesting letter in which he made the above statements confirmed that the clergy either oppose any and all requests for Permission was granted, or only in a settlement subject to restrictions. wanted to agree. "The outcome," he continues, "is uncertain." I can't tell you anything yet, but I tend to assume, that nothing will happen" 2%),

Cromwell had ordered that another meeting take place—found.

Interlude: Prynne, the anti-Jew, and his activities

Meanwhile, public opinion was even more against the Jews were attacked. Prynne had worked day and night. the first part of his historical work about the Jews in England completed. If one reads this scientific book—Given his ambition, one must ask how he managed to do it within to gather the material within a maximum of 8–10 days, to to edit and publish. A longer period of time has given him "was absolutely unavailable," because he began the Book on December 6th, and it was already published immediately before the (published at the meeting on December 18, 1655). It is still available today. as a standard work for the history of the Jews of England up to to look at this period, and we also have many suggestions extracted from it. None of the Jewish historians have, except—who raises the accusation of inaccuracy against Prynne

can.

In view of the importance of his book and the unusual circumstances surrounding its completion, it seems necessary-- agile, to hear something very briefly about him.

William Prynne was born in 1600. He studied in Oxford and later became a barrister at Lincoln's Inn. He was but not only interested in legal studies, but showed an early particular inclination towards spiritual and religious subjects. historical matters. He denounced what he considered unhealthy things. contemporary phenomena with the greatest intensity and came to this conclusion Weisse clashed with the royal family. After a year in prison In 1634 he was sentenced to a heavy fine and life imprisonment. sentenced to an elongated dungeon. His academic titles were revoked. He was denied the position, and his name was removed from the list of barristers. Despite everything, Prynne had not lost heart. They allowed...

254) Thurloe State Papers Vol. IV p. 321.

255) Prynne Vol. I Preface p. 1.

256) Prynne Vol. II Preface p. 1.

he continued writing in prison, and he succeeded in the ver- Publication of his writings against the then-current system. He He paid dearly for it. One after another, he was flogged in shame. He plowed his ears off and painted the book on his cheeks. The letters SL are burned in. These letters are the English words for "SL". Initial letters for the words "Seditious Libel" (seditious- (Italian slander). His entire fortune was also... moved in.

The successful revolution brought Prynne freedom. On April 20, 1641, the so-called "Long Parliament" declared its The conviction was overturned, and he was placed back in all his previous positions. Rights with the promise to relieve him of all his suffering- damage.

He continued to act as a champion for the rights of Parliament. During the disputes between the army and In parliament in 1657, he remained loyal to the latter and became Arrested by the army for his activities. After three years- After his imprisonment, he was released and immediately resumed his activities. He continued his fight for his political views. He was given the Cato of his age, as he was called??"),

We have already heard that Prynne through his talks with Nye and through the anti-Jewish sentiment of the people to The publication of his work was initiated. Its main purpose was, (the English population about the true history to enlighten the Jews:"), which he succeeded in doing extraordinarily well.

His success is likely due to the fact that he considered it Lawyer understood, with reference to numerous sources to let the facts speak for themselves.

Prynne points out in his book that, apart from from the Jewish laws dating from the reign of Edward I. There are still decrees from Queen Elizabeth that exist. made Jewish settlement impossible. The content of the The laws enacted against the Jesuits at that time were also directed against the Jews. Although they were not explicitly listed, But this was because there were hardly any Jews in the country at that time. would have been.

Numerous laws made it possible for any governmental authority, whether king or parliament, to the duty to uphold the fundamental principle: "The "The welfare of the people is the highest commandment," to be upheld. The to- However, allowing the Jews to leave would contradict this principle, because the The history of the Jews, as presented by him, showed that with their immigration, the well-being of the people, and security The security of the state would be endangered :).

But even now the Hebrews everywhere showed the same dis- They're like in old England. They're counterfeiters, coin-snatchers.

257) Dictionary of National Biesen Vol. XVI pp. 432-437.

28) Prynne Vol. I Preface p. 5.

255) Prynne Vol. IS

136

circumcisers, usurers, exploiters and swindlers, as well as their trading methods being the worst imaginable?"

They have gone down in history as notorious rebels. and would therefore be dangerous to any state. Even that The Old Testament shows that they themselves in their own kingdom always the most dissatisfied, rebellious and lawless people were. How could such a nation be received in England? The government's belief that it can improve them is absolute. ridiculous 7°).

The conversion of the Jews to Christianity does not mean anything at all It is not an advantage, but a danger, as they would then only more easily... could indulge in bad habits. From the already completed Publications would reveal that the Jews (the English) already abused and defrauded. By how much more would they they do it after their approval:").

Prynne then gives a very detailed list of the things that are in

the historically documented expulsions of Jews in all World. If one considers these crimes justified by their actions Once one considers the actions, one cannot understand them. that they would now be allowed back in England.

"What shadow of piety, wisdom, providence, justice, Law and reason can possibly justify their readmission. give? (With the exception of the argument of dishonest, secret, dirty bribes or under-the-table profits, through which they usually sneak into such places after they (were banished.) Understanding this is beyond my humble understanding. Ability, especially at a time when we are dealing with Englishmen are so overcrowded that some of them are considering colonies to build in other parts of the world. transplant greedy Jews when they return to their former place of residence places would be tired of" 258).

Prynne then refers to classical antiquity, in which Men like Lycurgus and Plato warned states against letting foreigners in to incorporate into their community. It would also be beneficial for the English The nation is dangerous for letting the Jews into the country, because – so it is argued He went on to say, literally – "we must take into account that Every nation has its own customs and traditions, which it shares with-brings and does not change with the climate when they move to another Land is coming, which is why there is a great danger that through absorption such immigrants bring their old customs and laws to new, foreign places will be changed. Well, what is more likely to cause an uproar than the change-rung: of laws and customs... Which is therefore more dangerous, as the admission of foreigners into our community? The Philosophy asserts that opposites do not exist in the same place. can live there; but foreigners are largely enemies of the citizens, 260) Prynne Vol. I p. 57.

251) Prynne Vol. I p. 64.

282) Prynne Vol. I p. 72/73.

263) Prynne Vol. I pp. 73–76.

with whom they associate... The Jews themselves, he continues, They excluded foreigners from their own country. Thus, they she did not allow the Samaritans to live among them, who then in the part they inhabit, with the same prohibition for the Jews would have answered. "Why shouldn't we, on the grounds of..." These statements exclude those foreign Jews who are so- are separated from us, both in their customs and traditions, as well as in their laws and their religion..." It is therefore a Madness, the Jews, with whom their ancestors had such bad experiences-experiences in this regard, in England increase").

It is admirable with what clarity Prynne predicted the Jewish development in the various countries and on what grounds he opposed the settlement in has spoken out against his country. In his view, Jews are Strangers, completely opposed to the inhabitants of the country, whose customs and laws they infused with their Asian ideas and therefore completely distorted. What depths of truth and prophetic words!

According to the law of November 24, 1655, it was stipulated that "to use all appropriate means to maintain the peace of the nation" to secure and prevent further unrest. The approval of the Jews at that time, as the people were generally torn apart and is dissatisfied and the greatest unanimous disapproval and rejection- Showing shyness towards Jews probably offers the greatest Cause to disturb the peace of the nation and future new unrest to rest and incite riots... The Jews themselves are too the most significant flares of rebellion in all times being, both in their own country and elsewhere, where they were scattered..., so that their readmission in England is diametrically opposed to the purpose of this law. must... 205),

He further pointed out that, according to a recent The law forbade the followers of the former king from [being] to engage in any public activity. Foreigners, Jews, They wanted to grant all these rights precisely because they were Jews, But not the other Englishmen who had the misfortune to to serve the former king?®),

Furthermore, a law was announced that the government authorized to expel former supporters of the king from the country to indicate when they endanger the security of the state. From this The law already exists – whether rightly or wrongly, that remains to be seen. remain – has been used to “exit at the same time– to invite in foreign unbelieving Jews – ...to peace and more dangerous to the welfare of the country than those who are banished

264) Prynne Vol.

265) Prynne Vol.

266) Prynne Vol.

gan

dant Ped panat

unu

£

R

should be... -, even contrary to an explicit old judgment and edict concerning their permanent banishment. ..)." At the end of his first volume, Prynne then addresses the Reasons differed, which the friends of the Jews in favor of their admission cited.

They claim the Jews would likely be admitted if the Jews were admitted to a lower- In England, people are very easily converted. This is due to the fact that... For various reasons, which Prynne elaborates on in detail, it's nonsense. There are also so many pagans that one would first have to deal with. should convert to Christianity. But even if one were to convert others The opinion is that it would not be necessary to bring about the general conversion of the Jews by being permitted to settle in England- not only do they have an effect, but this can also be achieved through the deployment of c He could reach a religious clergyman. Furthermore, the Jew had never been seen before. I converted to Christianity out of conviction, but This step was usually taken for purely material reasons. Moreover, even a baptized Jew would remain in his entire demeanor still a Hebrew?").

Another one from the Jews and their friends for the settlement The reason given was "that they were of great opposition to the state." current and future profit, money and increasing trade will bring."

So far, only their money had opened the doors to the Jews in the various countries, as had previously been the case in England That was the case. This also shows "that we love their money more than their or our own soul." One should under no circumstances... Allowing the Jews to leave is therefore necessary because they probably have large numbers would pay for it. "The admission of Jews to England- land and other countries," we continue to hear, "has never the general prosperity of the inhabitants and the republic promotes it, but weakens it through their usury and abuses. deceptions, through coin theft, 'through the seizure of goods' all kinds of unlawful appropriation of property belonging to the residents The trade they operated became such an unbearable burden, never quiet until they were banished... The trade of our The nation has flourished more since its expulsion than ever before. Re-admission will benefit our English merchants and others to displace and ruin the inhabitants of our country in order to Jews and a few powerful people who shared in their plunder and to share their ill-gotten gains, to enrich themselves..." Prynne Then it shows how to improve trade without the Jews. could?®),

With the observation that the Antichrist came with the intrusion of the Jewish spirit into world, Prynne concludes his precise

Statements supported by documents.

267) Prynne Vol. I p. 88/89.

266) Prynne Vol. I pp. 89–99.

20) Prynne Vol. I p. 101.

139

All in all, a book that deserves to be considered one of the first scientifically grounded works in the fight against the Jews to be brought out of obscurity. It is quite astonishing–how Prynne's predictions for the development of the Jewish The system applies. History has proven how the Jews and a small part of the population at the expense of the general public have enriched.

Continuation of the Whitehall Conference

Prynne's work was a resounding success upon publication. The people were shaken by the facts – especially since it was already considerably hostile to Jews before –, as the session of December 12, 1655 shows. That “the hall was–crowded with an undisciplined horde of violent Jews–opponent, armed with the Book of Prynne” *), could neither this can be determined from the traditions, nor is it likely that this will be the case will correspond to the facts.

There is much to suggest that the meeting was particularly bitter. has been, on the other hand Wolf 71) has from the various over–deliveries constructed a course of negotiation that did not include any–if joining is possible. He apparently wanted to. to show that Cromwell had the last word despite the fiercest opposition retained and not only thundered down the opponents, but also... logically refuted. In any case, a documented account. Information about the process is not available, and therefore we can only reproduce individual phases from it.

Perhaps – no one knows for sure – on that day also Menasseh's friend, Mr. Henry Jessy”), the word genommen. It must have been a big surprise to everyone, that he too was by no means in favor of the unconditional settlement of Jews. Rather, he only wanted them in certain, to allow immigration to port cities that were derelict during this period. Furthermore, they should impose double tariffs on imports and even on Exports pay:”).

Apparently, the merchants of the city also came that day

to those who argued that immigration only brought about the Jews as foreigners are enriched, but on the other hand, there- which would result in the impoverishment of the masses." In particular- Apparently, Sir Christopher Pack, one of the most influential Merchants of the city, like no other, were against the Jews. spoken").

270) Hyamson: History p. 160

271) Wolf: Menasseh Ben Israel p. 51 ff

275) Hyamson: History p. 160.

273) W.: Life and Death of Jessy p. 67/68

274) Robert Burton p. 209/10, Harleian Miscellany Vol. VII pp. 6-20.

25) Parliamentary Diary Vol. II p. 308/09

140

Undoubtedly, Cromwell also took the floor during the negotiations and initially emphasized that he supported the admission of I don't want to make it dependent on any conditions. On the other hand, it would be He was very keen to bring the Jews into the country in order to Why convert England, since only true Christianity is found there? tum preached, which was particularly suitable. He should actually have He expects the clergy to give him sensible advice. would have. Then Cromwell turned to the merchants, who always had pointed out that the Jews at least gave them one would deprive them of part of the trade they control. Spence then dismissed Sir Paul Rycaut, who was present at the meeting. We will continue reporting as follows:

"It is true," says Cromwell, "they (the Jews) are the most common and despised of all peoples." He then insulted the Jews quite heartily, and after he had said everything contemptible and He continued, saying, "Can you really..." fear that these vile, despised people are capable of to have dominance in trade and to gain more prestige- sneeze as the merchants of England, the most distinguished and highest- Respected in the world? ..).."

Wolf quoted this part of the speech as follows:"):

"...He then turned to the merchants and kept coming back..." the sarcastic reference to the accusations leveled against the Jews- returned. 'You say they are the meanest and most despised-

The stature of all peoples. Assuming that this were the case – what would then out of your fears? Can you really believe that these common, despised people can have the upper hand. ten? .. Then the same text follows as the one above from Spence. reproduced. Wolf gives his version the official endorsement. in Harleian Miscellany, Robert Burton: Judaeorum Memoria-bilia and Spence's Anecdotes. The first two places sweep however completely over this part of Cromwell's speech: "e), so that Wolf could only have gotten his text from Spence. Between his However, there is a difference between the actual text and Wolf's reproduction. major difference: while according to the former, Cromwell himself the Jews actually as a very evil and abhorrent– He referred to them as a diges people, but according to Wolf's version, he did not. not insulted of their own accord, but merely the view of Merchants were accused of using the Jews as evidence for his argument. Why did Wolf make this change, leaving Hyamson unchanged? "Took over," done? Was he uncomfortable that the Cromwell described him as the greatest friend of the Jews with such bitter words. found about the Hebrews?

ne) Spence p. 78/79.

77) Wolf: Menasseh Ben Israel p. 53.

278) Harleian Miscellany Vol. VII p. 621, Robert Burton p. 210.

2) Hyamson: History p. 161.

141

According to Spence's account, Cromwell also completely silenced the merchant people, "and so it was with him
"Leave it to the Jews to grant them what he wanted."

According to the official version, which is based on Robert Burton's version agreeing, he ended his speech as follows: "... he hoped to do nothing hasty or rushed, and he needed ample time all their prayers, that the Lord might guide him as it should be his Glory and good for the nation?)."

This therefore differs considerably from the one presented by Spence. given version and shows that the greatest caution is required regarding the The reliability of its representation must be applied.

Today it is difficult to ascertain exactly what happened after the It happened on December 18, 1655. It is certain that "the conference without further adjournment" 281) The brief publication adds that Cromwell had influenced the opinion of his ministers listens. We will not be informed about the outcome of this meeting. divided; probably no result was achieved there either. the?®). We can agree with the views of Wolf?®) and Hyamson™). do not agree that the State Council should receive a proposal from the committee

It was proposed that, under certain conditions, it could be agreed to the admission of Jews, because after The speeches of the individual members of parliament that have been handed down to us show It doesn't look like a majority has been found in favor of it. Wolf refers to a report that is contained in still preserved documents. State documents. It is true that this copy is undated and bears no entry stamp, therefore there exists no guarantee is given for the accuracy of the information provided by MA Green. dated November 13, 1655. On the other hand, it must but Wolf also admits that there was not the slightest mention as stated in the "Order Book" of the Council of State, as it is located elsewhere Also, include the date of this document itself with the November 13, 1655 states:). We are therefore of the opinion that Wolf is wrong and this document is from the time before the Conference (reference originates from?).

Cromwell had realized from the course of the negotiations that There is still significant resistance to approval. were. Public opinion, which even Cromwell himself had at He could not completely escape his decisions, he was even bitterly opposed to Jews. The consequences of admission would have been unforeseeable. There can be no doubt, that the so-called Whitehall Conference was a complete failure

28) Harleian Miscellany Vol. VII p. 621, Robert Burton p. 210.

281) Mercurius Politicus No. 288 from December 18, 1655.

282) en of the envoy Salvetti of 31 December 1655 in Roth: "New 18

288) Wolf: Menasseh Ben Israel, p. 56 ff.

284) Hyamson: History, p. 162

285) Wolf: Re-Settlement p. 11.

28) See also Henriques: Return, p. 54.

142

for the Jews. Nevertheless, this conference was commemorated on the 250th anniversary of the day with a pompous A banquet was celebrated in London. A large number of people led the festivities. The men had appeared for this purpose, and the items held there Speeches culminate in the highest praise ever heard. the Jews?#"). One member of parliament did not hesitate to (to the glory of the Jewish nation Brahms?®) to the full Jew and to make Goethe") into a part-Jew. Nobody, especially no one

Englishmen should not miss the opportunity to listen to the speeches given there. see. It would unfortunately go too far to list them individually here. We just want to take a small excerpt from the speech of the speaker. will not fail the former Earl of Crewe.

After he explained that he had married into the house Rothschild was related by marriage and in olden times through marriage. of an ancestor with a Jewish woman, himself Jewish blood in his "Veins," he continues, "... Many of you undoubtedly know It is known that books are published that are based on the ancestry- The opinion of certain individuals in this country about the royal family Point out. Honorable citizens study these volumes and note, that they are descendants of a Plantagenet or even a Tudor rulers are. Their bliss at this discovery is merely clouded by the fact that hundreds and thousands of the- can boast the same award. But my suggestion goes... Therefore: Anyone who has leisure time and an inclination for genealogy should... search for the Jewish ancestry of - as I "designate" it wish - noble and non-noble dignitaries of this country to ascertain. Without going quite as far as Mr. Lowell - because One must admit that there are also people of tolerable intellect. and good character, who have no Jewish blood in their veins have -, such an investigation would surely be a revelation his thoughts on the extent of English families' connection to the Jewish race . . .).",

Words from a British nobleman! We don't want to add anything to them- add.

As already explained in detail, the majority of the Jews who had flocked to London from all over the world left for The conference ended in bitter disappointment. Menasseh Ben Israel held out - probably other Jews with him.

257) Whitehall Conference in Trans. Jew. Hist. Soc.

Vol. V, p. 276 ff.

w Whitehall Conference in Trans. Jew. Hist. Soc. Vol. V p. 284.

) Whitehall Conference in Trans. Jew. Hist. Soc. Vol. V p. 285.

2) Whitehall Conference in Trans. Jew. Hist. Soc. Vol. V p. 293.

The fight continues

The legally open path, namely approval through the Parliament had failed. The Jews therefore defeated them. A not unfamiliar path through the back door. In one under Letter dated December 31, 1655, preserved in the state documents

We find the following confirmation: "The Jews will be according to our Information is admitted through manipulation, despite the fact that the public opposes it)." The means of the Jews were also Back then, the same things as today: one tried to do things on the way to advance through bribery. So writes Salvetti, the Tuscan-Niche envoy, to his government on December 31, 1655, that the Jews were doing their best to bribe their opponents to turn their side and thus achieve their goal "with the help of gold". to reach?"). i

But also the further, so often used on such occasions Means of informing the public through so-called enlightening writings to convince people of the just Jewish cause was attempted-wandt. In particular, one had to try to counter-arguments to to have Prynne's brilliant work. Early January 1656 A small pamphlet by John Dury or Durie appeared, who his life's goal was the unification of all Protestant states saw. He traveled all over the place for this purpose and was not not only through this, but also through his writings, a whole A man well-known in Europe :). His letter was addressed to Samuel Hartlib, who made a name for himself because of his hand-lungs had made about educational issues in England and a (He was a friend of Milton). In this small work, he positioned himself the position that the admission of Jews is not against the (It violates English law). He gives a reason for this. However, not quite. Nevertheless, he recommends that the state... Focusing on the disadvantages that arise "from the affluent-common practice, exorbitant usury, and other subtleties in trade" caused by the Jews). If the However, if the state takes measures against this from the outset, it is seen He had no objections to the settlement of the Jews – on the contrary, He greeted them. In such a case, there would be a prospect of their Conversions). John Dury then added a postscript added, according to which he apparently restricts the admission so much wants them to meet the aforementioned conditions of the spirit-comes very close to lichkeit. He offers himself in this postscript, to send a copy of the Jewish laws of Hesse, which

21) Domestic State Papers Vol. 1655/56 p. 82.

2) Roth: New Light p. 130.

23) Dictionary of National Biography Vol. VI p. 261.

) Dictionary of National Biography Vol. IX p. 72.

29 Dury: Case p. 2.

2%) Dury: Case p. 8.

27) Dury: Case p. 5.

were known to be very strict. He then asks again that great care be taken during the recording. "Menasseh Ben Israel's Forde-
 "The struggles are," he continues, "great, and the use they have (the Jews) make of privileges, speaks in Hesse and elsewhere not particularly suitable for them. Jews have unconventional paths to A decree by which they undermine the state. They urge They gradually and obsequiously ingratiate themselves with the authorities... If Therefore, one should not, in wise foresight, place them in the positions they deserve. If they are shown the limits, they will quickly become a plague. . .)."
 As you can see, John Dury has incorporated much of that into this postscript. what he said in his actual writing in favor of the Jews has, revoked.

Another pro-Jewish work by Thomas Collier appeared, probably at Cromwell's instigation was published"),

In the preface, the author expresses that Cromwell, I alone have the power to help the Jews, and so I dedicate myself to it he wrote the following lines to the Lord Protector®."

In his introduction, he indicates that the writing is intended as Refutation of publications directed against the Jews (5° is the intended temperature).

Collier cannot deny, however, that the Jews have always been a They were a disobedient people. He also admits that they They engage in usury, but one shouldn't make too much of a fuss. to do that, since other people in the country already do. who pursued this trade. Despite this disadvantage, they needed They were used in England to boost trade. Against usury and The danger of ritual infanticide must be addressed from the outset. Make deterrent laws?®). The people are indeed considerably turned against the Hebrews – a consequence of the spread false teachings*),

They could have been found in other Protestant countries as well, such as For example, Holland was given its freedom, so why not in England? 3), "... if their trade is for some rich merchants Although it represents a loss, it generally serves to the advantage of the The people: the more goods came into the country, the more abundant and cheaper the offer).

Although the Jews also have flaws, they are nevertheless God's children. They remained a people who would one day lead all nations would do and punish those who mistreated them.

258) Dury: Case p. 9.

29) Graetz: History of the Jews Vol. X p. 109.

200) Collier, see preface.

201) Collier p. 3.

302) Collier p. 7/8.

303) Collier p. 9.

304) Collier p. 12.

30) Collier p. 13.

Ten Jews conquer England in 145

delten?®), They should therefore come to England instead.

"let it."

Apparently, however, this book also failed to sway public opinion more favorably, especially since Prynne wrote the second part published his scientific work in February 1656.

In his preface, he points out that he has, through the up-

He was encouraged to pursue further research after the publication of his first book.

to make discoveries in old documents and to present them in a second

to summarize the text. This section of the work-

It mainly deals with the period of Jewish history.

the year 1230. Prynne places great emphasis on the fact that

that their current banishment by public law of the

(parliamentary proceedings have taken place). Finally, he demands the

public, to examine the relevant old documents in

Tower to look at, which proved the facts he had reported

and thus his attitude towards Jews in general is right-

manufactured e). This reference is interesting insofar as it

This aligns with our view that only scientifically sound research should be conducted.

Enlightenment writings will help solve the Jewish question.

Another book was written at the end of 1655, but only in the Ver-

published during the following year." The author's name

is unknown. According to the scientific basis of the book.

Judging by the circumstances, it must have been a learned person.

delt have. Here, too, there are indications of old

Documents and writings. The second part deals mainly with-

mainly with Menasseh's book: "The Humble Address", the

he accuses of not strictly adhering to the truth.

have). It is also not decided whether the Jews really

by increasing the state's income through additional revenue

increased tariffs could offset the disadvantage, the

they inflict on the local merchants through their trade

were*). He also, unlike Menasseh, does not consider it to be

One advantage of the fact that Jews do not have a homeland is that... They could also emigrate as quickly as they had emigrated from Spain. "Leave England again." One should also not forget that their loyalty to the ancestral princely houses and State institutions were never very large; on the contrary, they were over- "They would all have been inclined to outrage."

History has also taught that "the Jews all perished- laymen would have to attribute this to themselves, because through "Their behavior was challenged." They were initially always well-behaved.

206) Collier p. 16/17.

307) Collier p. 21 ff.

sos) Prynne II. Part p. 135 ff.

3000 Prynne Part II, p. 144.

310) Anglo-Judaeus, pp. 51/52.

311) Anglo-Judaeus Preface pp. 32-35.

312) Anglo-Judaeus p. 35.

318) Anglo-Judaeus pp. 36-39.

344) Anglo-Judaeus pp. 39-44.

146

been dealt with, but "there was a danger that they would not only play dirty tricks with the country in question, but even would maintain connections with its enemies, provided they his own advantage demands it; it would therefore be much better to do it leave where they were" 15).

Based on these statements, one would expect the author to does this lead to a complete rejection of Jews? Not at all! One could allow it if the welfare of their own fellow citizens It is assured. If they prove themselves, they should be employed in the country. stay, and he personally wishes them all the best for their future. Wellbeing®!®).

What was the general situation, and how did the situation in particular- special Cromwell in the following Whitehall Conference Months? We only learned about this through the reports of the the aforementioned Tuscan envoy Valetti to his Re- government taught authoritatively. On January 7th, he wrote that Jews still hoped for a favorable decision by

Cromwell. In a letter dated January 28, he announced that the final-
Cromwell's valid decision is still unknown. In-
In between, the Jews held their religious services in their homes.
ab. This latter remark, incidentally, has had the same effect on some histologists.
This led some to the false conclusion that they had already been informed about
During this time, freedom of religion was permitted.

Salvetti then mentions in his communications of the 4th and 11th of February-
bruar, that things had become quite quiet regarding the Jewish issue and they
would initially be content to secretly follow their prayers-
to be able to leave. Apparently, Cromwell was willing to grant them that right.
Let it be, as long as it doesn't cause a public scandal. On
On February 25th, we then learn from Salvetti that the underhand-
lungs would be finished."

Thus, what happened after the merger remains forever unclear.
The disruption of the Whitehall Conference took place behind the scenes.
It will probably never be possible to determine why Cromwell
refrained from a decision favorable to the Jews. Was it
the opposition of the clergy and the merchant class
City, or even the unwillingness of the people, who themselves oppose the almighty-
What prevented the tigen Lord Protector from doing so? Perhaps they...
nor could they agree on the price the Jews would pay for their
They should pay for privileges. On January 24, 1656, Colonel [name omitted] wrote:
Whitley to Sir Edward Nicholas in Calais as follows: "I would have
I almost forgot to mention Cromwell's words that it was a
(an ungodly thing, to allow the Jews)"

This remark by Cromwell shows that he hardly had any control over the interior.
not showing interest in her, but only from the desire

35) Anglo-Judaeus, pp. 45-49.

816) Anglo-Judaeus p. 52.

7) Roth: New Light, pp. 131/32.

3s) Nicholas Papers Vol. III p. 255.

10.

147

seems to have been inspired to exploit the Jews to such an extent,
when he needed them for his politics.

The Jewish question should quickly become the focus of internal-
political events in England will be affected, because the outbreak

The struggle was brought to a head by the so-called "Robles trial". It was already lit in March 1656.

In the spring of 1656, war broke out between England and Spain. broken. The Privy Council had announced the decision that Private property of all Spaniards in England for the benefit of the government to confiscate").

A certain Francis Knevett, an Englishman, stood by the Jews has been providing advice for quite some time. Through an un- By sheer coincidence, he had already been there a few days before the official announcement of this decision by the Privy Council. He called the agent of the rich Spanish Jew Don Antonio Rodrigues de Robles came to him and revealed his secret: To his surprise, he revealed that Robles and others Jews were Spaniards; he also explained that two were currently in London ships arrived with rich cargo, although under his Names registered, actually belonging to Robles. This could naturally- They can come out quite easily, especially if you have the papers. seized. The damage would be very great, since Robles was not not only further substantial stocks of goods were stored, but also He would have forty thousand gold ducats in his house. With others The trading agent named the Spanish Jews who were present; Dunnington to similar agreements; the entry into force of the Be- Therefore, the conclusion must not only be about the Spanish Jews, but also about the Jews also ruin himself. In his great dismay, he gave Ali revealed his secrets. The conversation was interrupted by a third party. Person overheard, who simultaneously took notes on the statements Dunningtons did. Immediately after the publication of the above The aforementioned decision involved the entire assets of Robles including the two ships carrying cargo from the government confiscated).

Robles addressed a petition to Cromwell requesting its release he asked for his fortune. He justified it by saying that he had no He is not Spanish, but "Portuguese and of Jewish nationality." He makes pointed out that he benefits the state through his trade large sums of customs duties have been paid. For his Claim that he possesses Portuguese citizenship, He cited the testimony of one of his employees.

The proceedings were initiated, and during the course of them it was declared The witness said he could not lie – he knew perfectly well that Robles was Spaniard. Upon his objection that he had a wife with Portuguese-married to a Greek national, the applicant replied.

319) Wolf: Menasseh Ben Israel p. 60.

320) Wolf: Crypto Jews p. 60/61, Henriques: Return p. 54/55, Domestic State Papers Vol. 1655/56, p. 227.

stated, "he would not thereby acquire Portuguese nationality for himself." Thus Robles had provided proof for his claim do not lead and at the same time neither the display of Knevettets nor refute the statement of the third person who said that Dunnington's confession had been overheard**),

The remaining Jews gradually began to realize the danger-know, in which Robles was suspended. It would be determined that he possessed Spanish citizenship and thereby the right to enter-To make the seizure of his assets legally binding, they had to do that. They feared the same fate. Apparently, they were prepared to give up their to support fellow members of the same breed by all means. They contacted us. Therefore, they were admitted as witnesses. Probably - to the dismay of Robles and his friends - but he declared Only part of it was that he was Portuguese. Dunnington was also heard and had to admit that he had previously been criticized from all sides I had heard that Robles was Spanish. Consequently, I never knew him. mistook for a Portuguese man, although he had recently Contrary views had come to light. It also applies to... not that Robles had a lot of money in the house; rather, Such items should always be deposited with a goldsmith, if necessary. From this last part of the statement, one can see that one apparently the 40,000 gold initially mentioned by Dunnington did not find any ducats upon seizure, so that he Robles retracted his earlier confession to Knevett. He was also questioned himself and naturally claimed to be Not a Spaniard. However, when confronted, he had to admit that he long time in Spain and the Canary Islands, which As is well known, these were Spanish colonial possessions, and they were still in use. Fur He could not deny having served the Spanish for several years. to have been part of the government. Finally, witnesses confirmed this. stated that he participated in masses at the Spanish embassy. I have taken him, since he has so far presented himself as a Catholic®*?).

An impartial judge would have determined, after the evidentiary proceedings, must establish that Robles possessed Spanish citizenship and The seizure of the assets was lawful. Although... Some Jews expressed the opposite view, however, upon consideration, not to underestimate the value of their statement, their interest in that which cast doubt on the truth of her statements. But apart from that... Robles had generally been considered Spanish before the trial. nationals were considered, which Dunnington also noted in his first The horror was confirmed. Furthermore, it would not have been necessary to... ships that have just arrived are to be registered in the name of the latter. strieren, if regarding the nationality of Robles There were no objections. Furthermore, Robles himself had to admit, that he had lived in Spanish territory for many years, indeed, that he even I was in the service of the Spanish government. Finally

321) Wolf: Crypto Jews p. 62/63.

*) Wolf: Crypto Jews pp. 60–66, Menasseh Ben Israel pp. 60–65, Domestic State Papers Vol. 1655/56 pp. 227, 247, 274, 294, 316.

149

There were still positive statements from some witnesses that he is a Spanish national, so that not the slightest There could be doubts that Robles, which also apparently stemmed from Wolfe) is not disputed, to the Spanish confederation belonged.

After all this, a corresponding verdict would probably have been expected The maritime office, which was entrusted with this task, ver- However, it announced that it could not determine whether "Roble's Spaniards or be Portuguese" 0. The Privy Council therefore had to decide- to decide whether to uphold the confiscation of the assets was or was not. His decision of May 16, 1656, called for the re- The seizure was lifted. No reason was given for this. given). It is likely, as the Jewish writer Graetz) believes there is no doubt that Cromwell made the decision has brought about.

We wonder if, as above in the general Treatment of the Jewish question, Cromwell's attitude towards the was dependent on the money supply from the Jews. If we affirm this, In this case, the sum should have been large enough. to persuade him to make a decision favorable to the Jews leave it on. Be that as it may, there must be a reason for the re- The result must have been present, which shunned the daylight. had. Otherwise, he would have been named, especially since the entire factual and The legal situation suggested a contrary ruling.

It might be interesting to know what role Menasseh Ben Israel played in this affair and what activity he had in the interim- time has unfolded.

March 23, 1656, must have been a significant day for him after all the many failures. It must have been a lucky day, because we find in the state- documents an entry according to which he was "a" by Cromwell received a pension of £100 per year, payable quarterly and beginning on February 20, 1656...).

As you can see, Cromwell wasn't petty. After all, it's for Our concepts are peculiar, that a head of state should be subject to an external... The country granted a pension in such a situation. This is all the more More surprising than Menasseh Ben Israel not even achieving success had and his activity from the English people – to whom the money belonged – was not approved.

During the Robles case negotiations, Menasseh

also once actively emerged. In a petition to Cromwell, dated March 24, 1656, he was among other Jews the first to he submitted his signature." He had expressed his wishes in return- The sentence has already been significantly reduced compared to earlier times. He only ask

323) Wolf: Status of the Jews p. 178.

24) Domestic State Papers Vol. 1655/56 p. 3

325) Wolf: Crypto 115 pp. 66, 86, 77 8 E Ben Israel p. 66.

326) Graetz Vol. V p. 1

327) Fifth Report of me Deputy Keeper, Appendix II p. 263.

328) Wolf: Crypto Jews p. 7

150

for written permission for the Jews to meet privately in their homes to hold their religious services and (who may have their own burial ground). Cromwell stated that The request was forwarded to the Privy Council for further processing. However, they didn't even respond to that, let alone... "has complied with the wishes of the Jews."

The wording of the petition suggests that Cromwell probably of his own accord orally granted the Jews the right to had granted private religious practice, because the petition It begins with the Jews thanking the Jews for this permission, However, please request explicit written confirmation. This is apparently never happened. Apart from whether the verbal agreement- Cromwell's protection under the English Constitution was legally effective. Given that it was true, it would be doubtful whether, even if the answer were yes, not the oral promise by refusing to Written confirmation is to be considered as revoked. Menasseh has, in support of his request and for the conversion- The mood of public opinion on April 10, 1656, was further documented in another document. published to explain and support his efforts- light"). The book is written in the form of a letter and addressed to a The person in question is one whose name Menasseh does not mention. From The preface reveals that this personality had previously been in addressed a letter to him and urged him to take this step- has demanded. It is probably not without reason that one suspects that the up- Prynne's explanatory memorandum made a deep impression in England provoked when the Jews and their friends voiced a public rebuke. They considered it necessary to address it.

In the first section of his book, Menasseh spreads his ideas- going beyond the claim that the Jews on their holidays Killing Christian children. "He could only cry out about such unbelievable acts."

Accusers weep bitterly." Indeed, killing was something the Jews were adept at. not only prohibited by religious law, but there would also be Nor is there any people on earth milder than them, who are such They abhorred such acts. Those committed in the past by various groups The incidents reported by writers and sources were either fabricated or false accusations against Christians to whose murders were shifted onto the poor Jews**),

In the next three parts, he then gives explanations regarding the ceremonies in the synagogue and the Jewish religion in –general?®®),

He also makes it clear in Chapter 5 that it is not correct that the Jews tried to convert Christians to their religion**), | Menasseh also sees no disadvantage in the fact that Jewish buyers

229) Domestic State Papers Vol. ae p. 237.

330) Henriques: Return p. 4

331) Wolf: Menasseh Ben irae pp. 63, 64.

332) Menasseh Ben Israel: Vindiciae Judaeorum pp. 2–16.

ss) Menasseh Ben Israel: Vindiciae Judaeorum pp. 16–31.

34) Menasseh Ben Israel: Vindiciae Judaeorum p. 31/32.

people spread throughout England. The state would instead become a Increased revenue from customs duties would necessitate higher prices for goods. go down. This opened up advantages for the tradesmen, since the Jews themselves did not possess any, and through their global connections They wanted to praise the name of that nation everywhere they well-treated").

In no case were there more swindlers among the Jews than among other nations. Rather, the Old Testament and the Talmud, that the Jew does not cheat, steal, or rob***). The one by Prynne documented the general punishment of Jews under Edward I. It was done purely out of hatred and was completely unfounded. Menasseh concludes his remarks by stating that he... before hopes for the general dispersal of the Jews in the World – therefore also for approval in England with all the necessary requirements Jews have favorable consequences – hege. He reiterates the explains the reasons for his coming and points out that the friendly– Cromwell's stance and the appeal of the Jews of Europe who had encouraged him to take this trip."

Even if Graetz) thinks that the book makes a good impression in England – what we have to say about Jews and Not wanting to deny the existence of friends of Jews –, Menasseh was indeed unable to bring about a shift in public opinion– to bring about a change in favor of the Jews. Cromwell, too, dared to do so as a result–

whose lack of willingness to do anything for her. Menasseh broke down. over this failure of his mission, however, he held on until in London in 1657. Only when his accompanying son He died in September of that same year, losing his last bit of courage. and went, taking his son's body with him, to Holland back, where he returned to him after a few months at the age of 53 years followed.").

Much has been written about the events in February when the Jews were killed. A burial site was established in 1657, probably through personal use. Cromwell's intervention has been acknowledged. It is also here especially Wolf), who came forward with this claim. This is based on two documents from the year 1657. and 1670. The former has been lost, and we only know for that reason. of their existence, because the document from the year 1670 refers to it She mentions that this is in question for the lease. coming country already 14 years ago to Fernandez Carvajal and It was given to Simon de Caceres. Henriques**) continues with Quite apart, that it is probably only about the ver- I was dealing with the lease of a private garden, since there is no written record of it.

355) Menasseh Ben Israel: Vindiciae Judaeorum p. 33.

6) Menasseh Ben Israel: Vindiciae Judaeorum pp. 34-37.

7) Menasseh Ben Israel: Vindiciae Judaeorum p. 37 ff.

488) Graetz: History Vol. X p. 112.

339) Wolf: Menasseh Ben Israel p. 68 ff., Hyamson: History p. 166.

340) Wolf: Re-Settlement p. 12, Menasseh Ben Israel p. 57, Hyamson: History p. 166, Dr. Adler: Homage, p. 38.

1) Henriques: Return p. 62.

152

would support Wolf's theory. Rather, the fact that Menasseh sent his son to Holland in September 1657- I have led to speak in favor of his opinion, which he will elaborate on. with further details. Since this point of contention is important to us of minor importance, we can consider the above. Let's leave it at that, because even if one considers the Jews Had he been granted a burial plot, nothing would have changed as a result. to change their general legal situation. This fact Rather, it seems to support our view that Cromwell the Jews generally tolerated*?). Another theory, mainly advocated by Wolf, goes

to the point that Cromwell granted general protection to the Jews in 1658 he had agreed, as evidenced by the fact that John Sadler had spoken to him had been authorized to allow the Jews to build a synagogue allow. This is based on a biography written by the Sadler's grandson, written in 1738. Henriques**) also This has been addressed and demonstrated that these conditions- The statement may not be correct from various perspectives. can. He explains in detail that the Wolf did not subject the points mentioned to careful review. withstand." But this point of contention, too, is unlikely to be decided by- of particular importance. Even if this assurance from Cromwell should have been given it, it is not a legally binding inheritance. not to be seen as clarification for the future, but only as a further development- The pressure of his policy of toleration. We still need to address this. to briefly occupy oneself:

We learned above why Cromwell went so far as to prosecute the Jews as much as possible favored and that even he only to that extent privilegierten could grant this when Parliament and Privy Council approved. Upon Menasseh's appointment to England in 1655 He was certainly willing to grant the Jews the means to legalize their to obtain the necessary residence permit, but even The all-powerful Cromwell had to bow to the will of the people. After the Whitehall Conference, he had realized that his He was unable to realize his plans. He was only able to... to exert influence, and only insofar as that of Jews desired by him for special purposes were tolerated in the country. were. Undoubtedly, under the laws at that time, they were protected. England is not allowed to hold its religious services publicly; They were therefore tolerated in England without any rights. They had to be constantly prepared for a change in the political circumstances, especially at the end of the Under the influence of Cromwell, he was banished from the country.

s2) Henriques: Return p. 65/66.

%) Wolf: Menasseh Ben Israel p. 57. Status p. 180, Re-Settlement p. 12, Hyamson: History p. 163 ff.

% Henriques: Return p. 59/60.

345) Henriques: Return pp. 49-51.

153

It is undisputed in historical research that England, from the middle of the 17th century onwards, underwent a transformation of its social structure. A decidedly pro-people attitude. directed?). The well-known writer AM Ludovici®) calls

this period marks the beginning of "greed and avarice, trade and so-called freedom of an uncontrolled capitalism as well as unscrupulous exploitation." He convincingly demonstrated this. It was established that the struggle between the Republicans under Cromwell and King Charles I. not so much through religious questions as due to the difference of opinion in the economic field lay. Charles I confronted the emerging movement, led by the Puritans. The financial power represented in the country, which ruthlessly exploits the population—who wanted to exploit the situation for the benefit of enormous profits, with all Power opposed. Yes, he even championed welfare. his subjects were sealed with death."

It should also be beyond question that the entire turnaround the views and way of life of the English people a large part of it was caused by Puritanism.

Another factor, insofar as it is not overlooked by many, The influence of Jews in England is also undisputed. The most prominent feature of the difference between the Ge— The history of the Jews on the continent and in England is that the Jews in the latter case never entered upon their return migration. They lived in ghettos. Rather, they remained unhindered under the population and used their influence in the well-known manner. The Jews in England around the middle of the In the 17th century, their development was therefore at a stage where their fellow race members on the continent at the beginning or in the In the mid-19th century, there was: An immensely important conversion— The position held by historians who do not think in our sense and are used to research, either ignored or consciously ignored is neglected.

Without going into detail about why the Jews in England at the significant change in life and character Where measurements were involved, one can at least sometimes find the This fact has been mentioned as such by some historians. G. Clark points out that the Jews are involved in the aforementioned development insofar as they a development in the 17th century played a significant role, when they (Had influence on trade, banking and insurance???). To what extent the Jews were already in the first half of the 18th century were interested in the economy in England, results in a document from the year 1753 0).

The upheaval in England in the 17th century is therefore primarily— primarily attributable to Puritanism and Judaism. Both

- 347) Ludovici: Defense of Aristocracy p. 235/3
- 348. Ludovici: Defense of Aristocracy p. 31 ff.
- 349) Clark Vol. 1660–1714 p. 35.

35°. Further Considerations p. 31 ff.

348) To name just one: Clark: Later Stuarts Vol. 1660–1714 p. 35.
6.

154

have much in common and therefore complemented each other. Ludo-Vici explained in his aforementioned book how Puritanism This led to the rise of trade, but also simultaneously to its decline. has led to the invisible exploitation of the people, as all- is characteristic of the system used by the Jews.

Regarding the views on the development of things from From the 17th century to the present day, there have been significant changes. Differences. The majority of historians, business leaders and politicians in England see this development as a blessing rich. She takes the position that through this capital- The English Empire, the largest of all time, is a system of economics. It had been built. Even if we agreed with their point of view, This category seems to focus too much on the last 200 years, – a short period in the life of a people! The question will Rather, the question is: How will this system affect the future? Will this influence the shaping of the English people? But also this These are again just assumptions, which we will not discuss further here. want to keep them away as much as possible. We would rather the Raising the question: Has this system been in place until today? Is it beneficial for England, or has it also already had disadvantages? which may one day outweigh the advantages will? We can only answer this question definitively- words when we consider the facts of the present- engage.

155

PART 111

1658–1714: Royal Protectors of the Jews

Jews ally themselves with the Royalists

Oliver Cromwell died on September 3, 1658, and his son Richard was appointed as his successor later that same month. set.

Immediately, anti-Semitic forces stirred again among the people, and

just a few weeks later, a certain Richard Baker
a detailed petition to Richard Cromwell'), probability-
The City of London likely stood behind this petition.
have, since they mainly represent the decline of the English Han-
dels explained because of Jewish competition. Admittedly, that
when the war with Spain became noticeable, it was before
especially the bloodsucking Jews and other foreigners who are expelled
drove domestic goods suppressed the foreign goods
all kinds of imported goods and the amounts received for them in value-
transported abroad in full English metal coins. – The
Jews in all parts of the world had hatched a plot,
They refused to dictate their terms to English keedlers.
these, the disproportionately low freight rates offered to them-
To be expected, the ships would often have to return in ballast.
There is no doubt that this led to the ruin of English shipping.
delivered . .).

Baker made various proposals to boost trade,
the ninth of which reads as follows:

"To expel or banish the Jews and immediately impose a precise
List of the value of the domestic work they have carried out
to make goods, and furthermore to determine how high the
the value of the goods they imported. It was only right.
and cheap, the entire excess amount to the state
to pay them to punish them for jeopardizing the prosperity of
have seized control of the people . . .)."

The request was unsuccessful, Baker
has, as far as can be determined, not even received a reply, which

- 1) Wolf: Menasseh Ben Israel p. 71, Hyamson: History p. 167.
- *) Baker p. 15/16.
- 3) Baker p. 17.

157

mainly due to the general uncertain political
conditions following the death of Oliver Cromwell
The unclear situation did not end with the abdication.
Richard Cromwell's end of April 1659. At least the way was now open.
free for the return of Charles II.

We want to briefly examine the attitude of the Jews after the
Whitehall Conference in contrast to the increasingly emerging
royalist aspirations in England.

As early as 1655, we can see that leading figures...
Circles within the royalist party are interested in the Jews. In that already

mentioned letter from Sir Marmaduke Langdale to Sir Edward Nichol-
read, the secretary of the exiled King Charles II, from
On September 20, 1655, it states, among other things: "... What the Jews are doing-
Regarding the relevant point in Mr. Overton's letter, it emerged that
this is from a conversation I had with Mr. Brokes about it
had. He seemed to favor her greatly and consider it necessary for
to consider the kingdom. ... I asked Mr. Overton to remove the ab-
Sighting of Jews by a member of their race in Holland
to be brought forward. To my deepest regret,
They are currently on Cromwell's side. The Jews are throughout the country.
The world is numerous, and so are the great lords of money. If His
Your Majesty, either win them or at least get rid of Cromwell.
"If it could distract, that would be a very great success ...*).."

It is unequivocally clear from this that the royalists in Holland
among the local Jews, they made inquiries about rapprochement.
had extended their reach. The royalists could not succeed,
as it was at this time that world Jewry was traveling to London for Menasseh
intended to send and his entire hope for a
Agreement with Cromwell was reached.

However, the situation looked completely different after a few months.
out, after the negotiations with the Jews had already begun in February
They had to be considered defeated by 1656. It had become clear to them that
that even the all-powerful Cromwell could not save them the need-
necessary parliamentary approval for a settlement in
England could obtain. They therefore changed hands within a short period.
At that time, they went to the front and made themselves available to the Royalists.
As can be seen from a power of attorney issued by Charles II on September 24, 1656,
General Middleton states that the royal party at that time was
already inclined to make binding agreements with the Jews for a
to cooperate. This document is in every respect
so interesting that we would like to reproduce them below:
"Charles most graciously ... our faithful and beloved servant
Lieutenant General John Middleton .

They informed us that some leading figures in Amsterdam-
resident members of the Hebrew nation against them
expressed her great affection for Our cause-
ten and assured you that the recently published report from various

) Nicholas Papers Vol. III p. 51.

offer made to members of their nation to Cromwell without
their consent and extraordinarily by them
will be thrown. They further informed us that this personal-
Those who wish to prove their good will to us by all means

and request our reinstatement. We instruct you
Therefore, to inform them how graciously We have granted their request
absorb knowledge and how far we are from being a
to have prejudices against them or to consider them as enemies
strive. We are happy to provide any evidence of their affiliation.
to accept the inclination that will bring us events in better times-
could grant release, acknowledge their help and Our Release-
to announce rulings in their favor. We will give you here-
with any authority, with those leading people of this
to negotiate with a nation whose interests are being assessed
and discretion in a matter of such importance
can trust. We further authorize you to provide them with the insurance.
to give assurances that We will provide them all with protection,
which they can reasonably expect from us, if Us
God restored to Our power and Our ancestral right-
sets, provided they are willing under the prevailing circumstances,
We provide service by giving money, weapons or ammunition
to perform the task that we entrust to them.
We are also prepared to support those in our various dominions.
to abolish the harsh laws existing against them. Furthermore,
Do you love to tell them that we have a considerable obligation?
of the thanks they have shown us through their help in our difficult times-
nesses – provided that they are in our affairs because of
We view our connection with Spain as hopeful –
would impose, not merely agree graciously towards them.
and will find us ready to protect them, but to them
It should also be the moral assurance that we are able to
to pass through what pleases Us as soon as We are lawfully
be able to publish and explain how much we are to them
are obligated and to what extent they contribute to Our Reunification
have contributed to the implementation. All those well-disposed towards us will do so.
undoubtedly know how to value it appropriately. Likewise, we give
They should have all powers of attorney, any sum of money, weapons and
to accept ammunition that one is willing to give you-
Please leave the confirmation of receipt you provided.
to undertake repayment as soon as we are able to do so,
and in the same way as if handing it over to Ourselves
would have been done. For everything you do in the performance of this contract,
This shall be your power of attorney.

Given in Bruges, on the 24th day of September 16565).
The Jews therefore promised money, weapons and ammunition, thus
Resources that play a major role in waging war
play. They gave this up for a change, drawn to the un-

) Firth p. 342/43.

certain future of Charles II. For only in the event of his return to England would he repay the money and then to protect the Jews. A good deal for both sides, for The latter, however, carries a high risk and is only successful with good [conditions]. Outcome. The fact that they accepted this uncertainty-men, shows their immense interest in the center of their world-to relocate politics to London.

Wolfe) has opposed the more frequently expressed view that Hebrews had to deal with both Cromwell and his opponents. Sacher Karl II. He asked for justification for this. invoked the fact that the Jews in Holland, with whom Karl had acquainted-acted, always on the side of the royalists, who never did anything would have wanted to have dealings with the Puritans, while... their fellow breeders in England, such as Carvajal and de Caceres, still known to Cromwell, with the exception of da Costa and Coronell, who always supported Charles II. One can Wolf Do not follow this under any circumstances.

Undoubtedly, Charles II, or rather General Middleton, dealt with the Jews Negotiations took place in Amsterdam. However, as we saw above, that... World Jewry under the leadership of the Jewish colony in Amsterdam Menasseh went to London for negotiations with Cromwell. sent. That among the Jews in Amsterdam before his departure, The fact that differing opinions prevailed is not proven by anything. On the contrary, we heard from Menasseh himself above that the The Jewish community greeted the English delegations with great pomp. would have been received in their synagogue. Even if some Jews stipulations that they did not agree with Menasseh's mission This will probably only be done to save face. have served both sides. In fact, there should be no difference. between the camps of the Jews who gathered in the autumn of 1655 addressed to Cromwell, and to those who would be involved with him the following year. Charles II. reached an agreement.

Although outwardly they appear to be the leading Hebrews, who sided with Cromwell or Charles II to fight various battles However, people appear from the outset with consideration for the Concerns arise regarding the worldwide known solidarity of the Jews whether da Costa and Coronel should not be combined with Carvajal and de Caceres have collaborated. This assumption becomes a certainty. considering that the da Costa and Mendes families are so are so closely related that they are sometimes identified will be'), The Mendes family, the Rothschilds of the 17th century, However, as shown above, this was again in close cooperation (with Carvajal and Caceres in favor of Cromwell'). It belongs In this matter, there is much to make us believe that want that related and business partners

6) Wolf: Menasseh Ben Israel p. 73/74.

1) Jewish Encyclopedia Vol. IV p. 288, similarly Wolf: Crypto Jews p. 72.

160

Jews have gone on completely different paths in political terms are, especially since the goals of both endeavors were the same: Admission in England.

The same findings and conclusions apply to Coronell, or, to call him by his full name, Coronell Chacon, to meet, who was formerly an employee of Carvajals®) and was also a relative of the Mendes family®. All of these Facts proven by documents should be beyond doubt. to suggest that the Hebrews had two irons in the fire to help them after to secure each page.

In accordance with their agreement with Charles II, they distributed funds to They promoted the royal party and did everything else they could to support it. to serve the cause. Coronell was a close friend of General Monk, who most zealously advocated for the reinstatement of Charles II. (struggled!!), So was it Jewish money here too that Monk used to his advantage? What attitude prompted this? We can no longer prove it, but only through his connection with the Jews and their known to suspect behavior in such matters.

Thus, we also find in this period of English history- layer the often criticized defection of the Jews in matters, in which they want to achieve something for themselves. But what we get- Anyone who has heard about this should not have been surprised by it, even back then. be. When they were made exempt from the law of King James I of the country- We find them already in the year 1643 on pages the Republicans in England). Cromwell's support was Therefore, it is only one consequence of this attitude. But how quickly did things change? They returned to the camp when Oliver Cromwell's star rose in It was fading and they had to realize that they were from his They cannot expect help from their weak son and thus their goals in England and were unable to prevail in the world.

Richard Cromwell abdicated as early as the end of April 1659, and un- A year later, Charles II entered England as King of England. London. In the meantime, however, numerous political Events took place: Neither the Jews nor their opponents had been inactive.

Apparently, the former have made another attempt. a well-known building was chosen for conversion into a synagogue. to secure. Thus, we find in traditional government documents the entry- Report of June 16, 1659, that "the Jews offer to provide this wonderful to buy the entire space in Whitehall for themselves as a synagogue and commit themselves not to destroy it" 15).

This time, therefore, it wasn't St. Paul's Cathedral, but a
an equally well-known gala room in the government district for

Hyamson: History, p. 137.

1°) Wolf: Jewry p. 17.

") Wolf: un. p. 15 ff., Crypto Jews p. 71, 74/75, Status p. 182 ff., Menasseh Ben
Israel, p. 73. ;

1?) Cunningham: Growth, Vol. Modern Times p. 325.

13) Domestic State Papers Vol. 1658/59 p. 367.

11 Jews conquer England I 6 I

Jewish religious services are used. The following is not included in the offer:
Obviously, nothing came of it. Most likely, it was mainly...
The political circumstances at the time were to blame.
This was also the reason why the efforts of the Jewish-
opponents did not get beyond one attempt.

The anti-Jewish circles were this time led by a man
named Thomas Violet. He was a goldsmith and councillor.
Lord of London. As a supporter of Charles I, he was appointed by the
Republicans punished with long prison terms. After his
Upon his release, he campaigned with all his might for the exposure of the alleged crimes.
"offered gold and silver exports." Perhaps Violet is with
his extensive investigations into export crimes
Jews – who, as is well known, account for a large part of this trade-
ruled – pushed aside and thus became their bitter enemy.
No further details can be determined. In December
In 1659 he will definitely appear before Judge Tyril, to whom
he orally presented his intention based on documents,
to take action against the Jews. Tyril seems to be against Violet in this matter.
(to have agreed). However, he advised him to refrain from carrying out the plan.
to wait so long until the king, namely Charles II, was in England
would be back, which Violet followed."

How much the entire political situation is undergoing upheaval-
Their actions were evident from many other phenomena and
Writings. In the latter respect, a small appeal is of interest with
the heading: "Awake, O England" (England, awaken). The
The author bitterly complains about the events brought about by Cromwell.
ten conditions and calls on the population to support King Charles II.
to call back as quickly as possible. He is against the
An ingrained bad habit of introducing English manufacturing methods to foreigners
to reveal certain articles." Jews were also among the
Foreigners, and so we are interested in the headline "England er-

"Wake up," as this call was made by English fascists and nationalists. socialists were resumed.

An attack by the City is repelled.

On May 26, 1660, Charles II landed in Dover and on May 29, he moved (he in London one), many things were awaiting regulation. Also the Jewish question arose immediately.

All laws and regulations, in particular all actions Oliver Cromwell's theories were declared null and void, unless the

14) Dictionary of National Biography Vol. 20 p. 374.

15) Also Hyamson: History p. 170, Wolf: Jewry p. 13.

16) Violet: Petition p. 7/8.

7) Harleian Miscellany Vol. I p. 275 ff.

18) Dictionary of National Biography Vol. IV p. 91.

162

express consent of Parliament had been given for this." The Jews, however, had applied for their residence permit in England fought in vain and only concerned themselves with personal protection Cromwell was pleased. With his death, their stay in England was over. The country thus operates without any state sanctions. We recognize Now, all the more important are the Jewish agreements with Charles II, after which he would give them the same in the event of his return promised them personal protection, which Cromwell granted them The Jews' defection to the other side had paid off, as they even under Charles II, no one had any hope of the legal-Parliamentary approval for their stay in England to preserve land. The overwhelming majority still... of the people against their admission, as can be seen from the consequences of the events in the year 1660.

The anti-Semitic forces within the population certainly had little to do with it. They knew about the king's agreement with the Jews and stated adopt the legal position that their stay without It had state approval.

Consequently, it is understandable that Violet immediately after Charles II's arrival in June 1659 again before Judge Tyril appeared and asked for instructions on his next steps. Tyril referred him to some members of the Privy Council, whom he

even beyond the laws and existing documents in the Jewish-question taught in detail") and with whom Violet and Tyril They apparently discussed and prepared the matter first. then the Privy Council, as far as can be determined today, can, on November 30th of the same year, be occupied with it."

Whether the Privy Council only received Violet's input on that day or also applications from other persons in the same matter The reason why it was done is not entirely clear," but it is also irrelevant. In his petition, Violet first referred to the previous Ge-history of the Jews in England. He certainly had something to do with it. based on Prynne's research, which we are already familiar with. However, his observations about the on- are of interest to us. The Jews in London and their businesses. They were, so We hear that he became extraordinarily rich in a short time and This significantly harmed English merchants insofar as Because of their wealth, they seize control of trade everywhere. able to. The population's aversion to them was in otherwise very large... He suggested to the king that the Jews be exactly to treat it as it was before 1290. Therefore, I recommend it. imposing special taxes on them, or even on their affairs at all They might be considered to belong to the king. In any case. The latter should not tolerate them entering the country without a special license. They traded with England. Naturally, it was for their monitoring.

10) Henriques: Return p. 77.

2) Violet: Petition p. 7/8. .

21) Domestic State Papers Vol. 1660/61 p. 366.

22) Wolf: Jewry p. 13. Henriques: Return p. 76 footnote 1.

11* A 163

necessary to employ loyal subjects to conduct investigations into their to conduct all transactions. Furthermore, it would also be possible to... Nothing stands in the way of expelling the Jews from England again. Should the king be unable to decide on this, he must They should definitely be taxed particularly heavily and ensured that the English merchants were given renewed opportunities to trade would?").

But Violet had found a powerful ally in the citizens of the City. She acted almost even faster when he said: "No sooner had Charles II arrived," to begin with the words Wolfs) to speak, "when the mayor and the council-gentlemen presented a petition against the Jews." The content Fortunately, the same is preserved, so that we can here the approach-

from the perspective of a corporation and not just an individual, the the Jewish historians with regard to an anonymous defamation (who likes to describe him as a scoundrel and notorious liar?). The City of London's petition is a detailed document. In it we find only sober festive-Statements made by merchants about their economic situation. The The trade of the English companies was solely due to the fault of Jews have declined alarmingly because entire branches of the population have dispersed. had seized control of the economy. All of this was attributed to Cromwell. thank him, who – prompted by his selfish interests – that they allowed the exploitation of the economy in England. The worst part is that even now, almost every day there are new new ones. Hordes of people immigrated. The king was warned against letting them in. To tolerate countries. In others, England is by no means friendly. They have already succeeded in sympathetic states, even to gain a foothold in governments. In their alliance among themselves it is quite possible that those in England-settled Jews to provide their fellow Jews with important information- They also let some people in need come. Furthermore, "they have already taken some people seduced by the weaker sex, and the abominable deception- The fact that we have English blood gives us the bad reputation of being a traitor. mixed nation." . . The people were already groaning under their pressure, since they made it a habit to attack Christians- deceptive. The fact already exists that trade in Portugal and Spain were almost impossible for English merchants to reach. had become. The Hebrews also betrayed members of other families. Nations, then changed their names and migrated from one country to another, where they commit the same illegalities- practiced. It sometimes happened that they secretly gained access to- Cooperation with their fellow breeders has earned them a good reputation. would have created in order to thus benefit the subjects of His To obtain credit from His Majesty. This would have given them many proper

23) Reprint of Violet's application in Wolf: Status, p. 188 ff.

24) Wolf: Status p. 182.

25) See also the work: The Great Trappaner of England.

164

Families ruined and withdrew with their ill-gotten fortunes acquired in England

The City of London therefore humbly requested measures. against the Jews, but especially to "repeal the previous laws" to reinstate it and to both houses of Parliament recommend issuing new ones to expel all Jews from the countries to banish Your Majesty and thereby close the door behind them to lock down such regulations and penalties according to the wisdom of Your Majesty, which

The best option is the safety of religion, the honor of Your Majesty.
and guarantee the welfare of your subjects.”

Man. therefore demanded for the purity of the race and for the prevention of
Prevention of the exploitation of the people; expulsion of the Jews:
Demands of the Third Reich!

According to this, individuals, and especially the most powerful ones, had
Corporation of England, the resolution of an important issue
requested. What could have been more obvious than that the constitutional
Monarch at least the application by the House of Lords and
Parliament should have consulted, especially since Charles II after his
Much of the return would have depended on maintaining public favor.
must. But what actually happened to the orderly
moderately submitted application?

On December 7th, we find in the minutes of the Privy Council the
Note that the City's input regarding the designation of the
Jews were being tried. The petition of the
Widow of Fernandez Carvajal and other Jews, she
to protect. That Carvajal's widow is considered one of the most important-
The fact that the applicant is named most frequently is interesting insofar as they are in
Years. 1659 deceased man, the main patron of the
Cromwell's cause was to the great detriment of Charles II – a
further proof of our above-stated view that it is
in their change of sides not by a part, but by
how the mass of Jews acted. How else could the widow have acted?
of the alleged arch-enemy of Charles II, daring to in the foreground-
The reason for the Jewish petitioners to stand!

The king personally took care of resolving both matters.
Applications and ordered that a member of the Privy Council the
"Submit the matter to Parliament." Despite the influence of the
The sympathetic General Monk apparently had the Privy
The Council, taking public opinion into account, did not dare to do so.
to recommend a special decision to Parliament.
On December 17, 1660, Mr. Hollis presented the proposal to Parliament.
presented. In the journal of parliament for the day in question.
We find the following entry: "Mr. Hollis submits to this
House, an instruction issued by the Lords of the Privy Council
To His Majesty. They especially commend to this House the contents therein.

- 2) Guildhall Archives, Remembrancer Vol. IX No. 44 fols. 1-18.
27) Privy Council Register of 7 December 1660.

It was decided to address this matter the following morning.
(To renegotiate?)

It is to be agreed with Henriques that unfortunately the nearest
There is no entry in the journal relating to the matter for several days.
On the other hand, Henriques and Wolf apparently also have over-
see that the following note can be found on December 20th: "The
humble request of many merchants, tradespeople and artisans
workers in and around the City of London and in other locations
within His Majesty's Realm in England, it was-
read and filed away).

It is admitted that this note makes no mention of
Jews and the previous treatment by the Privy
Council is. However, there is a high probability that
that this is the aforementioned application from the City-
has been. However, in both cases, despite
the original recommendation by the King, the matters-

to let parliament decide, neither something in

This has occurred in both a positive and a negative sense.

One really has to wonder why, despite the mutual
Despite great effort, nothing happened. The Jewish historians
Wolf and Henriques also looked into this. Wolf
believes that parliament could do nothing, since after the
Opinions submitted by some judges at the Whitehall Conference
There were no laws that restricted Jews' residence
in England"). As a result, they would have to-
lived lawfully in England. Henriques")
takes the view that the treatment was probably
omitted because parliament is bad "on religious matters".
It was accessible. Neither historian can be held accountable.
be tested.

Wolf overlooks the fact that the opinion of the lawyers under the influence of Crom-
wells is highly dubious, especially since at least
an equal number of opposing views from others
The lawyers are involved. Apart from that, it is very likely that the
Judge Tyril, responsible for this under Charles II, addressed the matter.
I adopted the latter viewpoint, which alone is objectively correct.
It seems that it was still the case in 1846, otherwise it would not have been the case.
the laws discussed above from the time of Henry III and
Edward I's will be abolished by a formal act of parliament.
who needed it." Finally, Wolf overlooked the fact that the city was out-
expressly requested, if necessary, new laws for this purpose
to enact.

15) Journals of the House of Commons Vol. VIII p. 209.

2) Henriques: Return p. 96

*) Journals of the House of Commons Vol. VIII p. 217.

u) Wolf: Jewry p. 16/17.

2) Henriques: Return p. 96

3) 9 and 10 Victoria, chapter 59.

166

Henriques is getting somewhat closer to the matter. Parliament was not inclined to give its consent to the settlement of the Jews to give, and in that respect it really wasn't particularly "too-Acceptable." The king will therefore probably withdraw. have decided not to push the matter to the extreme, so-who initially it is a state of purely personal tolerance-to leave the situation as it was. Regarding the legal situation under Cromwell. So nothing had changed.

Charles II, Protector of the Jews

Despite the powerful influence of the City, the onslaught of Anti-Semites defeated. A result that is not surprising. If one considers the reasons for Charles II's friendliness towards Jews. pursues.

We have already seen above that the Hebrews at that time supported the king not insignificantly by giving him money, weapons and They had supported munitions. How high were the total financial costs? It is no longer possible to determine what these donations were. Picciotto™) believes that these amount to one million guilders. which was an enormous sum for those times is. He considers it possible that details of the ab-The Jews' dealings with Charles II, and still documents in Jewish archives are located in Holland, but we are not expecting them to be opened. They will probably wait in vain just as they did for the opening of the Archives of the House of Rothschild. Wolf?) refers to the expressions of gratitude Charles II's guilt towards the Jews was expressed with the words: "The The king had already pledged allegiance to the Jews." We hold This view is quite correct and we consider it the only one. The reason for addressing the above matter is likely due to... Even after his return, Charles II sought the help of the Jews in An-saying, since he, as Tovey emphasizes, is constantly in money-embarrassment was.

It is therefore not surprising that Charles II became even more gracious-

pointed out as Cromwell, who as a special exceptional treatment of a Jews only permitted the granting of citizenship to Carvajal. added. However, in the case of Charles II, we can already see 19 in 1661. to identify such naturalizations, among which is also the Cromwell found Dormido to be so meritorious. Further Such awards were presented in the following years in- larger number %7).

However, what most distinguished Charles II was the one who was, for him, the leading figure
=) Picciotto p. 43.

3) Wolf: Jewry p. 15, First Stage p. 121.

) Tovey p. 279.

3) Hyamson: History p. 172, Wolf: Jewry p. 18. Mesquita p. 242, Domestic State Papers Vol. 1661/62 p. 214.

167

Appoint active Jew Colonel. After he officially converted to Christianity at the end of 1660, he was appointed under the Sir Augustine Colonel was knighted®). However, Sir Augustine has had little luck in his new position. have, because his fellow race members are outraged by his conversion to Christianity, they seem to have persecuted him for it. We er- State documents show that he was at the king sought protection against the Jews®), who, however, probably couldn't or wouldn't help, because a little later We find in the same collection of documents that Sir Augustine has gone bankrupt *°).

The public favoritism shown to the Jews by Charles II had an effect also in that there are always new members of this breed immigrated to England. (Tovey's announcement) that they were In 1663, there were no more than twelve Jewish families in London. "Having been resident" cannot be correct. The assumption also... Wolf's?) and Hyamson's*), it would have been at the beginning of the directing- During the reign of Charles II, approximately 35 Jewish families settled in London. "Settled" doesn't seem to do justice to the situation. Much- Henriques' point of view will become closer to the truth. come, according to which around this time approximately 500 Jews were in London were. However, even in the latter case, it is a relatively small merchant community in relation to the large merchant community of The city had only a small Jewish colony in terms of numbers, for which the king made his decisions in 1660 deployed. This too is an example in history of that it is not the number of Jews that matters, but merely their Money, the influence they bought with it, and their international connections

The draws will be decisive.

In the later years of his reign, an uninterrupted
(to determine the broken immigration of the Jews®) and it is there-
This is not unfounded, if Tovey refers to Charles II as "the importer".
the term "of the Jews". Nevertheless, art-
Sustaining forces. Violet wrote a [document/article] on December 18, 1660.
new pamphlet against the Jews, to be published at the beginning of next year
was published. The booklet was in the form of a petition-
He addressed a letter to the king and sought above all the
to demonstrate the damage that the Jews have always suffered, and which was then entirely
especially in England. Their stay was with
Consideration of the non-revocation of the laws in force before 1290-
(Leaving regulations unlawful'®). They would come from all over the world.

25) Wolf: Jewry pp. 8, 17, Le Neve: Pedigrees Vol. 8 p. 145.

*) Domestic State Papers Vol. 1665/66 p. 118.

%) Domestic State Papers Vol. 1665/66 p. 137.

41) Tovey p. 279.

4) Wolf: Jewry p. 19.

4) Hyamson: History p. 168.

4% Henriques: Special Taxation p. 54/55.

45) Tovey p. 279.

4) Violet: Petition p. 2, 3.

168

the Jews, through their mutual solidarity, to wealth
wealth. It didn't matter to them, now in this, now in that
to live in the country. Her frauds in England already began.
into the immeasurable." Why not banish them, like
"that it was done with the Jesuits." Luckily, Oliver
Cromwell died, who had received large sums from them.
and was not averse to offering them the entry- in return
to transfer information from customs duties. He had previously spoken with Carvajal.
It is said that Oliver Cromwell ordered the settlement of 2000 Jewish
"Wanted to allow merchants to do so in exchange for a payment of one million."
Even this publication could not lead to a ver-
Changed attitudes. On the contrary, we will see that
Judas' influence is growing ever stronger.

Even before his return to England, Charles II harbored marriage ambitions

plans. Initially, he had thought of marrying Mazarin's niece to marriage. After his reinstatement, the Spanish The court, in his interest, a princess of Parma. The French king, however, desired a union with Catherine. of Braganza, in order to bring Charles II into the hands of France—formed an anti-Spanish front. After lengthy intrigues. The king was persuaded to marry Catherine. In historical research, his election as The main reason was considered to be the rich dowry. This consisted of including the cession of what was then in Portuguese possession—Tangier and in a cash amount of 2 million Crusados, which at that time probably corresponded to about £800,000^{@@}). Furthermore Free trade was guaranteed in Portugal and its colonies, which the Jews in London were particularly interested in, since the living conditions of their fellow race members in Portugal through the anti-Jewish movements there were steadily decreasing. As a result, more and more of them emigrated to London. and then sailed under the name of an English merchant. We have no doubt that the Hebrews used all means to... They have worked towards the Portuguese connection. This confirms this is due to the fact that on the English side, especially General Monk and his Jewish friend Coronel negotiate in this marriage matter). The Portuguese Despite the persecution of Morrano, Hof is likely to have suffered a significant loss. Jews may have been influenced, because despite everything, there were Jews there. The nobility and court were still completely Jewish, as a traditional anecdote goes. best shows:

The King of Portugal ordered that all those who were Those of Jewish descent were told they had to wear yellow hats. Then it appeared

7) Violet: Petition p. 4.

4) Violet: Petition p. 5.

4) Violet: Petition p. 7.

) Ranke: History Vol. III p. 345, Lingard Vol. IX p. 68 ff, Clark: Late Stuarts p. 58, Chamberlayne: Angliae Notitia p. 133 ff.,

5) Wolf: Jew in Diplomacy p. 400, Margoliouth: History Vol. II p. 24.

169

one of the ministers with three yellow hats in his hand for an audience with the king. When the king asked about the purpose of the Regarding head coverings, he replied that he had hardly encountered a member of the Adels are known to be not related to Jews by marriage. In order not to To avoid disobeying the king's command, he had, as a precaution,

A hat for himself, one for the Inquisitor General, and one for all eventualities
"Also brought one for the king."

However, this anecdote does not unjustly highlight the Judaization of the
The number of Portuguese court and nobility also sheds light on this.
of the Hebrews in the bride's entourage. Of all the Jewish
Writers who have dealt with this topic will find this to be-
emphatically emphasized. There is, however, agreement about the individual
They disagree on the names, their large number and their influence on
"The Queen, or rather, there is no dispute with Charles II." That was the case.
One was the Queen's personal physician, while another held the office
the chamberlain's duties. A no lesser, indeed perhaps the most important, aspect.
Several very wealthy Jews played a significant role, among them
The brothers Duarte and Francisco held leading positions among them.
da Silva, who probably with Dormido and through him again
related to the family of Menasseh Ben Israel
Relationships existed. Duarte da Silva had long been a banker in
Amsterdam was and by order of the King of Portugal
assigned to the retinue of Catherine of Braganza.
Upon conclusion of the marriage contract, he was appointed procurator of the
appointed to the Treasury of the King of Portugal." His authority-
The findings as such were very extensive. Apparently, that was
Cash for the dowry was also collected by the Jews.
have been, one group of which has thus become a regular society-
formed a company when they were completely overwhelmed by the management of the enormous a
"It was their responsibility, from which they made great profits." This and their
Further activities arise, among other things, from those still recorded in state books.
existing entries. Thus we find from May to December
There are numerous references to this in 1662. On May 23rd, Duarte
da Silva instructed £20,000 to the Duke of York, the
Brother of the King to pay®). On June 6th and 10th.
Duarte da Silva each paid £16,000 to the tax office.
weisen®). Already on June 15th, he received the then-considered conduct-
a large sum of £1,000 was paid out, which was true-
"probably counted as remuneration for his work."
Further orders concerning payments can be placed on June 22nd.
to the total amount of £24,000." One indication
for the fact that the Jews not only administered the queen's charitable trust,

š) Lindo p. 375.

53) Esp. Wolf: Jewry p. 18 fl., Gaster p. 97, Hyamson: History p. 172, Picciotto p. 44.
5) Domestic State Papers Vol. 1661/62 p. 380.

55) Wolf: Jewry p. 20.

s) Domestic State Papers Vol. 1661/62 p. 380.

87) Domestic State Papers Vol. 1661/62 pp. 400, 403.

s) Domestic State Papers Vol. 1661/62 p. 407.

but probably also provided the money had, as evidenced by a transfer dated June 24 to the Councillor Backwell in the amount of £53,700). The latter was to one of the most important English bankers of this period, surprisingly- Probably not a Jew, although he mostly only interacted with Jews as can be seen from his remaining cash books. as can be determined"). They can also be found on July 4th and August 13th. Payment instructions to da Silva®). Finally, we see... Further entries of similar content from December 4th and 10th. These payments are interesting insofar as they are always made to the Brother Francisco da Silva were made®®),

It is therefore easy to see how much the position of Jews were strengthened through the Portuguese marriage. As a result, The steward of the Queen's cash assets was Charles II during his They maintained a perpetual need for money to retain her favor. In addition... The other Hebrews in the queen's entourage ensured that the The interests of their fellow race members were not neglected. Furthermore The Jews who had fled from Portugal to London could now in peace and quiet as English merchants with Portugal and its Colonial empire trade, as Jewish historians "Triumphantly remarking").

Indeed, Judah could be content with his position in England historiography has mostly written about such experiences. The events were largely ignored. Hopefully, she will be back soon. Rewritten taking into account Jewish influence. Charles II's subservience to Jews is also evident in the fact that one can read about... Years 1663, or at least from year 1664 onwards, a public This question can determine the religious practices of the Jews. This has given rise to a wide variety of theories.

As already mentioned above, Wolf believes that even in the early- the very beginnings of the Jewish resettlement around the year 1660 A synagogue was present. Picciotto®) gives the earliest date here- for the year 1662, while a very carefully prepared modern work by W. Samuel®) wants to set the year 1657, Others, such as Hyamson'), Dr. Gaster®) and Henriques®) We want to assume the year 1663 or 1664. We would like to I will not comment in detail on this point, as it is in the foreground. The general questions seem unimportant. The latter historians' theory has much to offer because they rely on the testimonies of impeccable contemporaries and documentary evidence. mente supports. In addition, the general friendliness towards Jews is also likely to be su ") Domestic State Papers Vol. 1661/62 p. 418.

") Wolf: Jewry p. 19.

) Domestic State Papers Vol. 1661/62 pp. 429, 459.

6) Domestic State Papers Vol. 1661/62 pp. 581, 587.

") Wolf: Jewry p. 20.

s) Picciotto p. 30.

) Samuel S. 3 ff.

#) Hyamson: History pp. 168, 172, 176.

e) Gaster p. 7.

) Henriques Return p. 97/98.

171

The situation under Charles II had progressed so far in 1663 that the Jews had no right to public religious practice I saw more.

After the City of London's application in 1660 was unsuccessful One might have thought that, especially after the further increase of Jewish influence at court and elsewhere—where no further attacks would have taken place, but already in In 1664, the king again had to intervene in favor of the Jews. seize.

As far as we can tell from their petition to the King on this matter, they had measures taken by anti-Jewish circles to fear. "They would," we learn, "be attacked daily by Some people were threatened with the confiscation of all their assets. Furthermore, they were informed that their lives and property were at risk. The king had been forfeited according to the laws of the land. They were particularly harassed and bothered by a Mr. Richaut. anxious. At the same time, they would have expected the Count's visit. from Berkshire, who, according to his statement, had an oral He had the king's instructions to protect her and, if she was not to reach a quick agreement with him, their assets to move in."

As source material, we are limited to this petition from the Jews instructed so that we cannot hear the other side. Wolf") and Hyamson") are in their statements on this matter assumed that it was a solo action by the Count of Berkshire and Mr. Richaut, but that was already

This is refuted by the text of the Jewish petition to the king. Initially, the applicants there speak of "some peace-disturbers" and then "especially" by Mr. Richaut and the Earls of Berkshire. This already implies that they are the action was carried out by a number of people, in which the Both of the aforementioned were likely leading figures. Wolf refers to The actions of the Earl of Berkshire were described as stupid blackmail. He found no evidence for this, but instead he relies on... solely based on Dormido's knowledge of legal matters- heiten. One cannot assume that a man from The Earl of Berkshire's range relied on a verbal instruction. of the king, which had not been granted to him. He did not belong to him. not only the high nobility, but was also Royal Chamberlain Mr. and member of the Privy Council. Furthermore, it should not The fact that he was the second oldest son of the Count of Suffolk, who, as already mentioned above, was under James I had ordered the expulsion of the Jews. On the other hand This is also the order claimed by the Earl of Berkshire of Königs did not bind the latter to the Jews

7) See reproduction of the document in Gaster, p. 4.

71) Wolf: Jewry p. 24/25

72) Hyamson: History 8 "172/73.

172

quite understandable. There is only one explanation for this: that Charles II for some reason protected the Jews through alleged protection-measures again to express gratitude and therefore to the Count Berkshire may have only given the order as a formality.

Another interpretation of this mandate would be that he thereby at least outwardly, for a while, the anti-Semitic wanted to accommodate certain circles. Our view should also be not by the King's reply of August 22, 1664 to the The petition of the Jews is refuted. He did, however, explain in it, he had "no specific instructions regarding her harassment or Deportation order given, and they definitely want his Favor is assured to the same extent as before, as long as they living peacefully and quietly, obedient to the royal laws and "would behave without scandal." What other answer could there be? That is also expected of him!

The Jew Dr. Gaster") has described Charles II's answer as "fundamental Award certificate of the English Jews" (Wolf')

However, it has been thoroughly argued that this designation is misleading- is leading and does not correspond to the facts. Rather, it It was merely a written declaration of tolerance.

The one by any employee of the synagogue on the Um- The document contained a note entitled "Tolerance Law". So, a misleading term.

Another attack against the Jews had been repelled, the next
But it shouldn't take long.
Just like Oliver Cromwell's pro-Jewishness about the
Once the borders of England had penetrated, the reputation of Charles II also seems to have
to have been international in this respect. On February 5th-
In February 1666 we find the application of a Dutchman.
Jews for the issuance of a passport for themselves and others 50
Jewish families for the purpose of a journey from Amsterdam to
Palestine"). How this request from a Dutch Jew was received by the English-
Unfortunately, it was not certain that the proposal could be made to the king.
deliver. However, there is no reason to assume that Charles II.
did not comply with this request.
The circles within the population who are fighting the Jews with all their might
They attempted to take further steps in this regard. On
On February 6, 1671, they believed a good opportunity had arisen.
when it was decided to establish a committee "to investigate the reasons
to research the growth of Catholicism and a
to prepare a legislative proposal regarding its prevention and
to introduce, as well as investigations regarding the admission-
number of Jews and their synagogues, as well as the number of people living in the area
to undertake conditions under which they were permitted to be here
live. The committee has compiled a corresponding report.

(Reproduced in Gaster, pp. 4, 5.)

2 Gaster p. 3.

5 Wolf: Jewry pp. 26-28.

78) Domestic State Papers Vol. 1665/66 p. 232.

to submit his views on this matter to the House ... ").
But this proposal, too, should be rejected.
Committee report of 17 February to Parliament discussed
only the reasons for the rise of Catholicism and the
Measures deemed necessary in response. Regarding the Jewish-
We don't hear a single word about it anymore, which is just...
This can be explained by the fact that the king and the Jews ensured that
An unpleasant matter for both parties, preferably not to be discussed.
to be treated by an official body. Once again, it was necessary.
accomplished, through means unknown to us, the attention-
The ability of parliament to counter the efforts of the anti-Semites
move in. But soon we will see how the whole power
the king was needed to address the Jewish question
to evade a legal basis. The necessity for this
It should happen faster than expected.

In the winter of 1673, the leaders of the Jewish community in
City Hall of London "charged with sedition because
they met in Dukes Place to practice their religion

"Would have." The jurors involved found the Jews
According to the indictment, guilty under existing laws.
and sentenced them accordingly." An English court had
This contradicts previous unlawful practices.
The king issued orders. The Jews realized that this time
Their situation was serious. It was no longer the parliament whose
One's activities are carried out through intrigue and secret influences with the help of t
Königs could not be withdrawn from his duties, but a close-
A court that clearly ruled against her
had. Her salvation, in turn, could only come from the king.
The leaders of the Jewish community therefore immediately turned to
with a petition to him. In support of their request, they stated:
his declaration from 1664 and pointed out that
that they had met the required specifications. Should
If the king did not protect them, they would leave England.
It is also noticeable here that the Jews again associate demeanor with
The threat was linked to the fact that their departure from England was a threat to Charle
which must mean great damage. We already learned the same above.
Tactics at Menasseh Ben Israel.

Was it the content of the petition or other factors that caused it?
What considerations and forces influenced Charlemagne II? We know.
Not anymore. In any case, he decided against the law.
and a court for the Jews. In his reply of February 11, 1674
He informs them that "he is pleased to decree today – and
It was hereby ordered – that the Crown Prosecutor shall conduct all court proceedings –
to stop driving against the petitioners and continue to ensure
to bear the burden of not having to do any further in this matter
should be subjected to harassment..." 79),

7) Journals of the House of Commons Vol. IX p. 198.

78) Webb p. 39, Haggard Vol. I Appendix p. 2.

73) Webb p. 38/39, Haggard Vol. I App. p. 2, 3.

174

What a decision for a king! Consider that Charles II undertook
against public opinion and laws in favor of a small
The number of people of foreign origin has increased by a step, from which even
It was doubtful whether he was acting against the constitution – as even
The Jew Henriques rightly observed that he would be expelled.
Henriques also deals with the question of why.
Parliament did not intervene, which he could not have done without...
This is due to the fact that it was postponed immediately afterwards.
was before he learned of this order from the king.
Friends of Jews in parliament will have already made sure of that.
According to the English constitution, this order from the king
no legal force whatsoever. At least it was a...

new proof that the king himself, even under the strongest pressure, They protected themselves. This also explains why they immediately whereupon they had their synagogue significantly enlarged." Another The new wave of naturalizations also seems to be a consequence of this. to be a being, for no fewer than 19 Jews acquired in this Time, English citizenship. Other similar associations Loans to a total of 53 Jews during the reign Can evidence of Charles II still be found today??).

In 1675, an event occurred that was insignificant but always... A significant incident. The king received a visit from a Jews from Holland, who gave him a model of the Temple in Jerusalem presented. He was a skilled draftsman and as such, he Coat of arms still used by the English Grand Lodge of the Free- designed by mason®).

The stance of Charles II meant that as early as 1677 a Mass immigration of Jews from Eastern Europe began. Apparently, many of them were poor, as evidenced by the still-present evidence today. Documents received from the Jewish community can be determined can. For the first time, Jews from Poland and Russia poured out. about England. This refutes the widespread belief that there were there mainly only the supposedly more civilized Jews of the West. Apparently, the presence was already established back then. these down-and-out Hebrews in London were unpopularly treated This was made noticeable, as the citizens of the city met in advance. remedial measures for monitoring and limiting the Jewish immigration®). Nevertheless, the influence of the Jews increased. in the city. On September 26, 1679, we find in State- The following entry appears in the documents: "The East India Company, which several ships were expected to return home; began their sale as usual last week. However, since the Jews are celebrating their festival of the Since tabernacles were in use, the sale postponed, but has now started again ...®).."

3) Henriques: Return p. 102.

81) Gaster p. 7.

82) Webb, Appendix p. 17/18.

) De Mesquita: Ancient Burial Ground p. 239.

) Hyamson: History p. 183, Wolf: First Stage p. 123.

#5) Domestic State Papers Vol. 1679/80 p. 253.

The history of the Jews repeatedly confirms that they always through some despicable acts again turn public opinion against them as soon as they enjoy the protection and all the privileges of a country. Thus- It also happened in London in 1680.

A certain Eve Cohan from a wealthy Jewish family in Holland had converted to Christianity and had sided with to go to London to be accompanied by her brother's Christian servant. The family stopped at nothing to get them back home—spend. We have received a letter from Lord Bishop William of St. Asaph. A detailed account of this case has been received. He tells us how the Jewish woman was already on her escape from Holland after England, she lived in daily fear for her life because of her was persecuted by the Jews®), who also took them to London persecuted. Englishmen were bribed, who, together with Hebrews, They put Eve in the most uncomfortable situations. They didn't shy away from it. Before that, fabricated claims of up to £2,000 were brought before the court. to assert claims against them and subsequently, according to the then to put them in prison under the laws?). When the Jews and their Helpers realized that they could assert their claim against the relevant authority. Unable to enforce their rights in court, they referred the matter to another court. (referring to methods that appear more favorable to them), which we can use. also known from the years before 1933. It was hoped that this would To buy time and wear Eve Cohan down in prison. After her release, they had her brutally beaten. When As a result, she, who had meanwhile been the former employee had married her brother, a premature birth®). Now it was finally— The public was made aware of the case. Bishop William took charge of the matter and informed the mayor. the City of London on the matter. He let 'the Jewish representatives of the mother come, and in their fear they confessed their misdeeds®). The The mayor, supported by the public, threatened to punish them if they do not forgive Eve for all she has suffered. Compensation for the injustice. Otherwise, he would be liable to all legal measures. permissible severity not only against the perpetrators, but 'against the entire Jewish community of London. "He also gave order to submit to him a list of all the laws which against the Jews" °t). Unfortunately, it is not possible today. determine more whether and what measures the mayor will take master has seized control. However, they are probably due to be— The influences at court also did not extend to the initial stage. The results are unknown.

- 86) Bishop William S. 5.
- 87) Bishop William p. 13.
- 8) Bishop William, p. 14.
- 8) Bishop William S. 21.
- % Bishop William S. 22.
- 1) Bishop William S. 23.

However, it is not impossible that a new, very serious attack against the Jews occurred in the same year as the above events to establish a connection.

From a surviving letter from Lord Anglesey to the Secretary-
From the King's decree of August 6, 1680, we see that their
Apparently, they wanted to significantly restrict rights.
Two audiences with the king took place. Sir Peter Pett had
in addition, they undertook the trouble of obtaining old documents from the time before
to inspect the 1290 and give a presentation to the king about what
proves that one is inclined to intervene in the event of an intervention
was, to go back to certain legal conditions before the expulsion-
access. They considered including some prominent figures, including Sir
Peter Pett, to be appointed as special judges. Lord Anglesey
further suggested bringing in leading Jewish figures,
to hear their opinion, among other things, on whether and which
They pay special taxes for the permission to trade and
They are apparently inclined to pay for general residence.
All in all, a kind of ghetto was planned. The clergy-
keit was also interested in this new scheme and through
the Bishop of Lincoln®).

As you can see, important figures of that time had
The cause of the anti-Semites was accepted, yet it proved
the secret forces as stronger. The proposals were still being discussed.
submitted to the Privy Council for consideration, but further reports emerged
nothing more about it. We can only acknowledge the Jew Wolf °) in
The result of the finding will be followed if he triumphantly declares-
notices that "powerful influences opposed it and the approach-
"The opportunity was fortunately dropped." Very true.
He probably means that the Jews always invest in money-
supported the embarrassed king.

We are also in contact with various Jewish scientists®).
agreed that the entire development of Judaism
The impact in England would have been completely different if this plan had been implement
The opponent would have succeeded. For almost two hundred years, the
Jews in England were ahead of their racial counterparts on the continent.
Their rights were somewhat limited, but generally
They had all options available to them, including mixed marriages.
open.

The reign of Charles II was drawing to a close, without
any further noteworthy incidents occurring in the Jewish question
King Charles II died on February 6, 1685. His Jewish personal advisor also died.
The doctor had not been able to cure him of his illness®).

He was succeeded on the throne by his brother Jacob II, who, however,
He only ruled for a short time. As after Cromwell's death,

*) All Souls Coll. MS 239 fol. 423.

) Wolf: Status p. 185.

% Wolf: Status p. 185, also: Whitehall Conference in Trans. Jew. Hist. Soc. Vol. V p. 280, Roth: New Light p. 134/35.

25) De Mesquita: Ancient Burial Ground pp. 241, 242.

12 Jews conquer England 177

immediately after taking office, the Jewish opponents, to find out if the new king is favorable to the Jews was inclined to be like that or not.

In the interest of a consistent account, we have so far a process from the year 1672 was not addressed, as it was for The "foreigners' tax," so important to Jews, was abolished. Regulation was the main point of contention under Jacob II. and also in the first years of his successor's government, William III. The reason for this tax was as follows: Since earliest times, foreigners have been exempt from all taxes of the King's surcharges had to be paid. For example, the goods were subject to foreign merchants, regardless of whether they exported or imported "Tied, special public levies," to which foreigners are subject. nor could they escape the fact that the king had told them Naturalization patent – as is often the case with Jews under What had happened to Charles II – was awarded.

When Charles II was installed as King of England, he was granted his rights. A law was passed to regulate his income. Taxes. This regulation is known as the "Great Statute". known and practically only abolished in 1785. According to this, the king was also provided with those from the so-called: Foreign-tax-related income is left at free disposal has been paid. If the person liable for payment did not pay this tax In accordance with regulations, the goods in question were confiscated. Half of the value went to the crown, the other half to the... Offenders reporting offenses."

It should be understandable that this foreigner's tax is a good represented a source of income for the respective beneficiary. Furthermore The English merchants also made sure that they raised This was one of the main reasons why the competition The foreigner was tolerable at all. So it is not surprising that that this tax was already in place at least under King Henry VII. Existence.

It is all the more surprising, therefore, that we find in the official collection find a law from 1672 that contains these tax regulations fundamentally abolishes and stipulates that by the king a-

naturalized citizens and other foreigners on domestic products would no longer have to pay higher taxes than native-born citizens English. The only exception was for the export of coal. exist®). It should be understood that this statute has the sanctioning of parliament. What were the reasons for this stance? before, which seems all the more incomprehensible given English trade, whose representatives were also present in the House of Commons, was significantly affected by the abolition of this tax. We have made every effort to understand the reasons for the increase.

) Henriques: Special Taxation p. 58, Law of Aliens p. 98.

) Henriques: Special Taxation p. 59/60.

26) Statutes of the Realm Vol. V p. 791/92.

178

to ascertain the mood of Parliament, but all research was in vain. The press of that time gives no information future, including the official collections that may be relevant. They remain silent. So unfortunately, we are left with only assumptions. shown. Henriques®) believes that the law is in the interest of It was issued to the general public, in particular to regulate exports to promote. This view cannot be correct, since precisely the narrow- The public has never agreed with how the Incidents still to be dealt with during the government term: Yes- Cobs II and William III show: will be. 1 We maintain that the decree is based on other grounds. This is due to the following: Through the aforementioned "Great Statute", Charles II was declared king. The person entitled to receive the taxes has been declared. It was therefore largely dependent on whether he could achieve his goals through up- lifting these taxes on a portion of his privileges ten wanted. So it was simply up to him to choose himself. to implement a tax regime favorable to Jews. Therefore, is it permissible to... It is not reasonable to assume that Charles II, in particular, might have been against Was the Jews prepared to offer a settlement? It will be argued, however, that they are not alone, but also other foreigners were favored by this law, which is fundamentally which is also true. But wasn't Charles II perhaps willing to include this in To take the purchase? Didn't he still have the Jews to deal with? Does it favor other foreigners? 0 The law of 1672 states namely, it was expressly stipulated that foreigners continue Export tax would have to be paid on coal. This special However, the regulation was of no particular interest to the Jews, since (the coal trade was not in their hands). This may also explain the parliament's stance. 'This question lies within the scope of what we will discuss in the following period until By the year 1858, we experienced that the people and parliament were very often completely They hold opposing views on the Jewish question. The People's Association

Kicks are apparently mostly caused by some kind of influence. held, without regard for the will of their voters, Jewish- to pursue a friendly policy. These secret forces are not Bribes are rare. Members of the English Parliament- Even at that time, members were by no means free of these errors. Thus, we find debates in the House of Commons about them, that members of parliament are only elected through bought voters- "They may come." But whoever bribes even in such a case, He might also be susceptible to bribery. Furthermore, that just a few years earlier, in 1662, large sums of money had been spent were used to sway parliament to a particular stance.

0 Henriques: Special Taxation p. 60.

10) Tovey also believes in favoritism, but gives no reason; See Tovey, p. 287.

101) Cunningham: Growth, Vol. Modern Times p. 247.

1) Cobbet Vol. V p. 434 ff.

129%

179

leave on. The Spanish ambassador was not deterred from doing so Riick, to distribute funds to members of the House of Commons, to support their plan for the marriage of Charles II, which was desired by Spain. to win 1%). Why shouldn't the following also win after all this? Did Jews take this path?

Upon Jacob II's accession to the throne, he was expressly appointed by Law of Parliament transfers various tax revenues!). Among other things, the relevant law also refers to the entry- Reference was made to incomes according to the Great Statute, whereas the The law from 1672 was left unmentioned. According to the correct... By this interpretation, the law of 1672 was considered to be tacitly adopted. repealed, in other words, the foreigner tax was reinstated revived**). Apparently, the Jews immediately reacted to this. Ideas raised by Jacob II; for immediately after In- He declared the law to come into force by a simple decree, The foreigner tax is still considered abolished**).

Now the City of London tried to persuade the king through a petition. to change the request. Their efforts and the general un- But their will made no impression on the king, and it remained in its original arrangement*). This is all the more true- more peculiar than the City had thoroughly pointed out to him,

that the provision he made was English economic must ruin interests at home and abroad. Even the act- The fact that the submission contains the signatures of 64 of the respected The fact that the merchants wore the robes did not change the king's attitude. Further submissions from world-famous trading companies in England, such as "The Hamburg Company", "Eastland Company" and the purchase- People in the west and north of England suffered the same fate. sal). The number and economic power of the applicants was certainly superior to the Jews, since it encompassed almost all important English merchants were involved; nevertheless, the The king decided in favor of the Jews.

The dispute over this tax should be brought back into the fray with full force. The first years of William III's reign ignited. Before we However, let us address this, and let us discuss the reign of Jacob II: by describing another struggle in the Jewish question- close.

As mentioned previously, there was a statute dating back to the time of Queen Elizabeth that imposed significant penalties for non-attendance at Christian services threatened church services!®). This regulation was by no means repealed, but hardly noticed in recent decades had been. But a certain Thomas Beaumont then attacked in the autumn In 1685, this law was invoked and charges were brought for violation.

10% Lingard Vol. IX p. 72.

1) Statute of the Realm Vol. VI p. 1.

105) See also Henriques: Special Taxation, p. 61.

106) Tovey, pp. 287, 294.

17) Margoliouth: Anglo-Hebrew p. 44.

108) Tovey p. 288.

10) Henriques: Return p. 105/06.

180

of the aforementioned statute against 48 Jews. He even had 37 of them arrested when they had gathered at the stock exchange. The Jews saw that they could achieve nothing by resorting to the courts- could be sufficient, as the measures were based on existing laws. supported. They therefore chose the one that had already been suggested earlier. The alternative path of personally appealing to the king. In a Ge- They referred him in turn to the explanations of Charles II. from the year 1673 and pointed out that the The requirement there - impeccable conduct -

that they had complied with the terms. The arrest had caused them already significantly damaged its reputation. In the end They then requested that the proceedings be discontinued.

Just like Charles II, Jacob II also issued the desired decree on November 13, 1685, among other things, with the words, "it is decreed that the Crown Attorney should discontinue all proceedings" v). Were they again "the powerful influences", to use the words Wolf's in the same orders of Charles II in 1680 to What can be said about the actions of the anti-Semites that brought down the campaign? We have no reason to assume the opposite.

That James II otherwise also wished the Hebrews well is evident. from the fact that during the three years of his reign no fewer than 34 Jews have been naturalized!) – a even compared to the awards under Charles II. a relatively high number –.

Thus we have seen that Charles II and James II were more interested in inter- food of the Jews were more inclined to eat than that of their own Subjects. That this servitude was not without reciprocal services, It should be clear to anyone with any sense. The achievements of the Jews most likely consisted of payments, since both Mr.– who were constantly in financial trouble. That they couldn't even shy away from annual payments of up to £100,000 from King Lud– to receive Wig XIV of France, in order to receive every French– (to prevent hostile policies of parliament), is only a secondary consideration. mentioned. So if they were subject to foreign rulers... The binding of the will of the English people, accepting money, why Shouldn't they then also use the Jews' money for the same? Demand a purpose and put it in your pocket?

Other friends of Jews: Jacob II and Wilhelm III.

At the end of 1688, Jacob II left England. William III stood outside London and moved immediately after the escape James II entered the capital. We know that he had a larger one.

110) Haggard Vol. I Appendix p. 3, Webb p. 39/40.

111) Webb, Appendix pp. 18/19.

(uz) Clark, pp. 82 ff., 125.

to equip expeditionary forces for its undertakings. According to Jewish historians, the money for this is to come from... Researchers were primarily provided by Jews be. After that, the financing was in the hands of the Jewish Bankiers Francisco Lopez Suasso, who later settled in England– The money probably did not go directly to William III.

The money was not paid, but to the Dutch state. Does this apply?
In that case, the amount given by the Jews should be comparable to those £600,000 are involved, which were later paid by the English
The government was to pay Holland for the expedition."
The well-known Jewish historian Margoliouth makes
He provided precise details, but without naming his sources.
According to his account, William III had to adjust his preparations
the expedition to England is temporarily cancelled due to lack of funds
stop. As he desperately searched for a way out, he was
He was contacted by a Jew who informed him without any transition,
"The Jewish nation is prepared to support him with 2 million (probably-
to support (a certain amount of guilders). If you are successful, pay it to us.
back. If things go wrong, we're even" ").

Margoliouth proudly remarks that the Jews are therefore back
had once done great things for England, and William III his
The crown owes its gold!#).

After Jacob II's flight, a transitional law was initially enacted.
regarding tax collection, adopted by Parliament. This includes
It was intended that, until the final regulation, in principle
the tax collections as under Charles II and James II
should be observed*). In the absence of explicit mention
The law from 1672 under Charles II would mean this
The revival of the aliens tax has meant that single-
by Royal Decree of James II of the year 1685
had been repealed. His escape had rendered this regulation ineffective.
But it ceased to exist, and thus the state of
restored before the year 1672.

A customs officer named Pennington positioned himself on this right-
lichen standpoint, when he on January 1689 a number of
Jews were arrested on the grounds that they had been arrested after the
Abdication of Jacob II; foreign tax that became due again
(not paid). This was not a self-
A splendid individual action by a civil servant, as can easily be seen from the
descriptions of Jewish historians") can be read into this, but
about an action initially approved by King William III.
Pennington had, in fact, with the support of a high-ranking official,
The treasury officials informed the king about the legal situation.

118) Hyamson: History p. 188, Piciotto p. 52/53.

114) "History Vol. II pp. 40-43, Pilgrimage Vol. II p. 229, Anglo-Hebrew

115) Margoliouth: History Vol. II p. 43.

116) Statutes of the Realm Vol. VI p. 71.

u7) Historical Manuscripts Commission Vol. 22 p. 35, Tovey p. 291.

18) Henriques: Special Taxation p. 62, Hyamson: History p. 185/86.

instructed. He further pointed out that the ex-
 strong privileges including exemption from foreigner tax
 They could not change anything about the general legal situation. Because
 The relevant decrees would have been issued after the death of Charles II.
 or the abdication of Jacob II, their legal effect-
 Loren. Pennington was able to convince the king that the Jews
 They had therefore violated the laws and as a result-
 the goods in question expire and further
 They were required to pay fines. Furthermore, they had...
 They owed £58,000 in back taxes.
 which had arisen and become due since December 11, 1688.
 The king gave Pennington a free hand within the bounds of the law.
 And so the arrested Jews awaited their sentencing before
 the competent court. But it shouldn't happen again.
 to come.
 The Jews and their friends had, of course, not remained idle in the development
 of things. First, the inmates established
 submitted a petition to the king requesting detention-
 Dismissal and discontinuation of the proceedings. They gave the following reasons.
 They demand that their naturalization certificates and thus
 The exemption from paying foreigner's tax also came into effect.
 They were. At the same time, they invoked the law from the year
 1672 and the repeal act from 1685 (4%). It is up-
 It is due that they too will find the latter justification quite weak.
 appeared and therefore focused more on the former facts
 supported. With this request, the Jews made all sorts of demands.
 Efforts that are eligible for the procedure-
 To influence officials favorably, even the courtiers were
 processed in a similar manner. The means for this were truly-
 Probably the usual things: money. On such occasions...
 Usually no one is present, and so the details are not discussed.
 to light. Both have the same interest in remaining silent, and
 On such occasions, the historian relies on circumstantial evidence.
 or conclusions are instructed that are made by inter- in a certain direction
 were described as outlandish or biased-
 Therefore, to avoid points of attack, we are careful to...
 to adopt such a stance; rather, we invoke the following:
 As far as possible, in such incidents, the view of the Jewish community should be taken in
 historians, who can hardly be considered biased
 can be accused of this. However, the situation here is such that
 vorwerfen kann. Hier ist aber die Entwicklung derartig, daß
 The outcome of the matter could only be achieved through bribery on the part of
 who can explain to the Jews.

In any case, the proceedings against the Jews were not right.
 Pennington – acting on the orders of his king – continued.
 and the laws of his country – grew impatient. He made

a submission to the Privy Council, which oversees the settings

118) Tovey p. 290/91, Piciotto p. 48/49.

183

had to decide on the request of the Jews, and asked for the continuation of the investigations. In particular, he requested the right to seek before Every decision should not only consider the position of the Jews. take into account, but also him as a representative of the state and to give the floor "especially to the prosecution". His request The only success was that the consultation appointment was finally scheduled. The trial was scheduled. Nine days of negotiations took place, but Pennington was deemed t I never heard from the main representative of the authority. And As under Charles II and James II, the Privy Council under the chairmanship of the King to a decision that neither to reconcile the laws with the wishes of the people- The likely outcome is: The proceedings will be discontinued. In the relevant case- The order of February 26, 1689 provides no justification for this. No stance has been given. Rather, it merely states that "His Majesty according to Considering the matter graciously today, Sir George Treby, His Majesty's Crown Prosecutor, to instruct everyone to The aforementioned information has already led to the initiated proceedings to cease immediately and to refrain from prosecuting further similar cases. to refrain from intervening against the petitioners (Jews), since it is a matter for His M Pleasure lies in deriving full benefit from them. The written commitments made in this regard are pleasing..." 12), Consider that King William III, through this decision, is giving Thousands of pounds in annual revenue are at stake. This is before This was not at all consistent with his initial stance. bring, especially since he declared at the time that he would not rely on one Should Jews waive a penny of taxes owed?#). Also the The entire procedure, especially the treatment of Penning- tons, is very strange. Isn't it therefore reasonable to assume, that William III, in his renunciation of the high annual Was the income from the severance payment adequately compensated? Once again we see how strong the resources of the Jews are. are, even a King of England to make such decisions move.

Renewed fighting

The English merchants were displeased with this arrangement of their capital- They were angered and openly indicated that only bribery would do. could have led to such a result. This is particularly evident to us- (especially from Tovey) which was certainly still I knew enough English people from that time to have an unobjectionable

He likely passed on his free account to posterity. Even the Jewish historians**) do not seem to have bribed to deny it.

121) Tovey p. 289, Picciotto p. 48.

122) Tovey p. 290 (he lived from 1692 to 1745).

123) Henriques: Special Taxation p. 63, Picciotto p. 48/49.

184

The opponents of the Jews did not give up immediately, but continued to fight for their rights and what they considered to be necessary shifting economic interests. In a detailed request They alerted the customs authorities that the king had been through the non-prosecution of previous customs offenses committed by Jews regarding would give up £40,000. By abolishing the aliens tax. A further large sum would be lost in the future, which the English taxpayers later in the form of property taxes would have to raise the necessary funds. The Jews lacked real estate— This does not burden them and therefore they are in a much better economic position. posed. Both at home and abroad, England's economy would be affected by the current situation is dominated by Jews. Furthermore has the king, according to his current constitutional The position has no right to intervene. Finally, it should be possible. "Such a discontinuation of the proceedings is merely a noose for the to be a public prosecutor, whether a civil servant or not, because instead to take advantage of the benefits that the law granted them would— which she has almost ruined by preparing the charges that (which was then discontinued through no fault of their own...).

Once again, the Jews did what they could to secure a favorable outcome. to prevent the application from being decided. But all their efforts— The hunger strikes were apparently in vain this time. The pressure of the Vol— Kes must have been very strong, because King William III lifted As of October 14th, 16% of its previous order was reinstated. The In— The same clearly shows that both his and the Jacob II's accession to the throne introduced the foreign tax, according to the Crown lawyers have revived and the previous ruling has been overturned. King William III's actions were contrary to the laws. The actions in Authorities approaching the question were instructed to investigate the aliens— to levy taxes exactly as they were before 1672™*).

The joy was naturally felt by the English merchants. large, and they thanked the king for his action. Reasons for the king's changed, but lawful, stance These can only be speculated upon. Were the officers responsible? have been those who ensured the proper application of the laws— were they enough? Hardly! Because even before, they hadn't been able to reach their full p

was able to prevail in this regard. The king had initially the compensation or bribe of the Jews was accepted, and now, after receiving them, he ruthlessly withdrew to the Laws back? Maybe! However, there is more evidence to suggest that... he the overall circumstances, especially his wish for Approval of a large sum of money for conducting his wars in Ireland and France. Above all, he hoped that to place a larger bond in the City of London for this purpose to know**), The Jews were hardly inclined to give money

1%) Tovey pp. 290–292.

125) Tovey p. 294/95.

128) Clark p. 168.

185

give, but they had been extraordinarily reserved— shows what can be gleaned from a letter from the Earl of Shrewsbury to the Lord Mayor of London on February 10th, 16% er— can see. Following this, the Earl of Shrewsbury expresses his Resentment that the Jews, despite their many privileges and their flourishing trade in England did not give them much pleasure— felt the urge to subscribe to the issued bond. They had already spoken with They negotiated with their spokespeople and asked if they would also no money to pay for army supplies, which were provided by have been made available to their fellow breeder Pereyra wanted. They would have only offered the amount of £12,000. offered. The king now asked him – the mayor – to to invite Jewish spokespeople and explain to them in an understandable way This would mean that they would definitely have to raise more money. Above all, they should not forget that they owe the king a debt of gratitude. are obliged to protect him???) ,

We do not know if and how much the Jews ultimately received. have been directed. It is also not known why they hesitated— ten, to lend the king money. Perhaps the interest rate was too high for them. of 7% %8) is too low. In any case, her attitude reveals that a cloudiness, even if probably only temporary good relations between the king and the Jews had begun was. This may therefore be a reason for the enactment of the be— It must have been a fitting decree of the king, especially since he in its attempts to borrow on the City's funds) He had supports and it was better for him to deal with the English buyers. To be on good terms with people. It's worth noting, by the way, that Here again, as under Cronwell, we have a Jew apparently occupies a significant position among army suppliers. Along with these battles over the alien tax, Further conflicts regarding the Jewish question took place.

As mentioned above, William III's primary concern was initially to raise the necessary funds for the recapture of Ireland – which was still defended by Jacob II – and for the to find a war against France. Bonds had little impact. With a view to success, new taxes had to be levied. The parliament appointed a committee to be tasked with to find the funds to raise £2 million make^m). It was believed that this was considerable for the time. Total through the introduction of a poll tax and through a single- a special tax levied on Jews in the amount of £100,000 (to be able to bring it about!). In this way the Hebrews would have had twofold... They must pay, as they too are subject to the poll tax. They should. It was expressly stipulated that they should pay the amount.

i Domestic State Papers Vol. 1389/90 p. 453.

'a Henriques: Special Taxation p. 49.

a Acres Vol. I p. 7.

ae) Journals of the House of Commons Vol. X p. 279.
) Journals of the House of Commons Vol.

186

ee I eee

would have to pay £10 per head), while the various Taxpayers are divided into different categories according to their rank and wealth. They had been divided into classes. A comparison with this shows that Jews were held in quite high regard. The poll tax brought £288,000 (one), Parliament also approved [something] for the following year. a poll tax. The Jews were incorporated into the ranks of merchants and brokers. divided. The former received £20, the latter £5, so that They were predisposed to the same things as barons and bishops. In The rest of the Jews had, upon completion of the 16th century, to pay the amount of 10 shillings in the next year^m).

However, the introduction of the special tax on Jews met with considerable resistance. pecuniary difficulties, which are mainly due to The Hebrews used all the means at their disposal. They tried to prevent the introduction of the tax. a special request to Parliament, specifically before-

| was mainly about the law in question. In the document-

It is not included in the parliament's collection, but we find merely the suggestion that it would be improper to submit a petition to the sub- to submit the house in this sense. This opinion prevailed!"), and so the application was never even entered into the official collection- lung received. Henriques) however believes a copy there- to have discovered, and judging by the content, it should be That's correct. She's probably due shortly before November 19th. It was submitted in 1689, the first day of the trial. Equal- The Jews had already spread the rumor early on, that they leave the country when the tax is assessed and would go to Holland®). One can imagine that This threat will not be without influence on the pro-Jewish It has been in circles. On November 19th, the petition was formally submitted. (written by Mr. Foley), which immediately led to the entry- which resulted in a protest. When the spokesperson of the Following this step, the house accepted the Application rejected.

Its content is very interesting. First, we find a brief summary of the history of the Jews since Crom- Well. Then the great importance that they have is pointed out. despite their relatively small number for the English host They have a strong presence. They are very large exporters of woolen products. and "importers of enormous amounts of gold and silver . ., which large customs revenues were generated. Of the Jews alone Since 1660, approximately £200,000 has been paid in customs duties."

"Furthermore, the diamond market has been taken over by the Portuguese."

Possessions in East India through the means and diligence of the Jews

an) Statutes of the Realm Vol. VI p. 65.

13) Parl. History Vol. V Appendix 19 p. 241.

10 Statutes of the Realm Vol. VI p. 158.

1) Parl. History Vol. V p. 444.

116) Henriques: Special Taxation p. 41 ff.

187) Domestic State Papers Vol. 1689/90 p. 318, Luttrell Vol. I p. 603.

188) Parl. History Vol. V p. 444.

187

transplanted here, thereby giving England the monopoly

had received this valuable trade item. On this
Wisely, many foreigners came to the country to import diamonds.
buy.

Under no circumstances would it be possible for them to pay the sum of £100,000
to the government as tax

It is also untrue that the Jews gave Cromwell a large sum
for their branch in England, as it also
that it does not correspond to the facts that payments for their lost-
various privileges were granted to Charles II and James II.
"...There's a rumor that for everything they don't pay..."
Jews in other countries could step in, since they
views them all as a single, unified whole... Allow yourself to...
to emphasize that in reality each one of them only
is dependent on oneself alone, without being dependent on another.
hang... This way they could be distinguished from their fellow race members in other areas
Countries should not expect support; rather, these
their capital invested in England upon the introduction of the tax
withdraw and thus ruin the business**),

Regarding the content, her objection to the
apparently expressed assumption that they have the world-
Judaism will provide support in paying the £100,000.
would. Apparently, even back then, they were already considering certain things.
They recognized the cooperation of Jews from all countries,
which they themselves indirectly confirm by the fact that they at one point
The petition states that "the Jews are a nation".
Henriques*), who seems embarrassed by this remark, is looking for
to take away its meaning on the grounds that the meaning
The word "nation" had a different meaning at that time.
than today.

After the
petition was rejected in the parliamentary session of November 19, the next session-
The speech has been postponed to December 30th. A special debate.
can no longer be determined; rather, only the following can be found.
Brief official note: "First reading of a law that Jews
to impose a tax of £100,000. It was decided that a
(second reading is scheduled to take place...) As has often been the case, listen
We have nothing more to say about this. This time: unlike before, it had
The first reading of a motion took place, but it was
This did not change the fact that everything that belonged to the Hebrews
which could have become dangerous, disappeared without a trace.
Naturally, the Jews and their friends also have considerations.
about how best to abandon the legislative proposal
can be explained, but without arriving at a specific view.

a reprint in Henriques: Special Taxation p. 44.
) Henriques: Special Taxation p. 58.

There was enough time to complete the law, as Parliament was in almost continuous session until January 27 met. The need to raise funds for the continuation of the Having a war was more than urgent. Furthermore, the Jews clearly expressed in their petition how They were rich. If one didn't want to collect the entire sum, then One could at least have started with a partial amount, Macaulay, who at the beginning of emancipation in the 19th century- who significantly advocated for the Jews over the hundred years, represents without any co The opinion was based on the idea that "insightful politicians would only have stated" It is possible that a special tax on a small class, which accidentally rich, unpopular and undefended, in reality a It would be tantamount to confiscation. It would have been preferable to implement the law not to continue."). Even the Jewish lawyer and Ge- Historian Henriques does not agree with him. According to his The viewpoint was less about the injustice than about the many- more about the impossibility of raising the sum through The Jews were convinced. This, too, does not seem to be the true There was reason to be, because nothing would have been easier than the to reduce the amount of tax owed. However, the whole thing was left as is. Taxes were falling, and so other "unknown, but" forces probably took hold. powerful influences" that led to the passage of the law- vain.

The year 1694 sees the founding of the Bank of England."). The first directors were exclusively English, and only in During the 18th century, we find Jews in this position. Initially, the Hebrews were against the establishment of the bank and attempted, together with the goldsmiths of the City of London, to bring down the bank. She had been given, among other things, the privilege granted the right to practice banking and trade in gold- and silver bars to take over!"). The former was previously a mono- pole of the goldsmiths, the latter was located exclusively in In the hands of the Jews. Both therefore saw the bank as a possession of the Jews. State-supported, inconvenient competitors. It was also the The Hebrews apparently didn't agree that the bank could operate without their additional s drawing from their old enemies - respected citizens of the City - was launched.

In 1696, the young company faced a difficult crisis. to go through, which can only be survived with the greatest effort- could twist!%), The reason for this was that the government the founding of a competing company, the Landbank, be- favored, and the Bank of England as a result of the unlawful

Coinage cuts were unable to meet public needs to cover the cost of undamaged coins. The extent of the crimes was so large that silver coins were now only worth a fraction of their original value.

1) Macaulay: History Vol. III p. 497/98.

143) Acres Vol. I p. 8.

144) Acres Vol. I p. 5 ff.

145) Acres Vol. I p. 66 ff.

189

were traded at the official rate"). It appears as if the Jews were not uninvolved in this general financial crisis were, as evidenced by surviving state documents can be.

According to a protocol dated May 14, 1696, in a matter The Bank of England is certain that the wavering of confidence the credit to the bank was caused by the goldsmith supported by the Jews' unclean business practices). Their Spokesmen were merely reprimanded by high-ranking judges; the bank to cause no further difficulties!"). Another co- The division of August 6th seems to indicate that Judah ge- was inclined to allocate sums of money for the establishment of the country bank to the d to provide").

Wilhelm III had meanwhile lost his favor to the detriment of the city. given back to the Hebrews, and the citizens raised up a vow of protest. (complaints about the poor treatment by the king!). Furthermore, they complained that the Jews had better access to the public. Conditions on bonds were obtained when the City and therefore in the year In 1616, they were generally prepared to subscribe a larger sum. (if they could expect a prompt repayment!). Subsequent events seem to confirm that the Jews had gained further influence:

At the beginning of 1696, a request was made for the enactment of a decree- Measures to prevent fraud and abuse in the plan- day trading submitted to parliament, which is mainly in the It should be used in the American colonies. The conditions there clearly required urgent action. otherwise the law would not be deemed necessary and would not be passed. would be. Unfortunately, the debates about this in parliament and Committee, as far as could be determined, did not receive; always- However, we can see this from a section of the draft law. to see which of the colonists and applicants in the Parliament- ment was considered responsible for these abuses. In a be-

Specifically, paragraph 1 required that "only in England or Ireland or in His Majesty's colonies—Born subjects settled as merchants on the plantations—"may be allowed" 1%). Therefore, the view must first be considered. There was a prevailing belief that the removal of foreigners was absolutely necessary for It is necessary to remedy the problems. Among those, which, in the event of the law coming into force, would be the colonies—They had left behind, and among other foreigners, of course, belonged to There were also numerous Jews. So it is not surprising that they—They submitted a request on February 12, 1696, asking for permission to—

14) Cobbett Vol. V p. 955.

147) Domestic State Papers Vol. 1696 p. 178.

146) Domestic State Papers Vol. 1696 p. 179.

149) Domestic State Papers Vol. 1696 p. 325.

159) Domestic State Papers Vol. 1696 p. 310.

151) Domestic State Papers Vol. 1696 pp. 310, 317.

152) Journals of the House of Commons Vol. XI p. 491.

190

was requested by the above-mentioned regulation, since otherwise many Jewish families would be ruined. They wished the appointed committee their [wishes] before the law was passed. to submit an opinion'). Whether it is now the petition of the Jews was or some other often-suspected influence, we do not know. In any case, the provision, which was so dangerous for them, was continued. unperturbed. Consequently, the aforementioned law passed on April 10, 1696. for the farewell, however without the foreigner clause™), Man had reached a compromise insofar as the governor—newer English colonies took a solemn oath to had to afford to dedicate themselves fully to the observance of the restrictive conditions for foreigners that exist in the law—would use gene),

The Jews had thus achieved the goal of continuing to live in the Kolo—who were not allowed to remain. However, the interpretation of the laws depended on... to deviate from the governors' attitude, however, they are likely to the Hebrews, using their own methods, their goodwill to have known how to secure it.

Before the 17th century came to an end, the Jews were to achieve celebrate a great victory over the City.

More than today, a merchant's advancement was at that time, it depended on him being able to work as a broker at the stock exchange. was left where all the wholesale trade took place. But City had long ensured that hardly any exports were permitted. countries, certainly no Jews, were granted access. They The importance of belonging was of course clear, and so Even under Cromwell, they did everything they could to ensure that at least one of their fellow breeders became a member of the stock exchange. Despite hefti- Despite resistance, they also achieved their goal, because Cromwell ensured that the City, under his pressure, secured the services of Solomon Dormido, the son of the aforementioned Jew, the rights of a Broker lent**), This was completely against the prevailing laws, because initially a Jew could not become a full citizen at that time. of the city, nor the prescribed Christian oath at Provide an introduction to his privilege. Of these two advantages- However, Dormido refrained from making any such commitments. We (We are in complete agreement with Wolf?) that this Er-

155) Cobbett Vol. V p. 440.

156) Cobbett Vol. V p. 555.

165) Henriques: Special Taxation p. 65/66.

156) Wolf: Re-Settlement p. 9, 10, 14, Menasseh Ben Israel p. 106/07.

157) Wolf: in "Jewish Chronicle" v. April 16, 1897.

191

naming by circumvention of the laws only through manipulation, which can no longer be ascertained in the traditions, to- came to fruition. Further developments followed in the years 1671-1681. "Appointment of six Jews under equal conditions"), the influence of the Jewish-sympathizing King Charles II was taking effect. which may have provided.

However, disregarding laws in such cases leads to... The same result at all times: sneaking in further- unwanted elements. This also happened with the Mak- Learners of the London Stock Exchange. In 1696, the people there Conditions have become such that the exclusion of a part the members and reorganization of all regulations included- (which appeared necessary). At the request of the City, then a law was passed by Parliament at the beginning of 1697"),

This includes, among other things, a restriction on the number of approved brokers. which provided for 100. According to the implementing regulations subsequently issued, Among the provisions were 12 foreigners and 12 Jews. This also removed the earlier requirement for Jews. The status of a full citizen was lost, and the oath was changed for them. in a form that allowed them to perform the service), while the foreign merchants – among them were currently many Germans, Dutch, Spaniards and French people – still who had to fulfill the condition of being a full citizen of the city). Acquiring this skill was difficult for foreigners with some- several difficulties are associated with it, and one must therefore be very patient. that the Jews even in the city, which was so hostile to them, have made considerable progress! (Wolf rightly points this out!) pointing out that it was not fear of the Hebrews, but It was merely the power of the government protecting them, which City was forced to back down. Otherwise, it would have had to, as Wolf further explains that this is a circumcision that has existed since ancient times. be prepared to exercise their traditional rights. Consider an English The government was willing to grant the most distinguished citizenry of the king- The Reich's will in favor of a number of Jews force.

In 1698, a law against blasphemy was passed. The version proposed by the House of Lords The law would no longer allow Jews to practice their religion. have allowed it." However, Parliament rejected this text with a majority of 144 to 78 votes insofar as one decided to- explicitly stipulated in a new provision that "Jews on "Under no circumstances should they be bothered" 1%).

158) Wolf: First Stage p. 133.

15%) Wolf in: "Jewish Chronicle" v. August 14, 1903.

160) Statutes of the Realm Vol. VII pp. 285-87.

161) Wolf: First Stage p. 134, Hyamson: History p. 208/09.

18) Wolf: First Stage p. 135.

163) Wolf: First Stage p. 132.

164) Henriques: Jews p. 167.

165) Luttrell: Brief Historical Relation Vol. IV p. 358.

192

We see that the Jews made not insignificant progress towards the end of the 17th century They did not enjoy not only the favor of the king, but also increasingly to a greater extent

the favor of parliament.

Customs are deteriorating.

Over the course of the next century and beyond,
We recognize that the people still know nothing about the Jews

and wanted to know from her friends. It is therefore peculiar-

It is kind that nevertheless the members of the Par- elected by him
laments in their majority almost exclusively devoted to the Jews
were. The Jewish historians cite the attitude of
decisive forces in the state - the king and the legislative
Houses - due to the fact that they value the Jewish race
They recognized her and therefore always stood up for her. About
Such an opinion is highly debatable. Are there many-
not easily the powerful ones admitted by Wolf and for the
There were invisible influences from the outside world that were for the Jews-
have worked? In other words: Wasn't it money that
Did the king and government take action to protect the Jews?
Before we discuss this further, we must first...
A preliminary question needs to be clarified: Was it even conceivable that the
King and the Parla, so praised throughout history-
Mention and House of Lords such a despicable attitude
Were they capable? Historical incidents confirm this.

We can deal here with this chapter of English history
only briefly address and want to highlight just a few of the many, but outstanding
conveying poignant events of that time:

In 1694, the speaker in parliament had to be removed from office.
because he acted in a manner that violated the constitution and the law
instigated the passage of a law and spent a thousand euros on it
Guineas (£1,050) had been received!").

One of the highest officials in the state, the Secretary of the Treasury-
The official was put in the tower because of passive bribery.
was proven. The public was against him at the time.
very upset. He had long been considered the-
those who not only allowed themselves to be bribed, but who also through
his position with the help of his backers, other officials, etc.
bribery?@"),

During the same period, other prominent figures
were convicted of similar crimes (1%). The biggest scandal arose
However, through the uncovering of bribery on the part of the East

166) Cobbett Vol. V pp. 901, 906.

147) Cobbett Vol. VS

885–887.

) Cobbett Vol. V, pp. 890 ff.

13 Jews Conquer England 193

India Company, which thereby made favorable decisions by the king and sought to bring about the legislative houses. They had the The governor of this company was immediately arrested and demanded that He was informed about the use of a secret fund by £77,000').

The hearing before Parliament was held under great tension carried out by members. Many English people in positions of authority. They trembled for their honor because they were involved in the affair. The first interrogation took place on April 23, 1695." One could have They should assume that the governor will initially deal with his exit-I would have been careful, because he could only then under-support from his accomplices in the highest positions They expected him to spare her. To her horror, he did however, they did not make use of this possibility, but rather openly-Rather, it revealed the truth, albeit in a convoluted form. Above all, the committee of inquiry wanted to investigate two major issues. Items of £10,000 and £33,000 are available for information. The following-The following statement by the governor must therefore be considered a sensation. indicated: "The first amount of £10,000," he explained, "was paid to Mr. Tyson in November 1692. He would have given him-No instructions were given regarding its use, however the The expectation is linked to the fact that his society will be a-The granted privileges were confirmed and provisions for them were established. would be set aside... The money was intended for the king, But he couldn't say whether he had received it. From the side of To his knowledge, East India Company was never involved in any An accounting of the use of these £10,000 is required, but As he recalled, Mr. Tyson had told him that the Money was handed over to the king. The amount was a customary sum. A gift, as was the case under King Charles since This occurred years ago and can be seen from the books of the society- There would be. One cannot deny that the conditions of society-The situation at the time the gifts were given was poor and that he himself had advanced this sum, but repayment-lung not within the planned four or five months be... The £10,000 mentioned further in the statement of account and £2,000 was paid to Mr. Acton at approximately the same time. who explained that several of his friends were concerned with the interests of the Ge-could be of great benefit to society. Various of They wanted to speak with members of parliament, however, they could

He could not specify who they were. However, an effort was made to establish a "To obtain a law from parliament."

He then goes on to say that this law is a prohibition. to establish another company for East India, which was planned at the time, in accordance with the king's wishes

- 18) Cobbett Vol. V p. 913.
- 170) Cobbeit Vol. V p. 915.
- 11) Cobbett Vol. V p. 915.

194

Trade (to be definitively settled there. Apart from the members of Parliament, no one was influenced!").

Several lords, including the Duke of Leeds, had great Sums for the adoption of the company's The desired law was obtained.

Sir Basil Firebrace has not contacted various people, including the governor. well-known individuals were given approximately £33,000 to secure favorable conditions. to ensure for society!°).

During his interrogation, Sir Basil denied the distribution of the Money to influential people. Rather, he had it except for an amount of £500 that you keep yourself!").

His banker subsequently testified that he had taken the name I don't recall any members of parliament who were on Sir Basil's requests for monetary payments were fulfilled. He never kept any money. any private notes about people to whom he transferred money-wise"). :

Further evidence revealed that there had even been consideration of bribing the queen), indeed, of giving the king a special sum to provide £50,000 if he chooses to support the company. However, the king, through his Ge-Währsmann replied, "He did not want to get involved in the matter-mix" 17). May he not have accepted the money this time either-men have, because it might not have been enough for him, but that one even dared to make him the offer, without immediately initiating legal proceedings against the company "Let" is incomprehensible to our understanding and characterizes the monarch's entire attitude.

Sir Thomas Cook and Sir Basil Firebrace were among others

Participants were sentenced to prison terms. The proceedings against the Duke of Leeds, then Lord President, did not come quite far and later fell asleep completely. Everyone was convinced, that he donated £5,000 to support the passage of the for the company had received favorable legislation. There was fear. but in the highest circles, that his conviction was numerous would involve other leading figures, and so it was Nothing was done against him*").

The dismay at the general decay of parliament, of the House of Lords and the royal officials must be in the Publicity may have been significant. It is best understood in the as expressed by the President of Parliament when his Speech at the conclusion of the various bribery cases in the The words culminate in: "What security can the nation have if "We buy and sell to each other."

in) Cobbett Vol. V p. 916.
178) Cobbett Vol. V pp. 917–919.

V
d. V
d. V
m Cobbett Vol. V p. 929
118) Cobbett Vol. M pp. 933–942
1 Cobbett Vol. V p. 932.

195

A contemporary account of widespread bribery therefore does not seem exaggerated. According to this account, it was customary to that one needs the necessary resources to achieve certain state acts eligible members of parliament and other persons invited sons to a meal where the host paid for everything. A considerable amount of food was consumed. But that wasn't all. Rather, "Everyone found a pile of banknotes under their plate" ... 180), The extent of the bribery must have been unknown. This can also be seen from the fact that of the 5 million pounds that were from Parliament on the continuation of the War of the Spanish Succession Only 2% of the millions that were made available went into the coffers of the Ministry of Finance**), Half was in the pockets from the English. The events probably involved The stock market has contributed significantly to this decay, because here Bribery was openly discussed, indeed, "elections for Members of parliament were traded there just as regularly as Lottery tickets" 183).

After all this, we believe that, in accordance with the general
Under the circumstances, this was nothing unusual, indeed it was the norm.
To bribe the king, the government, and legislative bodies.
If this was generally the case, then we see no reason to doubt it.
that the Jews, who are always present on such occasions
were, too, who also contributed to it.

Even back then, Jews played a significant role on the stock exchange.
significant role. "The Hebrew capitalists, who dealt with Wil-
Helm III's arrival in England had the significance
the speculators increase by further increasing their number-
"more")." It is interesting to note that the Jews a
similar fraud to that committed by Rothschild after the
The Battle of Waterloo is said to have taken place.

One day, a well-dressed man came galloping along on a foaming steed.
Reiter entered the city and announced in a loud voice the attention-
The inhabitants, who had become so accustomed to the death of Queen Anne, were deeply affe
It didn't take long for this news to spread everywhere.
Given the uncertainty surrounding the succession, the
Government bonds on the stock exchange indefinitely. The Christian speculators-
Investors dumped their securities on the market and through the over-
The price of the offer was pushed down even further. In the all-
Amidst the general confusion, it was hardly noticed that the Jews
Under Menasseh Lopez, government bonds were purchased in large quantities.
bought. After some time, it was discovered that the news
that the queen's death was untrue. The consequence of this was...
a sharp rise in the share price and a related
Huge profit for the Jews?#), John Francis rightly points out!®)
18) Cobbett Vol. V p. 931 footnote.

18) Francis S. 34.

182) Francis, pp. 47-49.

183) Francis S. 27.

184) Piciotto p. 58.

185) Francis S. 49.

196

pointing out that, of course, no positive information is available
to accuse specific individuals of fraud,
But suspicion naturally fell on those who had benefited from this
had profited from such a publicly perpetrated fraud."

In respectable circles in England, people were aware of this.
agreed that "the speculators are the ruin of the nation" 1%), These

But the situation suited the Jews just fine, and so they were surprised
It is not that "Jews from all parts of the world are involved in the stock market
from London" 170. The only synagogue was sufficient
no longer possible, so a second one was built!®). The un-
interrupted influx – mostly of Eastern European Jews – can
can be determined from official documents. Thus we find
Entries of passport issuances etc. for the children of Israel in
(on an unprecedented scale!)

With such preferential treatment, it is only too understandable that
the Jews amassed riches upon riches, namely
At that time, it was especially Menasseh Lopez, Solomon
Medina and Sampson Gideon, who amassed quite enormous fortunes
acquired. The first one has already been reported on. He-
owes his fortune primarily to the aforementioned Be-
wore!)

We will have more time to deal with the latter two.
The detailed treatment of Sampson Gideon will be covered in the following-
connection with the political struggles of 1753
follow, while Solomon Medina enjoys his greatest times under
King William III and Queen Anne were seen.

According to one account, the latter was after the accession to the throne.
William III with the influx of Jews from Holland to England
landed!). The accuracy of this account is not guaranteed by any-
However, there are concerns, as another message states!
Medina paid as early as 1677, long before the
William III's expedition to England, fixed contributions in
the treasury of the Jewish community. These contributions were made per-
calculated as a percentage of sales. Piciotto has discovered that
that Medina after the payments he made in the year
In 1677, sales amounted to £32,000, and in the following year, so-
must have had as much as £80,000, a considerable sum for that time.
A substantial sum.

His money certainly helped him in one way or another.
the favor of King William III, for on June 23, 1700
he was elevated to knighthood**), This is all the more significant-

166) Francis S. 61.

157) Francis S. 81.

15 Margoliouth: History Vol. II p. 41 ff., Piciotto p. 54 ff.

1) Domestic State Papers Vol. 1696 pp. 211, 420, 462, Vol. 1697 pp. 49, 55, 90, 115, 139,
141, 149, 159 and more

19) Piciotto p. 59.

1) Jewish Encyclopedia Vol. VIII p. 425.

See Piciotto p. 50.

1) Le Neve p. 473.

197

more noteworthy than, in his case, unlike Colonel, who converted to Christianity in 1660, no such thing occurred. Further clues can be found in the traditions. The transition. It seems that only his descendants embraced the Christian faith. left to us!").

His main area of activity is supplying the army with foodstuffs. He likely played the same role during the Spanish War of Succession played in England like the Jude Oppenheimer in Austria on the same occasion!®). He was the reason for the Duke's dismissal. Marlborough, the ancestor of Winston Churchill, in 1712 and has put proof of active bribery in our hands given.

Marlborough, the ancestor of Winston Churchill

The Duke of Marlborough was present on all his military campaigns accompanied by Medina. The latter supported him – as did his Fellow Cromwell – with espionage!®*) and “the battles Ramilies, Oudenarde and Blenheim contributed just as much to the Jewish stock exchange as a source of glory for England” 197),

But this close connection of the Jews with one of the best – The most famous general of the 18th century yielded its results: From a soldier's point of view, it must be shameful to to see how Jewish money has contributed to the fame of Marlborough to defile boroughs. If we dwell on this for longer in the following The matter will not linger, it does not happen in the slightest, in order to to diminish his great deeds for England or to belittle him to burden with shame, but rather our aim is to... to provide a further example of Jewish character and Jewish behavior is very often the cause of such un- Regularities are as have been demonstrated in Marlborough. Even if he was greedy and thus an easy victim of They may have become Jews, but their complicity cannot be denied, yes Perhaps one should disregard Medina's instigation in this incident. The fact that to- immediately with the greater influence of Jews on public life Life after 1660, bribery in connection with

with perversions of justice and the commission of crimes in a disproportionate manner a significantly larger number than before in English history – especially under Elisabeth and Karl I. – can be observed.
We will remember Ludovici's statements that
The exploitation of the people began with the death of Charles I. Since then

w Jewish Encyclopedia Vol. VIII p. 425.
8) Frischauer p. 289.

720) Piciotto p. 58/59, Jewish Encyclopedia Vol. VIII p. 425, Margoliouth Vol. II p. 58/59
19) Francis S. 31/32.

198

But at this time, the Jew in England also begins to gain ground.
The beginning of the general grievances with the simultaneous er-
The actions of the Jews must at least give cause for reflection:
It is left to the reader to decide whether the appeal-
The very nature of the Hebrews is a condition sine qua non.
for the development of deterrent conditions in England
was. Perhaps this opinion isn't so far-fetched after all, if one considers...
has considered that it is always the Jew whose
Names associated with the decline of morals. The case
Marlborough and Medina are not among the least important for this
Evidence.

In the autumn of 1711, evidence emerged that Marlborough
had misappropriated large sums of bribes and other public funds for himself
consumed.

A commission was appointed which, in long sessions, sought to
get to the bottom of the truth. Early October 1711
was already public knowledge – as we know from a letter to Lord
Oxford learned – informed by the facts (1%). They had
The Jew Medina was summoned as the main witness and sworn in.
Nommen. The content of his statement best describes the entire situation.
and should be reproduced where relevant:

"Sir Solomon de Medina, Knight, sworn to the five books
Moses testifies that in the years 1707–1711, both of them were
closed, alone or in community, in the pay of the Queen
from Great Britain as a contractual army supplier the Ver-
Providing for the armed forces in the Netherlands and Belgium with
Bread and bread wagons were in charge, and that he was responsible to His Grace the Duke.
of Marlborough for its own use the various
The sums listed below would have been given, namely:

For the year 1707, approximately 65,000 guilders (Dutch guilders)

1708 " 62000 »
1709 " 69587 "
1710 E 66 810 39

A total of 265,614 guilders,

Furthermore, 21,000 guilders for the current year as part of an equal
The total amount, as mentioned above. He has paid all the aforementioned sums to His
Grace was paid because the earlier army suppliers had granted him the same-
had suspended such annual sums.

He further stated that he provided the officers with 21 train cars annually.
Free bread was granted, of which 12 or 14 were for the family's own use.
The Duke's custom was, and that the earlier suppliers
would have done the same.

The witness further stated that he had been in the aforementioned years, 1707.
until 1711, both included, an annual gratuity of
500 gold ducats to Mr. C-1 (Cardonel), secretary to the Duke
of Marlborough, for his effort and care in processing

198) Coxe Vol. III p. 458.

199

of the Dutch contracts. He further stated
that he had paid all the sums he had received in Holland from Mr. Sweet,
Understaffed champions in Amsterdam, due to said contracts
received, had to pay 1% of this for prompt settlement, which
This was also common practice with previous suppliers.
Nevertheless, Sweet was so far behind with the payments.

The arrears, that the witness had informed the Duke of Marl about it-
borough had to complain, on what occasion he also
regarding the aforementioned donations made to Mr. Sweet by
1% taught, and His Grace reprimanded Mr. Sweet for not doing that
did not pay the witness on time.

The witness further testified that from the books of Antonio Alvarez
Machados, who provided the bread and bread carts for the armed forces
in English pay in the years 1702, 1703, 1704, 1705, 1706
had delivered, it was evident that he was the Duke of Marlborough
paid the same annual sums as the defendant had been paying since-
(signed S. de Medina)

Medina's statement, to make the whole thing as easy as possible in the first place
Secret procedures quickly reached the ears of the absent
the Marlborough. The "offended general" immediately sent to
(to speak in the words of Coxe?), a letter of defense

to the Commission. We also want to quote the literal meaning of this.
Text, insofar as it relates to the Medina case, in brief:
to repeat:

The Hague, November 10, 1711.

Gentlemen,

As I was informed upon my arrival here, Sir
Solomon de Medina informed you that I had various
I received sums of money from him. I would like to point out, however, that...
that this is nothing more than always being considered official-
Additional income for the general or commander-in-chief
the army in the Netherlands and Belgium even before the
Revolution and has been permissible ever since. I assure you right away-
early on, so that I can consistently use all amounts I ever receive for
used for the service of the people, namely for espionage purposes
have ... 201),

Then Marlborough responds to the allegations concerning-
The position regarding the consumption of further public funds, which
The details are not of interest here. However, it should be pointed out that
be shown that Marlborough is not accepting the
She denies receiving funds from Medina, but not for herself, rather for
wants to have needed the state. Furthermore, it leads to his
further 'defense' that the mere receipt of the money
as such was lawful, because it has been since
long-standing, permitted secondary income was involved.

1) Report of the Commissioners pp. 28-31.

200) Coxe Vol. III p. 459. :

2%) Report of the Commissioners p. 7/8, Parl. History Vol. VI p. 1057.

200

Marlborough's secretary, who was responsible for
handling the settlement of the bread contracts, was also heard. He 'said
under oath that "he never received any such additional income
had known or heard of it, until Sir Solomon de Medina made his this-
regarding statements made before the commissioners." Furthermore
He announced that he himself, as secretary, would not be attending the reception.
who also knew about the public funds in question?®),
Marlborough considered it advisable to contact the Hague as soon as possible.
to leave and go to England. On November 17th.
He arrived in Greenwich. His reception in London was cold.
Meanwhile, the public had also taken notice.
Pamphlets were published against him, some of which contained more than just the
They were driven by desires to tear Marlborough down, as if to

to address the facts. Others?®) – and we want to only deal with them – could not explain, how a man in his position could spend so much money can. After such a publication, Marlborough from his various official positions, an annual income– He had received £62,325. Since 1701, he had received from the Jews and from public sources received a total of £623,381. He finally received several special payments. such as £50,000 from Holland after the Battle of Blenheim”). The total sum stated herein appears to be exaggerated, and the The amount found by the investigating commission was approximately £523,000 is more likely?”),

At the beginning of December, the two legislative houses entered into together?®). This also affected the partisan political battles. This question was opened up. Marlborough's opponents did everything to to bring the investigation to a close as quickly as possible. They were successful, and already by mid-December the The Commission's report was presented. On December 15th, in Parliament– lament decided?®), to make it accessible to all members to do it. Its reading took place on December 21st :). First was Medina's statement and the aforementioned letter Marl– boroughs were reproduced. Following this, the The Commission takes the position that such payments are from Army supply contracts, even because of their inherent nature– ters “can never be considered legally permissible”. Furthermore, no English general has ever paid such sums. claimed as permissible secondary income. Also in Generally, they are not justified because either the

#02) Report of the Commissioners p. 17.

208) Report of the Commissioners p. 21.

#4) Coxe Vol. III p. 462 ff. and below

25) No Queen – no General p. 10/11.

206) Yearly Income of the Duke... p. I ff.

207) Report of the Commissioners pp. 6, 22, 23.

208) Coxe Vol. III p. 469 ff.

22) Coxe Vol. III p. 478.

216) Coxe Vol. III p. 478, Parl. History Vol. VI p. 1049, Journals of the House of Commons Vol. XVII p. 15 ff.

The public or the troops would necessarily be disadvantaged in relation to such ancillary income). Furthermore, he-
This would be implied by the secretary's statement that in the matter- that it was carried out with great secrecy - proof of Marlborough's own bad conscience -. Have the latter
If the money was really used for espionage purposes, then it is... this already includes a waiver of allegedly permitted side activities.
Arrivals. Finally, in her view, the behavior was also [unclear]
Marlborough sees this as a major breach of trust. "In the
Contracts for bread and bread wagons seem to be the general of the one- to be the one who oversees army deliveries. He has
to ensure that the contract terms are correctly fulfilled
be and must assess all deductions or surcharges that are added to the Suppliers are involved. A decision about whether he
under such circumstances any gratuities or
can accept additional income from the contract supplier,
Without committing a breach of trust, the Commission wants to
not to complain. The general could just as easily have the same right.
a secondary income from any other army contract
pronouncements, as for bread and bread carts. But since His Grace
If he remains silent on this matter, the Commission should assume that he is not
has received such donations-)"

Regarding the other amounts received, which are not related to Medina
After being in contact, it was concluded that
public funds were involved, and Marlborough was concerned about it.
I have also made the order concerning this a punishable offense!
Under the weight of this accusation, the Queen removed Marlborough from office.
on December 30th, he resigned from all his offices in order to, as she emphasized, create
to ensure an impartial investigation.

On January 24, 1712, the debate on the report of the Lower-
The search committee met.
Speakers were called. In view of the
Marlborough's services to his country were sharply criticized, and he took
"A purely factual statement regarding the report-"). His defense lawyers broke-
ten still the sworn statement of the accountant of the
Jewish company Machado, also from Marlborough
He had received funds from the bread contracts. This employee
had special insight into the business and expressed
as follows: "I declare: I state and affirm that it
It was customary and practice that the army suppliers of bread gave the
Commander-in-Chief of the Army ... and also several
Officers of lower rank receive a very considerable amount annually.
gift made. This gift or gratuity was un-
speaking of the strength of the army, to which the bread deliveries were sent

212) Report of the Commissioners pp. 17, 18.

213) Report of the Commissioners p. 18 ff.

21) Coxe Vol. III p. 484 ff., Journals of the House of Commons Vol. XVII p. 38, Parl. History Vol. VI p. 1077.

202

These events took place. Earlier, under William III, a
Such a practice prevailed, "...and so it became," as the witness
further stated, "a right established through long-standing custom in
of such a kind that the suppliers were of the opinion that the superior-
The commanding officer would have a legal right to it... 218).
This statement was intended to contradict previous statements by Marl-
boroughs to confirm in his letter of November 10, 1711.
The defense, incidentally, only brought about the
Marlborough cited the reasons mentioned there. His opponents
In contrast, the statement of the investigating authorities was criticized.
The commission adopted it. By a majority of 270 to 165 votes.
It was determined: "...that the assumption of different sums
Money annually from the army suppliers for bread and bread wagons
in the Netherlands and Belgium on behalf of the Duke of Marl-
borough was irresponsible and unlawful 115.

A similar decision was made regarding the further development of Marl-
The borough received public funds.

The receipt of 500 ducats by the Secretary of Marlborough,
Mr. Cardonel was also found guilty of a crime and was immediately arrested.
declared himself to have lost his membership in parliament. Also
The aforementioned Mr. Sweet was convicted of the same offense.
(They are considered criminals).

Queen Anne was asked to instruct the Crown Prosecutor to...
to initiate formal criminal proceedings against Marlborough. She came
This wish was fulfilled, but the procedure was very slow-
casually operated. The reason, we hear, was "either the
The queen's leniency towards a man she loved so much
had trusted, or perhaps to liven things up.
or to disregard, depending on the future behavior of the applicant.
The proceedings were later completely abandoned.
Marlborough published soon after the Parla- decision
ments a defense brief in which he argued in the same manner
he apologized as in his letter of November 10, 1711.
added that Prince Waldeck, the former general in Belgium,
I received the same funds. The receipt of certain free
Deliveries of bread also correspond to an old custom.
heit. Tilly also received these**). Furthermore, he could
I cannot imagine that the public will benefit from the donations.

The Jews of Machado and Medina were discriminated against. End-
He had not committed a breach of trust, because the ver-
The treasury has closed the accounts. The army has all-
He never suffered from a lack of bread; his complaints were always
investigated??®).

ut) Journals of the House of Commons Vol. XVII p. 37.

) Journals of the House of Commons Vol. XVII p. 38, Parl. History Vol. VI p. 1077
217) Coxe Vol. III p. 486.

18) Parl. History Vol. VI p. 1077/78.

m' Case of His Grace pp. 1-5.

#9) Case of His Grace p. 6.

203

His secretary Cardonel had nothing to do with bread deliveries
had and consequently had none of his permitted ancillary
income was known.
He had no idea about the money paid to Mr. Sweet.
had!").

We will refrain from discussing the many writings for and
against Marlborough from this period. The indication of the
The facts presented in his defense should suffice.

Marlborough is trying to whitewash itself by...
in the payments from the bread contracts regarding permitted ancillary costs
I have traded income; in other words, he is making a right
such a right arises, however, only if it does not conflict with other rights.
the written laws and – what is actually much more important –
It is – not against everyone's sense of decency, fair and cheap
This violates the thinking mind. Perception is irrelevant here.
not of a specific circle, but of the general public.
Therefore, the Jews and their associates may have believed that
Generals would have had one right: to people with general
According to prevailing ethical views, such behavior is unacceptable.
I do not condone such behavior.
This has been described as bribery under law and custom. Apart from that
that an official, when receiving such money, in his capacity as a civil servant
In addition to the fact that divorces become unfree, public funds are also at risk.
suffer from it, because surely no one will believe that
the Jews paid the amounts out of their own pockets or to pay for the next 40 days.
paid part of their own earnings: The bribes
were immediately factored into their calculations as expenses, with
In other words, the state had – and still has today – in

such cases – the surcharges applied for the crimes to pay his officials.

The great general, apart from the question of the side issue, income, claims he did not have the money for himself, but for public purposes – espionage – used, a statement that which has the advantage that an orderly record of expenses is provided in– It is impossible according to the nature of things. Whether he can give him the Medina donated 21 carts of bread for the same purpose. has led to?

Given the circumstances, there should be no doubt that Marlborough and his staff, on the one hand, and The Jews of Machado and Medina, on the other hand, were passive or... have been found guilty of active bribery, which was also the opinion of some Historians admit this :).

This incident is one of many similar ones in history, such as the one still remembered by everyone from Barmat and Stavisky – to name just a few – worthy, or rather unworthy – It appears worthy. However, it is regrettable that the one just described–

221) Case of His Grace p. 7.

222) Graetz: History Vol. V p. 217. Jesse: Memoirs Vol. I p. 400.

204

could,

events are linked to the name of Marlborough
The well-known English parliamentarian and German-hater Churchill is his direct descendant and one of the most well-known 'most ardent and most zealous friends of Jews' in England.

It is not surprising that the general public at
Such events do not reflect much of the honor of the Jews.

maintained and therefore remained hostile towards them.

This is nicely illustrated by a traditional anecdote. A
Englander owed money to a Jew who filed a lawsuit for repayment.

A payment was demanded. There was an old law according to which a Jew could not
complain not in their own name, but only in the name of the king.

The trial took place before one of the highest judges.
Englishman raised the formal objection mentioned above and maintained
The judge deemed the lawsuit ready for dismissal. He asked if he had anything further to say.
The defendant has nothing else to offer in his defense.
denied it. The judge then sentenced him to pay
the following justification: "Even taking into account your claims—
If you are found guilty, you will be convicted of denying the Jew his demand.
pay, because the latter did not file his lawsuit against a Christian.

brought about, but against a Jew, specifically against a

such as one who is an even greater Jew than himself).

The literature also provides ample evidence that the
(The people still reject the Jews). We only want to deal with
a book: "A historical and legal treaty against the Jews and
Judaism," which was published in 1703.
The author states in the preface that his explanations are not
not intended as a hate speech, but as a fair debate,
Whatever cause he may have remained true to. The Jews
and her friends, however, as far as they have discussed the book, are
have a different opinion. This is probably due to the fact that
that the author pointed to facts which the Hebrews
were unpleasant. That these reports are not exaggerated,
This should be evident from the above statements by
John Francis. Furthermore, they are only a generalization.
The implications of the Medina case are finally clear.
Do the described conditions bear so much resemblance to modern ones?
Conditions in all countries, including Germany, before the
Takeover, that we have no reason to believe the information.
distrust. |

In the author's opinion, the laws of
earlier times, which forbade Jews from residing in England, were still in effect
was. "The unbelieving and immoral freedom," we hear.
Furthermore, "which the Jews take from among us depends on the
The power and strength of their money, which – as we just have reason to believe

m) Piciotto p. 52.

14) Law Treatise p. 2/3.

205

to suspect – corruptly through many channels (in this
kingdom) runs..." *). |

Elsewhere, the Jews are described as being killed with locusts. resembled. "Like locusts to grain, so are the Jews to..." the Christians. The former consume the grain, and the latter undermine the community... .).".

Above all, the rabbis of the country must be re-point 270. The author then deals with the Be- The claim that the Jews contributed almost exclusively to the raising of wealth of trade. One could argue about this, but first of all Be certain that "the Jews, through their viciousness Charm and secret intrigues boldly dare to claim the greatest part to seize control of our trade. *).

It is astonishing how the enlargement of the trade has been affected. In many parts of the world, the Jews had already displaced the English merchants. Thus, the They conducted all trade in Barbados and Jamaica. They are friends of all races and religions and make Therefore, unscrupulous business is conducted everywhere. After England, they would... The greatest scoundrels were sent by the Jews. "Because of their racial- They are enjoyed with money, jewels and goods of great value. Equipped with value to present a good image to the outside world and thus to obtain loans. If they then get as far as possible with us. They may be indebted, they disappear under the assumption of new They name themselves and let us down. The other Jews help them, to escape with the ill-gotten gains, and on these They wisely increase their wealth through fraud and Outrageous acts....22°)." So nothing has changed here either compared to the past. changed.

At the beginning of the 18th century, the Jews apparently also considered the time for buying privileges and places to be a ge- They closed the settlement for having come. They offered a minister and a very close friend of Marlborough?®), Lord Godolphin, £500,000 for the sale of the town of Brentford near London and Granting of numerous privileges. The agent of the Jews shared with, "that the matter has already been discussed with their leading brothers abroad was being considered; it would mean that the richest their merchants would come here and of course, in addition, the aforementioned 20 million are circulating in this country." Lord Molesworth urged Lord Godolphin to accept the bid- approach. The latter, however, refrained from doing so in consideration of the expected fierce opposition from the clergy and merchants prevented whether-

#88) Margoliouth: History Vol. II p. 57.

226) Law Treatise p. 13.

17) Law Treatise p. 15/16.

229) Law Treatise p. 17.

22%) Law Treatise p. 18.

2%) Dictionary of National Biography Vol. VIII p. 44.

206

probably the Jews were prepared to pay up to 1 million pounds for the fulfillment of their wishes."

The reign of Queen Anne saw, as far as is known, actually only a single legislative act of importance regarding- The Jews.

Around the year 1701, Parliament deemed it necessary, in case the conversion of a young Jew to Christianity To enact a law: "If a child of Jewish parents becomes a Christian- converts to the Christian faith or has the desire to convert to Christianity To accept faith, one can submit a corresponding application to the The Lord Chancellor forced his parents to give him one of their circumstances to provide appropriate adequate maintenance..." 257).

There is an amusing little anecdote connected with this law. handed down.

A young Jew had converted to Christianity. His father then deprived him of all means of support. The son raised He sued the father for payment and based his claim on on the aforementioned law. The father wanted to resolve the matter- He fought and consulted a well-known lawyer. The latter- He said he would do his best. However, the case was so difficult that He would need to think about it for a day and a night. (Except-) He left the Jew no doubt that he was a distinguished- would demand a reasonable fee.

The next day, the Jew arrived punctually at the agreed time. and began his conversation as follows: "Well, I hope it is Everything is fine, that this scoundrel of a son has his pork "Can't eat at my expense." "After a sleepless night "Through reflection, I came up with a plan," he rejoiced. the lawyer, "and he is the only one who can effectively prevent him from doing so." will prevent pork or anything else from being placed on "The cost of his Jewish father's food." Here the lawyer paused - the Jew understood him and paid him a large sum for the expected legal advice. The lawyer put the money away. carefully and gave the Jew the following advice: "The the only way to render ineffective the act of Her Majesty that you detest - To make it official is to be baptized publicly in a church. Let it be; for you see, the law does not apply to children.

"From Christians, but only from Jewish parents." The Jew er-
He was startled and asked if this was the only way out. The lawyer
affirmed and explained: "The extroversion kept me occupied last night of the
"Deprived of sleep." "Then I just wish you had been asleep."
and would never have woken up again," murmured the disappointed Jew.
and withdrew?*)

221) Spence p. 77.

#32) Tovey p. 295/96, Hyamson: History p. 210.

233) Margoliouth: History Vol. II pp. 55-57.

PART IV

1714-1753:

First struggle for emancipation and defeat of the Jews

The South Seas Scandal

The Welfs had, after the death of Queen Anne in the year
He ascended the English throne in 1714. The general difficulties-
The powers of the new royal house were quite great at the beginning. Quite.
But things looked bleak after the collapse of South Sea Com-
pany out:

This company had gradually taken over all the public
debts of approximately £30 million. In return
The government committed to paying its annual interest on this
to pay off debts by a certain time and, above all, – that
Most importantly – to grant them extensive privileges in trade.
Initially, the company made large profits, its shares
increased. Later, however, the public was misled with false information.
Rumors and prospects of profits drove him crazy and thus achieved
that the shares rose from £100 at par to £1,000. A fever
England had been seized. Nobles, citizens, all members of society.
People of all classes rushed into this speculative business. Suddenly
The company's directors sold their shares – the
Stocks fell. Hundreds, even thousands, of livelihoods were lost.
It failed. A major crisis broke out for the government.
could only save itself to some extent by the fact that its leading
Mann – Sunderland – resigned and they the main
Sinners – the company's directors and the finance minister
Aislabie – punished. It is surprising that the Jews, although they adhered to
the speculation, but not the actual scam.
involved; they had apparently sold their shares in time
and thus suffered no harm). Hyamson's finding that
The claim that Jews did not participate at all is false, since

1) Hyamson: History p. 217.
Fourteen Jews conquer England in 209

from the official investigation files of the criminal proceedings
This shows that they were also considered buyers at a price of £150 to £300.
had appeared').

Heinz Krieger?) has in his recently published book from the
The fact that the Jews emerged from the affair without losses
emerged, concluded, they had together with Robert Wal-
pole caused the entire maneuver. This finding, however, is
He proved nothing. We ourselves initially had the same idea-
if the hand of the Jews is suspected in this game. Very one-
Further investigations have yielded no incriminating material.
can bring them to light. Neither the official sub-
Investigation files against the guilty parties, nor the almost countless
Writings of outraged and ruined Englishmen give us a hint-
It points to the complicity of the Jews. The latter, in particular, certainly would have k
He didn't hold back with the truth. So one has to deal with it.
to be satisfied that a flawless scientific festival-
It is not possible to take a position regarding the participation of the Jews,
and it is left to the reader to form his own opinion in this regard
to form one's own opinion.

Krieger further argued that Walpole was rife with-
had been friends with wealthy Jews and was responsible for the catastrophe.
to answer. The first point is correct, because without a doubt-
Walpole maintained very close relations with the Rothschild family.
of those times, Sampson Gideon.". But since the involvement of
It is not possible to identify any Jews involved in the South Seas scandal.
Their connection with Walpole is irrelevant in this regard.
Furthermore, it is certain that Walpole is not, as Krieger claimed.
executed, in the years 1717 to May 1720, by the government-
belonged"). Rather, he was the leader of the opposition and be-
fought through speeches in parliament and through public campaigning.
The document issued by the government regarding this company-
struck law)).

Jews in the colonies

Before we make further observations about the development of the Jewish-
If we meet in England, we want to shed some light on the English-
throw into lignite colonies.

Significant material concerning the spread of Jews there is available-
hands and largely already published; we
but only want to use the work of
Hyamson will address this.

1) Report of the Committee... p. 52 ff., appendix to the reports p. 16 ff.
) Krieger p. 49 ff.
3 Hyamson: History p. 216/17.
Haydn pp. 156, 165, 244, GEC Vol. VI p. 129.
) Oliver pp. 238–243, Lecky Vol. I p. 374.

210

Barbados is probably the English possession where the Jews first appeared openly, as early as 1630. Soon more members of the same race joined them, and trade flourished. a very significant part in their hands. Attempts by the narrow-Lischen colonists, to restrict the rights of the Jews and the to pay as much tax as possible according to their high incomes "Measurements were each only of temporary duration."

With the participation of Jews in the development of Jamaica We've already discussed this above. There's also a constant... Increasing their influence in the economy of the rich island recognize this. The English settlers therefore established a settlement in 1671. to protect their interests, they submitted a request for the expulsion of the Jews appealed to the State Council. They achieved the opposite. The Jewish-Friendly Charles II not only rejected their request, but recommended steps to encourage Jewish immigration. Success here, too, was due to the almost all-dominating influence of Jews on trade and commerce of this property'). As always with The healthy-minded person resists such occasions. population of a country, and so about 10 years later new ones were created Attempts were made to expel the Jews from the country. Natural-Again without success! And the beginning of the 18th century even shows the efforts of the Jews to gain passive voting rights. to gain a seat in the local parliament. The endeavor failed. Moreover, they themselves admit that they already had almost... the monopoly of the lucrative sugar, molasses and rum trade possessed?).

Numerous examples were also found everywhere on the other West Indies islands rich Jews.

The first Hebrews on the American mainland are said to have arrived in 1654 in New Amsterdam – present-day New York – landed. They then spread across the other parts of North-America. After New York was conquered by the English in 1664, Even when countries were occupied, the Jews made good progress. In 1672 they were no longer legally considered foreigners-seen. Although they still had some setbacks in their development-development, for example by introducing them to the retail trade around the year 1685 was banned – however, it was merely a transition – and

The last years of the 17th century saw them in the possession of every Freedom of trade and other privileges.

By 1727, there were hardly any barriers left.
for the naturalization of Jews, since the criteria set for this purpose
Oath with the concluding words: "Upon the true faith of a Christian"
(given the faithful faith of a Christian) among Jews, unnecessarily er-
clarified. Thus, something that initially seemed so insignificant was ruled out early on.
A legal phrase that was so important that it
Complete emancipation of the Jews in England by the year 1858
2 Hyamson: History pp. 198–200.

Hyamson: History S, 200/01.
Hyamion: History pp. 202–204.

14° | 211

was able to stop it. In North America, the release
This oath standard naturally had the opposite effect, and so
Given the Jewish mindset, it is not surprising that
They even violated the laws as early as 1737.
elections were involved. Their votes were counted after a lengthy process.
Debates in the people's representation declared invalid 10).

In Canada, reliable traces of Jews can only be found during the period of...
The pressure exerted on the French by the English in the year 1760s
(know!). Surely it is no coincidence that the Jew of modern times
Times followed the flags of the British.

Further immigrations of Jews can be found in other sources.
parts of English colonies in America, which initially
however, they are not of greater importance 12).

All in all, there is no doubt that the Jews in the colonies
at least had the same influence as in the mother country, and it
It is therefore not surprising that the first successful ones came from there.
Steps towards emancipation were taken.

Preparations of the Jews

to their first emancipation struggle

Throughout history, the same tactic of the Jews can be seen repeatedly.
It can be proven that they are trying to achieve their goal through meticulous work.
to achieve this. First, they seek to obtain from the legislative body-
The enactment of a law in a matter of subordinate

meter meaning: the first stage for later efforts and at the same time an examination of the impact of such a measure among the people. If it's not cheap, well, then you wait a little while. and prepares for a better next time through propaganda Mood before...

So it was in the year 1740, which goes down in the history of the Jews in England will go down as an important milestone, it may initially even if they seem insignificant. This year, [they] passed [a resolution/command]. namely, the so-called "Law on the Naturalisation of such foreign Protestants and others mentioned therein, who in are located in His Majesty's colonies in America or settle" 3),

An unbiased reader would not initially suspect that the The law also contains sweeping provisions for Jews in America brings. Nobody will be impressed by the wording of the headline: "Out- "Country Protestants and others" are thinking specifically of Jews.

- 10) Hyamson: History p. 204/05.
- 11) Hyamson: History p. 206/07.
- 18) Hyamson: History p. 214/15.
- 18) Statutes at large Vol. XVII p. 370.

212

Most people will hardly bother, long laws – the English ones are hard to beat in this respect – to read through, and if someone really does have that thought comes, laboriously making its way through the thicket of English legal- To work through a language, he will hardly be able to grasp the entire content of a to examine. Perhaps he will examine the first section of skimming approximately 700 words and, depending on temperament and inter- I must conclude that everything will probably be alright in the following as well. – or that he's really had enough of this leathery thing- I have writing. The next two sections contain But now the important provisions concerning the Jews – all- This thing is only mentioned in a subordinate clause. This is in Section 2 was done in such a way that the Jews were afforded the then-current Time for such a drastic liberation from Holy Communion, which must take place before the official act of naturalization. had been granted. Finally, they were in the third section. The division was accommodated insofar as they were allowed to... Oath of Abjuration, which they take upon admission to the state to omit the concluding sentence "upon the true faith of a to provide for Christian".

Were they the influences on parliament that had already been observed more frequently? Members of the federation – it was the clever wording of the law

or even Robert Walpole's connection with the Jews, which This law was passed so completely disregarding the public interest brought? In any case, it is certain that the clause regarding the Jews were literally tricked into accepting the money by deceiving the people. When the Duke of Bedford, in 1753, on the occasion of the Jewish debates in the upper house on the then-pending issues When he addressed the questions, he explained how it came about. The following is stated in the law from 1740: "I find that American law should, insofar as it relates to naturalization which refers to Jews, will be abolished. We all know how art- This part of the law has been fully implemented. We have furthermore I am aware that it has been passed through, or I would almost like to They say it happened completely unnoticed, because nothing that affected the Jews, it was evident during the vote, nor did it appear something about that in the title of this law . . .).

Therefore, it was an irregularity, or, as Coxe succinctly summarizes the words of the Duke of Bedford, "to Surprise and carelessness ..."

This is not just the opinion of one member of the upper house, but also that of a member of parliament, namely the Count von Egmont. He too commented on the events of 1740. Position: "If the people have not yet expressed their dissatisfaction-heit about the naturalization law of those Jews who seven

14) Literally: Oath of renunciation, specifically of fealty to the Stuart Jacob II and his descendants.

15) Parl. History Vol. XV p. 107.

213

years of living on our plantations has shown that only for the reason that the part of the law that relates to Jews- has passed through unnoticed, without ever participating in the vote to appear in this house or in the title, so that very Few people are aware of the existence of such a measure. knowledge . . . ").

If we asked ourselves above which of the different Possible options for passing the law are being considered. So we now have certainty that the structure of the law and The people's lack of knowledge contributed significantly to this. It is difficult to determine how many Jews were naturalized in the colonies. ascertain. During the dispute in 1753, they claimed some researchers"), that by that time 185 Jews had died had acquired British citizenship, while another-

rer'®) speaks of several hundred. In Jamaica, the Jews even, citing the law, were denied the right to vote. right, what was cut off from them**) and otherwise equal-early on is an example of the extent to which the Jews were given a Immediately abuse the granted privilege. Even in England itself, the Jews were intent on further to achieve small partial successes.

Under King James I, a number of respected merchants The City of London's privileges for trade with the Levant granted and subsequently a company under the name Levante- A trading company has been founded. The possibility of joining- The decision was subject to certain conditions and only applied to one Limited to a small number of people. In any case, they could the Jews do not penetrate society, since they are primarily certain conditions stood in the way.

Almost all trade in Turkey, however, was concentrated in Hands of Jews"), and their racial comrades in England. They certainly didn't request preferential treatment without good reason. the economic relations with this country.

In 1744, they encountered the conditions at the Levant Society. very much so. For several years now, their trade has been on a downward trend. because the French had more suitable goods for the Turks and as a result of the shorter route from southern France, also cheaper They could deliver at prices. In addition, there were shifts in power within the... Middle East, through which the company acquires and sells (possibilities had been lost!), but the Jews and their friends tried to make the public understand that everything was only through that caused the exclusive character of society.

In the same year, therefore, a bill was introduced in the House of Commons- brought about, after which all British subjects, upon payment,

16) Parl. History Vol. XV p. 158

17) Hyamson: History p. 218, Hertz p. 62.

18) Hargrave p. 78.

19) Hyamson: History p. 203/04

20) Parl. History Vol. XIII p. 895 5 ff.

21) Parl. History Vol. XIII pp. 895-898, Macpherson Vol. III p. 240.

of £20 subject to the fulfillment of certain other minor obligations could participate in the company. In the event of the With the departure, nothing stood in the way of the Jews' entry. against. The honorable old English merchant families were here— They absolutely disagreed and therefore offered bitter resistance. Resistance.” The Jews naturally made all sorts of attempts opposing efforts?®).

Heated debates took place in the House of Commons. As hard— The most persistent enemy of the Jews proved to be, even back then, the one in Years 1753 leading London merchant Sir John Barnard.

The bill was nevertheless passed by a larger majority in the House of Commons.

adopted and referred to the House of Lords, which also (had to give his consent to the final implementation). The law was discussed there on May 7, 1744. According to the above— To conclude debates, it must have been a long and heated one. It must have been a meeting, because we find about 40 pages in the collection— lung of parliamentary reports.

The proponents tried to argue that especially the ex— The inclusive character caused the decline, the political and other difficulties of society, on the other hand, only from of subordinate importance. A blood refreshment of the Ge— Society was therefore necessary, and who could be more suitable for this? be like the Hebrews).

The opponents explained in detail the reasons for the current situation. They described the state of trade relations as very poor and warned thoroughly before admitting the Jews. With them would come people from low— of a certain character to Turkey, which poses a constant danger there. would be of English prestige and trade. But even from Apart from such an objection, the Duke of Bedford), one should remember that even with lifting English merchants would not have an advantage in trade. Since on the Turkish side, almost exclusively Jews are in charge, they would in their generally known and also not from the other side disputed cohesion, the businesses of their race comrades in the hands play and the English merchants are left behind have.

Lord Delaware supported the Duke with his remarks and pointed out once again the difference between Englishmen and Jews said: “The Jews, my lords—let them be born in whichever country they choose — they all consider themselves to be of the same rank. belonging to the nation. Jews born in China belong to the the same proportions to the Hebrew nation as those in England or those born elsewhere, and wherever they meet, consider They see themselves as fellow members of their race. They unite, go to the same places.

) Cunningham: Immigrants p. 203.
 2) Macpherson Vol. III p. 241.
 Parl. History Vol. XIII pp. 895–898.
 #) Parl. History Vol. XIII pp. 910 ff., 933 ff., 954 fl.
 26) Par). History Vol. XIII pp. 908–910.

Parl. History Vol. XIII p. 924 ff.

215

Synagogues speak the same language and have the same customs ...“ l

The Jewish sympathizers naturally disagreed on all points. and saw no danger whatsoever of Judaization of trade to the Levant, since the English merchants were exactly as capable as the Yiddish*).

The opponents of the law requested a postponement of the consultations, for which they received a majority"): A lower- The situation of the friends of the Jews, who will not have any in the coming years either no further attempts were made regarding the adoption. The majority of the upper house is likely to have, not least, the Jewish influence. fears of the Levant trade").

It is strange that the Jews in the year 1753, when they established their Emancipation efforts buried for almost a hundred years had to, at least they could book the partial success that their long-cherished wish, the enforcement of entry into the _Levante-Gesellschaft™), fulfilled. Business was back on track. very bad, mainly due to the fact that the host-

The economic situation of the company would change with general admission- laubnung – also of the Jews – elevate, the modification of the pri- vilegien®?) caused. Was the state of society really at

The reason for the political development in Asia Minor is unsatisfactory. or had the Jews contributed to it by lending a hand

in hand with their fellow race members in Turkey through Erich-

The enactment of a silent boycott by English merchants last

Did they destroy opportunities for fruitful trade? We

We don't know, but it wouldn't be the first and last time.

The fact that the Jews achieved their goal using such means.

The year 1748 brought another offensive by the opponents of the Jews.

Even back then, Jews were heavily involved in peddling in England involved"), which under Queen Elizabeth was through prohibited by special law"), but again by William III. was relaxed").

Meanwhile, the abuses of this trade had become so unbearable unbearable – for the peddlers cheated wherever they could, ver- bought unusable goods*) and proved to be the main culprits recipients of smuggled goods, because the state, lacking proper legal means, cannot confis (neter Warenlager could not control) – that on March 19th

In 1748, a petition was submitted to repeal the decree issued by William III. The law was passed. A lengthy debate ensued, during which

2) Parl. History Vol. XIII pp. 919-922 (including Lord Sandys).

2) Parl. History Vol. XIII p. 963.

32) Macpherson Vol. III p. 241.

31) Statutes at Large Vol. XXI p. 49 ff.

32) Cunningham: Immigrants p. 203/04, Macpherson Vol. III p. 293 / 94.

*) Hanway p. 143, Parl. History Vol. XIV p. 1391/92, newspaper The Adventurer p. 255 (April 3, 1753).

%) Parl. History Vol. XIV p. 266.

2) Parl. History Vol. XIV p. 246

3) Parl. History Vol. XIV pp. 246/47, 250.

7) Parl. History Vol. XIV p. 249.

216

The course of events, where opponents and proponents were discussed), but it is not apparent what became of the application

Apparently, peddling was not prohibited, because in the year

In 1753 we find a "Royal Peddler Office" in London, on which

Among other things, the annual licenses of the peddlers had to be renewed.

One can therefore assume that this initiative by the Jews-

The opponent has been repelled.

There are certain events in history whose causes one can only guess; such assumptions can almost never be confirmed.

solidify into certainty when they align with the goals of a be-

The interest group agreed to cover it.

The Jewish quest to achieve supremacy in

A people's journey usually begins with the Jews first establishing their

Pursue naturalization, because only as a formal citizen can

they gradually acquired the associated privileges

create. In order not to be initially dominant in most countries,

Therefore, special tactics are needed to arouse widespread hatred of Jews.

Laws must be enacted to help them; but they must not

They should not reveal their goal too openly if they do not want to risk the

Rejection is desired. Therefore, it is done with Jewish cunning-

Today a motion was submitted, not by the Jews, but by

He speaks of foreigners, of whom there were many in England: Huguenots,

who left France because of their Protestant faith

They had, mostly because of their skill in the then

flourishing French industries and because of the general

Population shortages make them welcome. Who should be their naturalized citizen-

contradict this? With these and other foreigners, slipping-

then the Jews were more or less unnoticed brought into a state-

connected. The law for the colonies discussed above, dated

The year 1740 is already an example of this, and without doubt they were

the Jews were significantly involved in the fact that in the years 1745 and In 1751 a general naturalization law was passed, naturally initially once with the title "Law on the Naturalization of Foreign Pro-
"Testanten" was requested.

Moreover, it is not even mentioned by the Jews and friends of Jews. They denied their keen interest in this. Shortly before the introduction The Jews were busy with the petition to parliament, to draft a special immigration law for themselves." They immediately contacted the proponents of the bill in connection and wished that naturalization would not only not only to foreign Protestants, but also to them. As the friend of the Jews Philo Patriae further informs us, they found among the persons concerned, a favorable attitude towards their endeavors Ear, yes, they even suggested to the Hebrews, despite the great opposition- position in parliament and in the nation publicly express their desire to register. But out of fear "that they would prevent a measure-

38) Parl. History Vol. XIV pp. 246-266.

3) Philo Patriae: Considerations p. 22.

217

could, which in their opinion was for the good of the people, they rejected this pursuit of their private interests and be- worked hard to move the law forward.").

These hypocritical words, which will not surprise anyone familiar with Jewish culture are mentioned in a speech given in 1753 by Mr. Nugent, a leading figure in the history of The claim of being a friend of Jews is refuted as follows: "... The Jews have at the time, they contacted me because of a clause in their favor. walls, which I was also inclined to include. But I was afraid, that this could be an obstacle to the law and therefore refused, to comply with their request..).

We have no qualms about believing these words, since the the modesty and consideration described by Philo Patriae- The inclusion of the Jews in the general public's experience was quite unfavorable. which is probably normal. Be that as it may, our assumption is that they had agreed to the relevant law from the outset. The fact that it participates is thereby confirmed.

The legislative proposal, submitted by the aforementioned R. Nugent The proposal ultimately proved unsuccessful. Nugent He reportedly had "no political convictions whatsoever. Much- He sold more to the highest bidder each time. His knowledge- The facts were insignificant, and his opinion changed as soon as he expected to gain some personal benefit from it... .

The assumption therefore does not seem too far-fetched that in Such a character means that the money of interested circles plays a role. plays, especially since bribery was commonplace back then. were. In any case, Mr. Nugent showed great interest in These questions of naturalization, for he already raised them in 1751. a similar motion again in parliament, this time after The bill found a majority in the heated second reading. The opposition was only able to propose a few amendments. so that a new second reading had to take place, which also It went well. However, the third reading was delayed by the death of the then Prince of Wales unduly, thereby the opposition found time to call on voters to help against this! The government strongly supported the law. The people er- It seemed to be on the agenda, but then the storm broke. Requests from Rochester, Oxford, Southampton, Gloucester and other locations were involved in the Submitted to parliament. The government bowed to the outrage. and did not put the bill back on the agenda."

The great sympathy of the people is evident in their joy. about the cancellation.

When news of this victory arrived in Bristol, the There were no limits to the jubilation. The bells were rung, and the celebrations began.

4) Philo Patriae; oc p. 23.

410 Parl. History Vol. XV ST

€) Hyamson: Jew Bill 8.1

#) Dictionary of National en Vol. XIV p. 715, Hist. Manuscripts Commission Rep. 9 Part III p. 1

") Parl. History Vol. kiv pp. 970-972.

218

The population poured into the streets. In their processions, they carried caricatures of the law's supporters, including The portrait of a clergyman named Tucker was also located there. who had particularly supported the application with a written statement and whom we also saw in the first rank of the Jews in the year of struggle, 1753 Making friends. In the evening, a final event was held in Bristol set off fireworks and burned these satirical images."

Year of Struggle 1753

The people, with true instinct, had successfully resisted the
They resisted being overrun by foreigners. It had become clear that the
even at that time, generally corruptible representatives of the Vol-
kes did nothing to obstruct the foreign elements, the people
but was still healthy and strong enough to get his way.
set.

Thus we see attack and counterattack, victory and defeat of
the parties alternating. But the year 1753 was to be the high-
Point of the efforts of the Jews and the defense against the people
bring. The former apparently believed the timing was right for them.
They had arrived. They did not consider the failure of 1751 to be
so significant, and they only had the success of 1740 in mind. Apart-
They probably gained their share through their recently won portion-
success regarding the Levant Society can be exchanged, which
Law, as the arrangement of the two potentially relevant Be-
The moods in the official collection result, previously without much.
Difficulties had been overcome. It is always the-
The same applies to the Jews: they always fail where instinct is at play.
Taking the place of intelligence is a consequence of the fact that it
are no longer connected to the ground and the feelings of
They do not understand their unrelated national body. Consequently,
Nor can they control the forces arising from these.
to assess power, and they were established in England in 1753.
- just as in Germany in 1933 - defeated.

Immediately after the failure of the 1751 law, the
Jews their efforts for a general Jewish naturalization-
The law of propagation continued. Slowly, very slowly, they let their propaganda flow.
Start up the Gandamaschine; how best to do this is explained in the following sections.
of Philo Patriae, which should not be omitted from reproducing,
emerges"):

"... therefore, they considered it their duty not to pursue it (their plan)
at first and to avoid every petty selfish
The tendency to suppress, which perhaps each of them possesses
He stepped forward, just so he wouldn't have to ask. Later they came.

- - eee

- 4) Gentleman's Magazine Vol. 21 p. 186.
- 4) Philo Patriae: Considerations p. 24/25.

219

but almost unanimously agreed to request it, prefacing their
statement that they naturally did not wish to obtain any new privilege
desired. In general, the submissions were made publicly.
and with this reasoning, whereupon they then under their
They spread the word among acquaintances. In this way, they became common knowledge.
attitude issue, especially towards the end of the session period of the

Year 1752. One encountered it more generally (not to say, (unanimous) agreement, but then considered it appropriate, The matter will be addressed before the next session. to give people time to think it over.

At the beginning of last winter, the entertainment was 'renewed,' which Considered the matter, and a corresponding formal submission was considered. It was done, and no contradiction was found... How could it be ever such an extraordinarily sensible matter They represent an obstacle!... The few who did not accept the proposal They seemed to understand when they heard him discuss it. convinced that no adverse consequences would result from it- could give. No effort was spared to achieve every possible The objection was not considered, and no steps were taken. undertaken until everyone to whom the proposal is made has been informed. had, completely from the benefit of the law and from the General approval, which it would encounter, is convincing were...

For two years, attempts had been made to convince acquaintances of "the usefulness of the law" before it was finally implemented brought. We are familiar with such "convincing" of the Jews in the context of the- appropriate occasions, and how much more accommodation should be allowed- ten they found in a time when bribery was rampant The agenda was.

The fight was opened by the liberal government Pelham proposed a bill in the House of Lords in the spring of 1753. carried, by virtue of which foreign Jews under certain conditions- those who were able to acquire British citizenship. There were laws that, in principle, allowed them this possibility- ness had been taken. Under King James I, it had been "in order to un- wished to keep away foreign Catholics, the naturalized citizens- The process is made more difficult by the fact that it is an indispensable prerequisite required that the applicant had shortly before the relevant- to receive Holy Communion during the state ceremony and the Oath of Allegiance*) and the Oath of Supremacy*) to "to perform." The former was to be based on the New Testament, the The latter contained the concluding words that were so fatal for the Jews: "Upon "The true faith of a Christian." All three requirements could be met. so the Jew cannot fulfill.

119) Oath of allegiance, which the Briton had to swear to the king as secular head of state
48) Also an oath of allegiance, but to the British King as spiritual head

to provide.

) Parl. History Vol. XIV pp. 1373/74, 7. Jac. I. c. 2.

In 1663, King Charles II eased the conditions to that extent-

gen, when he raised the obligation to take the Lord's Supper—
raised in order to promote the immigration of such foreigners,
those aimed at reviving struggling branches of the trades, such as
Weaving, carpet making, etc., were desired. Could the
Immigrants unable to demonstrate commercial skills remained
(it was the old provision). This law, too, could not affect the Jews.
They were of little help. Apart from the oaths, they had and still have
They hardly practiced such professions. Consequently, they hoped to—
to obtain the same facilitations for naturalization as
In 1740, they encountered their fellow race members in the American
had granted colonies.

The extensive preparatory work should pay off.
Jews and their friends initially achieved success on the
The entire process was recorded. The law was brought into the House.
of Lords and bid it farewell there in complete silence and with the greatest respect
Speed, which was, however, wrongly denied by the Jews.
becomes").

On April 6, 1753, the application was submitted to a committee for consideration.
handed over. Among those present at the meeting were the two archbishops of
England and twelve bishops present *). As far as has been determined—
Not a single voice was raised in dissent. Already on
On April 10th, it was announced that the final decision would be made at the next meeting.
The hearing is to take place. Once again, the two archbishops were present.
and this time, however, only eight bishops were present." It also happened that
a short delay (one), but already on April 16th
The law was passed unanimously by the upper house.

It was handed over to parliament that same day, and
already at the next meeting on April 17th for the first time in
(Read the House of Commons®). It really couldn't have gone any faster.
We will discuss this law in more detail below.
have been dealing with this, and so we want to briefly discuss its content.
go along. |

First, there is a long preamble, which refers, among other things, to the
previous naturalization laws. Then
The actual law follows with the words: "Therefore, it is—
legally stipulated ... that persons who adhere to the Jewish religion
belong, upon a corresponding request from Parliament
can be naturalized without taking communion
must... Furthermore, the Jews only had to... for their naturalization
to prove that they have been in the area for at least three years.
have stopped in England and during this time followers of the Jewish—
have been a religious religion.

%) Statutes of the Realm Vol. V p. 498.

s) Philo Patriae: Considerations p. 25.

n) Journals of the House of Lords Vol. XXVIII p. 80.

12) Journals of the House of Lords Vol. XXVIII pp. 82, 84, 85.

s? Journals of the House of Lords Vol. XXVIII pp. 88/91.

s) Parl. History Vol. XIV p. 1365, Philo Patriae: Considerations p. 25/26.

22I

Then follow restrictions for the Jews, which clearly show how the church was won over: it is against the spread of Jewish influence in their territory by protecting that every person of the Jewish faith is not authorized to be the patron of a church or have other rights or Interests related to church, school or hospitals—to buy or otherwise acquire. finally determined that all existing agreements (regarding the disposal of church property are void®), After the first reading, the text of the law was put to print. given and it was intended to pass it quickly through the Parliament—to bring about this. The Easter holidays were the main reason for this. niece, and so the second reading didn't take place until May 7th. However, the interim period had been sufficient to provide the people and a Part of the delegation clarified the situation. The first Storm signs became visible, and so one saw of Jewish The page faces the second reading not without apprehension.

The debate on this matter was lengthy, and a number of ver-Representatives from both sides had their say.

The proponents argued that the law would only benefit rich Jews. the possibility of coming to England and becoming a naturalized citizen to become, which is not to anyone's disadvantage, but rather to everyone's advantage "The advantage would be sufficient." Furthermore, one should not forget, that the Jews in England behaved well and contributed significantly to the Taxpayers would have been involved." Furthermore, it has emerged that that the Hebrews posed no threat whatsoever to small-scale trade. However, they sold their goods more cheaply than the English merchants, but This would be because they were satisfied with less profit; in I saw the whole thing, but that only affected the buying public. the advantage).

But the Jews had an overwhelming influence in the export trade. "Since they" – so we hear from Lord Dupplin – "through the the large financial resources available to them and through their extensive relationships with all parts of the world, trade every country – wherever they go – increase, so it is without Doubts in the interest of every trade and industry-driving Vol-kes, to invite them or at least to enable the rich Jews to

lichen, to live under him .. .%)“ It is not surprising that This was also emphasized by R. Nugent, whom we already know! will be. |

Furthermore, reference was made to the support that the government received from the Jews in years of greatest crisis; the opposition— However, opposition to this honorable race could only be justified from

°*) Statutes at Large Vol. XXI p. 97, Hyamson: Jew Bill p. 159/60.
57) Parl. History Vol. XIV pp. 1375, 1387.

58) Parl. History Vol. XIV p. 1378/79.

3 Parl. History Vol. XIV p. 1398.

Parl. History Vol. XIV p. 1376.

“) Parl. History Vol. XIV p. 1386.

222

explain it with petty competitive jealousy :). Finally, one could persuade the Jews to be baptized.”).

The anti-Semites were no less active. One of their representatives opened the debate and described it as virtually inexplicable— It is understandable why Parliament so frequently deals with immigration— to deal with laws. Even in Cromwell's time and King William III had the Jews pay large sums for the— suitable purposes. It is hardly conceivable that this is not the case. that is also the case now, as she is currently undertaking her larger expansion— The spread of interest in naturalization in Europe is increasing. England would have to and make them pay at the Ver— Increasing their wealth would be even easier than before. He feared, however, that this money would hardly benefit the general public. would come).

The same speaker objected to the fact that the attitude of the opponents of Jews was described as "persecution". It was rejected only to stop by all means granting privileges to the Jews, on Reasons why they might even one day have a share in directing would have progressed.”

This and another member of Parliament further emphasized, that the Hebrews in the event of the passage of the law England overrun and buy up the country.”

But the most impressive words must be those of the leader of the Sir John Barnard, an opponent of Jews, who was related to us expresses thought processes. During his lifetime, he was

he is "the father of the City", or in the words of Lord Chatham. speak, "The Great Commoner" ge-
"called." He had previously participated in similar attempts. countered against the threat of being overrun by foreigners.

He began his remarks by stating that as a Christian he was prepared to to love his enemies, yet most resolutely refuse to to share a roof with them, let alone give them the opportunity to give, to gradually make himself his master and him to drive him out of his house. One should not imagine, that the Jew is indirectly compelled to convert through the law-ten would, which would provide him with no practical benefit. Furthermore, he had to address the often-heard view to discuss how the Jews had disrupted the economy in various ways- established in several countries. "The origin of trade," Sir [name omitted] continues. John continued, "In all countries, manufacturing is the norm. No Jew will..." but each was raised to be a manufacturer or craftsman or for example, to pursue a tedious occupation. Therefore, They were never and nowhere the founders of Ilandel... There have been countless Jews in Poland since ancient times, nevertheless

-) Parl. History Vol. XIV 12885
- 3 Parl. History Vol. XIV p. 1385.
- Parl. History Vol. XIV pp. 1367-1369.
- *) Parl. History Vol. XIV p. 1371.
- "") Parl. History Vol. XIV 8. 1372, 1379.
- 7) Dictionary of National Biography Vol. I p. 1160/61.

223

No one would claim that Poland is a trading country. Some wealthy Jews contributed to expanding the already existing Han- to increase their liquid assets; the majority were but employed in usury, brokerage, and peddling.

It may be true that the Hebrews, based on their worldly- Longer connections could initially increase exports, and "Only for this reason," he continues, "is it right that a A people whose trade is still in its infancy, the Jews encourage solite to settle there, since the manufacturers in so- Many countries often do not have enough money to manufacture their products. to absorb on a larger scale, or the domestic purchasing power People might not have foreign business associates in such places. countries where they can most advantageously market their products- could bring. However, in a country where trade has been long full operation, where the manufacturers or their friends have sufficient resources of their own to finance their manufacturing to expand as much as possible and where the local merchants maintain connections with all foreign countries ..., in sol-

In this country, I maintain, it would be madness if nothing
Even worse, granting Jews the same rights as immigrants
domestic. That would only allow the former to do the
English people take the bite, or part of the bite, from the
to speak without even considering the national economy
to promote at the least. No Jew will be promoted to a greater degree than a
A local is capable of doing more than he can reasonably expect to achieve.
can sell, and that's how much the local merchants will sell.
always export, even if there wasn't a single Jew in the Reich
would be..." This is all the more the case, says Sir John, as...
There is already an oversupply of English merchants in all parts today.
The world shows what would change considerably if Jews were admitted
would worsen.

Even in retail trade, the Jews would not be an advantage.
A nation's consumption does not increase through licensing.
of Jews, but only the number of businesspeople increased.
and inevitably cause the displacement of the Englishman,
because the Jews sold them more cheaply – a consequence of the fact that they
far more often they committed fraud.

Finally, he warns the English people that England, in the event of a
Such a law would eventually be overrun by Jews,
For wherever the rich Jew appears, the poor one always follows.
The influence of the Hebrews would grow, more and more
They would dominate trade and commerce. And in the end
"They will probably be the tedious part of all manufacturing"
and leave commercial trade to the poor Christians and
even just playing the supreme master ...®).

We will say to Sir John today, if he ever opens his eyes again
opened

Parl. History Vol. XIV pp. 1388–1395.

224

All the efforts of the opponents of the Jews and their leader – the
Sampson Gideon hated®) – were in vain. After a short ab-
concluding and pro-law statements of the
Minister Pelham called for a vote. An overwhelming
A majority of 95 to 16 votes was cast in favor of the Ge-
settes aus"),

Normally the second reading was and is the decisive one
and the third reading hardly has any significance anymore
attributed to the defeated opposition in such cases
rarely makes any effort anymore. The-
But this time things turned out differently.

The city, already best described by Sir John Barnard in Parliament represented, but had not yet given up. Already under It was she who had always been the Stuart kings renewed attacks, possibly resistance against the Jews undertook. In earlier battles they had there found no support at all or no significant support and therefore realized that they needed to win over supporters in the city-ten, to overcome the bulwark of Englishness. In the Throughout history, it becomes clear that the Jews also played a part in this. They will remain true to their well-considered tactics. First, they will try to... to win the capital of a country, from there they succeed then, the healthy, counter-current coming from the provinces- to beat. This process ends all the faster the larger the population of a capital city in relation to the rest of the country The nation is and the longer – and therefore the more effective – The centralization of a country has progressed. Which London had offered ideal conditions for this plan since the year- hundreds already the dominant city of a long united England's. We will see to what extent the attempts of the Jews which had progressed towards the establishment of the city in 1753.

The Jews' secret preparations for the farewell The law was not unknown to the members of the City. They had therefore already remained before the application was submitted. the intention to submit a petition against it to parliament. Apparently, they received reassuring confirmation that "one would refrain from the application." To the surprise of However, the case did go to trial, and so the city met the The first debate in parliament was quite surprising.

Immediately after the second reading, on May 9, the Cor- Parliamentary action by the City of London to take steps convened. Philo Patriae???) reports that the assembly was without The outcome for the opponents of the law is uncertain. We have concerns. to follow him in this, since this hardly aligns with the subsequent findings- to reconcile events.

®) Hyamson: Jew Bill p. 162.

n? Parl. History Vol. XIV pp. 14–17.

Romaine, pp. 66/67.

7) Philo Patriae: Considerations p. 26.

15 Jews conquer England 225

He himself must admit that during the same period "some restless elements" have come together to take steps against the Ge-

to undertake. However, subsequent developments show quite clearly
It was clear that it was not "a few troublemakers", but
The overwhelming majority of the city's citizens. That's how we are.
inclined not to continue his communications in the following, but
to believe those of his opponents more.

Afterwards, a significant number of citizens gathered,
who formed a party to fight against Judaization. A plea-
The application was drafted and publicly posted near the stock exchange.
In a very short time, it could be determined that out of ten
Citizens of the city declared nine against the law." In this context
No coercion was exerted on them, like the Jews and their
Friends claimed."

Because of this popular movement, the
Citizens of the City will meet in the Guildhall on May 21st.
It has come together. Even the opposing side is not acknowledging it.
claims that any city councilors assembled there in favor
the law would have come into effect. Rather, it was unanimously decided
the decision to submit a request to Parliament to approve the Ge-
It should not be adopted. It would be against all Christian honor.
and would have catastrophic consequences for English trade
Merchants have." It was presented to Parliament on the same day
presented "e). Almost simultaneously, a great many citizens issued a statement
a petition against the law with particular reference to
the disadvantage for trade 77).

The Jews and their friends had – as usual – also the
They did what they had done: another group of citizens of the city just brought-
if a petition was submitted, but on this page one could see only-
The great advantages of increased immigration are evident.
Hebrews who considered the passage of the law desirable
do").

Half a century ago, the City had still stood
together as one man. But now the Jews had already a
A breach has been made, even if only a fraction, but still-
He gained followers. We know how the Hebrews all-
gradually make friends among the population of a country, but
Perhaps it would be better if we let a contemporary comment on this.
Take a stand:

"The mood in the city is such that 19 out of 20 are against the
Jews. However, they were able to attract a few rich people.
because of their plea, but these stood

73) Romaine, pp. 66–69.

%) Philo Patriae: Considerations pp. 26–28.

75) Romaine S. 74, Modest Apology: Foreword, Gentleman's Magazine Vol. 77155 = 246, Newspapers: London Evening Post 28/30 June, Public Advertiser May 22, 175

76) Journals of the House of Commons, May 21, 1753 p. 827.

77) Parl. History Vol. XIV p. 1417/18.

75) Philo Patriae: Considerations p. 30 ff., Parl. History Vol. XIV p. 1417/18.

226

entirely under the influence of the government ministers. Others were guided by their own interests, and I know some, to whom these charitable, merciful Jews threatened no to do more business with them if they are not under- They wrote... They used every conceivable art form and Methods to obtain names for their petition ...7*)..“

These same means are still used today by Jews in similar situations. applied in these cases, and we have no reason to change this execution- to doubt the struggles. The only difference compared to before. The only difference in this case is that today it's not just private individuals, but entire states are subjugated through boycotts and similar means does or tries to do. Germany and Romania during- The end of Goga's reign are examples with varying degrees of succession. Success. |

By now, the Jews had even managed to win over a well-known representative of the city, Sir William Calvart, to their cause to do. Until 1753 he held an influential position in the City inside. The people did not cease to bribe him through to accuse the Jews and did not forget that he was in parliament had voted for her. The citizenry soon gave him the Response to his stance. He fell in 1754 during the New- elections went miserably.

It also came as a great surprise to the public that the Jews actually had a number of friends in the city. The bitterness was all the greater, however, when it was discovered that These individuals are of race, primarily Jews, and mainly had dealt with those who were somehow dependent on them warns).

At the end of May, the third reading against the united Opposition resistance was heard. The various English... countries that had signed the petition against the law®). The Member of Parliament, Count von Egmont, took the most detailed account of the opposition had its say after the third reading was completed at the last minute he tried to salvage his situation by

that he rejected the request for further postponement of the law-supported. He begins with a warning to Parliament, which Public sentiment should not be ignored. It is predominantly against the law and could be for those represented in parliament The majority finds no understanding.

One shouldn't always talk about the great advantages, those arising from the admission of Jews to trade. Have Can we completely forget history? In the past, the Jews... through their usury and other bad methods, the existence destroyed by individuals, thus gradually eroding the hatred the people have brought it upon themselves. Today, with their system, they would have it

75) Gent p. 21.

30) Stephenson Vol. III Part 2 p. 860.

1) Parl. History Vol. XIV p. 1418.

159 227

brought to such an extent that they even ruined kingdoms, "by helping ministers to ruin the states they were supposed to serve to bring the begging staff, in whatever way they also considerably have contributed to our nation being indebted for almost "To overthrow 80 million pounds..." The wealth of the Jews in England is not based on honest and decent business practices. They originated, but they suffered dark consequences in recent wars. made deals.

Regarding the aversion of the Portuguese and Spanish to Jews It is feared that English merchants will discontinue their trade in These two countries would lose in favor of France. finally, due to increased immigration, Jews and the associated foreign infiltration had adverse consequences. ...are feared for the culture of England."

Neither the lengthy explanations of the Count of Egmont nor the The attitude of the people could have secured the victory of the Jews and their friends to prevent it. By a vote of 96 to 55, the

The opposition's request for adjournment was rejected and the law was passed. finally adopted®), On June 7 of the same year, the King his consent necessary for legal force*).

The Jews and their friends triumphed. All efforts The opposition in parliament and among the people was in vain. The government that had championed the law had That probably tipped the scales. Finally, the king had no more demands. The idea was to give legal force to the law. King, Government, House of Lords and Parliament, the latter two by an overwhelming majority, they had voted in favor of the Jews. spoken. They now intended to calmly proceed with the to further expand success and gradually achieve emancipation to carry out. And yet nothing came of it. A power

a stronger than all external powers of the government: that
olk!

Immediately after the law came into effect, the Jewish
opponents of the fight from parliament to the public sphere. They had
They should think that through the great efforts made before the
The passage of the law, coupled with the devastating
the failure would have discouraged them. Not at all! Was it the
so often gone English tenacity or the equally often cited
The Englishman's attitude that he never knows whether he is defeated or not.
In short, the opponents did not give up the fight, but
They continued with twice the force. No act, as he noted.
Jude Picciotto⁸⁵) rightly, not even the lifting of the corn-
laws or the introduction of free trade have so changed England
How moving this conflict was. Almost all of London was talking.

) Parl. History Vol. XIV pp. 1418-1430.

82) Parl. History Vol. XIV p. 1431.

0 London Evening Post, June 8, 1753.

8) Picciotto p. 80.

228

of nothing other than the victory of the Jews"). A contemporary
believes the law is without precedent in English history
(There, another one) brings up this idea in a similar way.
as follows: "It seems as if we are working on something like this
have reached a critical point in history, such as
Our nation has never seen before and hopefully never will again
will see." Books, pamphlets, and caricatures were written by both sides.
Papers and essays published in newspapers. England
lived as if in a fever. The talk of the day was the Jewish community.
Question. Until 1933, probably no nation had ever again become so...
closed, resisting Jewish overpopulation as they did back then
The English one. But the Jews and their friends weren't either.
idle, and so an unprecedented flood of propaganda poured forth.
about the country.

A popular argument for admitting Jews was the
the possibility allegedly created by the law for their use
Conversion. Missions for conversion would not have been neglected.
to send other peoples into the world. Why should one
not thereby facilitating the execution of this good purpose,
that the Jews would be allowed into the country and then killed on the spot
to convert them." Once the Jews were baptized, they would
We hear in the sermon that they will also become much more civilized in all aspects of the
(of a clergyman). It should also not be forgotten that
Another writes that the whole world hates the Jews because of their

I owe a great debt of gratitude to the moral system." It was especially the aforementioned clergyman Tucker in Bristol, who came from religious reasons demanded the admission of Jews. It was, after all, an almost unbelievable stroke of luck, if only the English Church were to "the "old people of God" would lead to the Christian faith"). Some®) were aware of the conversion of the Jews to Christianity so certain that, in their view, naturalization with a certificate of completion is possible could be equated with turning around. Finally, even the hope was given... The expression that within a period of 20 years all Jews who would have accepted the true faith."

It is interesting that such public statements on the topic of over-significant portions come from clergy who have never dealt with anything at all. There were a few exceptions on the Jewish side.

Philo Patriae® also believes that Jews are generally easy to be converted, since already "many Jewish families in England" "Having been baptized in England." Therefore, it should have been since... of this time and before, a mixing of Jewish blood with

26) Gent p. 5.
Reflections of the Past, p. 3.
Jews Advocate, Foreword
Philo Patriae: Considerations pp. 7-13.
m Winstanley p. 11.
Leslie S. 15 ff.
3 Letter to a friend p. 42.
=) Bowyer p. 14.
Fullness and Final Restoration of the Jews p. 18.
Philo Patriae: Considerations p. 8.

229

must have occurred in England, since at that time, with the conversion to Christianity the barriers between the two peoples fell very quickly. In contrast to the hopes for conversion, there was a lack of... The opposing side has no doubts. Hanway™) promises in this. In this respect, the law has had precisely the opposite effect. The Jews have so far been treated with such leniency in England- The country has been treated in such a way that they - if at all - have already. They would have had every reason to switch sides in the past. The major right-wingers. The law would further strengthen their beliefs. to note. Similar concerns are raised in a public expressed in a letter to a newspaper, which was intended as a response to this- "Regarding statements made by a clergyman." England was also brought with it the Jewish prophecies. in connection with the restoration of an empire in Palestine. One clergyman believed he could predict that England (who would be of assistance to the Jews in this matter). Another writer,

probably also a theologian, he devotes more or less so this idea. In his view, it is except Doubts that England will repatriate the Jews to their country of origin would ®) and is determined to guide the Jews to the correct faith—to take them away (1%). With his help, they would go to Palestine. return. One would build a canal from the Mediterranean to the build the Red Sea, whereby the Jews would then be disadvantaged by the location of their The country plays a crucial role in controlling this lake—way too much 101) “And as a consequence of this there will be peace, abundance and bring happiness into the world.”

We will encounter these lines of thought again later. When we now the persistent efforts of the English on Er—To see the direction of a Jewish kingdom in Palestine, we must consider—It will be quick to see how far these efforts will decline. Perhaps also today strategic necessities and subservience to the World Jewry has a say; the background to this remains nothing—the less interesting.

They continued to try to explain to the English people, that a hostile attitude towards the Hebrews against the Christian—It would violate our religion. A Christian is not allowed to... to repay like with like, and furthermore, they would have The English still punished the Jews a lot because of the harsh laws to make amends before 1290. One need not condemn them with hatred—follow, for they were once the favorites of God 1%), even apart from "Note that Englishmen and Jews had only one father."

%) Hanway pp. 71–73.

*) London Evening Post, August 18–21, 1753.

®) Full and Final Restoration of the Jews p. 14.

) Reflections on the Past p. 19.

1) Reflections on the Past p. 31 ff.

101) Reflections on the Past p. 58.

19t) Reflections on the Past p. 68.

102) Peckard, p. 11 ff.

14) Believer p. 2.

16) Tucker: Letter to a friend p. 11.

Finally, an admonition is issued to the Jews to finally stop accumulating so much gold, since they too will one day would have to die 1).

This reference to the inappropriate persecution of the Jews is countered by an Englishman in a newspaper countered with the remark: "It There is a big difference between persecution and special-rer favoritism." This short sentence likely contains the answer to the charges of persecution are appropriate'),

It is further pointed out that the Hebrews always dealt with the Protestants fought against the Catholics – because they the former were much closer in their religion than the latter. ren!®) –, however much one tries to dissuade the English people from the To convince people of the usefulness of Jews in relation to the economy. They possess unimagined financial resources, so that a large A flow of wealth would come with their immigration into the country (1°). a circumstance all the more significant as they have extensive connections– He entertained fellow members of his race in Europe with equally wealthy contemporaries. ten 1%). The state could also increase prosperity. (expect larger tax revenues!!), since the Jews their Don't let money sit idle, but put it into circulation. would 12).

They already have a significant share in the economy of England of England. However, for the good of the country, a considerable increase in their contrick Gering desired. Jews have now established themselves not only as useful, but even necessary for English trade proven), which is best achieved through further immigration– can be secured #5). In general, it is a basic rule that The richer and more powerful a country becomes, the more merchants it has. it possessed. That's why the Turks and Catholics, despite out of their aversion, they took in the Jews 4).

Finally, the country would also receive new, healthy blood and great infused with energy. They can make such claims if they do not possess significant abilities. possessed any rights?!")? The centuries–long struggle has left the minority valuable members of the race were mercilessly exterminated, and so Only the strong could have prevailed. Furthermore, The Jews found every means and way to to reach their goal!).

106) Rejection and Restoration of the Jews p. 17.
17) London Evening Post from August 18/21, 1753.
18) Philo Patriae: Considerations p. 52.

1) Philo Patriae: Further Considerations p. 8/9.
110) True State of the Case p. 1.

111) Appeal ... to Caesar p. 4.

118) Jess Advocate p. 11, Letter to the 1 p. 19.

18) Philo Patriae: Considerations p. 36 ff

114) Philo Patriae: Further Considerations 8. 51.

115) Webb p. 1 ff., Address to the Friends p. 10.

116) Believer p. 22.

117) Believer p. 3 ff.

118) Believer p. 16 ff.

There are also warnings raised against these voices.

Wise of the English. Thus, Jewish capital is not considered necessary, since during the time of Queen Elizabeth a great economic prosperity could have existed without Jews. Rather, it would—which they considered unwelcome competition for the English merchants

do and ruin part of it). We find similar concerns

in a major public speech, warning that the

wealthy Jews would naturally do everything in their power to...

Money to buy land and so on, gaining influence due to the

to gain privileges associated with land ownership!).

But the Jews and their friends did not limit themselves to that.

naturalization for the future development of England

They demanded, but they tried to explain that they were already on

They are worthy of this right based on services rendered. They are—

main, significantly contributing to the rescue of the state in these critical days and months of the years 1745 and 1746. The

so-called Pretenders, i.e., the last Stuart with a direct

Claim to the English throne, had landed in Scotland

and marched with his Scottish Highlanders against Lon—

don. A mood of panic arose. The Jews now took to

The aim was to overcome this in an outstanding way.

have: So. They only want to be free out of love for the king and country.

willingly joined the militia formed for defense in order to provide emergency—in case London is to be defended”).

It is true that a number of Jews were in the ranks of the militia.

were found. This is initially surprising, since even the

It is not denied that the Hebrews abdicated the craft of arms—

shy away. But as soon as we learn the more detailed circumstances, which

They caused us to enter, we can imagine this exceptional situation.

Explain the appearance.

In fact, as a contemporary explained to us in detail—

(directed!??), none of the Jews volunteered. They

were instead “through violence and dire necessity”

Forced into military service. Under the then-prevailing regime—

Under those conditions, every homeowner was legally obligated to

to report to the militia. However, he had the option of a

to provide a replacement, for whom he would pay a salary of 5 shillings.

had to pay per day. As a result, there were various Jews,

who were unwilling or unable to raise this amount. Thus it came about

that some of them – certainly to their greatest dismay –
gloom – the duties of the soldier, which he so hated, upon himself
Romaine asks if such people could be volunteers.
could call it "Was it their merit that they did what they didn't
Could you avoid it? ... You can claim nothing further.
than the merit of having yielded to necessity.
119) Daily Advertiser of September 29, 1753.

120) Gentleman's Magazine Vol. XXIII p. 479 ff.

121) Philo Patriae: Considerations \$. 41.
(ur) Romaine S. 83.

232

And I fear that the Jews always act in this way:
they will always be volunteers by force, whenever
they rendered any real service to this kingdom-
point . . .)..“

This statement by Romaine, who was one of the few clergymen
Since he was on the side of the anti-Semites, we don't need to add anything.
add. |

The Jews claim as a further merit for the general public
that they minted coins during the aforementioned crisis years
money introduced and thus saved the state's credit!),
because a portion of the public, during the days of danger, significantly
withdrew large quantities of coinage and silver. When this
Strong demand, but supplies were almost depleted, would have
the Jews imported gold and silver in larger quantities and
provided to the bank.

It is no secret that the Hebrews do nothing without good communication.
to perform service, and so Romaine's statements about
to take this point quite seriously, according to which the Jews er-
have significantly enriched themselves through this transaction.

The Bank of England had closed its discount bank, which
The result: a general rise in prices on the stock exchange and
a shortage of coined gold. The Jews bought and
instead of importing cash from Holland and Hamburg
Change to settle their claims against foreign
to bring in business associates. In this way they achieved
a profit of at least 7%: the only reason for the Be-
creation of the money they previously – if it were in their interest
esse was – had been carried out.

The merchants and directors of the Bank of England soon

recognized that there was not the slightest merit in it on the part of the Jews was visible. "This so-called meritorious deed, on which her lawyers argued that the damage to the bank could not be compensated. to make amends to England for what she had suffered as a result, that the Jews smuggled cash out of the brought to the kingdom. As a result, the bank refused them the fundamental rights that they grant to the English economy—had cleared out. Namely, when the bank had closed its discount department for When merchants reopened, she remained opposed to the Jews. closed. This had been the case until very recently. (i.e., about 7 years). Whenever a Christian makes a change presented at a discount with the endorsement of a Jew, He would have been rejected because of the suspicion that The Christian worked together with the Jew, and the exchange actually comes from the latter."

Romaine then asks at the end what the merit of the Jews is. that existed in the past. "Initially, they would have..."

— — —

20 Romaine S. 84.

#4) Philo Patriae: Considerations 8. 42.

233

Deprived the country of cash, then they caused an economic crisis from which they again profited. They con— They then derived great merit from the fact that they had done that Bring cash back into the country and tax 7% on it. serve*5)," ;

In the critical years of 1745 and 1746, it also happened that that the Bank of England's banknotes were offered below par: first signs of a lack of confidence in the credit of the State and the resulting threat of declining security! All Leading merchants of the city joined forces during these hours the danger together and published a statement where— after they redeemed all the banknotes at the full exchange rate: a measure— a measure that contributed significantly to saving the currency.

Philo Patriae*?) now acts as if the Jews were acting for themselves in An— could take a stand, decisive in this support— to have been involved in the action. However, he himself must admit, that among the twelve leading merchants there were only two Jews. We don't know if this is true, but assuming it's based on Truth, this number of Jews does not speak for itself. against a majority participation? In reality, it is also Their assistance in this regard was of very minor importance.

had been, because the frequently mentioned Sir John Barnard was the originator and promoter of the aforementioned matters?"), where he had the full support of the English banker Lee found %. The city had already awarded the former for his services. A monument was erected in 1747.

As a further service to the state, Philo Patriae!?) lists the The fact is that the Jews suffered considerable hardship during the crisis years. Funds had been paid into the land bond that was issued at that time. "A A quarter of the money, which was immediately raised on this occasion was, came from them..."

Romaine') replies that the Jews did indeed have funds for this. would have provided, but there was nothing extraordinary in it. It was possible to see something, as this facility was quite safe. Interest rates were also reasonable, and so one could They simply cannot understand that the Jews in any way Wise men who had made a sacrifice for the benefit of the nation.

But Romaine also seems to be the most important reason for refutation to have escaped this claim of Philo Patriae. We have namely, it was determined that an official list of the names and the amount of the subscribed sums has been published, which at the request of some of those involved in this rescue operation for the state

135) Romaine, pp. 85–87.

126) Philo Patriae: Considerations p. 43/44.

127) Dictionary of National Biography Vol. I p. 1160.

126) Romaine, pp. 87/88.

129) Orridge p. 179.

1%) Philo Patriae: Considerations p. 45.

131) Romaine p. 89.

234

participating Birger was drawn up. This list is printed together with the report of the Guildhall Committee in 1747 has been. It is therefore established that the Jews were deported from the beginning– Of the total amount of £18,910, only the amount of have raised £514 (12s. 0d.t). It therefore cannot be in the ent– Far from it was even possible to suggest that the Jews constituted a quarter of the have raised initial funds, based on which the public– no confidence in further drawings.

When the list was published in the London Evening Post, The Jews were simultaneously asked to provide corrections, if the statement did not correspond to the facts. The further in-depth research in this and other newspapers However, they did not provide any refutation of the publication. This should prove, in Romaine's case, that the Jews in have no past merits for the state could have justified this law, as well as those in modern times, as represented by Hyamson**), in the sense This is refuted by Philo Patriae.

The opponents, unlike the Jews and their friends, see in the Christian religion an insurmountable obstacle for the law, which they justify, among other things, by claiming that the Jews alone to hold Jesus Christ responsible for the crucifixion and the principles of the Christian religion incompatible with those of the Jewish being.”

Furthermore, the economic disadvantages are frequently mentioned points that threatened English merchants through the law!?) . The saying of the great English jurist Lord Coke: “The Jews are sworn enemies. The law does not believe they will ever be able to can be turned around, for between them – as with the devil, whose subjects they are – and the Christians are subject to constant rule enmity and can never be peace” 1%), is especially highlighted.

In addition, the character of the Jews has been examined in detail. This leads to conclusions that are consistent with ours completely agree, and there should be an Englishman It is surprising in this day and age that this viewpoint was previously held by the was won over by the majority of the English people.

The Jew was averse to all manual labor. Not a single one. can be found in agriculture or in a factory, so that (one would have no advantages whatsoever on the job market!)). The numerous Jewish peddlers were a plague on the land, which the To cheat the population with substandard goods. It is, incidentally, It's interesting that the inhabitants in the countryside during the

in) London Evening Post from August 16th to 18th, 1753.

185) Hyamson: History p. 217. i SANAT,

13) Romaine p. 21 ff., Candid & Impartial Examination p. 10 ff.

155) So, among others, Appeal to the Throne p. 22, Hanway p. 175 ff.

13) Romaine S. 10, Daily Advertiser of November 3 and 10, 1753.

157) Hanway, pp. 146/47, Westminster Journal, June 9, 1753.

violent arguments, refused to buy from the Jewish peddlers any longer'),

It would also be detrimental from a criminal perspective to bring even more Jews into the to leave land. They already bought the stolen goods. originating jewels, watches, in short, all valuables. The thief-Good, then they would go to Holland and other places. brought to where they had it sold by their fellow race members. "Wonderful lads indeed, and very suitable for natural sciences-" "station!" concludes one of the clues!)

Jews are accused of generally having bad character. They are inferior (11), indeed, they are even referred to as vagrants. bound and as scum of humanity 1"). Romaine 142) turns strongly opposed the view that Jewish wealth which would benefit the country, although one should not forget, how immorally it was acquired. Their fraudulent This would have a detrimental effect on the English over time. This will affect trade. We hear elsewhere that even back then People all over the world were robbed by English speculators. Four percent were harmed. Judah acts as a "spreader of false information-direct – which he did particularly through business connections in to enable the whole world – in order to adjust the valuations of the value-to raise or lower papers as desired" 144).

We further hear that the Hebrews continually gave cause to presented difficulties. It was always and again their all-common depravity that the population experiences after a certain period Time with all the associated domestic political disruptions against it provoked and led to persecutions). Rightly so They also attract attention by mainly through the use of ver-break out, rise up, and become rich, "wherever they settle-nested" 16), In addition, they contributed through their own up-stirring spirit of unrest in the nation 1). It is not It is not at all apparent why one would choose this vagabond – already as described in the New Testament – all possible rights and granting privileges *®).

The Jews and their friends naturally contributed to such actions. The accusations were not ignored. Philo Patriae!) denies under Hin-She points to passages in the Bible to reveal her immorality and comes to the conclusion that some Englishmen were worse than

1) Hanway p. 143, London Evening Post from September 18th to 20th, 1753.

10 Hanway, pp. 143/44, Westminster Journal, June 9, 1753, London Evening Post from July 7th to 10th, 1753 and September 22nd to 25th, 1753, Ghent, p. 12.

14) Public Advertiser of August 22, 1753, Admonition from Scripture \$. 7 ff.

11) London Evening Post from July 17th to 19th, 1753.

142) Romaine, pp. 78/79.

14% Francis S. 83.

1) Gent p. 12.

1) Hanway p. 166 ff., Gentleman's Magazine Vol. XXIII p. 479.

14) London Evening News August 16–18, 1753.

47) Appeal to Throne p. 14.

16) Modest Apology p. 7.

1#) Philo Patriae: Considerations S\$. 11 i.

236

Jews). In England, there would hardly be better men than the Jews Sampson Gideon, Mendezes, and Salvador, whom one described as fathers of the poor and the government so often (had provided money). Yes, one :) even goes like this—far, to summarize his observations with the words:

"I have no qualms about stating that every Jew deserves a is the same as Christians." The Hebrews themselves consider it to be pervasive—It is possible that several of the writings are of a racial nature.

(companies are composed). Thus, one could assume that this The latter viewpoint originates solely from the pen of a Jew;

We have the same assumption for the author Philo Patriae, since Jews often adorn themselves with such a decorative accessory—

Names like his, "Friend of the Fatherland," surrounded him. But besides them It was not least the clergy who wrote such documents

ten wrote, as can be seen indirectly from a public letter in a newspaper. This letter essentially reads:

Contents as follows '*):

"The Christian pastor—rabbi, who recently spoke in favor of the

The law he wrote had the audacity and presumption to

claiming that the Jews are not only more decent and honest

They would be merchants, but people of a better moral character than the

Christians of this country, and that the Jews are much more likely to be affected by their Connections with us could be damaged more than vice versa.

He has brought great disgrace upon himself through such claims.

himself and his spiritual brothers have increased in number. For if we in

generally being worse than the Jews, it must be without

Doubts can be largely attributed to our clergy.

to be those who do not care for their flock as they should, who give them not leading by example, but too eager to follow look at the riches of this world, which – instead of their to fulfill sacred duties and to uphold the morale of the people "Raise – rather write such pamphlets..."

One also cannot fail to point out the undesirable condition– "assign that Jews marry English girls." Under the Headline: "History Writing of the Future," one attempts to give an ironic depiction of future conditions from which Despite certain exaggerations, it speaks of a deep concern.

Then, in later years, the sons of Gideon and Other members of their race defile the daughters of Britons. The British, They were very angry about this, but would have done nothing about it. They could, because the authorities protected the Jews. They then went even going so far as to ask the government to give them the English women to hand it over, for which they are prepared to make any payment in return

15%) Philo Patriae: Further Considerations p. 4.

151) Henderson

182) Address to the Friends, p. 19.

183) Solomons, p. 211

154) London Evening Post from 30 October to 1 November 1753.

155) Daily Advertiser of September 8, 1753.

237

If their request is refused, they will lose all their money.
withdraw % from government bonds.

Even back then, entire districts in London had to be protected from Jews may have been inhabited, because Gent 1%) warns against this development and emphasizes that already Leadenhall Street, Dukes Court, Broad Court, Dukes Place, Bevers Marks, Henage Lane, London Wall, Houndsditch and Cribby Island are overpopulated by them. There is also no shortage of voices against its impending and subsequent development. (influencing) If the law remained in effect, England will eventually be completely ruled by Jews (159), their Their cunning and resources undoubtedly soon put them in par– Lament reached 1%. Even now they were not afraid to attack England. to describe their country 1), a saying that is common today The slogan of the Jews is very similar: "It is indeed your king, but our country."

One would also experience Hebrews in government and administration
 Administrative offices can be found (1%). The old rights of fathers should
 not be jeopardized to their advantage 1), with whose preponderance-
 English customs and traditions were in danger. Already
 The outward appearance of the Jews left no doubt about his
 inner characteristics: Not only the ugly body shapes and
 The skin that appears dirty, but the most prominent feature
 A distinguishing feature is the eyes, which reveal its criminal nature.
 They showed. Harsh words, but truth is always bitter (1°).
 In the end, however, the author becomes considerably resigned, by
 as he explains it!®): "It is an old, long-established
 Experience-justified observation: 'Whom the gods corrupt
 They want to, but they initially blind them.' Our current situation
 Wearing it indicates such delusion and proclaims the
 "The approach of a great disaster."

The friends of the Jews consider this fear to be unfounded.
 Space. Even if large quantities were to enter the country,
 They would not be dangerous due to their numerical inferiority.
 they were peaceful, trading people who neither
 to exploit the influence accruing to them to the detriment of the country
 will not spread excessively, as they are unpopular-
 Know the people and therefore be cautious. 1. Philo
 Patriae, of course, faces no danger whatsoever in the approximately rising
 He sees the influence of the Jews, indeed, he even prefers that they be the foundation.

188) London Evening Post from October 16th to 18th, 1753.

357) Ghent p. 13, London Evening Post of May 17, 1753.

158) Romaine p. 41, Hanway p. 160, Full Answer to a Fallacious answer p. 17.

159) London Evening Post, May 17, 1753.

10) London Evening Post, May 12, 1753.

101) London Evening Post from 31 July to 2 August 1753.

48) Candide and Impartial Examination p. 24.

183) Letter to Sir John Barnard p. 5, Court and Country p. 5.

164) Modest Apology pp. 8, 9, 10.

16) Modest Apology p. 15.

16) Appeal to Caesar p. 16 ff., Letter to the Public p. 18 ff., True State of the Case
 pp. 2-9, Freeholder p. 30.

become owners and not the much more dangerous partisans of the Stuarts for England. 17. They had nothing there either due to fears that they might enter parliament in the future. men; they would only do that there, as is generally the case elsewhere; Keeping the best interests of England in mind 8).

The internationality of Jews and the associated Ge-Driving for a people will be made possible by the following notice-shines:

"...We will see that no person in the world is more suitable to betray secrets and privately spy on to carry from one country to another, as the Jews, prior-Assuming they are well paid for it... Through their-Driven by an innate greed for profit, they don't care which party they are on. They betray each other, and thus they profit from it. To-to be right, they are concerned about winning over the highest bidder with their To use information..."

One then warns emphatically once again that the Jew will do anything for Money would do and therefore wishes that the law not be permanent. may be").

There were even voices that feared that England would one day be Judaized and then doomed to destruction'), On another The same thoughts are expressed as follows: "Until The sons of Great Britain see themselves as honorable, just, and truthful-to prove themselves and learn to hate this hateful creature: the Jews .. . 171),

The old wake-up call from the Time before the return of Charles II, the cry went up: "England, wake up!" It is not Hannibal at your gates, but the Jew??2)." Elsewhere it says: "Brits, awake! Let the noble spirit..." May truth and freedom inspire your souls!")]"

We have taken from these brief notes – taken from the Flood of publications for and against the law – seen, the intensity with which it was treated. The overview has hopefully conveying to the reader that even purely The opponents didn't give an inch in terms of numbers. All the more surprising. But it must be evident from the attitude of the people that it voted against the law by an overwhelming majority was.

From many traditions we can see that hardly a single person among the people was satisfied with the law! The

The reason is likely that the English nation since

107) Philo Patriae: Further Considerations p. 57.

168) Believer p. 19.

1) Candid and Impartial Examination p. 16/17.

1) Admonitions from Scripture p. 7 ff.,

171) London Evening Post from the 8th to the 8th of September 1753.

1) London Evening Post, 22 May 1

173) Court and Country p. 6.

14) Hanway p. 55, 172.

239

in ancient times there was a deep aversion to the Jews, which was particularly evident in the storm year of 1753." Thus it came about, that "people neither in cities – large and small – nor on not everyone in the country was satisfied with the law, but everyone grumbled– ten, with the exception of those who benefited from it" 178). It It is therefore not too much to say that the English people, like a A man who stood up against the law and with all his power "attempted to impose his will using available means."

How exactly did this unwillingness manifest itself?

We learn that a large number of people were planning to to ask the king not to approve the law." Apparently Either this step didn't happen, or he didn't without success, because we have already heard that the The king did exactly what could have been prevented on June 7, 1753. wanted

Apparently, the universities also did not do enough in favor of the people, because one finds the appeal of a Academics, that they should participate more in the struggle." Further public calls to resistance with an– The closing protest rallies were ordered. At all Large crowds of people gathered in every corner of the kingdom. to express their will together 1. This is also by Philo Patriae 1) not disputed, only he stopped these demonstrations. for insignificant, especially since these were people who had their pursued selfish goals. The facts support this. Not at all right.

Voters were summoned to almost all constituencies. to either their MP for his opposition during to thank the handling of the law in parliament, or sol- to demand this of him energetically for the future.

In the first respect, this allows, among other things, assemblies in war- wick, the county of Essex, Blithfield, Staffordshire, Montgomery- shire!) to name a few.

However, far more meetings of election officials are taking place. districts have been handed down in which the candidates were requested were to do everything possible in the future to repeal the law, and unless they are entitled to re-election in the spring of 1754 They could. We see such demonstrations in Taunton, Reading, Cirencester, Vork, Bristol, in the counties of Lan- caster, Kent, Somersetshire, Middlesex and Gloucester, further in

175) Appendix to Review p. 6.

116) Gent p. 16.

Parl. History Vol.

London Evening Post from June 19th to 23rd, August 21st to 23rd, 1753.

17%) London Evening Post, May 22, 1753.

m) London Evening Post from October 23 to 25, 1753.

1%) Gentleman's Magazine Vol. XXIII p. 468, Public Advertiser from 10th, 11th, 12th and October 17th. November 7th and 19th, 1753.

11) Philo Patriae Considerations p. 26 ff.

18) Daily Advertiser of October 20th, Public Advertiser of August 22nd, London Evening Post from July 17th to 19th, August 18th to 21st, September 8th to 11th, 1753.

240

Yarmouth, Haslemere, Westminster, etc.). This should already give a good picture of public sentiment. In addition, it should Here, attention should already be drawn to the fact that With the approach of the winter session of the Par- laments, that is, in November and December 1753, such assemblies- lungs were particularly numerous.

This outburst of discontent must be attributed to some members of parliament. Those who had voted for the law received a considerable shock. have displaced, as can be seen from the following brief account- heit shows:

The Member of Exeter was one of these unfortunate individuals. Apparently, jokers have made fun of his stance in Parliament— He publicly expressed doubts about whether he still had any doubts. belonging to the Christian faith. He had leaflets printed, in which he defended himself against the accusation of converting to Judaism He defended religion. As proof of his continued adherence to it He cited his Christian faith as the reason for working on Saturdays. and to travel. The circulars were already ready for distribution. his voters ready, as friends, to stop him from it at the last minute— They could only hold 1%. He would certainly have made himself look completely ridiculous. made.

This short message should give some impression of the mood in England. A number of such reports exist but already a well-rounded picture and pleasing because of what it contains Lying humor:

A member of parliament from the county of Kent found the mis— It happened that I voted for the law, which turned out to be... like wildfire in his constituency and especially in his hometown spread. The population was greatly agitated. She seized the opportunity, and she was not bad at her dignified duties. Representatives furious.

He had no idea of the approaching storm when he After a short time, glad to escape the summer heat of the capital. Having escaped, he returned. His path led him past his He passed his local pub, where he met his best friends at that time. he knew during lunchtime. On a whim, he entered the restaurant. to proudly introduce himself to his voters.

Upon his arrival, he did not find himself in the position he had expected. deceptive: Honorable and sedate citizens of the small town were They gathered and recounted recent events. He greeted her with a hello and, in old habit, asked to to be allowed to sit with them. In his joy at seeing them again, he He didn't notice that everything fell silent upon his entry, and so He was completely taken aback when people expressed their deep regret that he had...

183) Public Advertiser of October 10th, 11th, 12th, November 7th and 19th, London Evening Mail from July 17th to 19th, August 21st to 23rd, October 6th to 11th, October 6th to 10th November 24th to 27th, December 4th to 8th, 1753.

14) Parl. History Vol. XIV p. 1431.

16 Jews conquer England | 241

I will not be able to eat with them, as they are unlucky—

They would probably have had pork served. Only now
The poor sinner realized the situation, and he did not look
He looked very intelligent. It took him a moment to collect himself.
recover, and only the resounding laughter of those present tore him apart.
out of his dismay. To grab his hat and flee away–
The fall was one thing. On his way, he touched the marketplace and
To his delight, he saw there a long-time friend and loyal companion.
ler. Glad to have helped a person – and especially this one – to participate in an education.
Having found a way to speak, he hurried to greet him. Immediately over–
He showered him with a torrent of questions and wanted to go into
his still unconquered shock at the loss of his friend–
I need more detailed information regarding the stance of the others. When he
a moment in his speech – awaiting an answer –
When he paused, his friend looked at him with interest, but silently.
The MP paused and impatiently pressed him with questions.
one wondered why the hell he wasn't answering. He should be giving him.
Hear and understand. Without flinching, he replied.
To which the brave man replied: "Eh ..., I can hear you – but unfortunately
'I don't speak Hebrew.' He said this – and left the bewildered man speechless.
stand.

Some great politician, whose name unfortunately has not been
revealed to us, also had the scorn and ridicule of the people
to feel it. He visited Cambridge; his presence was
quickly became well-known in the city. A huge crowd–
A large crowd had gathered at his departure and greeted him.
At first sight, he greeted the crowd with "Hail King of the Jews." It helped him
Nothing that made him try to leave as quickly as possible.
Crowds accompanied him through all the streets to the exit of the
city and did not stop jeering at him with the above words–
call.

Times of intense political conflict always resemble each other
More or less. The people seek their strength through battle cries.
to cheer on their own ranks or to inspire Laue with his ideas–
Stern. That's how it was in England in 1753.

The electorate of Lancaster county contributed to their
Assemblies wore blue ribbons with the inscription: "No Jews!"
"Christianity and the Constitution!" In the county of Somersetshire
The motto was: "No Judaism! Christianity forever!"
A member of parliament who has been in opposition from the beginning
had stood, left London to go on summer vacation.
to relocate his landed property. He was accompanied by six servants.
accompanied on horseback, whose hats bore placards: "No
Jews! No naturalization law! Old England and Christianity
forever!)" |

The slogan "No Jews" subsequently became one of the

185) London Evening Post from July 17th to 19th, 1753.

most frequent in election campaigns⁷⁾, but one also heard the other whose aforementioned battle cries were not uncommon^{8*)}. It was often said also: "No beards! Christians forever!" ¹⁸, or: "No Jews, "No Jews – no wooden shoes!"

(No wooden shoes!)"¹⁹⁾. The streets echoed with these words against, when the masses gather for any kind of protest rally—lungs came together, and they were filled with shrill, excited sounds. Trains screamed in the Jewish-populated streets of London. How much it was the general battle cry is shown by the fact that the Jew Hertz uses it as a heading for this period in his work—has 101 votes.

The meaning of the connection between "Jews" and "wooden shoes" has remained unclear so far. Hyamsontez) and Hertz!²⁰⁾ are in agreement.

Not entirely sure, but believe that wooden shoes are an alternative.

to be able to see the pressure of rejection against the Huguenots.

The interpretation appears to be flawed, as the crowd this year, in consideration of this law, only with the Jews to deal with. None of the writings discussed so far have been—

This confirms Hyamson and Hertz's hypothesis. We believe that another explanation might come closer to the truth and

We therefore refer to the following poem:

TER

... Christ saved us from his enemies, the Jews.

How about a free and faithful native Englishman?

to make a Jew?

Devils, unbelievers, heretics, and Turks!

This cannot be English, this is a Roman work.

A papal plot to put the Pretender on the throne bring.

May Heaven watch over the defender of our glorious faith

If this news is true – all hell would break loose.

unleashed on us; |

For the English, something worse than wooden shoes . . . 19%)”

According to this, the wooden shoe seems to have been the most suitable for the Englishman. To have been the epitome of inferiority. The battle cry.

It is therefore likely to be er— not only because of the rhyme, but also because of the rh being koren, because Jews and wooden shoes are met with deepest aversion were rejected.

Although these explanations have already given us some insight into

We can convey the tremendous excitement of the people.

05 Tucker: Second Letter p. 3.

18) Election Magazine p. 64.

m Hertz p. 77.

19) Hyamson Jew Bill p. 168, Solomons p. 205.

11) Hertz p. 60 ff.

1) Hyamson: History p. 222.

198) Hertz p. 67.

1% London Evening Post from July 21st to 24th, 1753.

16%

243

but we'll only get a real picture when we see further, in
in what way the anger of the people is directed against the immediate
Supporters of the law were attacked; he stopped at nothing, and
neither the responsible ministers, nor the bishops or spiritual leaders
Those of a lesser degree were spared.
The people could not forget that it was precisely the bishops who had done that.
Law in the upper house without exception – insofar as they are present–
Beings were – had advocated. Besides them were the
Bishops of Oxford, Norwich, London, Asaph and the Archbishop
of Canterbury publicly advocated for the law.” But also
the others have in no way taken any steps under–
taken to support the people in their defensive struggle, as
This results from public appeals in newspapers. Thus, they find
We see in it a call for the union of those
Clergy who do not side with the Jews. With Er–
Bitterness emphasizes that it is really time for some to
Pastors were appointed in accordance with popular sentiment, since one could expect...
(Nothing can be expected from the bishops!®). The same view is found among others.
are we also represented elsewhere?.”).
Given this stance of the bishops, it is therefore not surprising that
serious charges were brought against her'), In a poem
They are compared to Judas because they believe in gold as a form of deception.
rater. would have sold.“.
A sarcastic little pamphlet also made suggestions for future–
Important laws. Among other things, drafts were already found there.
for authorizations of bishops and clergy, pro-Jewish
to deliver sermons from the pulpit?“).
In a poem we find attacks against the bishops.
The fourth verse reads:

"Do not let any Jew eat or drink with you,
I leave that to the Bishop – His Grace and the Lord,

But you must expel anyone who favors a Jew. (01)

Without doubt, it is also subject to other direct attacks.
we came to the bishops, as we have, for example, regarding the bishops
as determined by Norwich and Oxford.

The former had gone to Ipswich to train the youth there.
to be confirmed. The boys and girls made a lot of noise.
and suggested that he should not confirm her, but rather be-
cut. In addition, notices were posted on the church doors, which
announced that the bishop would be visiting the following day – a Sunday

155) Solomon's p. 207.

1%) London Evening Post, October 16–18, 1753.

107) London Evening Post from June 16 to 19, 1753.

198) Hyamson: Jew Bill p. 168. 1

100) Evening Post from September 18 to 20, similar poem in Jews Triumph

2) Telltruth p. 10 ff.

#1) Election Magazine p. 64.

244

evening or Sabbath – Jews, and the day after next – a
Sunday – would circumcise Christians” :)

The ridicule was also heaped upon the Bishop of Oxford, who until
who was on the side of the Jews at the last minute.

A caricature was published that reflected public sentiment against
aptly characterizes him. The bishop is seen next to a
The reindeer is standing. He has placed a book on the animal's rump.
supported, on which the number 20,000 and the words "I" can be found.
Pray for the Jews... and my king." Both inscriptions spo-
len points out that he is responsible for the great support in the opinion
the artist must have been bribed with £20,000?®).

However, another caricature would probably best illustrate the attitude of The image depicts the people's opposition to the bishops in general. It depicts a Jew and a bishop on a donkey. The Jew is showing at the bishop sitting behind him and shouts: "Be me naturalized and converted brother, where has my go-ter mir."

The bishop has a Talmud under his arm and remarks: "We have strayed from the path like lost sheep." The donkey-The driver is holding a bag with the inscription: 100,000. He is expected to be among the leading figures in government and legislative bodies that are responsible for their sub-They received the sum of £100,000 in support from the Jews. The donkey is probably meant to represent the English people. whose position in the whole matter was perceived accordingly will be. On the floor lie the Old Testament and two leaves. Paper. On one of them is the inscription: "General "Elections," on the other: "Jews - 96, Christians - 55." That The former refers to the upcoming elections, the latter to the voting result in Parliament™).

As you can see, none of the bishops have stood up for the people's goals. used. The view of Lecky?®), which is also used by Krieger?®) - It will emerge that only some of them were on the side of the Jews, (therefore does not correspond to the facts?"), as we also did not-agree that the clergy of lower rank (participated in the people's struggle against the law). Rather It was only a few of their representatives, including the Reverend Romaine, who championed the cause in word and writing of the people™).

22) Coxe Vol. II p. 290, Parl. History Vol. XIV p. 1431.

203) Collection of the British Museum No. 3280.

21) Collection of the British Museum No. 3205, Stephens Vol. III Part II pp. 860/61.

25) Lecky Vol. I p. 330 ff.

2%) Krieger p. 43 ff.

z7) In our view also Walpole Vol. I p. 357, Abbey Vol. I p. 214, Hyamson: Jew Bill p. 168, History p. 221, Parl. History Vol. XV p. 119, London Evening Post from August 21st to 23rd.

*8) For a different view, see Lecky Vol. I, p. 330 ff.

i Rondon Evening Post from September 11th to 13th, Publ. Advertiser from June 22nd

We have found irrefutable evidence that the clergy even stood up for the Jews

They did this not only from the pulpit, but also through their Sermons on this subject have even been published. It would go too far. to go into detail about this, but it rarely has been More sympathy was shown for the cause of the Jews than in this Year on the part of the clergy in England :). This is their attitude Apparently, nothing has changed despite the public outrage, since we still at the beginning of December, i.e., shortly before the law was repealed, (from pro-Jewish sermons?).

This leads to a situation rarely experienced in England and also in the world- a common, only rare occurrence that on a Sunday in Mon- Mouthshire, some of the churchgoers protested noisily against the pre- The clergyman protested, while others were outraged. left the church).

The clergy also inexplicably communicated through letters Publicly, he has repeatedly spoken out in favor of the law, but to the same extent public opinion turned against him- brought?!?). So people asked indignantly where the clergy were at the passage of the law, and why they are now not to stand by the people in their struggle). With particular emphasis on- It is also occasionally noted with surprise that actually some- where in England there is still a single anti-Jewish clergyman (be available!)).

Given all this, it's understandable that the mockery wasn't lacking. comes. Thus we find poems against the clergy") and a call to establish a fund for

Reward for honorable clergymen who would "rather starve," to become an apostle for circumcision." Another

A clergyman who was particularly committed to the cause of the Jews- He had done something and had to endure public ridicule to the extent that "It is said that he was appointed chaplain for his services a well-known Jew of the City is to be appointed"?1). The The joke about a clergyman in North Underland is even more drastic- He would then have been called to the baptism of a child.

But to the horror of those present, he was not baptized, but he would have been circumcised. Since he was still inexperienced in this, that was poor worm died from it").

After all this, the portrayal appears to be that various Jews They had stayed at a clergyman's house to obtain maps. sui) Winstanley p. 9 ff., Peckard p. 3 ff.

London Evening Post, December 4th to 6th, 1753.

213) London Evening Post from 30 October to 1 November 1753.

1) London Evening Post from 14 to 16, 18 to 21 August, 4 to 6, 11 to 13, September 25th to 27th, October 16th to 18th, October 23rd to 25th, October 30th to November 14) London Evening Post, July 12-14, 1753.

115) London Evening Post from July 14 to 17, 1753.

210) Election Magazine p. 58, Jews Triumph p. 5.

217) London Evening Post, 16 to 18 October 1753.

- 110) London Evening Post, December 11-13, 1753.
 219) London Evening Post, 8th to 11th September 1753.

246

play, ideally reflect the people's opinion of their clergy
 to reflect??®). |

At that time, it was often claimed that the bishops – in general – were
 Clergymen – allegedly bribed. Any substantiated evidence?
 No points could be determined for this, and so it is quite
 It is difficult to uncover the reasons for their behavior. Perhaps
 Was it therefore already back then the in- that is still often evident today?
 The Church's position of interceding on behalf of the Jews. Perhaps
 The clergy also believed that more Jews could be raised through the Law.
 to be able to convert; but perhaps the Church might also like to do that-
 felt moved by the fact that they themselves, through special advantages,
 Writings in the law against the influence of the Jews
 was secured. Even back then, the general public relied on this.
 Special favoritism towards the church was pointed out and made public.
 reprimanded??%),

But the people were not only deeply dissatisfied with the church and clergy: with at least
 The government also denounced it for its pro-Jewish stance.
 and the anger was directed especially against the two in
 the Pelham brothers, who led the government. The elder brother, Thomas,
 the future Duke of Newcastle, was the leader of the government-
 der spätere Herzog von Newcastle, war der Führer der Regierungs-
 party in the upper house, the younger one, Henry, the leading figure in the Mi-
 nisterium. The people saw these two as the driving forces for
 the Jewish law, and the attacks against them knew no bounds-
 (zenzzz). The intensity of the public's anger is shown in a caricature.
 with the headline: "The Jews are barbering the parliament over
 "The spoons." She shows various people who are carrying a man around-
 wrestling. He is to be shaved by a Jew who has his Kun-
 He comforted him and the English people standing around with the words:
 "Have patience, gentlemen; we will remove you all from the kingdom."
 "Barbering..." A second Jew in the background shouts: "Long
 "Long live Solomon II," referring to the then English King George II.
 means. "Wise money king of the Jews," shouts a third, who with this
 refers to Sampson Gideon. The latter is probably meant to be through
 the barber is depicted, since the Jew in question is looking
 directed at him. On the far right of the picture you can see
 the Duke of Newcastle. A high rabbi addresses
 he said to himself: "I hope you will thank the king for
 to use for the construction of a temple," to which another Jew replied.
 with the words: "And make a new Jerusalem."
 The Duke replies: "Yes, anything... for money." On the left we see
 two Englishmen sitting on a sofa, afraid of the-

to be circumcised next, and the Duke of Newcastle
to be held responsible for the entire development."

22) Collection of best pieces p. 62. . .

21) Candid & Impartial Examination p. 21/22, Public Advertiser of May 22, 1753.

22) Coxe Vol. II p. 290, Solomons p. 206/07.

223) Stephens Vol. III Part II p. 862, Coll. Brit. Mus. No. 3208.

247

One would have assumed that after the success of the popular movement in 1753, the aversion to the Duke of Newcastle was subsiding, especially since he – albeit only under the Pressure of circumstances – later the application for the annulment of the introduced a law in the House of Lords?*). Not at all, as one might expect from a The image published after the elections in 1754 shows:
The Duke of Newcastle is sitting in a chair, fishing. When The bait is on his fishing line, "promises of all kinds." to the galloping, newly elected members of parliament-ments". Among other things, they are offered titles and bribes as bait. He offered funds, pensions, etc. He wants to use them again for to win the cause of the government, whose reputation is damaged by the The storm year of 1753 had caused considerable damage. One can see how the Members of Parliament approach the Angel. One shouts: "Only for £1,000!" the other one: "I have good digestion for everything?" Apparently, however, the hatred for the younger Pelham is still there. was stronger, because he was still remembered even after his death. ridiculed in a caricature. Henry Pelham died on March 6th. He died in 1754, and the caricature published shortly afterwards shows His entry into hell. It bears the title: "Arrival". and reception at his rural retirement home." Henry Pelham is introduced by a demon. Other evil spirits, which un-Representing popular English people of the past, welcome him. He is played, among others, by Robert Walpole, who more or less as Pelham's teacher can be regarded with the following words: greets: "Oh, this is one of my children that I raised and soon to be recognized as a promising genius for dirty dealings- I knew him. Consequently, I did everything I could to help him. To secure a successor, I withdrew here. I knew perfectly well that some of his dark deeds had already affected me so much would make it appear as clean as alabaster. He finished it- brought about, mainly through the adoption of the one-citizenship Laws of renunciation for the Jews. Has any of you great geniuses "To show similar things?" Cardinal Wolsey, another condemnationist Ter admits that he imposed many things on the people, Pelham but had far surpassed him??*),

All the cartoons allude to dishonorable government officials. methods, especially those of the two brothers," This pre- The accusation was repeatedly made against them in public. One of the many who also hold this view is Romaine. According to him, the Jews were persecuted under William the Conqueror. and Cromwell came to England through bribery, and He had no doubt that this method was still used by them today.

22) Coxe Vol. II p. 291.

225) Stephens Vol. III Part II p. 916, Coll. Brit. Mus. No. 3269.

= Stephens Vol. III Part II p. 908, Sammi. Brit. Mus. No. 3264.

#27) All the cartoons should be photographed in the British Museum and included in this book to be attached. The author's sudden expulsion from Great Britain and the war that soon followed unfortunately prevented this.

248

would be applied?®). Something similar is also expressed in Telltruth?"*) and Ghent?). Others long for the day when which will be brought to an end with these practices?"), again Others want to know how much the Jews paid for the law- would have paid:").

For England and London, the common people soon found new names for each. The former was called Judea Nova ***), the latter New Jerusalem?®), so it is not surprising that we have a caricature found under the name: "View of New Jerusalem". In the background- In the background we see London; Sir W. Cal- is leaning against a tree. Vart. Right next to him lies a devil with a moneybag.

of £500,000. A group of Jews looks over in delight, where the

The Pelham brothers, for whom the number 500,000 also stands out. suggests bribery?*),

We hope to help the reader understand the condensed descriptions of numerous writings, public letters, poems, caricatures etc. to have conveyed an image with what force the people- storm against king, government, people's representatives, lords and spirit- lichkeit raste. ,

These events were not known to the members of the government. remain hidden, especially the two Pel brothers seem to remain hidden They were very dismayed by the unrest, as was evident perhaps one can infer this from one or another of her letters.

As early as July 13th, the Duke of Newcastle writes to Henry Pelham, he had told Lord Parker in consideration of the many Places amid prevailing unrest were left to consideration, to consider repealing the law, although it has always It is dangerous to give in to coercion. Perhaps it seems The best thing to do is to publish a statement immediately to further to avoid riots?). Just four days later, pressure is exerted. he once again expressed his serious concern in a letter to his brother. concern about the spread of the popular movement?). The The younger Pelham replied on July 20 that he shared the same opinion. He represents. He ends his letter: "Let things take their course, and Should there truly be any reluctance to do so, the law should be repealed in the next year as a matter of completely subordinate importance- The tung is back. However, should it cause unrest, I believe it is right to be lenient towards the population:"). The available material shows that the people's The storm swelled more and more after the month of July. Protests-

228) Romaine S. 5.
soa} Telltruth p. 4.

Gent p. 16.

231) London Evening Post from 22nd to 25th September 1753.
22) London Evening Post from 30 October to 1 November 1753.
233) Collection of the best Pieces p. 56.
24) London Evening Post from June 2nd and September 18th to 20th, 1753.
226) Stephens Vol. III Teu, i p. 860/61, Coll. Brit. Mus. No. 3206.
29 Coxe Vol. II p. 467/68

Coxe Vol. II p. 484.
250) Coxe Vol. II p. 485.

249

Collections were held throughout the country and the government had no influence whatsoever on the masses. Were the The Pelham brothers already spoke about the development of things in July. dismayed, how much more they must have done in the following months be.

The two legislative bodies were convened for mid-November. The government decided under the Pressure of circumstances, as a first measure the lifting of the to recommend legislation and even to submit a related application to introduce, The people had won!

Jewish historians have investigated the reasons for this They examined the government's behavior and came to the conclusion that... that they are destined to be determined by the upcoming new elections

was. Under the given circumstances, she would have had a future Parliament cannot expect a majority, which is why they sought their rescue under the leadership of the Pelham brothers. subjected the people to the shameful task of abolishing the to calm the law and win them over?"). This was This has made things all the easier for the Pelham ministry, when it always put its own advantage before principles?"). We also believe that these two circumstances contributed to the behavior. have contributed to the government, even if we always- It is surprising that a Jew would adopt the latter attitude of Pelham- Ministry condemned. Perhaps, however, the reason for his The view is that this time such a principle would be to a disadvantage. that race which itself was almost exclusively affected to make use of it.

In fact, the main reason is likely the threat to internal security. to see into the political situation in England. There was fear... Although a poor result for the government in the upcoming elections The upcoming new elections of 1754, but that was in sight- The view is not the most dangerous. Rather, the government had... The mood of the people suggests that violent measures will be taken. Riots with all the consequences for the ministry the disadvantages would arise. The letter reproduced above- The transfer between the Pelham brothers leaves no doubt about that. Doubts. Even back then, people were afraid of such events. nissen, and how much bigger must she have been four months later? to be, as the anger intensified. Undoubtedly, one has... thus bowed to the will of the people.

Once you look at history, it's rarely possible to make a definitive statement. A similar incident can be found. All branches of government had The law was partly unanimously approved, and now they had all - King, ministers, lords, bishops, members of parliament - to submit to the people. The Earl of Chesterfield thought of that- He was different from us. He saw everything as just pointless noise.

23) Hyamson: Jew Bill p. 174.
240) Hertz p. 89.

250

the mass and condemned the ministers for having allowed themselves to be intimidated?" Another contemporary, Horace Walpole, the youngest son of Sir Robert Walpole, represented a similar positive attitude and saw in everything mainly only one Fight between the clergy of lesser ranks and drunken councillors gentlemen?"). We cannot agree with them in any way, but see in the events of 1753 the defensive struggle of a strong and healthy people against Jewish overlords

alienation.

On November 15, 1753, the House of Lords convened. Hardly had the King finished his welcoming address to the assembled members—The members of the upper house ended when the Duke of Newcastle raised and formally requested the annulment of the Law posed. To the astonishment of the house, he asked for the last to leave in part of the law according to which the Jews were prohibited from exercising his own authority in church matters. He justified his stance by stating that, moreover, to avoid the Public concern about the abolition of the law—offered, but he kept the idea and the goal of the latter. Determination regarding church rights remains necessary especially since it is not a restriction on the Jews, and therefore not an appeal. which would cause a stir among the masses. He also left no room for doubt. Doubts about whether he personally still considers the law to be true held properly").

We notice that the provision of the law for protection the church should be maintained, and our assumption, that they pay part of the price for their supportive stance on the Bishops (as depicted, therefore seems to be intensifying. It will almost to certainty, if we consider in the subsequent approach—language showed complete agreement in this regard between the Bishop of Oxford – speaking for his colleagues – and the The Duke of Newcastle stated. His reasoning is that Jews will have no influence on land purchases for all time "church matters may be involved."

Several speakers addressed the motion to repeal in detail. Position. Only one of the lords, Earl Temple, spoke against the abdication. creation. In his opinion, the anti-Semites would also the repeal of the law for the colonies from the The year 1740 is calling, and the time is not far off. that pyres were built for the burning of Jews—directed. Such fears could only be dispelled by this. that the outcry of the people against the law will not granted, thus eliminating any desire for further violence. taken").

24) Stanhope Vol. IV pp. 38/39.

2) H. Walpole Vol. I pp. 357/58

3 H. Walpole Vol. I p. 359, Parl. Hist. Vol. XV pp. 91–94, Coxe Vol. II p. 291. Parl. History Vol. XV p. 115.

ns) Parl. History Vol.

Lord Chancellor Hardwicke joined the government's proposal because, given the mood of the people, those who had previously lived in England—Jews had to fear daily for their safety. "I am 'convinced,' he continued, 'that given the considerable in-Violence had already occurred earlier due to the will of the people. would be the case if there weren't the hope that the law would be passed immediately. after Parliament convened to repeal ...'" He too opposes the potential declaration of invalidity. Amendment of the law from 1740, as it had been in effect for too long Strength. This would seriously jeopardize the existence of trade. with the American colonies questioned, "because we "know," we hear him continue, "that the trade sector, on which the entire economy more or less depends, the which I would rather not specify in more detail for good reasons. mainly in the hands of the Jews ... 24e).

A typical example of English hypocrisy! The noble lord adorns to use the name of this trade, but This trade should not suffer from restrictions on Jews, since otherwise English interests in the colonization might be jeopardized. no adverse influence or one's own otherwise so would contaminate clean hands with it. Furthermore, it should It shouldn't be too difficult to understand this "unspeakable" profession. Guessed: only the slave trade, which was mainly carried out by The actions taken against Jews are meant.

The Count of Granville also spoke in favor of the proposal. Duke of Newcastle. He had to admit that the "against the noise raised by the law was quite widespread" 27). The main reason, however, was simply that the law gave a wrong title.

He seems to be right about this, because in the year 1740 They had cleverly managed to use such maneuvers to... The people's attention was drawn to the matter concerning the Jews. to distract.

Very interesting is the aforementioned speech by the Bishop of Oxford. A listener describes it in a letter to the Duke von Bedford as "a miserable sermon of % hours duration" 248). He was probably right about that, because the one who passed us over—The content provided confirms this judgment. It is impossible to elaborate. to address that. We only want to discuss what we believe to be true. typical sentences that reflect the now changed attitude of Bishops are to explain to the public.

As is known, he was previously responsible for the adoption of the The law has come into effect. "This, my lords," we hear. Furthermore, "that was my opinion at the time, and I haven't had any change since." Reasons were seen to abandon them. But since the law is enforced by many

2% Parl. History Vol. XV pp. 99–103, Coxe Vol. II p. 292.
247) Parl. History Vol. XV pp. 110–114.
us) Bedford Vol. II p. 139.

252

Christians were seen as an insult, and in my
view it is irrelevant in religious and political terms, I am
In this case, I am prepared to shift my position in favor of my
to abandon Christian brothers." ... This prompted him to
"To agree to the Duke of Newcastle's request."

Do we hear such words in connection with similar events in the history of...?
Stories aren't often told by clergymen? Why are people so concerned?
on such occasions, not to be advised beforehand of the correct stimulation
mung, if they allegedly afterwards, in the event of rejection by the people
It's important enough to sacrifice your own opinion for!

Thus we see that, with the exception of Lord Temple, all are sub-
They were prepared to support the application because otherwise the "unreasonable"
The people could commit further and even worse acts of stupidity.
Only one person differs from this stance in his speech:
the Duke of Bedford.

He pointed out that he had been acting against the law from the very beginning.
...is the essence and therefore welcomes the repeal. However, it must be the
The entire law should be abolished, because the remaining provisions-
The setting provision would contradict the general
There are laws stating that the Jews are still the property of the king.
be. Furthermore, one should by no means imagine that the Jews-
to avert the danger by allowing the Hebrews to acquire
prohibits rights related to church matters-
hung. "Rather," he continued, raising his voice, "will
their power grows with the increase of their wealth,
and to the same extent that their power increases,
their privileges would also increase." The Jews would one
be so strong during the day that they can overcome all laws that are inconvenient to them.
would have it removed and would refer to England as their country.
It is hardly conceivable that they outnumbered the English.
surpass them, but that's not necessary, because "as soon as they
sole or predominant control in financial matters
If they were to sit together, they would be sharing the space with half the population.
to work together to suppress the other half. Because
We already know the power of money in politics and also in
War", | |

In his further remarks, the Duke of Bedford
pointed out that the Jews never appeared among the English people-

go, but conversely, the latter of them in an unfavorable situation would be influenced by the senses. Before this foreign infiltration, I The people were afraid and consequently unanimously agreed with He defended himself against it with all means at his disposal. Furthermore, he also advocated for the repeal of the law from the year 1740, because this opened a back door for the Jews— was relaxed about acquiring British citizenship. Thus the danger of the Judaization of England, which he had criticized, was not

4) Parl. History Vol.

253

banned, since of course the Jews, after their naturalization could also settle unhindered in their homeland 0).

It can be seen that the Duke of Bedford was most involved in has used the sense of public sentiment. Like Horace Walpole?**) It is not clear why someone could come to an opposing view. recognizable.

The House of Lords decided to declare the whole bill null and void. The original motion of the Duke of Newcastle, The proposal to retain the last clause was rejected. The first and second readings took place on November 15th and 20th respectively. Instead, the third reading took place on November 23rd without vote, and the repeal law was passed for further consideration. action referred to Parliament").

On November 27th, at the request of Lord Temple, the House of Lords was dissolved. reconvened with the aim of establishing a committee by judges who were to determine whether the Jews had been expelled according to the laws of to buy land in England and possibly bequeath it to his heirs could. This proposal met with general resistance and was Unsupported by anyone, Lord Temple withdrew him thereupon?@). Immediately after parliament convened, a debriefing took place. orderly, Sir James Dashwood, the scheduling of a be— special session to repeal the Jewish Law applied. Lord Parker, a supporter of the government, advocated for it. his request and it was agreed accordingly on the 4th. December. As a result of the swift processing of the government's request However, in the House of Lords, they were already able to [achieve something] at [percentage to meet for the second reading in November?%),

Only one MP, Mr. Potter, was under reference on the high qualities of the Jews and their services to England— country against the stance of the majority?%), while especially— Sir George Lyttleton spoke in favor of this, in order to reflect the will of the people. to do justice).

The second reading went smoothly without any difficulties, but despite—
Things shouldn't go as smoothly as they initially seemed.
Negotiations should have been expected, not the content of the
The actual repeal law, but the preamble was the
This sparked considerable controversy.

The proposal put forward by the government and already approved by the Supreme Court
The introduction adopted by the house read, among other things: ... "A law ...,
causing dissatisfaction and unrest among many of His subjects
Majesty was summoned..."

With this version, those members of parliament who were from
They disagreed with those who had been against the law from the beginning.

23 Parl. History Vol. XV pp. 103–110, Coxe Vol. II pp. 291/92.
251) Walpole Vol. I p. 360.

2520 Parl. History Vol. XV p. 117/18, Coxe Vol. II p. 293.

250 Walpole Vol. I p. 363.

34) Parl. History Vol. XV p. 118, Coxe Vol. II p. 293.

255) Parl. History Vol. XV pp. 119–128.

256) Parl. History Vol. XV pp. 128–131.

254

Under the leadership of Sir Roger Newdegate, the following word—
was demanded aloud: "Great injustices had arisen from the said law—
satisfaction and unrest result ...).."

Sir Roger (?) was a rich coal mine owner and a man
with Old English ideals, a — albeit not direct —
Ancestor of the later so famous fighter in the second
half of the 19th century against the emancipation of the Jews,
Charles Newdegate, with whom we will discuss this in more detail later.
will occupy.

Sir Roger Newdegate considered the aforementioned words of the
preamble to be inconsistent with the facts. "I cannot
only as the most unusual example of ministerial arrogance and
Consider the most stubbornness ever recorded in British annals
'were to be found.' The preamble would give the impression—
called out, as if the proponents were merely acting for their own satisfaction
misled masses to declare the law invalid
condescended. In fact, the ministers bore no responsibility for the

Introduction of the law and the resulting inconveniences to admit rest in the preamble, but only through the of The version proposed to him would be clearly expressed. The Whigs (liberals) used to have the saying: "The claim that "the voice of the people is the voice of God" applies to itself. taken. Since this was now to their disadvantage, they would have presented He concluded: "The voice of the people is the voice of the devil." "But," he explained, "whatever the previous protective measures were, The gentlemen of this law may think today, I believe that... People of our kingdom... after careful consideration, its can judge his own interests or his honor equally well. how the majority of both houses of parliament for themselves in An- to take a stand ... %)."

The aforementioned friend of the Jews, Robert Nugent, joined Sir Roger opposed him. He considered Sir Roger's reasons for the change to be valid. The preamble was deemed incorrect, and therefore the council spoke out against the motion. out. Moreover, he tried to portray the whole matter as un- to portray it as important and ridiculous?®). He found it all too easy numerous supporters, including Pelham, Horace Walpole and William Pitt?%). The former took the position that only the rabble, but not the respectable elements of the people. which would have caused riots. On this point he was certain. especially in agreement with another MP, Sir Wil- Liam Yonge?®).

Admiral Vernon?®) replied to the latter that he could undoubtedly only claim this on the basis of false information

he Parl. History Vol. XV p. 131.

258) Dictionary of National Biography Vol. XIV pp. 329-332.

25%) Parl. History Vol. XV p. 1 11 ie

ze) Parl. History Vol. XV pp. 134-13

241) Parl. History Vol. XV pp. 142-145. 150-153, 154/55.

262) Parl. History Vol. XV p. 159.

263) Parl. History Vol. XV p. 159/60.

255

Among the various speakers who supported Sir Roger's motion was the Earl of Egmont. Of all He understood the situation best. According to him. His resistance was directed against the principle established by the government. to establish the proposed preamble, and not only

in it, but also on all other occasions. "I
"My principle," he exclaims, "is that money can achieve anything-
is sufficient, and therefore every decision regarding matters-
The nation's well-being depends on money. I only wish that
Those gentlemen would just think about it... that money
the root of all evil is .. . %)."

The debate revealed that the government would grant Sir Rogers' request.
would oppose. Consequently, it was not surprising that
the version of the preamble he proposed, with a
(The majority of 113 to 47 votes was rejected?®). This too
This is yet another proof of the so-called democratic system,
according to his followers, the will of the people
will always prevail. However, this is likely to happen in a completely different way.
This does not apply to particularly egregious cases, because taking into account-
The content of the entire document only revealed the full extent of the circumstances.
Sir Roger's proposed preamble reflects the opinion of the nation
to express.

On the same day, November 26, the motion for
repeal of the law was passed for the second time, and already on November 28
It was read for the third time in November. However, the king only gave it on
December 20th, the necessary approval (zee).

The anti-Semites did not rest on their laurels. Already
On December 4th, Lord Harley and Sir James Dashwood
submitted the application to abolish the law of 1740.
Unfortunately, the debates on this topic have not been passed down to us.
which will certainly provide further insight into the current state of affairs-
would have come. Furthermore, there are certainly in these Dis-
cussions that arise from the existence of the law-
the dangers of the Judaization of the American colonies
and possibly treated in their home country. In contrast, we
the pro-Jewish contemporaries thoroughly engaged with the debates
made known to their partisan supporters, who of course considered the Jews to be
the building of the empire and especially the American
who considered colonies necessary. Pelham is not among them.
Speakers emphasized that "the separation from those in whose
Our prosperity lies in our hands, the exposure of our
Strength means." The Count of Egmont had therefore with his Mei-
It is right that in everything the question of money is the decisive factor.
played a role.

220 Parl. History Vol. XV pp. 155-159.

1} Coxe Vol. II pp. 293-297

% Parl. History Vol. XV p. 162, Statutes at Large Vol. XXI p. 158/59.

Since, after all this, the government again opposed this request the opponents of the Jews were unable to prevail and were defeated by 208 to 88 votes:“).

Certainly, there was considerable controversy among the people regarding the last period of Disappointment, but the joy over the preceding Her great success overshadowed it and made herself known in corresponding ways. Demonstrations are taking place. We hear that a few days before the

December 20 – the day of royal approval of this

Law – large celebrations prepared in London and Westminster?®). What happened there is certainly also happening in the provinces, where with The battle, fought with at least the same bitterness, took place. The people had risen up against the government, the nobility, the clergy, etc. and, not least, prevailed against the financial resources of the Jews. The court was likely also on the side of the friends of the Jews. have, so (that all state powers against the population Goods“).

Background
of the original enactment of the law

The following will discuss in detail the question of why and through which influences the original law came about had come.

As already described above, contemporaries had just- if we have considered this, and as a result, we want to Do not disregard their observations. They were witnesses. of the events, but her clear vision may be partly It may have been clouded by bias. To reach our judgment To get there, we first have to examine whether the law so important that it necessitated all these events. Opinions on this vary widely depending on party affiliation. apart.

Thus, the friends of the Jews believe that the law was merely intended to enable a few wealthy Jews from abroad to grant British citizenship?“°). Philo Patriae However, it goes further and takes the position that also some Jews had hoped to use the law to get ahead earlier or to become landowners later. At first glance, From this perspective, it also appears that at most these purposes are used. were intentional. But we learned the tactic from history. the Jews learned to initially appear unimportant in a country

267) he History Vol.
ertz p. 9.

28) London Evening Post, December 15-18, 193

2) Parl. History Vol. XIV p. 1365, Faithful Narrative p. 6

210) Por Letter to a friend p. 6/7, Handerson p. 20, True State of the Case p. 8,
ertz 85.

17 Jews conquer England 257

to secure their rights by law and then gradually
in the same way, step by step, until the final eman-
to achieve cipation.

The always pro-Jewish Philo Patriae may well be right
have, if he thinks the Jews might have "some secret-
(reasons "pursued with this?"). What kind of reasons these might be, has
Unfortunately, the otherwise so well-informed author did not reveal this to us.
But let's hear what the opponents of the Jews have to say about this.
have.

We do not want to dwell here on judgments that
are to be considered quite unlikely from the outset, such as
e.g., that London should be sold to foreign Jews?"?).
Rather, we only want to treat those who are quite serious.
to be taken. The opponents see a threat to the inheritance-
The rights of the English in that the Jews could own land and
the numerous privileges associated with it acquire
fenz"s). According to the law, they are merely prohibited from being members.
of the Privy Council and the two legislative houses,
as well as holding leading positions in the military and civilian service,
so that the largest number of all other positions are open to them
(Stand?""). The entire development must undoubtedly lead to a
Judaization of the largest English banking and trading companies
men, such as the East India Company, the Bank of England
etc., lead?""),

The conditions in many of the countries that fell victim to Judaization-
They would have confirmed the validity of these fears.

The government's support for the law is therefore all the more significant.
More surprising than the fact that they were met with fierce attacks from the outset.
had to reckon with the people. Apart from the anti-Jewish sentiment
There would undoubtedly be resistance from part of the population.
other circles, such as Catholics and certain Protestants
tic sects, whose rights were more curtailed than

the Hebrews. (Also W. Coxe?) sees in this behavior the
The government considered this an unwise measure, especially since Judah was still a minor
was considered the worst enemy of Christianity, and from this
The reason was particularly hated. We would like to add
go a step further than Coxe and take the view that the
The law, taking all reasons into account, is initially completely un-
This seems understandable, which becomes all the more apparent when we
Let us bear in mind that the government a few years ago
just barely suppressing the uprising of part of the population-
in favor of the reinstatement of the Stuarts was defeated
had taken place and new elections were imminent. Finally, in many places, it was...

271) Philo Patriae: Considerations S. ele

272) Motives to the senseless glamour

#3) Gentleman's Magazine Vol. XXIII 8. "inio, Appeal to the Throne p. 21/22.

274) Gentleman's Magazine Vol. XXIII p. 3

m) Gentleman's Magazine Vol. XXIII p. 918

276) Coxe Vol. II p. 290/91.

258

Public discontent over the rising debt
of the state is of considerable importance. Why then did he add
The government, in addition to all its difficulties, faces the threat of ab-
Rejection of the Jewish Law by the people, in particular,
as the number of Jews in England at that time was at its highest-
(approximately 8,000 to 10,000 souls??") – a fraction of the Jewish population
opponents, Catholics, etc. We will now discuss in the following-
to try to answer this question as best as possible,

In purely numerical terms, the Jewish colony was too small to...
This could explain the government's behavior. But
Isn't it perhaps already the same here as in
modern times, that this small number with their to-
Did the government become subservient to readily available funds? We know,
that we already encounter resistance from the outset with this question
provoke a statement from our opponents, since in their opinion such
Possibilities only exist in the minds of deluded Jew-haters.
are available. Let us therefore first examine the participation of these.
few Jews participated in the economic life of England at that time.
It will never be possible to give precise information about this, due to doubts.
a lot of Jewish capital has been invested in Christian companies and
therefore it probably was not outwardly visible as such.
Philo Patriae dealt with this problem in great detail.
is concerned. We want to refer back to his research findings-

to seize, since one certainly cannot level the accusation against him can be anti-Semitic. According to this, "several" people alone have already... Jews brought £1,500,000 into the country." In other words – a tiny fraction of the 8,000 to 10,000 Jews already represented a considerable capital. According to Philo Patriae's calculations In 1753, the Jews received one-twelfth of the total income from England?) and at least one fifth of exports Controlled. Finally, he also holds all the Jewish capital. "5 million pounds is not an unreasonable amount of money." This offer– This view is also shared by Tucker®). It is surprising that– It is not the case that the stock exchange is deserted on Jewish holidays. appeared to be?"). One could even speak of pure dominance of the Jews at the London Stock Exchange speak out, particularly in speculation dominated. The London Stock Exchange had already around the year 1750 it was of the greatest importance in the world, and there The number of Jews who were predominantly represented is linked to the rise of the In addition to sales, there has also been a steady increase in their number. be?®), so that their influence on stock market transactions in London and thus, in turn, a large part of the world significantly It must have been.

277) Hanway p. 142. ; ;

278) Philo Patriae: Further Considerations p. 34.

27) Philo Patriae: Further Considerations p. 35.

he Tucker: Second Letter p. 21. .

251) Philo Patriae: Further Considerations p. 16.

22) Postlethwayt Vol. I p. 94 ff., J. Jacobs p. 233.

= | 259

Finally, progress is also being made from the side that is friendly to Jews. shown in which branches the Jews not only dominated, but held a monopoly. The then-flourishing Coral trade with India was almost exclusively conducted by them controlled. The same was true for the diamond trade and the related businesses." |

Even this brief overview of the Jewish share in the The economic life of England at that time shows that their influence in was not proportionate to their population size. Is this dominance now limited to the economy– Did she stay or did she – as always inevitably happens – stay or did she – as always inevitably cultivates – its effects extend to other areas, such as the Politics, shown?

After considering all the facts, we believe we can answer this question in the affirmative for various reasons

The question of whether the Jews already had a significant influence at that time... Much has changed regarding their influence on Freemason lodges. They argued. The lodges had begun their activities around the year 1720 in England resumed, but were initially not very significant?®). Soon, however, the Whig leaders joined, and the power of the lodges began to rise very quickly?").

There is no doubt that the Duke of Newcastle belonged to the lodge. has listened, for we learn that he was in the house in 1731 Sir Robert Walpoles has been made Master of the Chair istzse). After that, we also have the certainty that the latter free- was a bricklayer. His attitude towards Jews is known to us from previous experience. This is well known to most. It may be justified that they might even consider themselves lodge brothers. Did they support each other? Even if we have no proof of that. It is the case that the law came into force on the basis of the Connection between Jews and Freemasonry occurred, as we know We know that around the year 1740 there were already 181 lodges, in many Jews were seated there.

We do not want to deny the influence of the Freemasons, but we do want to draw conclusions but due to a lack of positive documentation, based on other factors, one- to reach a conclusion based on irrefutable facts.

In some pamphlets, one often finds a reference to that the Jews, in the event of the passage of the law, had declared their willingness to subscribe for a bond, and also a A newspaper article published in Amsterdam seems to refer to this. to receive. After that, the Jews had expressed their willingness to Issuance of a bond with an interest rate of only 2% declared. The message then ends with the words: "This non-public- The lignite bond was likely one of the main motives,

283) Philo Patriae: Further Considerations p. 44 ff.
m Wolfstieg Vol. II p. 197.

285) Begemann p. 32 ff.
286) Begemann p. 324.

260

which led the Minister to favor the naturalization law for Jews in England." Ä

Although probably a larger number of the effort

who was involved in this bond, those of Piciotto?) in a longer list of Jews, mainly for that reason in Questions may have arisen. We just want to take a closer look at some of them. enter. |

First, we find, among others, Joseph Salvador. He was the president of the Jewish community and shareholder of a large Jewish company. It almost goes without saying that he possessed great wealth. When The first Jew. He was appointed director of the East India Company. has been. Whether this is the English or Dutch version. The company's actions are not sufficiently explained by the various factors. Sources point out; in any case, he had an international He is known as an economist. if they had been of use, as he not infrequently issued bonds for she accommodated?). As a result, he was with the leading Politicians are very well known. Thus we learn that shortly after Ver- The passage of the law in the summer of 1753 was met with a grand reception. The event took place at his country estate in Surrey. The guests consisted of mainly members of the nobility, the House of Lords and of parliament. It is not unlikely that one on this occasion, the legislative houses (has celebrated hard-fought success). Furthermore, it is assured "been"), that Salvador was therefore significantly involved in the state- was involved in the coming of the law when he threatened the government have, immediately, taking all his assets to leave the country if the law is not passed. Contemporary publications ironically remark that it "is a threat of such significance that we cannot even discuss the The influence they may have on our patriotic Lord- had more."

Another Jew, Solomon da Costa, may have had even better evidence of undue influence on the process leading to the conclusion deliver men responsible under the law.

He too was very rich and had made his money mainly as Real estate agent earned money. He was praised for his generosity towards- over the poor?), but apparently he did not retain his generosity limited to the poor, because it was written by a contemporary and Friends of da Costa have been told that he also did not saved sums of money vis-à-vis members of parliament has 2), The author of da Costa's biography has this

27) London Evening Post, June 7, 1753.

3 Piciotto p. 93/94. 1

2) Piciotto p. 162/63, Hyamson: History p. 212, Jewish Encyclopedia Vol. 2) London Evening Post, July 10-12, 1753.

21) London Evening Post, July 26-28, 1753.

2) Jewish Encyclopedia Vol. IV p. 292.

m) Hollis Vol. II p. 614/15.

261

The place was also known and, with reference to this, also Cor-disruptive relationships between him and various leading figures Personalities identified. Hyamson™) opposes a such an interpretation, but he conceals why he holds a different view. Regarding another wealthy Jew, Franck, it was stated in It is publicly known that on the day of his departure he of the Jewish Law, 27 banknotes of £1,000 each from the bank-had raised), undoubtedly involving sums of money, which he paid to the as compensation for the enactment of the law The parties involved paid.

Sampson Gideon, "the pillar of government credit"

To gain a proper understanding regarding the immediate influence To win over the Jews when the law is passed, they must we deal extensively with their uncrowned king or, with the To speak in the words of the Jew Picciotto (?%®), "the Rothschild of back then, Walpole's friend and the pillar of the state-"credits" was his original name. which he later adapted to the English language, in Sampson Gideon?) changed.

Gideon was born in 1699. His father died in 1720. His father left him a fortune of £7,900, with which he could... He began his career as a merchant. As early as 1729 he had earned enough to start working as a broker with a capital of £25,000. begin. Now came his great rise. Thus we find him in active trade relations with the East India and South Seas Company. On the other hand, he soon had great interests in Dutch-Swiss and French government bonds. There was hardly any part the world in which he had no connections. When in the year When war broke out with Spain in 1742, he was already, as his Correspondence reveals that, commissioned by the ministers, the emergency-necessary measures to provide the money for the war to meet leadership. He established a scheme according to which £3,000,000 had to be raised. He himself took on a portion of this. a considerable portion with the promise to finance it. From Letters to Pelham reveal that Gideon was already in A new, larger transaction with the government next year he explained. He handed Pelham a draft of proposals. to ensure the economic situation. He did the same in

Years 1744, when foreign policy looked very serious and the state-

1) Hyamson: Solomon da Costa p. 261.

#6) London Evening Post from October 23rd to 25th, 1753.

c) Piciotto p. 60, Mesquita p. 240/41.

7) Piciotto p. 62.

262

papers were on the decline"), by 1745 he had already accumulated a fortune of about £80,000. The typically Jewish
However, his career as a financier was cut short by the turmoil of 1745/46. experience that will double his empire in one year-
tums helped. As is well known, the Pretender marched at that time. unstoppable against London, and defeat of the government
It seemed safe. Everyone tried to get rid of their government bonds as quickly as possible to get rid of them as much as possible, due to the lack of any buyers
eventually they had hardly any market value left. Now it began
To everyone's astonishment, Gideon possessed all available government bonds. to acquire all his cash and everything at his disposal.
The loan was exploited, and that's how it ended up at ridiculously low prices. came into possession of numerous documents. After only a short time,
the danger of expulsion (the government averted and the papers) recovered, which gave him an enormous boost all at once
Merits achieved").

As early as 1749, Pelham resumed his services in
Claim, by developing a plan at his request regarding
worked out a reduction in interest rates on government bonds. Natural-
The holders of the documents were not at all pleased about this and
They declared themselves ready for any resistance. But Gideon
he exerted his full influence in financial circles and convinced
gradually from the necessity and the possibility that they might
future benefits.

Immediately afterwards, Pelham attempted to conduct his financial business with
to perform on another man, which, however, proved to be a complete
It proved unsuccessful. Pelham immediately summoned Gideon again, who-
He said the desired £3,000,000 could be raised through a three percent
to raise funds through a bond. He himself immediately subscribed the amount of
£100,000, and indeed, after a short time he had the entire
Total amount).

It is particularly likely in these last two cases that
Gideon through appropriate payment or other means of discharging
The government provided ample compensation.
What this consisted of can no longer be determined.

However, it is interesting that, as is well known, in the year 1750
The general naturalization law was introduced. This act-
The matter does not lose its significance simply because Gideon
who publicly announced that he had nothing to do with it"), because
It's a general rule: the stronger the denial, the greater
The probability of the denied fact. Such a
This insight is particularly relevant here, since there is undoubtedly-
It is certain that the Jews are seriously seeking inclusion in the
have worked towards the law and its passage.

At the outbreak of the Seven Years' War in 1756,

we) Nichols Vol. VI p. 277/78.

1) Francis p. 97/98, Picciotto p. 60/61.

®) Nichols Vol. VI p. 278.

*t) Nichols Vol. VI p. 283.

263

Gideon about £100,000 from his fortune, which had by then grown to about
£300,000. Two years later he was for
the accommodation of the so-called Hanoverian bond
Responsibly. More than ever, he enjoyed unlimited trust.
the government, in particular the Duke of Newcastle. None whatsoever.
Money transactions were conducted more without the Jew Gideon under-
named).

In his business career, we have mainly
adhered to Nichols' accounts and will continue to do so as far as possible
as much as possible, since they are based on documents from the company-
Gideon's family archives are compiled %3) and therefore in
Doubts can make a strong claim to correctness.
Gideon also played a role in history in another way-
gone, because he is one of the first leading Jews to
married to an Englishwoman. His wife Jane or
Elisabeth – the first name is disputed –, daughter of Charles
Ermell Esq. likely comes from a respected family. From
now the process of the Judaization of the English nobility should begin-
First slowly, but later faster, its unstoppable progress-
to take a walk, His eldest son was born in 1744.
In 1759 he moved into the famous English educational institution
Eton?), in which only the sons of the highest circles are admitted.
His father had raised him in the faith of his Protestant mother.
let go and he himself gradually became Jewish.
outwardly becoming a renegade, as evidenced by his death in 1754
message addressed to the elders of the Jewish community about
his departure from the synagogue (as evidenced by his departure from the synagogue). As we

As will be seen, he had a strong personal ambition for which His religion very often proved to be an obstacle. Probably The events of 1753 had shown him that the time for emancipation had not yet come and it was better to renounce the Jewish faith. But how deeply he was at heart The fact that he remained Jewish, even with regard to religion, is evident from this. It is noteworthy that upon his death in 1762 he expressed the request that to be buried in the Jewish cemetery. This wish was granted to him all the more readily by his fellow race members, as he The synagogue was bequeathed £1,000 according to a last will and testament. had made. He left his children a very large inheritance. [They], the exact amount of which is a matter of debate. Sometimes the figure is given as approximately £400,000, other times as... £580,000). Considering the current, much higher purchase price... Based on the pound, it should be a case of They traded enormous fortunes.

#2) Nichols Vol. VI pp. 279/80.

= Nichols Vol. VI p. 284.

ws} Nichols Vol. VI p. 280, Solomons p. 209, Landa p. 288.

N 61/62

ichols Vol. VI 8. 280.

wr} Mesquita p. 241.

264

In 1757, Gideon had made serious efforts to establish a to receive peerage, as can be seen from a letter from the Duke. from Newcastle to him dated June 13, 1757. It reads as follows:

"This morning I mentioned to His Majesty your wish regarding the baronial title and informed him of the services you have rendered... I especially appreciated that. I pointed out how much I myself feel towards you- feels obligated, and emphasizes the zeal you show on all occasions- have demonstrated their ability to serve the public. The King seemed very inclined to comply with your request, He spoke very kindly of you and said that he, in turn, I have nothing against being pleasing to you, but that he He feared it would cause noise. He therefore wished that I should most politely inform you that he was not able to- I will comply with your request.

I flatter myself that you will understand that I my I have done my best to assist you in this matter. to be, because I would like to emphatically assure you, that nothing could have given me greater pleasure as an opportunity to convince you of our high regard,

with which I remain . .)..“

So, after that, the king and ministers were quite willing to help the Jew in to elevate the nobility, but they feared the people. They As you can see, the stormy year of 1753 was neither approved by the king nor by the Government forgotten.

From the correspondence that has been handed down to us between the It emerges that the Duke of Newcastle and Gideon was the latter. has not refrained from further attempts in this regard – but these too were unsuccessful). Apparently, A compromise was then reached, whereby Gideon's son on May 21, 1759, at the age of 13, he received the title "Sampson Gideon" the Younger Esq., son of Sampson Gideon..." received and in was raised to the rank of Baron. This rank was held by Gideon. not high enough, because when the nobility's name is sent... At the same time, he wrote a cover letter to his son, in which he admonished him to always behave in accordance with his rank–take, and even if his title is the lowest hereditary Being in England at least means taking a step forward. (upwards), It is precisely in these latter words that a It may contain an undertone of disappointment.

Sampson Gideon, however, did not only demand the peerage, but had long harbored a strong desire to own land–to become more devout. Since this was forbidden to the Jews, there existed Considerable difficulties in granting him an exception. Sir

5 Nichols Vol. VI p. 279/80, Landa p. 287.
Landa S. 287/89.
319) Nichols: Literary Anecdotes Vol. IX p. 642.

265

Robert Walpole therefore introduced a special bill in Parliament on behalf of his friend and advisor, to Reason, for which Gideon should be expressly authorized. After we have dealt with the reign of Robert Walpole– Having dealt with this, we will not dwell too much on this step. You will be surprised. Then you will also understand why this request was made. It was enacted into law. Apparently, everything went quite quietly. It has been dealt with so that the public will hardly know anything about it. has learned. The passages that are relevant to a tradition in They remained silent about any questions that might arise. Gideon immediately exercise his right under the emergency law, and so We will soon see him as a landowner in Belvidere, Kent, and also as owner of the manor house of Spalding***),

Based on all the preceding explanations, we will now have recognized that the law cannot be passed without influence from the Hebrews came about. Thus, it is also quite openly stated by Jewish- The other side admitted that it was Gideon who, at the same time as the The law sought to clarify the question of whether Jews could own land. could or could not be. Consequently, he believed that the Ge- It would be one step closer to the desired goal. The same concession-but much more clearly-is made by another Jew in this direction, who acted like as follows:

"It is reasonable to assume that Gideon undoubtedly had a great influence on the Pelhams regarding support for the single- exercised his citizenship rights... Gideon was - perhaps for purely personal or selfish reasons - in order to The success of the plan is very worrying. Should the law be passed... This might be a springboard for further developments. His appointments were. He was an ambitious man...and harbored hopes- nungen for a seat in parliament and for elevation in the Baronial 32),"

We have little to add to these statements, we would like However, it should be noted that this is yet another case in the The story is one in which a single Jew, with the help of Government against the will of the people, with the consequences not hard to guess - the means to - even if only for a short time in this case - was able to enforce it.

n) Nichols Vol. VI p. 282, Picciotto p. 262, Hyamson: History p. 224, Nichols: Literary Anecdotes Vol. VI p. 85.
212) Solomons p. 210/11.

266

General Corruption

Before we address the question posed above regarding the internal reasons for To answer the alien law, we still need a spa treatment. A view of the general conditions in the parliamentary Life and the leading politicians of the preceding twenty Years throw. ö

It's probably about time for a modern work on the system of to write about English parliamentarism in the 18th century, in order to the false impression that is still often found in our country about the political life of England in the past Correct. It is not within the scope of our work to do this.

On the other hand, one cannot explain the reasons for the situation—
The law's implications are understandable if one does not complain.
is familiar with the value of the situation. Furthermore, these scandalous circumstances
Conditions, such as the extent to which Jewish influence in politics shapes the perception
can poison the leading circles of a people.

We have already briefly touched upon the corruption of the members of the
Parliament around the year 1700 pointed this out. With the accession to the throne—
The rule of the Welles should not change this. On the contrary,
— if greater corruption was even possible,
It can be determined in its own time. The corruption was so widespread.
It is outrageous that at times parliament is considered "a sub-
(presser, but not a representative of the people)).
The costs incurred by a candidate for election to parliament—
The costs were so enormous that only members of wealthy families could afford to pay them.
Families could run for office as representatives. Open—
It was well known that certain constituencies were awarded to the highest bidder.
were awarded. The consequence of this was that the respective
The elected representatives spent the money they allocated to any particular purpose.
They wanted to bring the wise ones back in, and so it was nothing out of the ordinary—
It is common for them to be judged for their stance in parliament by a
Certainly, an interested group received annual payments, yes.
Even the government paid large sums for this purpose.
They were sent to members of parliament. Undisputedly, they received [amount] in the first
King George I. of the 550 members no fewer than 271,
in the first 'parliament' of King George II, 257 deputies were worthwhile
Offices, pensions or other paid benefits from the
allocated to the government." Nothing had changed about this regrettable—
The conditions changed during the days of the battle year 1753.
Complaints about widespread corruption were frequently encountered.
tion and degeneration'). The entire resentment over this scandal
This is best expressed in a newspaper article that was published in
The excerpt reads as follows:

—

33) Lecky Vol. II p. 45.

314) Lecky Vol. II pp. 46 ff.

315) London Evening Post, 15 May, 26–28 June, 4–6 September 1753

267

"It is often said that with money you can achieve anything
here. This is not without reason, since honors,
Titles and all the privileges, as well as even the birthright
The British right is corruptible, regardless of where it comes from.
The person comes from, or how they acquired their money. Also
Beelzebub himself would of course go to the Par—

Member of Parliament can be elected if he only has enough money with-
would bring. . 316),

Thus, communities of honorable men were formed to combat
"all these evils formed." Whether they were very successful,
That's doubtful; in any case, nothing about it is known.
has been. On the contrary, it looks as if the very before-
The upcoming elections in 1754 threatened to surpass everything else.
ten. On February 7th, Sir John, whom we already know, attempted
Barnard in Parliament the "oath against" introduced years ago
to have the "bribery" charge lifted. He explained his request.
so that, if this oath remains in effect, the newly elected
Members of parliament almost without exception upon takeover
from their seat would be committing perjury, since the all-
It was obvious that there was blatant bribery involved. His request was not granted.
the applause of the majority. The same attempt by a member.
(in the upper house was also doomed to failure). In the same
Fox refused to lead Parliament for so long that year, until he
had not learned the details from the Duke of Newcastle
which members of parliament were bribed by the government***).

This general corruption in the first half of the 18th century-
The hundred is inextricably linked to the name of Sir Robert Walpole.
links. As early as 1712 he was expelled from the Parliament for bribery-
He was detained, and even imprisoned in the tower for several months.
It is sometimes claimed that the latter was merely political.
to thank opponents). Under the later government-
During Sir Robert's era, there was no state institution that did not
was bribed. Through generous donations, he was able to-
even the king and queen for the goals of his government
win. On another occasion, he also brought the
ministers who disagreed with him were treated in the same way
Silence.

There should be no doubt that the funds made available to him in the
budget for secret purposes
was used to bribe a majority of members of parliament-
the. Even if such things already existed in the time of King Charles II.
Incidents were commonplace, such are the times.
Sir Robert Walpoles (hardly surpassed), who also every

and London Evening Post, June 9, 1753.

#7) London Evening Post from July 24th to 26th, August 7th to 9th, 1753.

2) Walpole Vol. I p. 369.

wishes of the people. Other ministers may, he writes Lecky, at least as much, ruled through monetary donations, but "it was left to Walpole to carry out systematic bribery to organize" 22). Sir Robert himself considered such a procedure for the one true and designated purity and patriotism among young people as ridiculous and unmanly®®). Are Aren't those also the fundamental beliefs of the Jews? Henry Pelham, who, besides his brother, the Duke of Newcastle, responsible for the Jewish law, also proved to be herein as a learned pupil of Sir Roberts." Even if they Although they were almost opposites in character, they had the general, ruthless bribery of those responsible for enforcement "General persons relevant to their purposes." For us It is irrelevant why Pelham did this; The only thing that matters here is the establishment of this fact. He too was convinced of the correctness of such a system. and as a result, he was in no way inferior to his teacher Walpole. "The only difference," a contemporary reported, "lay in the fact that Mr. Pelham was always being treated on a much larger scale—used to stab, since he had more power" 2). | His brother, the Duke of Newcastle, was no exception. of the two aforementioned statesmen. Of lesser importance—intelligence and bad qualities, was his main endeavor, to secure a position of power, no matter the cost." He Lecky explains that he reveled in – "more than in all earthly things." things in his pursuits, interests and in his dignity in the secret and corrupt manipulation of parliament, in the distribution of bribes, positions and pensions. After exposing the corrupt system of these times, one will perhaps you can also guess what the Bevis Marks Synagogue is for received such large sums from its members and made all efforts—made it possible to pass the 1753 law. It is highly It's interesting that a Jew gave us material in this direction. has, which reads as follows: | "From a conversation I had with my friend, the I gathered from the learned Rabbi Dr. M. Gaster that... the whole history of the movement from a Jewish point of view from the archives of his synagogue. One can see from what efforts the Jews themselves are making—ten, in order to achieve their first political victory, what plans for the election battle, the amount of funds and in in what manner they were spent . .).

322) Lecky Vol. I p. 432 ff., Francis p. 107.

223) Stanhope Vol. IV Appendix p. 36.

3) Coxe Vol. I p. 8.

2s) Dictionary of National Biography Vol. XV p. 691, Stanhope Vol. IV Appendix p. 46.

) Walpole Vol. I p. 235. . i

327) Coxe Vol. I pp. 4-6, Walpole Vol. I pp. 162 ff., Dictionary of National Biography Vol. XV, p. 705.

38) Solomon's p. 211.

269

Much ink from Jewish pens has flowed about the stormy year of 1753 but never before has a Jew publicly addressed these sources reference was made to it, let alone the material published. Light. Why this secret? The events are already unfolding: soon two hundred years ago, and yet it is usually claimed that, how much effort is made to uncover the truth. Here However, it seems that they are particularly anxious to avoid them, the For- to make the exercise accessible. There must be a reason for that. have, because they will probably be documented there. Facts still bring light to the world today must shy away. Perhaps these lines will one day be read in England. known, and to refute the accusation, one will say certain things. Publish material. We only know one thing already: that which has been kept from the public until now, also will continue to slumber in the vaults of this synagogue.

In the preceding section, we discussed the factors leading to the decision of the above. We have compiled the necessary facts to answer the aforementioned question. are now able to make a final statement. It is undoubtedly clear that the Jewish law – itself if, in the opinion of the Hebrews, it is of little practical use It should have been significant – to be fair to anyone – produced preferential treatment of foreigners over native-born citizens has traded with comrades. A large part of the English population- Rung had fewer rights than the Jews, although as a result of their far greater number and not least because of their blood- belonging to the English nation is incomparably greater Entitlement to at least the same treatment. If the government, disregarding these circumstances despite its their own difficult, internal political situation in open conflict This large majority demands, with all its power, that we do this. Having decided to take this step, she must – especially given the events of 1751 on the occasion of the failure of the general naturalization law had shown the people's negative will – special There must have been reasons for this.

As is generally known, in the first half of the 18th century- hundreds of kings, queens, ministers, members of the nobility, etc. with Money for sale for specific purposes. On the other hand On the other hand, it is also undeniable that the Jews under Gideon's leadership was outstanding, indeed virtually unparalleled.

significant influence on the shaping of the economy, politics and
They possessed state finances. Furthermore, they already had firm [assessments/controls].
A foothold in society, especially in the circles of those
Englishmen captured who were directly or indirectly responsible for the fate of the nation
were responsible for the country. The claims of the Jews-
opponents, all these circles were bribed by the Hebrews or otherwise
Influenced in an unlawful manner, this is confirmed to that extent.
when it is admitted by the Jewish side that in order to achieve the
The passage of the law states that Jewish funds have been used.

270

In light of all the facts, the evidence of
prima facie evidence therefore suggests that the law was enacted on the basis of inadmissi
The means were obtained. In other words, all
Circumstances suggest that, according to the prevailing customs at the time,
Methods in government and legislative bodies
tens the law through bribery or other unlawful inducements
rivers were passed. Adding to the difficulties for the Jews is the fact that in
Consider that such behavior is, according to the findings from
historical facts are common among them and they are in-
Consequently, they have to prove the exception to the rule.

We have described the events of 1753 in detail,
because they are a rare example of a victorious defensive campaign
represent a healthy people. It wasn't just religious.
Reasons, let alone the stupidity of the masses, like Hertz)
to make us believe, but natural instincts to
Defense against foreign infiltration. Even at that time, Romaine™)
With sharp insight, he called out to the English people: "Do not tolerate the
Formation of a party in which Judah is in the lead. Then it happens.
to divide the people into two opposing camps – a
the goal pursued by the Jews – to resolve the strife among the people
to gain advantages by using the one
"Suppressing the other side." Truly prophetic words.
an Englishman from the year 1753. His prophecy is today
not only in England, but also in other countries around the world
It has become a bitter truth.

– nn er –[□]–_e–

s») Hertz p. 97.
3) Romaine S. 91

271

PART V

1754–1830: Increasing Influence of the Jews

Judaization of Leading Circles

The frontal attack by the Jews in 1753 had failed. had realized that the moral strength of the people was still lacking. was large, in order to win the battle in this way. The camp The opponent first had to be undermined in order to... to make it ready for the new general offensive. So be- In the following 80 years, we notice the barely visible burrowing- work that focuses particularly on the bulwark of the Opponents, the City of London, who were already under Crom- well, which held the leadership against the Jews. Their representatives were it was those who most actively opposed it in parliament and elsewhere. Resistance was sparked: Change had to be created here, if there is a prospect of success.

The Jews' tactics of attrition undoubtedly include the following: Mixture of Aryan and Jewish blood. It should be irrelevant. to consider whether these mixed marriages consciously took place from this perspective. In general, it is In general, it is not necessary to discuss the Jewish question. to discuss whether one or the other process will occur during the advance of Judaism in a country deliberately after a well- The plan was implemented. We believe in it, but for the introduction The countermeasures depend solely on the consequences of one or other behavior of the Jews or their system for the The future of a people. If they prove to be disadvantageous, then they are to fight them out of pure survival instinct, without regard for the decision as to whether this damage is intentional or not.

In our view, therefore, we do not need to decide whether mixed marriages fit into their well-thought-out system- heard, a people, and initially mostly the leading classes, to weaken through such connections. One can rely on this- reproach that even the Jew – as we will see later – the – even believes in preserving the purity of the race and even considers it for

18 Jews conquer England 2 7 3

considers their future to be necessary. However, this can the follower of the Jews' deliberate plan to The argument against achieving world domination is that in every case Individual members fight for the good of their community.

to sacrifice Jewish families along with those they had

to have infected families of the country perish, so-

far from the inferior breed in such mixing.

It gains the upper hand. We see that this too has its advantages, but This is not the place to go into more detail; we are presenting merely establishes that mixed marriages without regard to one or the other A different opinion has always been one of the reasons for this in history. have been that Judah gradually gained supremacy in a has acquired land. After all this, it should be the most practical and This is the only method that will lead to the goal of fighting the Jews. to decide solely based on the result of their overall actions, because in the struggle for the survival of a people, one can Defensive action not dependent on the good or bad will of the dependent on the harmful influence of a foreign body To do: Here, preservation alone and exclusively decides. of a people for whom any means must be justified.

But let's return to the question of mixed marriage. Before we return to English history, Do we still need to address a general point in the history of... Peoples in this connection repeatedly exhibiting changes- stood to indicate.

The first mixed marriages mostly took place in aristocratic circles or at least in those that are closely related to it. The nobility of the 18th and 19th centuries felt more privileged by the and more forward-moving capitalists in his position threatened and therefore decided to form an alliance with this, which is especially true in circles detached from the land of That was the case. At least a large percentage of the nobility are not. more suitable to fight against this alien influence lead, but he prefers to treat him as an equal in his to join ranks. As long as the so-called moneyed aristocracy from An- belonging to the same blood, does not threaten the blood-related The disintegration of a people. But then it becomes a crime. within their own nation, if one part is Jewish. Then they the general adverse consequences for a nation. Furthermore, the Jews and their descendants are gradually tearing the leadership out of the hands of those who had been responsible for the They were responsible for the fate of a nation. The Jew over- now takes the reins of direction - initially imperceptibly - rung and the economy and suppresses with the only his own ruthlessness, which the people sought

Above, pressing forces are emerging. A completely alien transformation is slowly taking ho

enlistment of the leading men, and a large part of the people will adapt to the Jewish system for better advancement. close their borders and thus strengthen their front. However, this will weaken their

274

Power always grows and the struggle of the upright, who put their own ego aside and the good of the whole Sacrificing, becoming increasingly hopeless. Once the Jew finds himself in this situation created, so he no longer remains on the defensive, but makes the fighters who are fighting for to use the people, silence them, and try to ruin them in general. This too arises from history and is available to the writer of this. Lines in the form of some contemporary English people come to mind. Therefore, when the hour of decision regarding the Jews comes, When the question of the world has been raised, one will also take a position on it. We must consider to what extent a portion of the nobility was responsible for the Judaizat to blame the people'). At the end of our work, we will attempt to establish, to what extent mixed marriages took place in the English aristocracy have. Here, it is only necessary to first understand the beginnings of this. to demonstrate development. We have already heard above that Gideon entered a respected and married a leading family. His ennoblement- Hobener's son married Sir John Eard's daughter in 1766. Ley Wilmots, President of the Civil Courts of Justice. He moved to the barracks in 1770 as Candidate for Cambridge, later for Coventry, and then for Wallingford into Parliament?). In 1789 he was elected to the Irish Parliament Raised to the nobility as Lord Eardley, he was known as "Mr. Pitts Jew". (the Jew of Mr. Pitt), because he has the special trust of great English statesman enjoyed?). His two sons star- Ben died before him, leaving no descendants. His three daughters- They married Lord Say and Seele - Sir Culling Smith, Parla- Member of the Board - and Colonel Childers*), whose most famous successors Hugh Culling Eardley F. Childers - Minister of the Treasury in one of the governments under Gladstone -, which was around 1910 living Lord Auckland and his cousin, Miss Rolanda F. Childers®), are. Sampson Gideon's sister also married into the English nobility. Her blood can be found today in the House of Dukes of Norfolk, the Earl-Marshall, i.e., the highest-ranking official "kicker of the English nobility". In 1757, Gideon married his daughter to Lord Gage. with a very large dowry for that time (£40,000'). Hertz®) also reports on the mixed marriage of a Jew Mendes with an Englishwoman, whose descendants already early on the Ba- received the title of ron and the Anglo-Saxon name Head an- 5) The responsibility of the nobility is also mentioned, for example, by the Jew Jacob Was in his book: "My life as German and Jew", p. 144.

2) Landa p. 286.
3 Hertz p. 101.
Alger p. 61.
) Solomons p. 210, Hertz p. 101, Mesquita p. 241.
) Solomons p. 210, Monee p. 241.

7) Nichols Vol. VI p.
8) Hertz p. 101/02.

18* 275

took. We also hear that a certain Benjamin da Costa entered into a mixed marriage. He and his son are said to later the first Jewish civil servants in the English administration have been').

The Jewish woman Kitty Villareal was the matriarch of a number of English-aristocratic families. In his first marriage, from which two children were born-Before her death, she was married to a wealthy member of her own race. He left her an estate worth approximately £200,000, and 80 Soon enough suitors were found: she married the Englishman. William Melles, who came from a distinguished family and in In 1741, he used his wife's money to become a member of the Parliament won. In 1751 he left the House of Commons to become a to assume a high position in the customs administration. He brought he later even became the Receiver General of Customs," a position, who, like the first, also ranks among the highest in the administration It is to be expected. After his wife's death, he married Anne Gore. whose family is the ancestral line of the current Earl Winterton and the long-serving Colonial Minister Ormsby Gore, current Lord Harlech is: Both friends of the Jews and enemies of the new Germany. The latter is considered by the Jews themselves to be her "faithful friend").

Kitty Villareal's daughter from her first marriage, a full-Jewish woman, married the heir of the first Viscount Galway, so that of that is, the members of this noble family are descended from them. The granddaughter later married into the family of the Marquis of Crewe. "so that this family too is to be regarded as Jewish." Abraham, Kitty Villareal's son from her first marriage, tried to get into Parliament with the help of the Duke of Newcastle. However, since he cannot, for certain reasons, deal with the Abraham agreed to the electoral district he had in mind. Since he could clarify the matter, the latter declined. He was with the Englishwoman. Elisabeth Halifax, who was married, came from a very respected family. The family originated from: one of her brothers was Bishop of Gloucester and later by St. Asaph, another personal physician of the Prince of Wales, the future King George IV.

One daughter from this marriage married into a good English family. milie into, another, but illegitimate daughter of Abraham ver-married the mayor of Chesterfield."

Charles, a son from Kitty Villareal's second marriage with Mellesch moved to the Newark electoral district in 1774. Parliament and was thus the second half-Jew there, after Gideon's son was already elected as a deputy in 1770. He served in the Cambridge district. Charles Mellesch was married. and had children. His son, Henry Francis Mellesch, was

9) Landa p. 290.

10) Landa p. 271/80, Picciotto p. 103/04.

11) Landa p. 282.

12) Landa, pp. 271, 282.

13) Landa, pp. 282-286

276

later colonel in the English army and gambled away almost his entire fortune in the numerous gambling events held by George IV evenings. It's clear he had gained access to the highest circles. found. Later he was Wellington's adjutant and accompanied him. throughout the entire Spanish campaign. "It is possible," he said. the Jew Landa said, "that Wellington, a friend of the Jewish Emancipation, influenced by Mellesch (Wart).

This brief list of mixed marriages should suffice. It shows with absolute clarity what influence marriages already have. Very few Jews exerted influence on the leading circles of the time. They must have had to. Even King George IV had two with Jews. related persons or persons connected by marriage to him, Colonel Mellesch and Dr. Robert Halifax, the brother-in-law of the fully Jewish son Kitty Villareal. That all these people contribute their part to the fjord- There should be no doubt what has been done to the Jewish cause. lie.

The descendants of the wealthy Jew Jacob Bernal also later entered into mixed marriages. They were civil servants, officers, and one even a member of parliament. In 1844, Capt. Bernal added after marrying the heiress of Sir Thomas Osborne of Newton Anner, Tipperary, the name of his father-in-law to the his own ant),

We also find mixed marriages in the middle classes towards the end of the 18th century. Picciotto attributes this to the fact that

that the Jews loved the blonde, blue-eyed daughters of Albion would have, while these in turn are characterized by dark skin color and attracted to the wealth of the sons of Israel (Wernie).

The London Society for Promoting Christianity among the Jews, which serve to promote Christianity among the Jews should, even went so far as to propose a kind of marriage- for such mixed marriages (To grant standard loans of £500 to £600). We will below, in connection with the presentation about the further Learn more about the activities of this company.

Quite apart from the bloody decomposition, such things were Connections between Englishmen and Jews were the reason that the rugged slopes that were still observed between them in the storm year of 1753 Contrasts, though initially barely visible, are nevertheless all- were gradually bridged; for through this the two Peoples connect with each other, and with the help of which they always more widespread propaganda in favor of the Jews and the The absence of a counter-movement, which had previously been dominant, was believed to have to have to let go of lingering prejudices. That was also the case for the Mixed marriages are a – albeit perhaps not a very large – but at least one undeniable cause for the emancipation of the Jews.

14) Landa p. 286.

see Piciotto p. 211.

11) Piciotto p. 200

17) Piciotto p. 285.

277

The best and most reliable account, however, is by Patrick Colquhoun, who became famous, and for his work on London's police reform This was done. He initially worked as a criminal judge and therefore... first source official material on crime in London and the surrounding area can be compiled. His work is in no way directed against the Jews, but served a single- to soberly and clearly describe the intolerable conditions- to increase and draw public attention to the problems. Equal- He proposed measures to remedy the situation early on, arousing the interest of the Inter- "From King and Government". The Jew Piciotto") refers to Colquhoun as "a generous man who was careful to was to ensure the welfare of the Jews as well as that of the Christians promote."

It is left to others to write about the influence of the Jews on England's crime; we will only focus on one to limit to a short excerpt from Colquhoun's work.

In his view, the main reason for the crimes is in the to observe widespread fencing activity. In London, for example, there are... 3000 fences. Under the guise of junk dealers and secondhand goods dealers... The dealers sold the stolen valuables. Employees were able to easily sell the stolen goods. servants are tempted to steal from their masters ."

Indefensible conditions also prevailed in the field of coinage. The country was flooded with counterfeit money. Counterfeiters also copied foreign coins. Despite the outdated and otherwise inadequate methods of the police In one year, 608 criminals of this type were convicted and sentenced. The verdict was delivered. And that was only a fraction of these elements. The witnesses would usually be bribed or threatened. intimidated. The authorities' gathering of evidence met with resistance. therefore almost insurmountable difficulties**).

The resulting damage to the government and the people London and the surrounding area are expected to see an annual increase of £2,000,000. figures**),

The Jews were particularly involved in all these crimes and even maintained vehicles to transport the stolen and stolen items as quickly as possible from the province to to bring to London').

The items stolen from the state's arsenals and magazines Supplies would need to be valued at £500,000 in peacetime, in The war was even estimated to cost £1,000,000," and here too- "For them, the Jews were once again the best customers."

4) Dictionary of National Biography Vol. IV p. 859 ff.
43) Picciotto p. 260.

4) Colquhoun, pp. 16–19.

"") Colquhoun, pp. 24–30.

4) Colquhoun, pp. 45–47.

17). Colquhoun p. 52.

48) Colquhoun p. 70.

4) Colquhoun p. 77.

This is followed by detailed considerations of the widespread network of counterfeiters and their accomplices, and the observation that "Robbery and murder are rampant everywhere."

The center of all crime is London, where

In turn, the Jews played a dominant role in coin counterfeiting. played. Special groups of Jewish youths worked together, to sell the worthless money.

Colquhoun then describes in detail her well-considered Me-deaths and what tremendous merit those involved Circles have. In the trade of counterfeit English copper coins and all foreign counterfeit money would have the Jews almost a monopoly (€\$).

He then goes on to explain in detail how the Deceptions had become rampant, and then he takes it like This follows on from the involvement of Jews in theft and receiving stolen goods. Position:

"One can find a class of swindlers from the community of Jews in every street and alley in and around the Metro-pole under the guise of buying old clothes and They find metals of all kinds. However, their main business consists of... around the houses and stables of people of rank and status to wander around and entice the servants there, little Items that are unlikely to be missed anytime soon, to steal, which the Jews then used for about a third of their Buy valuables. It is assumed that up to 2000 of these mora-Lisch-corrupted people in these daily routines of the Jews are employed. Many of them then get there through counterfeit money and other scams lead to wealth and activity- They identify themselves as fences. As such (because their work is not for (benefits of the state) they then pursue all possible pernicious plans and prove to be a plague on the population. community.

It is estimated that there are about 20,000 Jews in the City of London and perhaps another 5,000 to 6,000 in the large provincial and port cities."

He then goes on to say that the Jews took their children from every respectable family. deterred employment, especially manual labor. Instead To improve the welfare of the empire, they would do exactly the opposite. part. They had a sophisticated system across the entire country, with its help

"they pursue their fraudulent plans regarding circulation counterfeit money, sale of stolen goods and purchase of Metals of all kinds and other objects that are either in stolen from the provincial towns and brought to the metropolis to become or vice versa, in order to evade detection

n? Colquhoun p. 85 ff.

51) Colquhoun, pp. 118-126.

It was unbearable to endure this flood of crimes to let them wash over oneself. In addition to the crimes already described, the Jews did not shy away from perjury in order to protect themselves and others To deprive fellow race members of just punishment.

"From the orange boy and the street vendor in razor-knives, glassware and other goods up to the shopkeeper, who dealing with clothing or silver and gold, seem generally the same principles in their attitude rule,

The damage that must result from the propagation of this morally corrupt race is so obvious that (cannot be remedied quickly enough??)..“

We have nothing to add to these statements, because one A better expert than the author would likely have a different perspective. No insight into his position and impartiality was given. have. On the other hand, we would like to add two general points... wisely give.

We have already repeatedly expressed the view above that in history, the number of Jews in a It doesn't depend on the country's arrival, but merely on how great their influence is. through money and other means. This too is shown here again-have been shown.

Their moral depravity has led them to robbery, theft, coin-Crimes and receiving stolen goods were committed. With a number of approximately They constitute a large contingent of 2000 people among the fences. Colquhoun repeatedly emphasized that the Fences are the root of all evil. They gave the criminals The purchase of stolen goods provides a new incentive for further shameful acts. deeds. The result was a complete breakdown of the relationship. relationship of trust between employer and employee and a complete corruption of morals in public life. The Uncertainty was further increased by the circulation of counterfeit money. higher, in which the Jews were mainly involved. And all this is more or less achieved by about 10,000 to 20,000 Hebrews – a tiny fraction of the population at that time England's – has been caused.

Finally, another important finding can be derived from the semi-official 'report Colquhouns meet:'

Judah always excuses his crimes throughout history. again, through unbearable, cruel treatment by to have been driven by the population. Liberals and over-

Moderately devout Christians very often confirm this view.

But here we have yet another example of this.

Opinion thoroughly refuted, because we have firmly established right above-stated that the Jews already possessed every kind of freedom back then.

Nossen and England were seen as the promised land. How can one

1) Colquhoun, pp. 166–169.

284

later colonel in the English army and gambled away almost his entire fortune in the numerous gambling events held by George IV evenings. It's clear he had gained access to the highest circles. found. Later he was Wellington's adjutant and accompanied him. throughout the entire Spanish campaign. "It is possible," he said. the Jew Landa said, "that Wellington, a friend of the Jewish Emancipation, which had been influenced by Mellesch").

This brief list of mixed marriages should suffice. It shows with absolute clarity what influence marriages already have Very few Jews exerted influence on the leading circles of the time. They must have had to. Even King George IV had two with Jews. related persons or persons connected by marriage to him, Colonel Mellesch and Dr. Robert Halifax, the brother-in-law of the fully Jewish son Kitty Villareal. That all these people contribute their part to the fjord- There should be no doubt what has been done to the Jewish cause. lie.

The descendants of the wealthy Jew Jacob Bernal also later entered into mixed marriages. They were civil servants, officers, and one even a member of parliament. In 1844, Capt. Bernal added after marrying the heiress of Sir Thomas Osborne of Newton Anner, Tipperary, the name of his father-in-law to the his own ant').

We also find mixed marriages in the middle classes towards the end of the 18th century. Piciotto attributes this to the fact that that the Jews loved the blonde, blue-eyed daughters of Albion would have, while these in turn are characterized by dark skin color and would be attracted to the wealth of the sons of Israel!®).

The London Society for Promoting Christianity among the Jews, which serve to promote Christianity among the Jews should, even went so far as to propose a kind of marriage- for such mixed marriages "To grant standard loans of £500 to £600." We will below, in connection with the presentation about the further Learn more about the activities of this company.

Quite apart from the bloody decomposition, such things

Connections between Englishmen and Jews were the reason that the rugged slopes that were still observed between them in the storm year of 1753 Contrasts, though initially barely visible, are nevertheless all-were gradually bridged; for through this the two Peoples connect with each other, and with the help of which they always more widespread propaganda in favor of the Jews and the The absence of a counter-movement, which had previously been dominant, was believed to have to let go of lingering prejudices. That was also the case for the Mixed marriages are a – albeit perhaps not a very large – but at least one undeniable cause for the emancipation of the Jews. 1

14) Landa p. 286.

in Piciotto p. 211.

16) Piciotto p. 200

17) Piciotto p. 285.

277

New wave of immigration

Furthermore, ever-increasing numbers of Jews were arriving over England. The main causes were external. Jews were then prompted to change their previous place of residence in favor of to abandon England, where they already had an unfettered who enjoyed freedom). Espriella, who around the year 1800 had a The description of England even states that "they do not not only the practice of their religion, but also the "public statements against Christianity are permitted." As early as 1755, there was a significant influx of Jews from Lisbon. to determine. A major earthquake had caused considerable damage there. (prepared), and some of the Jews probably did not want to during the years of development, which usually yielded less profit throw it off, stay there.

The partition of Poland in 1772 also brought new [changes]. Swarms of Jews. Due to the lack of any official support- The number of those who were killed cannot be determined today. Doubt- However, it was considerably loose, because after some time it The elders of the Jewish community announce that the rich suitcases the synagogue was empty and support for the group was lacking. no longer allow wise, wandering fellow race members Furthermore, an increase in crime was observed, and Thefts and robberies committed by Jews were common in the Agenda. A brazen murder in Chelsea, carried out by a A gang of Jewish criminals forced the government to finally take action. proceed. She engaged with the Jewish community in Ver-

connection, in order to facilitate further immigration together with her-
 prevent this. The elders agreed and published-
 They clarified their decision regarding this matter, to fundamentally suspend further aid.
 no longer able to provide additional funding. The government rejected the objections.
 authorities only issued permits to Jews with entry permits.
 to allow English representatives abroad. Apparently
 However, it proved difficult to gain control over the Jewish criminal circles.
 to become, because the mayor of London offered a-
 migrants began their return journey to the south coast of England.
 pay if they agreed to return to their country of origin
 to return? t). How many have made use of it is
 Unfortunately, this is not known.

The Siege of Gibraltar by the French in 1781
 prompted the immigration of new hordes of starving Jews
 to England?). Since they naturally only had the bare necessities.
 They could not be saved, neither by the English nor by
 They were all too welcome to their fellow members of their breed.

18) Piciotto S. he Hyamson: History p. 236, Rumney p. 331.

1) Espriella p. 145

20) Margoliouth: History Vol. II p. 9

21) Home Office Papers Vol. 63772 pp. 355-358, Hyamson: History pp. 232, 237.

22) Piciotto S. 1%.

278

The events in France and Poland, which in the latter took place in the year
 The events of 1793, which had led to the renewed division, saw new masses of Jews
 in motion. Once again, swarms of Hebrews poured forth.
 about England. The repercussions were likely the same.
 as before, because the government felt compelled to implement a very...
 comprehensive law to ward off these unwanted objections-
 to issue regulations that place high demands on the newcomers
 presented. Basically, passports were required; foreigners were kept in check.
 to fulfill various conditions, such as their possession
 to surrender any weapons found, etc. They were also subject to strict regulations.
 Subject to registration requirements, as the government also stated.
 He had the right to assign specific places of residence to foreigners,
 which they were not allowed to leave. All violations
 were severely punished, and could even face deportation.
 Many Hebrews suffered this fate. Despite fierce...
 Resistance from the liberals - this party was also aware of this.
 or had unconsciously become an ally of the Jews -
 (Has the law found a majority in parliament?).

These various immigrations are surprising.
not that the number of Jews has changed in relation to the previous number
The observed figure has increased considerably. How high exactly?
The exact circumstances cannot be determined due to a lack of sufficient documentation.
so we have to rely on estimates. That's how we hear
We learned around 1791 from a German traveler that approximately
12,000 Jews lived in England, of whom, according to his
View of approximately 1000 in the province*). A Frenchman who
England, visited around the same time, gave the far higher
Number of approximately 20,000 (starting with the emancipation movement).
Efforts in parliament in 1830 can be estimated at approximately
(25,000 to 30,000 Jews, one would expect?). It must also depend on how-
It will be noted that various Jewish communities in the province,
so e.g. B. in Falmouth, Plymouth, Liverpool, Portsmouth, Exeter
etc. were founded?").

Jews are reorganizing

The Jews had realized that they were ready for the next open attack-
They needed to summon all their forces in the country.
The corresponding steps can already be taken a few years after
the defeat of 1753.

On the occasion of the accession of George III to the throne, the
so-called "Deputies of the Portuguese Nation" and er-

23) Henriques: Jews S. a son: History p. 246, Statutes at Large Vol. 39 pp. 10-24.

24) Wendeborn Vol. II p. 4

25) Rumney p. 332.

26) Pellat S. IV.

27) Wendeborn Vol. II p. 469.

279

chose envoys from their ranks to declare their
allegiance to the king. The king is said to have received them very graciously-
have taken'),
Jews who immigrated from Germany were affected by this individual
The actions of their fellow race members were not very welcome. An agreement was reached.
but soon to come, in the future in jointly interested Jewish-
to collaborate on sen questions?®). This Jewish institution
later acquired a very special meaning. She took
not only the matter of the Jews in England was true, but
watched over the fate of the children of Israel throughout the world.

People came there from all parts of the world seeking help, and how as we will see, not for nothing. That one should not be unaware of the possibility of a strong influence of the English Foreign Office and other means. Even the Jews don't deny that it served. Piciotto®) takes the following position on this:
"Regarding foreign affairs, they have limited themselves to the intervention of the Foreign Office following- to seek which may be granted to them depending on the circumstances or was refused. Whether the representatives offered other means of entry- We don't need to access the available resources here. locals...

What a pity – we would have loved to hear from a well-informed Jew about such international cooperation. It should have an effect. But one thing is interesting: this message is a New confirmation that London is the center of world Jewry even at that time and, as we will show, later as well was and has remained so to this day.

Certain difficulties occasionally caused disagreements. possibilities in this so-called Jewish parliament, but with the It can probably be rightly explained that in the year 1812, complete unity- There was a prevailing atmosphere. Most of the more or less well-known Jews the first half of the 19th century in this body- held various positions. The first Rothschild, too, with which we still need to examine in detail, is located among them. The association has a diverse range of activities- keit in the time of the emancipation struggles after the year It was developed in 1830. Committees were appointed there to design... petitions addressed to various leading figures – from the Archbishop of Canterbury to the Finance Minister – out-handled ...).

So we have a closed and well-managed Jewish community. in England, which took up the fight for emancipation. Also in the field of cooperation between the various synagogen was chosen after lengthy, often aborted negotiations in

28) Piciotto p. 115, 116.

2) Piciotto p. 118.

300 Piciotto p. 120.

31) Piciotto p. 126.

280

years 1824 an agreement was reached." It was probably the ever-approaching decisive battle that brought about this success. They also made sure that the deadliest weapon, money, was not used.

was missing by collecting regular contributions**). Finally, ver-
They also sought to keep the forces together by...
Jews who left the synagogue received a kind of compensation in
had to pay a fine of £100."

Jewish crimes are getting out of hand

The children of lower-class Israel traded mainly in old things.
Clothes and shouting filled the streets of Lon-
dons®), while others as peddlers make the province unsafe
made").

But by far the largest part was involved in criminal activities
area and had settled in the most diister and dirtiest Be-
circles of the capital have come together*'), where the Jews completely
formed a city unto themselves. "I began to imagine," he said.
A traveler comments on his visit to this part of town, saying that I
who would have discovered the ten tribes." Others express themselves in similar terms.
in a literal way and speak with contempt of such a low-
(of the resulting quantity). These are mostly elements.
have traded, for whom the ground in other countries was too hot
had become; they stole everything within reach, indeed, they terrified
not even shying away from robberies and acting after
old habit as counterfeiterers and receivers of stolen goods").

"I believe," a German traveler tells us, "that
Few burglaries, robberies and coin thefts
to be attended, in which there are no Jews in one or the other
are involved in the form of the theft. They not only steal themselves, but
Christian thieves are supported by acting as receivers of stolen goods.
Acquire stolen goods at very moderate prices. At Dukes
Places where almost exclusively Jews live are the Schmelz-
furnaces ready throughout the night to process the stolen gold
and to melt the silver immediately when the thieves bring it in,
so that it is rendered unrecognizable before daybreak."

w Hyamson: History pp. 250-251.

3%) Piciotto p. 191/92.

1) Piciotto p. 254.

2 Rumney p. 334/35, Wendeborn p. 470/71, Espriella p. 151.

20) Rumney p. 336.

2 Goede p. 333.

*) Espriella p. 153.

a Siliman Vol. I p. 133, Wendeborn p. 470, Rumney p. 334/35.

4) Archenholtz p. 177/78.

41) Wendeborn p. 471.

The best and most reliable account, however, is by Patrick Colquhoun, who became famous, a Patrick Colquhoun, who became famous for his work on London's police reform This was done. He initially worked as a criminal judge and therefore... first source official material on crime in London and the surrounding area can be compiled. His work is in no way directed against the Jews, but served a single- to soberly and clearly describe the intolerable conditions- to increase and draw public attention to the problems. Equal- He proposed measures to remedy the situation early on, arousing the interest of the Inter- "Essen von König und Regierungs"). The Jew Piciotto") refers to Colquhoun as "a generous man who was careful to was to ensure the welfare of the Jews as well as that of the Christians promote."

It is left to others to write about the influence of the Jews on England's crime; we will only focus on one to limit to a short excerpt from Colquhoun's work.

In his view, the main reason for the crimes is in the to observe widespread fencing activity. In London, for example, there are... 3000 fences. Under the guise of junk dealers and secondhand goods dealers... The dealers sold the stolen valuables. Employees were able to easily sell the stolen goods. "Servants are tempted to steal from their employers."

Indefensible conditions also prevailed in the field of coinage. The country was flooded with counterfeit money. Counterfeiters also copied foreign coins. Despite the outdated and otherwise inadequate methods of the police In one year, 608 criminals of this type were convicted and sentenced. The verdict was delivered. And that was only a fraction of these elements. The witnesses were usually bribed or threatened. intimidated. The authorities' gathering of evidence met with resistance. therefore, almost insurmountable difficulties").

The resulting damage to the government and the people London and the surrounding area are expected to see an annual increase of £2,000,000. digits*®).

The Jews were particularly involved in all these crimes and even maintained vehicles to transport the stolen and stolen items as quickly as possible from the province to to bring to London").

The items stolen from the state's arsenals and magazines

Supplies would need to be valued at 500,000 in peacetime, in The war was even estimated to cost £1,000,000'), and here too—"For them, the Jews were once again the best customers."

4) Dictionary of National Biography Vol. IV p. 859 ff.

4) Picciotto p. 260.

4) Colquhoun, pp. 16–19.

) Colquhoun, pp. 24–30.

46) Colquhoun, pp. 45–47.

47). Colquhoun p. 52.

4) Colquhoun p. 70.

4) Colquhoun p. 77.

282

This is followed by detailed considerations of the widespread network of counterfeiters and their accomplices, and the observation that Robbery and murder are rampant everywhere™).

The center of all crime is London, where

In turn, the Jews played a dominant role in coin counterfeiting. played. Special groups of Jewish youths worked together, to sell the worthless money.

Colquhoun then describes in detail her well-considered Me-

deaths and what tremendous merit those involved

Circles have. In the trade of counterfeit English copper coins and all foreign counterfeit money would have the

Jews almost a monopoly 3t).

He then goes on to explain in detail how the

Deceptions had become rampant, and then he takes it like

This follows on from the involvement of Jews in theft and receiving stolen goods.

Position:

"One can find a class of swindlers from the community of

Jews in every street and alley in and around the Metro-pole under the guise of buying old clothes and

They find metals of all kinds. However, their main business consists of...

around the houses and stables of people of rank and status

to wander around and entice the servants there, little

Items that are unlikely to be missed anytime soon,

to steal, which the Jews then used for about a third of their

Buy valuables. It is assumed that up to 2000 of these mora-

Lisch-corrupted people in these daily routines of the

Jews are employed. Many of them then get there through

counterfeit money and other scams lead to wealth and activity-

They identify themselves as fences. As such (because their work is not for (benefits of the state) they then pursue all possible pernicious plans and prove to be a plague on the population community.

It is estimated that there are about 20,000 Jews in the City of London and perhaps another 5,000 to 6,000 in the large provincial and port cities."

He then goes on to say that the Jews took their children from every respectable family. deterred employment, especially manual labor. Instead To improve the welfare of the empire, they would do exactly the opposite. part. They had a sophisticated system across the entire country, with its help

"they pursue their fraudulent plans regarding circulation counterfeit money, sale of stolen goods and purchase of Metals of all kinds and other objects that are either in stolen from the provincial towns and brought to the metropolis to become or vice versa, in order to evade detection

n? Colquhoun p. 85 ff.

) Colquhoun, pp. 118–126.

283

It was unbearable to endure this flood of crimes to let them wash over oneself. In addition to the crimes already described, the Jews did not shy away from perjury in order to protect themselves and others To deprive fellow race members of just punishment.

"From the orange boy and the street vendor in razor-knives, glassware and other goods up to the shopkeeper, who dealing with clothing or silver and gold, seem generally the same principles in their attitude rule.

The damage that must result from the propagation of this morally corrupt race is so obvious that "The problem cannot be remedied quickly enough."

We have nothing to add to these statements, because one A better expert than the author would likely have a different perspective. No insight into his position and impartiality was given. have. On the other hand, we would like to add two general points... wisely give.

We have already repeatedly expressed the view above that in history, the number of Jews in a It doesn't depend on the country's arrival, but merely on how great their influence is.

through money and other means. This too is shown here again- have been shown.

Their moral depravity has led them to robbery, theft, coin- Crimes and receiving stolen goods were committed. With a number of approximately They constitute a large contingent of 2000 people among the fences. Colquhoun repeatedly emphasized that the Fences were the root of all evil. They gave the criminals The purchase of stolen goods provides a new incentive for further shameful acts. deeds. The result was a complete breakdown of the relationship. relationship of trust between employer and employee and a complete corruption of morals in public life. The Uncertainty was further increased by the circulation of counterfeit money. higher, in which the Jews were mainly involved. And all this is more or less achieved by about 10,000 to 20,000 Hebrews – a tiny fraction of the population at that time England's – has been caused.

Finally, another important finding can be derived from the semi-official 'report Colquhouns meet:'

Judah always excuses his crimes throughout history. again, through unbearable, cruel treatment by to have been driven by the population. Liberals and over- Moderately devout Christians very often confirm this view. But here we have yet another example of this. Opinion thoroughly refuted, because we have firmly established right above- stated that the Jews already possessed every kind of freedom back then. Nossen and England were seen as the promised land. How can one

) Colquhoun, pp. 166–169.

284

Now, to excuse their activities there around the year 1800? Probably perhaps with too much freedom? This was certainly partly due to be right!

These appalling conditions were not only limited to the lower masses of the people, but one could- The system of Jews was felt everywhere else as well, especially in Financial circles.

How much Jewish brokers in general were hated is illustrated by the following anecdote. The son of a very The sick Jewish real estate agent had heard that the The Mayor of London expressed his delight at the soon-to-be-established he could not hide the impending death of his father. When the son confronted him about it, the mayor allegedly

Masters have answered:

"My dear fellow, you are greatly mistaken. – I would to truly prefer to witness the death of all other Jews be. . 5). .

Conditions on the stock market were becoming increasingly ominous, and the Bribery of important people in the government revealed further Progress was made. Nothing was done to gain advantages. Stop. Through newspapers and similar means, alarm was spread. Misleading reports to manipulate stock market prices to suppress and buy at the lowest price. Once They invented a hostile invasion of England, another Sometimes, an influential man in the government was allowed to die. Truth and integrity on the stock exchange were outdated notions. griffe®),

It was unbelievable how much money was made on the army supplies Bribery and fraud were also involved here Agenda").

Financial Jews

The money market was increasingly controlled by individual rich Jews dominated. Gideon and Salvador were ruled by the Jews. Brothers Abraham and Benjamin Goldsmid replaced them. Above all It was the entire Goldsmid family, starting with the father. at the top and his four sons"), who played a major role in should play on the London Stock Exchange.

Benjamin Goldsmid had amassed a huge fortune through inheritance and marriage. He acquired wealth. So it was no wonder that he soon after to record a turnover in his business in a short time had, which could now only be calculated in millions of pounds

53) Picciotto p. 180, Francis p. 125, Times of November 6, 1822.

54) Francis S. 165 ff.

55) Francis S. 179 ff.

ss, Hyamson: History p. 247.

let him. It wasn't long before he and his brother to place the government's bonds.

He had an elegant house in Stamford Hill, while he was away had built a lavish palace in Roehampton "Let it be," which must have been of immense splendor. Time–

Those who enjoyed it used to compare it to Windsor Castle." In This manor house hosted the biggest and most lavish parties. Celebrated in ancient times. The guests came from the highest nobility. England, and it was considered good form in society to... to frequent the home of Benjamin Goldsmidt. The famous Pitt never missed such occasions, especially since Benjamin was his was a favorite.

The latter enjoyed engaging in charity work. On the occasion of a The Duke of Kent had hosted a larger event of this kind, who Father of the future Queen Victoria, presiding over the banquet. Benjamin Goldsmid could be seen sitting to his left.

In later years, Benjamin suffered from poor health. to suffer. He took his own life in 1808." His brother Abraham had at least the same significance in London. stock exchange and played a crucial role in the financial Government transactions. He had gone to great lengths to secure to have a palace built in Morden, comparable to that of his brother It was hardly inferior in splendor. He held lavish parties there, and one day he even had King George III as a guest.

He conducted his business together with the well-known English- The Baring banking house. In the year 1810, it was undertaken to- Together, a government bond of 14 million pounds to accommodate all alone. At the end of that same year, Abraham had to fear the ruin of his business through bad speculation, He too took his own life. His death triggered a reaction on the stock exchange. Unrest never before seen on such an occasion arose. Dispatches from Upon his death, the King and the Prince of Sent to Wales. The paperwork fell apart and there was hardly any conclusion. It happened on the stock exchange that day. All the newspapers They couldn't do enough to praise him and his importance. to emphasize. In general, a major national event would have been (cannot make a deeper impression). Consider: everything about a single rich Jew!

It should be mentioned that he, like his brother, was known for his charitable endeavors.

On this occasion, we would like to briefly address the popular argument from the charity of the Jews, which is not at all related

57) Alexander S. 94 ff.

5) Alexander S. 105/06.

5°) Alexander S. 114 ff.

©) Alexander S. 110/11.

St) Picciotto pp. 219–252, Jewish Encyclopedia Vol. VI p. 30, Francis pp. 180–184, Mar-

_ goliouth: History Vol. II p. 128.

*) Picciotto pp. 252–254, Jewish Encyclopedia Vol. VI p. 28, Francis pp. 184–186, Times of April 12/13, 1808, Morning Post of October 9, 1810.

286

the claims of their opponents—that they are hard-hearted—
seem to be consistent. Anyone who has seen through the Hebrews,
knows that it is a well-thought-out move to reach the goal
to get there. It is clear to the Jews that every people starts from the front—
inherits an aversion to them, which is further expressed by the
The system they introduced – high finance with all its excesses
Growth, bribery, general immorality, etc. – increases. This
The people, as objects of their exploitation, might look askance at the approach—

They grow in their power, gazing upon their glittering festivals. One

considers ways and means to suppress any discontent of the people even in the
To smother germs. What could be more conciliatory than that?
A cloak of charity: sums that would cost the average person
Enjoyed, they appear gigantic, and are given for purposes that
guaranteeing the greatest publicity. Not everyone considers that
the Jew takes with one hand two and three times what
he gave with the other one.

Those who oppose our view argue that such an action—
wisely he would never have guided the Jews. It is usually difficult,
to clearly understand the motives behind a person's actions
to prove, if, as here, they are supported by both sides with a
Number of opposing reasons (to be presented). In addition to the
However, the evidence already presented supports our view.
The opinion that such welfare benefits should be provided by Jews as much as possible
will be largely published. A person who gives, just to
To do good, one generally avoids making a fuss about it.
It finally needs to be proven that they are by nature
They are kind-hearted, generous, and altruistic. This evidence
This is unlikely to succeed, since actions in history and their consequences are often over
incompatible with the principles laid down in the Talmud and elsewhere
appear.

Nathan Mayer Rothschild and Associates

We have been involved in the establishment of the Jewish
Power in England before 1830 also with the richest of the

'Children of Israel, Nathan Mayer Rothschild, to employ. In

Within the scope of this work, a brief overview will suffice.
to give about his life.

Born in Frankfurt am Main in 1770, he emigrated in 1798
to England. He initially stayed in Manchester and
He moved to London in 1805. Around the same time, he was already
by King George III for his services to the crown
naturalized®).

He owes his actual rise to power to the Landgrave and
later Elector of Hesse, who, with the help of his father Roth-

6) Scherb p. 60, Wolf p. 271.

287

shield accumulated enormous sums due to the sale of his countrymen as auxiliary
troops for England in America
had. Part of this fortune was invested in England,
and Rothschild managed it to his complete satisfaction
The client, who was considered the richest prince in Europe at the time.
After his escape from Napoleon, he was more than ever targeted by
Rothschild dependent, which he used to his own advantage-
used).

Rothschild ruthlessly exploited the turmoil of Europe at the time
of Napoleon. After the death of the Goldsmid brothers, over-
He assumed the role of the all-powerful banker at the London
Stock exchange. Only with its help was England able to emerge from the war of liberation.
Russia, Prussia, Austria and other states will receive the
to pay subsidies. His ingenious system enabled the
Duke of Wellington, to continue the campaign in Spain.
Previously, the entire company was often plagued by a lack of money.
The question has been asked®). No further discussion is needed.
that Rothschild thereby gained an unforeseen influence on the
had secured the English government, which therefore did not hesitate to
to advocate for its purposes in foreign policy®).

Napoleon knew about this work by Rothschild against him, and
Rothschild was one of those who contributed to his downfall.
have contributed. Is it therefore surprising that the Bourbons after
the overthrow of Napoleon from London with Rothschild money
Paris for their entry?").

What is of most interest here is what other role he plays in the Preparations for the emancipation of the Jews of the world he has played. It must be reserved for a special work, to uncover his activities in this regard. That's all I can say. It should be said that without Rothschild this development would at least not have occurred. It would have been delayed for another century. He woke up about the fact that the privileges already granted to the Jews in all countries remained untouched and, moreover, increased were. The growing dependence of the numerous states from the granting of its bonds, which amount to hundreds of "amounting to millions of marks"), was ruthlessly turned into this by him (Exploited for purposes).

He was also all-powerful in this area in England, and it only brings honor to the English people of that time that they Jewish attacks under such leadership in the Emancipation withstood the conflict for about 28 years.

From the Jewish perspective, Rothschild's intervention in this matter is viewed with suspicion. He did not deny it. He tirelessly approached the leading figures.

64) Scherb p. 27, Wolf p. 262, Corti p. 53 ff., Wilson p. 255, 287/88.

45) Corti p. 128 ff., 139-141, Jewish Encyclopedia Vol.

"Corti p. 169 ff.

7) Wilson p. 353,

Jewish ne Ba. X p.495, Wolf p. 276.

e Corti p. 138.

288

Politicians of both sides turned to him and tried to captivate them under his spell. We can already see such instances around the year 1820. Efforts are being observed. In the diary of another known-ten Jews, Sir Moses Montefiore, can be found under the 22nd of February. In February 1829, the entry was made that Rothschild, regarding the Emancipation "will go to the Lord Chancellor shortly and inform him about the "Would question the matter." The Duke of Wellington was very friendly with him and his son. When he once-prayers were offered to secure Rothschild's support for the upcoming upcoming elections in favor of the City Conservatives He regretted the effort involved, but had to do so out of consideration for the anti-Semitic. Reject this party's position as hopeless from the outset. to have to.").

Rothschild's methods are probably best described in the book by a very pro-Jewish writer, if he explains that

"Rothschild did more for the emancipation of the Jews" as Mr. O'Connell for the Catholics. Through the magical By virtue of his wealth, he has brought his most persistent enemies to made his followers, while he cultivated the aversion of the aristocracy to swindle, in the company of merchants and Jews return, through the alluring temptation of gastronomic and completely defeated musical entertainment. And if the whole Church of England to the visitors of the manor excommunicating this wealthy financier threatened that they would – regardless – the carnal Certainly prefer physical pleasures to intellectual ones. Those who know, an irresistible attraction, a splendid meal Those who possess the nobility will agree with me . . 71).

Nathan Mayer Rothschild was not destined to live to see the to witness the emancipation of the Jews. He died in 1836 in Frankfurt am Main. His body was transferred to London. Almost the entire diplomatic corps attended his funeral. present in London®). His estate could not be determined with certainty be estimated. The tax authorities set the amount at £100 million." He is certainly the wealthiest.

He was a man of the world, about whom people in London talked, that he paid his employees the highest starvation wages." Among the wealthy Jews, whose main goal was emancipation His brother-in-law Moses Montefiore was also among those seen. Born in 1784, he reached the rare age of 101 years. He owed his wealth more or less to the collaboration- He worked with Rothschild. He managed to gain his special favor. to place the mother of the future Queen Victoria. Also with the

7) Wolf p. 275/76, Anichini p. 9/10.

™) Anichini pp. 9–10 footnote.

2) Francis S. 307.

™) Scherb p. 63.

™, Francis S. 297.

19 Jews conquer England 28 9

He was on good terms with the latter. At her accession to the throne in 1837 She elevated him to the rank of knight and in 1846 even to the Baronial rank. He held high offices in the English administration. He was active and championed the cause of Jews throughout the world. That he His connections with the court and government served him well in this regard. That should be obvious.

In our list, we cannot include Abraham Israel Ricardo to pass over the appointed real estate agent for the Bevis Marks Synagogue.

That he too possessed a large fortune was probably
It's almost superfluous to mention. One of his sons has
perhaps acquired an even greater reputation than he did. It han-
It revolves around David, who after his conversion to Christianity
gained a reputation as a scientist. Upon his death in the year
In 1823 he was a member of the Electoral Council for the Portarlington constituency.
Parliament").

Finally, we want another convert to Christianity
Jews named Menasseh Lopez. As early as 1805
He was awarded the title of Baron and subsequently appointed to
elected to parliament, of which he was a member continuously until the
The year 1818 remained unchanged. At the elections held the following year...
He ran for office again. A court case was opened against him.
The investigation revealed that he had significantly bribed the voters.
He was sentenced to 21 months in prison and a £10,000 fine.
He was strongly condemned in a second electoral district.
same crimes committed, which were the subject of another trial
with a further three months in prison and a £2,000 fine-
was punished. Nevertheless, he later had himself registered again as
He nominated a candidate and was elected to parliament again.
His punishments did not prevent him from being at the time of his
Death held a high administrative position. He has no
left descendants, so that he is related to his nephew with regard to-
He inherited the title and fortune. His descendants
They held high positions; one was in the administrative headquarters.
the Conservative Party, while another, Sir Massey Lopez,
it even led to the rank of Lord of the Admiralty."

This description may suffice for now, because it is impossible-
It is good to mention all the hundreds, perhaps thousands,
who were rich and influential. We deliberately do not
Difference between baptized and unbaptized Jews, since according to
In our view, no such thing exists. On the contrary,
The former are certainly likely to be even more dangerous at that time.
have been different from the latter, since they were already there before the general
emancipation slipped into all sorts of offices and so
serving the Jewish cause. It is always the case, however, that...
(also Piciotto) admits that there were individual Hebrews who in the end-
The result is thanks to emancipation.

75) Piciotto p. 220/21.

10) Piciotto pp. 304-306.

77) Piciotto p. 126.

As early as the end of the 18th century, it was noticed that Forces aroused the desire to reshape the views of the masses, which manifested itself in the best from the numerous books in favor of the Jews which were published around this time. It is striking that no finds an important book with the opposite tendency.

Of the various authors, we will only mention a few. imagine. Among the earliest of this kind seems to be a writer to belong to the pseudonym JDI, which was founded around the year He significantly advocated for the Jews in 1795. Other people followed. with open letters, etc. Everyone agrees that the Jews have suffered bitter injustice so far."

A few years later, a Dra- already known at that time appeared "Mathematician, Richard Cumberland, on their side." He may have contributed most to the fact that the so-called better- the estates dealt with the Jewish problem and because the influence of general propaganda towards a green- rising judgments about this race. His play "The Jew" It achieved great success. It was performed on May 8, 1794, in Drury Lane- Theatrical performances first took place and were soon performed all over England. as a contemporary tells us. It was even played in America, France and Germany, where it was already in use in 1798 in German- (German translation appeared®). The listeners were captivated by the The now incomprehensible sentimentality of the play brings tears to the eyes. "touched." The facts of the case are briefly as follows: A rich, well- A handsome English merchant's son has married a Jewish woman. - much to the displeasure of both families. The resulting - The conflicts are resolved by Sheva, who, in the opinion of Cumberland represents the prototype of the true Jew. Above all His aim was, unlike that of Shakespeare in In "The Merchant of Venice," Shylock portrayed a great Jew. to portray them as having a swift and honorable character. According to the word- ten, one of the main participants in the play, is... Sheva, "the friend of widows, the father of orphans, the Protector of the poor and the universal friend of humanity" 8). Newspapers and magazines were full of praise for this (Not doing enough of the piece). The libretti were always out of print, so that the seventh edition was already published in 1801. appeared. N

Other publications also sought to extract the Hebrews from their to whitewash those with weak character, whereby a certain J. van Oven particularly distinguished himself. He began doing this very early on and

78) Picciotto p. 236/37.

7 Dictionary of National Biography Vol. V p. 290 ff.
%) For more details, see Dengel's translation.

31) Williams p. 234.

®) See Act V, Scene 2.

83) Williams p. 232/33.

19° 291

demanding, in particular on the basis of the official report from Colquhoun, steps to improve their situation. He denied—
Not only the incredible conditions, but he did not lead to them.
not on the depravity of the Jews, but on their unfavorable economic situation
economic situation back. One would not only have to honor them.
not only to demand that certain professions be held accountable, but also to provide them
"Make a practical offer."

The suggestions made by van Oven at the end of his book
were described in a text by Alexander that appeared shortly afterwards
described as unacceptable®). Furthermore, the same Ver-
Kasser also strongly opposed the form of the Col-
The facts presented by Quhoun. While the aforementioned-
ten facts are true, but there would have been a way to change them.
to publish in a less offensive manner."

Among pro-Jewish writers, one is also not allowed to
Th. Witherby was forgotten, who through various treatises
for a shift in public opinion in favor of the Jews
entered. In his main work, which comprised about 500 small-
In the printed pages, he argues, among other things, against those in England.
Established saying: "That fellow is a perfect Jew."
This term referred to people who always sought the greatest possible advantage.
sought to gain a tangible benefit for themselves. Such a view
I also represented Shakespeare, and it was really about time...
to do away with such outdated terms. All pursuit-
including those in England, were unjustly imposed-
found." They only committed bad deeds when they
Driven by their general distress, the Christians were-
the®). Furthermore, they had already separated from each other in Great Britain
to favorably influence the character of the English. Us
I would have been interested to know how the author dealt with the almost unbearable,
The criminal activities of the Jews at that time would have explained
want.

A certain Hamilton Reid also campaigned in support of the
Jews. He also emphasized that the
Prejudices against them would have to disappear, especially since they are in
England has recently changed considerably from the customs and traditions of
have been aligned with the state®).

Immediately before the start of the emancipation struggles, a work was published

out, which was addressed to the Duke of Wellington and for a general emancipation took place. The Jews had a right to live peacefully with other people, "especially since they through the favor of heaven with an uninterrupted advance-

34) Van Oven, p. 4 ff., 16.

#5) Alexander: Answer p. 30 ff.

s) Alexander: Answer, especially p. 34 ff.

87) Witherby p. 1 fl.

88) Witherby p. 19.

#) Witherby p. 37 ff.

*) Reid: see introduction and p. 105.

292

rule of wealth and power." According to God's will, they should not merely vegetate, but be- (especially blessed with luck®). Why insult them? Is it always because of her character? One should really look at... First, deal with the customs of one's own people. set. In such a case, one must admit that not only The Jews were not only greedy, but also the English. In English- In this country, money can buy anything. There are also probably... Nothing is more immoral than nobles who do not even fear blood- shame shrank back, something that had not yet been done to the Jews could have accused him®). His heart bled when he thought of all their consequences, especially since this certainly was not their will God's will be able to correspond®).

The author then points out the injustice that one Emancipation was granted to Catholics, but not to Jews. have™), a beginning all the more reprehensible as it already is in "Happened in France and many parts of Germany."

In the same year, a book by Pellat was published, who also strongly advocated for emancipation. Primarily concerned with- He committed himself to granting full citizenship of the city. to the Jews").

The publications about the actual emancipation are It hardly appeared before 1830. Initially, there was only general green-said some things about the Hebrews without the actual purpose of the Propaganda - emancipation - to mention. We give it as a gift. (therefore Picciotto) quite believe that it began in England,

largely sympathy for the "race persecuted for so long" feel. Furthermore, it does not surprise us that even princes not to be deprived of attending Jewish religious services⁸⁰). We will soon see that this is not mere curiosity, but There was genuine interest. Finally, the observation seems to have been to be correct, according to a traveler in England around the year 1808, that At that time, public sentiment was no longer as intense as before. in 1753 against a Jewish law, but rather "to an er- would offer little resistance to the ninth attempt" 9). Consequently, we are not surprised that some of the the press has changed considerably. It began in the early 19th century- Hundreds of numerous essays that deal favorably with all issues concerning the Jews). It happened so frequently that even here one can hardly expect a spontaneous occurrence.

5) Anichini p. 5 ff.

82) Anichini p. 24 ff.

53) Anichini p. 44 ff.

*4) Anichini p. 10.

5) Anichini, pp. 18-23.

s) Pellat S. III.

7) Piciotto p. 234.

a Piciotto p. 267.

%) Espriella p. 145/46.

100) Piciotto p. 278.

293

is able to believe in the division of the public and cannot shake the thought that behind this action a well-directed power

The numerous articles from the various [organizations] could not possibly be [presented/di
Newspapers are listed, and so the mere announcement may
This fact is sufficient.

Freemasons

We have tried to show the various forces that have consciously or unconsciously worked towards emancipation

In this context, we must also briefly address the question of a

We will briefly touch upon the involvement of Freemasonry. We already mentioned this above expressed that we could only address this point with the greatest reservations- will be addressed in order to refute the accusation of lack of knowledge- to exclude any form of business relationship from the outset.

Although Freemasons have always understood their ma-
To guard the material, it is no longer a secret that they are involved with; the
Jews were closely connected, indeed, that the Free-
It was masonry that helped them in their emancipation efforts.
largely paved the way. Nobility and leading classes
of the English people, in which the Hebrews through business
or private relationships had long since taken firm root, were
united in the lodges. What could be more obvious?
was, according to the Freemasonic principles of religious
Tolerance to also allow their Jewish brothers: the first
A step towards achieving social equality
to achieve complete emancipation. We will soon find numerous
wealthy Jews in the lodges, among them Mendez and Montefiore
and Rothschilds were not missing; thus they could from within
They were able to work for the cause of their fellow race members with the help of
their Freemasonic brothers in leading English circles
and further penetrate into state life, they were able to establish a position
conquer tion after tion.

And then one more small note, which also needs to be confirmed.
It seems that the Freemasons, in pursuit of their generally Jewish-
In a friendly manner, he also stood up for the Hebrews here.
have:

The financial situation of the "London Society for Promoting Christianity
among the Jews" (Society for the Promotion of Christianity)
(the stentum among the Jews), which we will discuss in more detail later.
They were going to be completely devastated, and the truth was summoned.
probably the most important meeting for the treatment of er- since its founding
required measures on March 29, 1840 in the "Free-
Masons' Tavern (Freemasons' Tavern) together. Whether one can
The choice of this location was either 'accidental' or an expression of close ties.

294

The reader may
decide how the collaboration with the Freemasons is to be interpreted. It did not remain a
Freemasons' Hall, but "the General Committee should continuously include-
meeting there once a month" 191),

Napoleon and the Jews

Besides the forces within England, there were also foreign policy factors.
Events that gave a significant boost to the Jewish movement
gave: the French Revolution and pro-Jewish measures
Napoleon's).

The cry of distress from the rural population in almost all eastern provinces of what was then France was met with the exploitation the Hebrews ever more urgently. Napoleon, who answered this call could not close, intervened?®):

In 1806, he appointed a council consisting mainly of rabbis. Standing assembly – called the Sanhedrin – to Paris, from to whom he gave a clear explanation in response to certain questions presented to her. He demanded, among other things, assurances that their Fellow race members will be loyal to the native population in the future. The population should behave responsibly and refrain from any usury. were'), N

Napoleon's plan was an attempt to reform the entire lives of the Jews who, after his arrival, view of the views and customs of modern Europe to harmonize. The abandonment of their laws and those they He considered the teachings handed down, among other things, through the Talmud to be in Taking into account the fundamental changes that have since occurred– The transformation of all social conditions is indispensable, as he They also consider their reckless accumulation of money to be significantly detrimental. Partially objected. Upon acceptance of his reform proposals, he ensured He, however, grants them complete emancipation.

We cannot discuss this interesting topic in detail here. Napoleon's attempt to dissect it, but it must be understood by experts of It should be clear, given his Jewish character, that his efforts, like those of a Jewish c those of the noble King Edward I of England were free had to. After all, everywhere in the world, his initial reaction was... The ultimate goal – emancipation – was referred to, and the Jews sought– ten in the various countries, referring to this more or less loudly, for the same right. That was also its purpose. Repercussions in England.

101) Norris p. 96 footnote.

18) Picciotto p. 234.

1%) Reid p. 1 ff.

104) Jewish Encyclopedia Vol. XI p. 46 ff.

295

In connection with this, we would like to briefly touch upon the question so often posed t as to why the Jews of England were actually under Führer– Rothschild's rule fought Napoleon with all its might.

Incidentally, this fact is very often cited as proof of–

led, how national the English Jews were, in which they Napoleon, despite his pro-Jewish policies, was considered an enemy of England. lands considered.

People who do not believe this are inclined to attribute it to the often claim made by Jewish people that the Jews were They certainly do not share a common opinion. Such disagreement does not exist, since the children of Israel are in matters who were always in agreement on major world politics. But let's leave aside... Leaving that argument aside, there are even better points to consider. for a discussion of this problem. As is well known, Rothschild had largely financed his bank with the The blood money of the infamous Hessian prince founded it. His rise- The backer was the creditor of almost all the princes who opposed Napoleon. Leon fought. Napoleon, who was affected by the Rothschilds' machinations Knowing what was against him was therefore a constant danger to his extensive- rich businesses on the continent. Rothschild, however, was able to in- Consequently, neither for his personal interests nor for the closely related general emancipation plans to endure such a constant threat.

But even if we disregard this reasoning, it seems but the next and last one will be almost impossible to refute.

What did Napoleon demand from the Jews in return for the Emancipation? Nothing more and nothing less than the improvement of their Behavior towards the population of his country under the influence of lifting of their so-called divine and largely completely immoral laws. What did that mean? Above all, the un- Napoleon's dubious decision to exploit the people under no circumstances to allow it and to only allow Jews to enter if they are not present to tolerate a permanent stance in the country. Accordingly, the clear indication- knows that a powerful ruler alone can set the guidelines of to determine the life of his people. This involved the Hebrews have no doubt that Napoleon was in this regard would enforce something that was unacceptable to her.

But Napoleon went even further. He had realized that the principal- The principles of the Jews were incompatible with those of a healthy society. Nation, and therefore a reformation of head and members is necessary. be. But in doing so, he interfered in the Jews' independent lives. May However different their views may be from our point of view- to be perverse, they had been sacred to the Jews for centuries and Above all, it is a means to an end: world domination.

We believe it was the Jewish Orthodox circles, who rejected Napoleon's ambitions and, after their entire in- They also had to decline the position. This can easily be seen from to recognize certain statements.

A very well-known Jew at the beginning of the 19th century named Levy from Florida spoke out against in a public speech the Sanhedrin, which in his opinion met the demands of Napoleon's request was mostly granted. He emphasized that their His attitude was by no means correct and was devoid of the Holy Spirit. Furthermore, he described it as irresponsible to "intellectually to separate opportunities from worldly duties, which are based on ran out of thwarting God's purposes" 105).

We hear this very often these days; when one no longer For it to continue, the Holy Spirit and the opposing will must To serve as God's scapegoat. But that Rothschild was also an Orthodox Jew. That this has happened is not disputed by anyone, and so this too is likely to be the case. This could be another explanation for the question raised above. Furthermore, the Jews did not entirely oppose Napoleon in part because of They didn't trust his efforts. They feared that he would lead them astray. at a later time with all his power into them would be shown the appropriate limits. It may be that

This self-serving purpose arises from a remark Napoleon made at

the great support of Polish Jews in the war against Prussia and Russia. When he was told about it, he- He clarified with a laugh: "In the end, the Sanhedrin was not for me after all." still of use." The Jews' distrust proved further from the fact that the well-known Jew David Friedländer and his Friends in Berlin viewed the convocation of the Sanhedrin only as a... described as a spectacle that Napoleon was preparing for his Parisians wanted),

Be that as it may, we are aware that Napoleon's attempts to the power-political considerations of world Jewry under the der- They stood in the way of Rothschild's early leadership. At that time it was Napoleon, today it's Hitler.

London Society
for the Promotion of Christianity among the Jews

In 1808, an association was founded under the name "London Society for Promoting Christianity among the Jews" ins Life (London Society for the Promotion of Christianity) among the Jews) 107). A certain Mr. Frey was the driving force. Kraft. He was Jewish, born in Germany, and some time ago converted to Christianity years ago." The first report showed the society of May 23, 1809 still achieved modest successes

15) Thrush pp. 99–104.

wt) Jewish Encyclopedia Vol. XI p. 46.

7) Halstead p. 18.

18) Norris p. 5, 22, Goakman p. 5.

297

to 0), so according to the second report of December 27, 1809, the picture had already improved considerably. The first thing that caught the eye was that the board consists of members of the highest nobility-composed. We find, among others, the Earl of Crawford and Lindsay, Lord Robert Seymour and Lord Calthorpe, but also The names of baptized Jews are among them. Meanwhile, it had been Sermons are given twice a week by Mr. Frey in a chapel. hold ceremonies and have numerous writings printed.

Furthermore, the intention was to establish a fund very quickly, to support Jews with money, to heat the English women-(guessed!!%). They proudly announced that they had already raised £2,280. had collected. Among the donors was, incidentally, [name omitted]. £20 (the Duke of Gloucester).

It is striking that no president had yet been named, An- It seems they wanted to fill this position with a particularly high-ranking individual. They sought to fill the role. Their efforts were in vain. Archbishop of Canterbury*").

The next report listed further members of the nobility in the The board met and reported on the great successes throughout England. country. Branches were established in larger cities everywhere, and by the beginning of June, around 60 of them would have already been counted! The size of the endowments was also described as pleasing. In one year, approximately £6,000 would have been raised™*). The donors consisted predominantly of aristocratic circles and apparently ge-baptized Jews together who were the most typical English Jewish had names?*)).

One could observe the activities of this company not only in the with Branches not only in well-considered locations, but in every remote corner. England's feelings. The country was practically flooded with... Writings on the customs and traditions of the Jews and the need-agility of better understanding for them floods#®). The fourth report appeared on May 21, 1812. With satisfaction, it was- One could see in it the growth of the movement, which was already evident in the establishment of a total of one hundred branches in England expressed?!"). The postal administration was thanked that (Leaflets were transported free of charge). The donations had

(which in turn increases). The relevant list shows approximately...
2800 donors, mainly serving the aforementioned circles
attended. The number of lectures on topics that

10) 1. Report pp. 10–20.

110) 2. Report p. 12.

111) 2. Report p. 45, 60.

112) Norris p. 36.

113) 3. Report p. 69 ff.

114) 3. Report p. 102.

n 3. Report pp. 125–182.

116) Norris, pp. 44/45.

117) 4, Report p. 25 ff.

AR. 4. Report p. 134.

119) 4, Report pp. 61–132.

298

relating to living together with the Jews , he-
höht!?!®).

But one of the society's greatest triumphs was to be celebrated in
1813. The Duke of Kent, who was elected president, was elected president
Father of the future Queen Victoria, won." The board
It featured a number of illustrious names from the nobility. Besides the already
Among those mentioned, we also see the Duke of Devonshire, who
Counts of Stamford and Grosvenor, the Count of Egmont, to
to name just a few. Even the highest clergy believed,
no longer allowed to stand idly by. That's how we on the board find the
Bishop of Cloyne and the Dean of Wells. Even the financial-
The minister did not want to be absent from this illustrious company.
They have now launched a journal: "Jewish Repository", which
except for essays on the history of the Jews since the destruction
Jerusalem's publications also cover all other issues
brought about measures that served to promote understanding. Immediately upon learning-
(Apparently, 800 copies were sold monthly) and a
"Another large number distributed free of charge." The donor list
was even bigger than before. Besides the aforementioned, it contained-
The aforementioned persons are high-ranking and highest-ranking members of the spiritual-
lichkeit. For example, the Bishop of Durham alone had given £50.
donates?!®).

At the same time, the foundation stone was laid for a dedicated
chapel for the society. Princes and about 1000 relatives
Members of the upper echelons were present. The whole thing became an event.

event of the first order').

The year 1813 brought a setback insofar as one of the
The main perpetrator, Mr. Frey, was convicted of highly immoral acts.
was, which made his immediate departure to America necessary
made?!®).

Nevertheless, the company overcame this embarrassing
event as well. Apart from a temporary financial
The difficulty, which was quickly resolved, spread further
and more. Particularly good results were achieved in the
to record women who founded and ran "penny clubs".
did everything in their power to raise ample funds!?"). In
In 1828, it even appears that there were joint meetings of
to have prevented Englishmen and Jews from passing through the two
to bring together a discussion of the issues concerning them'*®).
The successes achieved in terms of conversion are
not possible to determine with absolute certainty. In the first 16 years (of the

120) Norris p. 48.

121) Halstead p. 21.

122) 5. Report pp. 9–10.

123) 5. Report p. 14.

121) 5. Report pp. 23–75.

125) Norris, pp. 67–76.

126) Norris pp. 63–66, 146 ff., Goakman pp. 58/59.

127) Norris, pp. 77/78, 130 ff.

128) Thrush p. 1.

299

135,000 pounds are said to have been spent during the society's existence
but the total number of converts is not mentioned
The result was probably very dismal.
According to Piciotto, in 1828, £14,000 was spent and
(could identify approximately 20 conversions to Christianity?). This
would amount to approximately £700 for the conversion of a one-
correspond to the individual person. In reality, the total-

The average was probably even higher, but even below

Based on the aforementioned amount, it is shameful if One considers how much good could have been done for the English. those who could, whose poor were then in almost greater misery lived then as now. Therefore, there has been no shortage of voices that have recommended such an application of the money."").

This brief summary of events in society That may suffice here. What conclusions can we draw from this? Firstly, it is noticeable that there are branches in at least 100 locations in England. Positions were maintained. Would this association really be solely about... The conversion of the Jews would have only been necessary if it had been done by the to establish such facilities in places populated by Jews need to maintain, of which there were currently about a dozen.

All in all, a large part of the population was brought that the old, outdated prejudice is completely wrong and it It is high time to compensate the poor Jews for all the persecution they have suffered. to at least through leniency and understanding damage.

Furthermore, in the highest circles, insofar as it hadn't already happened, the Jew and his cause were made socially acceptable. The- The same success could also be achieved through donations and participation. to prove, to record with the clergy.

Our view is merely a conclusion drawn from the ge-

given facts. We decline to comment on whether these Consequences from the sponsors and board members of the Ge-company intended. The determination of the subjective This page is always quite difficult; but that's what matters here. again, not to, but merely to the realization which The results of this activity, whether intended or unintended, are for the benefit of all. had a common Jewish movement.

Laws of Attrition

The period from 1754 to the outbreak of the actual emancipation movement The patriotic conflicts of 1830 can be considered a preparatory period for... the upcoming major offensive. Through the ge- Given the circumstances mentioned, it was possible to strengthen the defense lines.

129) Piciotto p. 285.

139) Goodman p. 13.

the opponent too weak, which finds the best comparison in the propaganda that the Reds used in the final phase of the war unfolded at the front and at home. Slowly, almost imperceptibly—Visibly, the seed sprouted in the hearts of the people, the Jews. and had sown seeds of sympathy for Jews. Was the term "Jew" still used? In the mid-18th century, it was the epitome of everything bad, so This had become the case in 1830 among a part of the English nation It has already fundamentally changed. However, it was less the people, rather the leading circles, who lost their initial position—The point is often only raised in favor of material advantages. had been given. In addition, liberal ideas about the Alleged equality of all; further progress in the public sphere made.

But how a good general prepares for the final attack favorable starting points through small, successful ventures secures and thereby simultaneously the confidence and courage of Troops raised, so the Jews and their friends created positions for themselves tions that will be of considerable importance in the final settlement had to be worth something.

They consisted of being present in parliament and other important bodies. Corporations passed laws that individually only amounted to small, but together a valuable plus for Judah The laws initially seemed quite harmless and un—often didn't even make any reference to the Jews. We would like to see such laws called "laws of attrition". call it that. They broke off piece after piece from it. Defensive wall, which initially only had small cracks and damage demonstrated, without revealing the systematic nature of the system to the unbiased observ Attacks and the overall danger posed by such breakaways—to detect lungs.

One of the laws, or rather an administrative regulation, brought the admission of Jews to the solicitorship in 1770.

In England, one must distinguish between two types of legal representatives. The solicitors and barristers. The former do not need an academic degree. Mixed studies and not even higher education. Rather A five-year practical training course at a highly regarded company is sufficient. They qualified as solicitors, passing two intermediate and one final exam. However, they can mainly only appear before the lower courts. enter, while for the barristers there is no such thing as a benefit—There are restrictions. The latter have higher levels of schooling and education. Closed higher education; they correspond to the level of our today's legal representative.

Solicitors are by no means the same as our litigation agents—deliver; they play a greater role insofar as they almost

negotiate exclusively with the public and in principle
The connection to the barrister is only established through them.
who personally has hardly any contact with the law-
entertains seekers.

301

This brief reference may suffice to show that the far-
greater influence on the audience through the solicitor-
can be practiced. As a result, the Jews were able to use their
Success can be quite satisfactory. Here too, we must consider their
repeatedly pointing out a tactic, with all decisiveness
to strive not only to know the law of a country-
to learn, but through admission as lawyers and later as
Judges involved in the development of law in the area they oversee
They wished to be significantly involved. The large percentage-
A group of Jewish lawyers in all major cities of the world speaks
a eloquent language for that.

The Jew Joseph Abrahams was the first to receive the honor of being-
Admission as a solicitor. To him – as well as later to his fellow race members.
– was the aforementioned oath of abjuration, which was taken before entry-
The entry was to be made in the Solcitor register, with the proviso that...
assumed that he said the last words “upon the true faith of a
(Christian” may be omitted): Only one of the later numerous
There are many exceptions in this regard!

That the Jews succeeded so early in the circles of the solidarity movement
It is not surprising that Citors is gaining a foothold, as already on the occasion of the
The events of 1753 had many followers among them.
They won it over. In any case, this new position gave them a boost.
a wide field for strengthening their power, especially since soon
more of their breed were admitted.

They also obtained tax relief.
As already explained, every foreigner was generally required to
Pay special taxes to the state, with varying degrees of success.
They had abolished it under the various governments.
to achieve these fees for themselves. It had to be them
but it depends not on the favor or disfavor of the one-
not to be at the mercy of individual governments, but a general
to bring about its repeal. This goal was achieved when the Parliament-
ment in 1784 the special surcharges for foreigners
lifted**?),

We have also seen that the Hebrews had been seeking relief from naturalization for some
time, because
Only through this did they legally acquire the same status as a
Englishmen.

The requirement, as is well known, was besides taking Holy communion, the taking of oaths that were required of them as Jews (impossible). They had therefore sought a law that enabled them to obtain citizenship. With wel-
The events of 1753 proved its success. But
1825 was supposed to bring about change in this regard. No more roads were built. demonstrations, let alone serious difficulties

131) Henriques: Jews p. 205/06, Records of 2 "Society of Gentlemen Practisers p. 288.
1%) Statutes at Large Vol. XXXIV pp. 460-46;
133) Henriques: Jews p. 238/39

302

in Parliament, and almost nothing about the negotiations is recorded in writing. According to the new law, the natural-
sation takes place when the applicant takes the oaths of "of supremacy and Allegiance" had been made, which the Jew had accepted without difficulty-
could lay down because they did not hear the fatal closing words of the Abjura-
tionsides contained and furthermore the previous requirement of the entry-
(the taking of the Lord's Supper had been declared unnecessary™).

What a change compared to the events of 1753!

For the sake of completeness, it should be mentioned that there are further technical Relief measures through corresponding laws from 1844 and were introduced in 1870**).

The repeal of the be- caused just as little stir.
the aforementioned Aliens Act of 1793

Protection against excessive immigration of unwanted elements
mente. The provisions contained therein, according to which the government-
The ability to allocate specific seats to foreigners likely influenced the
Jews were quite inconvenient. In public, they took
One hardly noticed the repeal of this law, whose
Regulations were introduced that were significantly more favorable to foreigners.
were!").

Undoubtedly, these partial successes filled the Jews and their friends with courage for new deeds. In addition, for years the
The question of the emancipation of Catholics is being discussed by the public.
prevailed. A look at the official collection of debates of the
Parliament under the name of Hansard will convince us,
how pressing this problem had become in domestic politics.
The Jews have not yet openly presented their own cause.
before, but supported the Catholics, citing the principle-
principles of religious freedom. This joint cooperation
This is probably why the first steps were taken in 1828.
to repeal the so-called "Corporation and Test Acts"
were led.

According to the Corporation Act of 1661, among other things, no one could hold office in a public-law legal entity, such as a Municipality, to occupy it if he does not within a certain-ten time before his appointment, he had gone to communion. By supplementary law of 1718, the appointment to a such an office is no longer invalid from the outset, but only It can be challenged within a certain time period. The so-called "test" The Act of 1673 also required royal officials to be admitted to the court. taking part in Holy Communion, at the latest three months after their appointment. In both cases, the individuals also had to take the oaths of Allegiance and Supremacy.

These laws made it impossible for Jews and Catholics to- makes it possible to hold state and municipal positions. Both had therefore a crucial interest in their repeal."

4) Statutes of the United Kingdom Vol. 65 p. 316.

135) Henriques: Jews p. 245.

136) Henriques: Jews p. 232.

137) Henriques: Jews pp. 247-249.

393

At the beginning of 1828, the request for abolition was submitted to Parliament

Here we first encounter Lord John Russell, who in the year Born in 1792 as the third son of the Duke of Bedford and hardly had already entered parliament at the age of 21. From now on, he is no longer seen as a champion for all kinds of so-called free-to disregard religious and political norms**).

No wonder that he later, together with his son Nathan, Mayer Rothschilds and Disraeli were the driving force behind the Eman-The emanation of the Jews was.

On February 26, 1828, he submitted the application for the repeal of the Corporation and Test Act, which, among other things, through a submission of the City to Parliament advocated!) and by Lord John Russell

This was justified by the fact that the laws were outdated and incompatible with the principles of religious freedom are incompatible with them." The motion was successful

There was ample support, but there was also no shortage of Opposition, which rightly feared that this legislative proposal would only the prelude to other measures to grant further so-

the aforementioned freedoms would be." Lord John Russell nevertheless found- which had a majority in parliament. The new law provided for an amendment.

The sentence for the Lord's Supper presents a simple, solemn explanation, which by Catholics and Jews without further ado upon taking office could be submitted).

The law still required the following for it to become fully legally effective:

to find the approval of the House of Lords, which, however, relies on the oath "upon the true faith of a Christian" existed. This had to be for the Friends of the Jews hit like a bombshell. Had anyone done that before? studiously avoided mentioning this breed, so it was believed. One now has to change one's stance. Lord Holland held the addition is completely impossible, since it would disadvantage the Jews—would be shared. However, should the words still be inserted, They would have to be given special permission to leave. Over—He suddenly turned to Jews, something he otherwise generally did not do. The Duke of Wellington opposed Lord Holland. In contrast—In his statement to him, he spoke in favor of the proposal of the House of Lords, since he did not believe "that it was the intention of the law to harm the Jews to admit them as civil servants. It would be a completely new principle. and are rejected by the nation, they are placed in local government. to accommodate volumes and other public positions" *). The victor of many battles for England refused to grant the Jews To grant access to posts that are reserved for Englishmen would have to. Wellington's direction prevailed, and so it became

1388) Dictionary of National Biography Vol. XVII p. 454 ff.

139) Minutes of Proceedings Vol. 1827 pp. 59–62, Vol. 1828 p. 11.

140) Hansard: New Series Vol. XVIII pp. iz 6–69.

141) Hansard: New Series Vol. XVIII p. 7

142) 7 A New Series Vol.

143) Hansard Vol. XIX p. 167/68.

304

the law was adopted only on the condition that the concluding words of the declaration, wh Jews, were to be added
The law had therefore been amended and was subject to renewed approval.
to go to parliament.
There, further extensive debates took place. Almost over—
It goes without saying that several members of parliament are involved with the new
They were not satisfied with the version. It is quite astonishing how
The word "Jew" was avoided. It was repeatedly emphasized that...
that it's all just a dispute between the Church of England and the
"of other faiths." Lord John Russell also took a stand.
The word once. With regard to his later stance in the
We want to address what we consider to be the important part of the Jewish question.
to reproduce from it:
"Against the words added to the oath by the Lords
there could be no objection. The Church of

The country is Christian, and to which denomination does a person belong? Whatever it may be, he could have no objection to it. explain: 'By the faithful faith of a Christian...' He is the The opinion that the words are not necessary at all, because Many who were not Christians would not hesitate to deny them. still available . .)".

In his opinion, this would therefore not benefit, for example, the Jews. to make up against their religious principles, these words to speak out. Lord John must have been wronged by his friends. had been taught, for it was precisely these words that should have been used. Later, decades of fighting would erupt because the Hebrews... rejected. Lord John Russell's stance is therefore surprising. not that Parliament passed the law with the version passed by the Lords- (the amendment was accepted, so that it became legally valid). All the pent-up anger of the Jewish sympathizers came gushing out once again. to the breakthrough, when MP Brougham – who later campaigned considerably for the Jews in the House of Commons – un- immediately after the last important vote, the floor er- He grabbed. To avoid a lengthy discussion, he has so far He remained silent, but wanted to point this out publicly. indicate that the amendment just passed is a major injustice towards the Jews means."

All the efforts of Judah and his friends had therefore been in vain proved useless: although the need to have evening- to take a meal, but this had been so fatal. The oath formula has erected a new, insurmountable obstacle. So, out of the frying pan and into the fire. But already in Next year, a victory, albeit an indirect one, beckoned.

14) Hansard Vol. XIX pp. 290–295.

1) Hansard Vol. XIX p. 2%.

14) Statute of the United " e Vol. 68 pp. 22–25.
14% Hansard Vol. XIX p. 29

20 Jews conquer England 305

The City of London,
the bulwark of the anti-Semites falls

The Jews believed that their partial successes had paved the way for the preparations. They had progressed so far that they could soon launch their final assault. The growth of the Jewish Power and the slow shattering of opposing forces

recognize. The City of London had been around since Cromwell's time. among the anti-Semites, and it was mainly her fault that— beings who in 1753 rose up the people against the Jewish Law— had called. This bulwark had to fall. She was and is the Heart of the empire with all the world-dominating banks and Trading houses within its walls. Then as now, the The British government is doing little that is not already in place. It was approved for men of the city. So, anyone who wants to achieve something. Judah wanted to, and could not possibly have her against him. to have experienced this too clearly firsthand and accordingly taken precautions concerned. It has already been explained above what role a— Individual Hebrews played a role in the country's financial policy. Hand Wealthy Jewish trading houses worked hand in hand with them. The influence of Jews on the economy therefore had to be considered. necessarily increasing from year to year. Not always. Were the actual Jewish companies the ones in question for this? came, but equally or even more so the immediate or even indirect dependence of English bankers and Merchants from the Hebrews, who thereby had the advantage of being able to sell themselves hardly appearing outwardly. With their emergence Rothschilds in the city made this development significant. Progress and thus gradually reduced the host military resistance against Judah. The weapons and me— The Rothschilds' deaths were too deadly, as we hear of one — pro-Jewish writer, that he is ruthless towards his opponents ruined them or forced them under his yoke when they yielded." What extent must this subservience have existed in the year 1830? have taken, if such a group already existed in 1753 was observed in the city, which — apparently under pressure from Jews — in whose favor, against public opinion, in a petition addressed to parliament. People who are struggling financially They still don't believe the tangible influence today, perhaps only once in England and France are looking around or reflecting on our times to remember before 1933. Especially in our case, the sober statistics speak volumes. stiken based on now published documentary evidence "The language was all too clear." We therefore have no doubt that the Hebrews have now mainly through the English, who were dependent on them, the preponderance in

140 Anichini p. 9.

(us) See the official work: The Jews in Germany.

306

of the City had received. Everywhere in the city offices sat their willing creatures, and so the time had to come to when the old bulwark fell. When this actually happened, will probably never be determined. The first

However, the city's submissions certainly provided evidence of this. representation in favor of the introduction of equality laws for the Catholics, who, in contrast to the City's previous policies stood and obviously blocked the Jews' path to obtaining the They should help prepare for emancipation.

But for all the actual power they wield in the city-
Until now, it had been impossible for them to obtain citizenship.
to obtain it there.

To acquire this privilege, one was required to fulfill indispensable prerequisites. suspension of the oath on the New Testament, which the Jews, however, had been rejected. As early as 1739 – in the course of the first wave of emancipation, which was already beginning at that time – She and her friends had tried to swear the oath to the Old Ones. to make a will, which even led to legal proceedings. The relevant authority at the time called on the city fathers to explain what would speak against the otherwise qualified Jew Abraham Rathom did not swear the oath in the form that suited him. could. The city invoked the age-old tradition. Habit and refused to change. After lengthy negotiations- The president of the civil courts then announced the verdict. that the handling of the city complies with the law. Since this For a time, the Jews no longer dared to address this problem. shake.

But the situation was more than unpleasant for her. London was still her actual place of residence, where, despite the influx of newcomers, she had to make her Naturalization in Great Britain does not grant the rights of a citizen- They were able to maintain this. This was already generally uncomfortable for them. However, it also brought some disadvantages. For example, it was allowed to conduct wholesale business within the city without the citizen- to possess the right to do so. The right to possess the rights of the lower classes- However, retail trade was prohibited for non-citizens. After 1820, fundamental differences of opinion became apparent. differences between the two main administrative bodies of the City, the Court of Aldermen and the Common Council. i

The former consisted of 26 councilors, from whose ranks the chief mayor was elected. He also had, among other things, the power of He held certain offices and exercised judicial functions in with regard to concessions. Furthermore, he possessed official authority. Control over the city. The councilors were simultaneously co- members of the Common Council, which consists of 232 members- (composed and legislative body waited). The friends Jews, half-Jews, and baptized Jews were more likely to find

Access to the latter as to the selected body of the Court of Aldermen, which is connected with the assembly or citizenry of a to compare to a city, while the Common Council is roughly the Senate corresponds.

It is to the credit of the Court of Aldermen that it is under Be-Respect for existing laws despite the likely consequences for him pressure was exerted against Jews who were traveling without permission and against legal regulations, retail businesses in the City conversed. This must have been so extensive that Even the Common Council decided on March 5, 1824, to form a committee to order for the investigation of this question. It was explained as illegally, without citizenship rights, to engage in small-scale trade. The goods The property of offending persons shall be confiscated without further ado. took and forfeited to the state. The committee had after very careful investigation in the individual districts of the city er-means that despite this risk, a large number of people in open challenge of the law, small business operated without to be a citizen of the city. It happened under the guise of wholesalers, as the official report indicates. According to that report, "it provides a number of wholesalers permanently offer goods to the public Sale and distributed them in retail to the detriment of those "...who maintain open shops." That's how it became for deemed urgently necessary to take the strictest possible action against this misconduct-to intervene against the perpetrator?!),

Apparently, however, no further special measures are necessary of the Common Council, which certainly contributed to the later The attitude of this city goose is fitting. The Court of Aldermen had in-of which apparently (the necessary legal steps have been taken). In 1829, a fellow citizen who was friendly to Jews complained... member of the Common Council that the few Jews who were small-Merchants are, "due to the repeated measures of the The mayor's offices were harassed and ultimately thus... would be forced to close their businesses as a result of the legal costs to close the gap among victims." So, lawbreakers are pitied, when existing laws are applied to them. The author The relevant submission goes so far as to include the potentially relevant ones. Regulations as absurd, narrow-minded bourgeois institutions un-to describe civilized times).

Pellat believes that only a few Jews are affected. were. What information does the official report provide about this? After that, there were only 142 in 1825, 303 in 1826, in In 1827 there were 600, in 1828 there were 1128, and in 1829 there were 1561. sons, so that the total number of offenders was 3289."

These figures are very revealing in several respects. Based on the preceding explanations, it should be self-evident-

161) Minutes of the Common Council Vol. 1827 pp. 138–140.

1) Pellat p. 26/27.

189) Minutes of the Common Council Vol. 1830 pp. 79, 80.

308

It may be that the largest percentage consisted of Jews. Furthermore it emerges that from 1825 to 1829 the number of lawbreakers had increased enormously. It is probably no coincidence that this development is particularly evident after the year 1824, i.e., unindirectly after, despite the advice of the Common Council The appointed committees took no steps whatsoever against this evil. were directed. This provided an incentive for such legislation. Transgressors, more than ever before, defy the law. Whether not has even been encouraged by certain quarters to do so, which can naturally As always on such occasions, it was no longer apparent. – will be.

Finally, these incidents yield further insight into general Jewish tactics

Jews often obtain their freedom through open violation of the law. a position. Initially, for whatever reason, one sees it as over and over. Gradually they build, only for public use. Their position is difficult to discern, both numerically and in terms of power. intertwine as many people as possible with their new authority from fellow races, but especially also from locals. One Then, one day, it comes from the counter– created by the Hebrews. Public pressure for the open establishment of the facts and corresponding measures. Now not only the Jews in their unlawfully obtained position, but also the People who have since become dependent on them are threatened. Together, they raise a huge fuss about the outdated, unhumane laws must be used as a pretext and, of course, abolished. because they endanger the existence of certain circles.

We will see as events unfold. that this method was diligently and deliberately adopted by the Jews– has been turned to and there and in all countries and Times have had the same positive results for the children of Israel. Such efforts were ridiculed for their narrow-mindedness. those who clung to tradition, and pitied them those who have been put in distress by ridiculous laws, whereby one then regularly overlooked the fact that they had created this situation through their own action Debt created, and now the consequences of it must be faced. to bear this burden. This appeal to the compassion of those still above them Even today, the unenlightened masses still cultivate the to achieve the best results.

The Court of Aldermen's aversion to Jews is said to be...
as will be clearly demonstrated by another incident.

Never before in the previous history of England has there been
to observe such a conscious attitude in racial terms
can, as in a decision of this public body. After that
It was "neither polite nor advisable to do so in our community"
to admit baptized Jews as full citizens." In a legal ruling
The dispute centered on this provision, which was opposed by descendants of baptized Jews.
They tried to fight back, especially if they came from a mixed marriage.

309

But here too the Court of Aldermen prevailed and determined
that such descendants were exempt from the privileges of the City
should be excluded, since he was free to do so.
To grant or deny civil rights at will. It
However, it was the Common Council, which acted as the legislative body, that
The city's power after approximately 13 years of the regulation's existence
of the Court of Aldermen intervened and this shortly before the year 1829
repealed*),

Any remaining doubt about the pro-Jewish stance of the Common
Council should have disappeared by June 19, 1829. We
cannot help but consider this day decisive in the fight
to describe emancipation. From now on it was clear,
that the city is being gradually disintegrated, primarily-
from within, to the enemy, who had opened the gates wide. On this
It had been decided days earlier to request a committee to "discuss
to report the municipal and legal restrictions that
Jews were prevented from opening businesses in the City of London-
take as long as they had not become full citizens" 155),

It is surprising that even now the
forces that preserved the species resisted foreign infiltration. Only on
On April 1, 1830, the various expert opinions were presented in the an-
published on occasion. With the exception of the city syndic, he held
one can amend the law through a simple administrative act
The city's regulation was deemed possible and sufficient. The former believed
However, as a result of centuries of practice, the city is
their own right is bound, which can only be enforced through a formal act of the
Parliament could be repealed. Furthermore, he maintained that the access-
The expulsion of Jews is not compatible with the Christian religion.
conceivable, since the latter is an indispensable essential
has become an integral part of all English law.
Finally, he warned against an over-foreignization that would lead to unpleasant consequences
(which would lead to consequences). In contrast, the four continued
The experts consulted had a different opinion and considered the
Admission of Jews as citizens is possible, since nothing stands in the way.

distances, the oath required here on the Old Testament-
to have it laid down. The previous supreme court decisions issued herein
Judgments could no longer be recognized in this day and age.
the?5”), They followed her explanations and decided on the
a warning voice. The path to civil rights.
was free for Judah. On September 3, 1830, the content was
published in the regulation!) and on December 6th and 10th of the-
of the same year discussed and adopted*).

The application of the first Jew for citizenship

154) Pellat p. 1 ff.

155) Minutes of the Common Council of June 19, 1829 p. 68.

166) Minutes of the Common Council Vol. 1830 pp. 40-42.

157) Minutes of the Common Council Vol. 1830 pp. 42-45.

1) Minutes of the Common Council Vol. 1830 p. 108.

139) Minutes of the Common Council Vol. 1830 pp. 164, 170/71.

310

should not be long in coming. As early as February 2
1831, Judah Jacobs was the first to apply for this privilege
A glance at the relevant register of deeds shows the extent of the activity.
The number of Hebrews who used their victory in the following years**).
Jews – free citizens of London!

They gradually achieve their goal.

The city, which had defied them for so long, has now opened its gates to them.
opens: Soon it will be the bulwark of the Hebrews, from which they
“Attack after attack on their opponents’ last positions-
wear. When the Jews finally, after a struggle of 28 years-
If they were victorious, then this alone holds the key to their success.
Success.

Therefore, whoever undertakes to liberate England from Jewish rule
must first recapture the City. Whoever...
Conquering England's structure will offer the possibility of...
to finally establish themselves in the country.

see Minutes of the Common Council Vol. 1831 p. 18.

161) Minutes of the Common Council Vol. 1831/32.

SEND U a wh m

—

©

LIST OF PUBLICATIONS

PART I

. Abraham, J.: Joachim Gaunse, in Trans. Jew. Hist. Soc., Vol. IV, pp. 88 ff

(1899–1901).

Abrahams, BL: The Expulsion of the Jews from England in 1290 (1894).

. Abrahams, BL: A Jew in the Service of the East India Company in 1601, in

Jew. Quarterly Rev., Vol. IX (1897).

. Abrahams, BL: The Condition of the Jews in England at the Time of theirs

Expulsion in 1290, in Trans. Jew. Hist. Soc., Vol. 1894/95 p. 76 ff.

. Adler, M.: History of the Domus Conversorum, in Trans. Jew. Hist. Soc., Vol. IV

p. 16 ff. (1903).

. Ancient Laws and Institutes of England. Monumenta Ecclesiastica Anglicana (1840).

BB: A Historical and Legal Treatise against the Jews and Judaism (1703).

. Brompton, J.: Chronicon, from AD 588 (1652).

Chronicle of William de Rishanger of the Baron Wars. Collected from the

Manuscripts of the Cottonian Library by J.O. Halliwell (1840).

. Coke, Sir Edward: The second Part of the Institutes of the Laws of England

11.

. Compotus Rolls of the Obedientiaries of St. Swithun's Priory, in Hampshire

1669).

in The Oxford Historical Society, 4 vols., by C. Fletcher et al.

Record Society, by G. Kitchin (1892).

. Daniel, S.: The Collection of the History of England to the end of the Reign
of Edward III (1618).

. Dimock, A.: The Conspiracy of Dr. Lopez, in The English Hist. Rev., Vol. IX (1894).
a Flacius-Illyricus, M.: Centuriae Magdehorgensés; 4 vol. (1757-1765).

. Fox, J.: Acts and Monuments, 3rd vol. (1641).

. Freeholder: A Reply to the famous Jew Question (1753).

. Freeman, E.: The Norman Conquest (1867-1879).

. 1 F.: Grafton's Chronicle or History of England (1809).

. Green, J.: Short History of English People (1875).

. Gross, c: The Gild Merchant, 2 vol. (1890).

. Gross, C.: Gilda Mercatoria (1883).

. Gross, C.: The Exchequer of the Jews in England, 3 vol. (1887).

. H., W.: O Judecus (1656).

. Holinshed, Chronicle, 3 vol. (1577).

Hume, M.: Rie So-called Conspiracy of Dr. R. Lopez, in Trans. Jew. Hist. Soc.,
Vol. VI a 32 ff. (1912).

. Hyamson, AM: A History of the Jews in England (1928).

. Gneist, v., HR: English Constitutional History (1882).

; Jacobs, J.: The Jews of Angevin En and (1887).

: 1 Encyclopedia, The -, 12 vol.

925).

: Jews in England before 1645 in Academy, March 18, 1882 and February 3

. Lee, L.: The House of Converts, in Jewish Chronicle, January 26, February 16,

April 27, June 15 1

. Lee, L.: The Original of 'Shylock, in Gentleman's Magazine, Vol. January-June

. Lee, L.: "Elizabethan England and the Jews, in New Shakespeare Soc. Trans-

actions, Br. 1887-1892.

. Leeming, JR: Stephen Langton, Archbishop of Canterbury, 1915.

. Leonhard, GH: The Expulsion of the Jews by Edward I, in Trans. Roy. Hist.

12 ie oe V (1891).

. Lyte, HC: A History of the University of Oxford (1886).

Madox, Th: The History and Antiquities of the Jews in England, 2 vol. (1769).

j Madox, Th.: Burgi company (1726).

312

. Madox, Th.: Formulare Anglicanum (1702).

. Madox, Th.: The History and Antiquities of the Exchequer of the Kings of

England (1711).

. Margoliouth, M.: The History of the Jews in Great Britain, 3 vols. (1851).

. Martin, CT: The Domus Conversorum, in Trans. Jew. Hist. Soc., Vol. I p. 15 ff.

(1893/94).

- . Milman, HH: The History of the Jews (1892).
- . Ochenkowski, W.: England's Economic Development at the End of the

Middle Ages (1879).

- . Papers of the Anglo-Jewish Historical Exhibition (1888).
- . Pollock, F., & Maitland: History of English Law before the time of Edward I,

2 vols. 1898).

- . Price, JE: A descriptive account of the Guildhall of the City of London (1886).
- . Prynne, W.: Short Demurrer, 2 vols. (1655/56).
- . Rigg, JM: The Jews in England in the 13th Century, in Jew. Quart. Rev.,

Vol. XV (1902)

- . Rigg, JM: Exchequer of the Jews (1902).
- . Rigg, JM: Calendar of the Plea Rolls of the Exchequer of the Jews, 3 vol.

- . Riley, H. Th.: Miscellaneous Official Documents (1861).

- . Riley, H. Th.: Memorials of London (1868).

- . Ruding, R.: Annals of the Coinage of Britain (1817-1819).

Rye, W.: The Persecution of the Jews on the Circumcision of a boy at Norwich

in 1230, in Norfolk Antiquarian Miscellany, Vol. I (1887).

Select Civil Pleas, in Selden Soc. (1887).

Skene, WF: The Coronation Stone (1869).

; Speed, J.: The History of Great Britain 1632).

; Stevenson, J.: Chronicle of Melrose (1853).

- . Stokes, HP: Studies in Anglo-Jewish History (1913).
- . Stokes, HP: The Relationship between the Jews and the Royal Family of England in the 13th Century, in Trans. Jew. Hist. Soc., Vol. VIII (1918).
- . Stokes, HP: Records of MSS and Documents, in Trans. Jew. Hist. Soc., Vol. VIII, pp. 78 ff. (1914).
- . Stow, J.: The Annales or General Chronicle of England (1615).
- . Stubbs, W.: Select Charters (1866).
- . Stubbs, W.: The Constitutional History of England, 3 vol. (1866).
- . Totelli, R.: Magna Carta (1556).
- . Tovey, Blossiers D.: Anglia Judaica (1738).
- . Twysden, Roger: Historiae Anglicae (1652).
- . Webb, PC: The Question, whether a Jew (1753).
- . Wolf, L.: The Middle Age of Anglo-Jewish History, in Anglo-Jew. Hist. Exhibition, Vol. I (1888).

- . Wolf, L.: Jews in Elizabethan England, in Jewish Guardian, November 1926.

Collected and published documents and manuscripts
Record Publications:

- . Monumenta Franciscana, 2 vols. Edited by J. Brewer and R. Howlett (1858–1882).
- . Liber de Illustribus Henricis by Johannis Capgrave. ed. from Hingeston FC, 2 vols. (1858)
- . Munimenta Gildhallae Londoniensis, 3 vols. from HT ert! (1859–1862).
- Chronica Johannis de Oxenedes. Edited by Sir Henry Ellis
- . Bartholomaei de Cotton, Monarchi Norwicensis. ed. by H.R Luard (1859).

. Giraldi Cambrensis Opera. Edited by J.F. Dimock, 7 vols. (1861–1877).

. Letters of Robert Grosseteste. Edited by HR Luard (1861).

. Descriptive Catalog of Materials relating to the or of Great Britain and

Ireland. Edited by Th. D. Hardy (1862–187)

. Royal and Historical Letters, illustrative of the Reign of Henry III, 2 vols.

Edited by W. Shirley (1862–1866).

. Chronica Monasterii Sancti Albani. ed. by H. T. Riley (1864–1876).

. Historia et Cartularium Monasterii Sancti Petri Gloucestriae, 3 vols.

by W. Hart (1863–1867).

. Annales Monastici, 5 vols. Edited by HR Luard (1865).

. Chronicles and Memorials of the Reign of Richard I, 2 vols. from

W. Stubbs (1864/65).

. Le Livre de Reis de Britanie. ed. by J. Glover (1865).

. Chronica Monasterii De Melsa, 3 vols. ed. by E. A. Bond (1866–1868).

313

. Matthaei Parisiensis Historia Anglorum. flistoria Minor, 3 vols. Edited by

Sir F. Madden (1866–1869).

)

. The Chronicle of Pierre de Langtoft, 2 vols. Edited by T. Wright (1866–1868).

. Gesta Regis Henrici Secundi Benedicti Abbatis. Chronicle of the Reigns of

Henry II. Edited by W. Stubbs (1867).

. Rogeri de Houedene Chronica, 4 vols. ed. by W. Stubbs (1868–1871).

. Matthaei Parisiensis Monarchi Sancti Albani, Chronica Majora, 7 vols. Ed.

by HR Luard (1872–1880).

. Radulphi de Coggeshall, Chronicon Anglicanum. ed. by J. Stevenson (1875).
Thomas Becket, 4875–13800 of Canterbury, 7 vols. Edited by J. Robertson and...

J. Sheppard (1875–1885)

. Radulphi de Diceto. Decani Lundoniensis, Opera Historica, 2 vols. ed. from

W. Stubbs (1876).

. Henrici de Bracton: De Legibus et Consuetudinibus Angliae. ed. from sir

Travers Twiss (1878).

. Gervase of Canterbury: The Chronicle of the Reigns of Stephen, Henry II and

Richard I, 2 vols. Edited by W. Stubbs (1879/80).

Chronicles of Edward I and Edward II, 2 vols. Edited by W. Stubbs (1883).

. Johannis Peckham: Archiepiscopi Cantuariensis, Registrum Epistolarum, 3 vol.

Edited by CT Martin (1882–1886).

. Chronicles of the Reigns of Stephen, Henry II and Richard I, 4 vols.

by R. Howlett (1884).

. Rogeri de Wendover, 3 vols. ed. by HG Hewlett (1886–1889).

. The Metrical Chronicle of Robert of Gloucester, 2 vols. ed. by W. Stubbs

1

887)

. De Gestis Regnum Anglorum (William of Malmesbury), 2 vols. Edited by

W. Stubbs (1887–1889).

. Flores Historiarum, 3 vols. ed. by HR Luard (1890).

. The Red Book of the Exchequer, 3 vols. ed. by H. Hall (1896).

. Calendar of State Papers, Domestic Series, Edward VI, Mary, Elizabeth and

James I, 12 vols. Edited by R. Lemon (1856–1872).

. Close Rolls of the Reign of Henry III, 10 vols. by CT Martin et al

(1902–1932).

)

. Calendar of the Rolls, Edward I, 5 vols. Edited by H.C. Maxwell Lyte

ua (1900–1

. Calendar of Patent Rolls of the Reign of Henry III, 6 vols. from

J. Black et al. (1901–1913).

Calendar of Patent Rolls Edward I, 4 vols. Edited by J. Black et al. (1901).

. Rymer's Foedera, 3 vols. ed. by Th. D. Hardy .(1869–1885).

Rymer's Foedera, 3 vols., each with 2 parts. Edited by Clarke et al. (1810–1830).

. Calendarium Rotulorum Patentium in Turri Londinensi (Record Com.) (1802).

. Chronica de Mailros in Rerum Anglicarum Scriptorum veterum, Vol. I. Ed.

by W. Fulman (1684).

. Chronicon Domini Walteri de Hemingburgh (1848/49).

. Chronica Jocelini de Brakelonda de Rebus Gestis Samsonis. ed. of the

Camden Society (1840).

- . De Antiquis Legibus liber. ed. from the Camden Society (1846).
- . A Description of Patent Rolls in the Tower (Record Com) (1835).
- . Early Chancery Proceedings, 9 vols. (1901–1933).
- . Excerpta e Rotulis Finium in Turri Londinensi, 2 vols. C. Roberts

(1835/1836).

- . Fines sive Pedes Finium. Edited by I. Hunter (1835).
- e Florentii Wigorniensis Chronicon ex Chronicis, 2 vols. Edited by the English

Hist. Soc. (1848/49).

Memorials of the Abbey St. Mary of Fountains. ed. by JR Walbran et al
(1863–1918).

- . Plea Rolls of various Courts (1910).
- Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford

Edited by J. Webb (1854/55).

- . Rotuli Chartarum (Record Com.) (1837).
- . Rotuli Curiae Regis, 2 vols. ed. by Sir F. Palgrave (1835).
- . Rotuli de Liberate ac de Misis et Praestitis Regnante Johanne. ed. from

Th. D. Hardy (1844).

- . Rotuli de Oblatis et Finibus. Tempore Regis Johannis. ed. by Th.D.

Hardy (1835).

- . Rotuli Litterarum Clausarum. Edited by Th. D. Hardy (1833).

– Rotuli Litterarum Patentium. Edited by Th. D. Hardy (1835).

- . Rotulorum originalium in Curia Sccacarii Abbreviatio, 2 vols. (Rec. Com.) (1805).
- . Rotuli Parliamentarum. 6 vol. (1767/177).

- . Statutes of the Realm (1810).

PART II

. Adler, EN: A Letter of Menasseh Ben Israel, in Trans. Jew. Hist. Soc.,

Vol. V, p. 174 ff. (1904).

. Adler, Dr.: A Homage to Menasseh Ben Israel, in Trans. Jew. Hist. Soc.,

Vol. I, p. 25 ff. (1893).

. Annesley, A.: England's Confusion (1659).

. Awake, o England, in Harleian Miscellany, Vol. I p. 275 ff. (1660).

. Baker, R.: The Marchants Humble Petition and Remonstrance (1659).

. Barlow, Th.: Several Miscellaneous and Weighty Cases of Conscience (1692).

. Belloc, JH: Cromwell (1934).

. Belloc, JH: The Jews (1922).

. Blunt, JE: A History of the Establishment and Residence of the Jews in

England (1830).

. Bray, W.: Diary and Correspondence of John Evelyn (1908).

. Brett, S.: A Narrative of the Proceedings of a Great Council of Jews, in

Harleian Miscellany. Vol. I p. 379 ff. (1655).

. Burnet, G.: History of his own Time, Vol. I (1724–1734).

. Burton, R.: Judaeorum memorabilia (1796).

. Burton, Th.: Parliamentary Diary, 4 vol. (1828).

. Busher, L.: Religious Peace (1614).

. Calendar of State Papers, Domestic Series of the Reign of Charles I, 23 vol.

Edited by J. Bruce et al. (1858–1897)

- . Calendar of State Papers, Domestic Series during the Commonwealth 1649

up to 1660, 13 vols. Edited by M.A. Green (1875–1886).

- . Carlyle, Th.: Oliver Cromwell's Letters and Speeches, 2 vol. (1845).
- . Carte, Th.: A Collection of Original Letters and Papers, from 1641–1660, 2 vols.

(1739).

- . Clark, GN: The Later Stuarts, 1660–1714 (1934).

- . Clarke Papers, 3 vols. in Camden Society (1841–1899).

- . Collier, Th.: A brief Answer to some of the Objections and Demurs (1656).

z ODE rations on the Bill to permit Persons professing the Jewish Religion

- . Cooper, W.D.: Lists of Foreign Protestants (1862).
- . Cunningham, W.: Alien Immigrants to England (1895).

Cunningham, W.: The Growth of English Industry and Commerce, 3 vol. (1922).

- . Dictionary of National Biography, 22 vols. (1908/09).

Dury, J.: A Case of Conscience, in Harleian Miscellany, Vol. VII p. 251 ff. (1656).

- . Firth, CH: Scotland and the Protectorate, in Scottish Hist. Soc., Vol. 31 (1899).
- . Firth, CH: Some Historical Notes, 1648–1680, in Trans. Jew. Hist. Soc.,

Vol. IV p. 194 ff. (1901–1903).

- . Fletcher, H.: The Perfect Politician (1680).

Fried, F.: The Rise of the Jews (1937).

8 Gardiner, SR: History of the Commonwealth and Protectorate, 3 vol. (1894

until 1903).

. Godwin, W.: History of the Commonwealth of England, Vol. IV (1828).
A Gollancz, H.: A Contribution to the History of the Readmission of the Jews,

in Trans. Jew. Hist. Soc., Vol. VI p. 187 ff. (1907).

. Graetz, H.: History of the Jews, 11 vols. (1900).

. Graetz, H.: Popular History of the Jews, 6 vol. (1930).

. Green, JR: History of the English People (1879).

. H., W.: Anglo-Judaeus (1656).

. Henriques, H.: The Jews and the English Law (1908).

. Henriques, H.: The Return of the Jews to England (1905).

5. Howell, J.: The wonderful and most deplorable history of the latter times
of the Jews (1652).

. Hyamson, AM: British Projects for the Restoration of the Jews (1917).
. Hyamson, AM: The Lost Tribes and the Return of the Jews to England, in

Trans. Jew. Hist. Soc., Vol. V p. 115 ff. (1903).

. Hyamson, AM: A History of the Jews in England (1928).
. Isaiah, P.: The Messiah of the Christians and the Jewes (1655).
. Israel, Menasseh Ben: The Humble addresses (1655).

Israel, Menasseh Ben: The Hope of Israel (1652).

. Israel, Menasseh Ben: Vindiciae Judaeorum (1656).
. Jesse, JH: Memoirs of the Court of England during the reign of the Stuarts,

2 vols. (1840).

. Jewish Encyclopedia, 12 vols. (1925).

. Levy, S.: Bishop Barlow on the Case of the Jews, in Trans. Jew. Hist. Soc.,

Vol. III, pp. 151 ff. (1899).

. Levy, S.: John Dury and the English Jewry, in Trans. Jew. Hist. Soc., Vol. IV

p. 76 (1899–1901).

2 A 50 Anglo-Jewish Historiography, in Trans. Jew. Hist. Soc., Vol. VI p. 1 ff.

. Lingard, J., et al.: The History of England, 11 vols. (1849–1915).

. Ludovici, AM: A Defense of Aristocracy (1933).

. Ludovici, AM: A Defense of Conservatism (1927).

. Macray, WD: Calendar of Clarendon State Papers, 4 vols. (1872–1932).

. Martin, F.: History of Lloyds (1876).

. Mentet, R.: History of Great Britain (1735).

. Mercurius Pragmaticus: A Plea for the King and Kingdom (1648).

. Nicholas, E.: Apology for the Honorable Nation of Jews (1648).

. Nicholas, Sir Edward: The Nicholas Papers, 4 vols. (1886–1920).

. Palgrave, Sir Reginald: Oliver Cromwell the Protector (1890).

. Peters, H.: A Word for the Army, and two Words for the Kingdom (1647).

. Petty, Sir William: Treatise on Taxes (1662).

. Prynne, W.: Short Demurrer 2 vols. (1655/56).

. RR: The Restoration of the Jewes (1665).

. Ranke, L. v.: A History of England (1875). :

. Report, Fifth – of the Deputy Keeper of the Public Records (1844).

. Report, Seventh – of the Royal Commission on Historical Manuscripts (1879).

. Romaine, W.: An Answer to a Pamphlet (1753).

- . Roth, C.: A History of the Morranos (1932).
- . Roth, C.: New Light of the Resettlement, in Trans. Jew. Hist. Soc., Vol. XI
- p. 112 ff. (1927).
- . Rymer, Th.: Acta Publica inter Reges Angliae, 20 vols. (1704–1732).
- . Sadler, J.: Rights of the Kingdom (1649).
- . Serearius, P.: An Information concerning the Present State of the Jewish Nation
- (1658).
- . Sombart, W.: The Jews and Modern Capitalism (1913).
- . Spence, J.: Anecdotes, Observations and Characters of Books and Men (1820).
- . Spencer, EK: An Epistle to the learned Menasseh Ben Israel (1650).
- . Thorowgood, Th.: Jewes in America (1650).
- . Thurloe, J.: A Collection of State Papers (1742).
- . Tovey, Blossiers D.: Anglia Judaica (1738).
- . Violet, Th.: Proposals humbly presented (1656).
- . Violet, Th.: The Advancement of Merchandize (1651).
- . Violet, Th.: A true discovery to the Commons (1659).
- . Violet, Th.: Petition against the Jews (1661).
- . Violet, Th.: A humble declaration (1643).
- . W., E.: The Life and Death of Mr. Henry Jessey (1671).
- . Walker, C.: The History of Independence (1660).
- . Weemsen, J.: A Treatise of the Foure Degenerate Sonnes (1636).
- . Whitelocke, B.: Memorials of the English Affairs (1732).
- . Whitfield, H., et al.: A Narrative of the late Proceedings at Whitehall, in
- Harleian Miscellany, Vol. VII p. 617 ff. (1656).

- . William, Rev.: The Conversion and Persecutions of Eve Cohan (1680).
- . Williams, R.: The Bloody Tenent of Persecution, in Hanserd Knollys Soc.,

Vol. IV (1644).

- . Williams, R.: The Fourth Paper, presented by Major Butler (1652).
- . Wolf, L., et al.: The Whitehall Conference, in Trans. Jew. Hist. Soc., Vol. V

p. 276 ff. (1905).

- . Wolf, L.: The Re-Settlement of the Jews in England (1887).
- . Wolf, L.: Menasseh Ben Israel's Mission to Oliver Cromwell (1901).
- . Wolf, L.: Cromwell's Jewish Intelligencers (1891).
- . Wolf, L.: The First English Jew, in Trans. Jew. Hist. Soc., Vol. II p. 14 ff.

(1894/95).

- . Wolf, L.: Crypto Jews under the Commonwealth, in Trans. Jew. Hist. Soc.,

Vol. I, pp. 55 ff. (1893).

- . Wolf, L.: The Jewry of the Restoration 1660–1664, in Trans. Jew. Hist. Soc.,

Vol. V, p. 5 ff. (1908).

- . Wolf, L.: Jews in Tudor England, in Essays in Jew. Hist. P. 73 ff. (1929).
- . Wolf, L.: Menasseh Ben Israel's Study in London, in Trans. Jew. Hist. Soc.,

Vol. III, pp. 144 ff. (1896).

PART III

- . Acres, WM: The Bank of England from Within, 2 vols. (1931).

BB: A Historical and Legal Treatise against the Jews and Judaism (1703).

. Baker, R.: The Marchants Humble Petition and Remonstrance (1659).
Calendar of State Papers, Domestic Series: The Commonwealth, 13 vols., ed.

by MA Green (1875–1886).

Calendar of State Papers. Domestic Series: Charles II, 24 vols. from

MA Green et al. (1860–1933).

Calendar of State Papers, Domestic Series. William III, 10 vols. ed. from

WJ Hardy (1895–1937).

. Chamberlayne, E.: Angliae Notitia (1673).

. Clark, GM: The Later Stuarts 1660–1714 (1934).

. Cobbett, W.: Parliamentary History, Vol. V.

. Coxe, W.: Memoirs of John, Duke of Marlborough, 3 vols. (1818/19).

. Evelyn, J.: Memoirs, illustrated of the Life and Writings of John Evelyn (1818).

. Francis, J.: Chronicles and Charters of the Stock Exchange (1855). e

. Gaster, M.: History of the Ancient Synagogue (1901).

Haggard, J.: Reports of Cases, in The Consistory Court of London, Vol. I (1822).

. Henriques, H.: The Law of Aliens and Naturalization (1905).

. Henriques, H.: Proposals for Special Taxation of the Jews, in Trans. Jew.

Hist. Soc., Vol. X p. 39 ff. (1918).

. Henriques, H.: The Return of the Jews to England (1905).

. Historical Manuscripts Commission, Vol. 22 (1887).

. Jesse, JH: Memoirs of the Court of England, 3 vol. (1843).

. Journal of the House of Commons, beginning 1660, Vol. 8 ff.

. Landa, MJ: Kitty Villareal, The Da Costas and Samson Gideon, in Trans.

Jew. Hist. Soc., Vol. XIII p. 271 ff. (1934).

. Lecky, WE: History of England in the 18th Century, 7 vols. (1892).

Lindo, EH: The History of the Jews of Spain and Portugal (1848).

. Lingard, J.: The History of England, Vol. IX (1849).

. Luttrell, N.: A brief Historical Relation (1857).

. Macaulay, Th. B.: The History of England, Vol. III (1849).

. Margoliouth, M.: The Anglo Hebrew (1856).

. Margoliouth, M.: A Pilgrimage to the Land of my Fathers, 2 vol. (1850).

. Margoliouth, M.:

The History of the Jews in Great Britain, 3 vol. (1851).

Books on the case of the Duke of Marlborough

. Duke of Marlborough: The Case of His Grace the D.. of M.. (1712).

M-h, D-e of: The Duke of Marlborough's loss (1712).

. Fable of the Housewife and her Cock (1712).

. The information against the Duke of Marlborough and his answer (1713).

. Q.: A letter, concerning the Duke of Marlborough (1712).

. No Queen; or no General (1712).

. The Report of the Commissioners (1711).

. Mesquita, de, DB: The Historical Associations, in Trans. Jew. Hist. Soc.,

Vol. X, p. 225 ff. (1924).

. Picciotto, J.: Sketches of Anglo-Jewish History (1875).

. Ranke, v., L.: A History of England (1875).

. Samuel, W.: The First London Synagogue, in Trans. Jew. Hist. Soc., Vol

p. 1 ff. (1924).

- . Seymour, R.: A Survey of the Cities of London and Westminster (1735).
- . The Great Trappane of England (1660).
- . Tovey, Blossiers, D.: Anglia Judaica (1738).
- . Violet, Th.: A Petition against the Jews (1661).
- . William, Rev.: The Conversion and Persecutions of Eve Cohan (1680).
- . Wolf, L.: The First Stage of Anglo-Jewish Emancipation (1903).
- . Wolf, L.: The Jew in Diplomacy (1922).
- . Wolf, L.: Status of the Jews in England, in Trans. Jew. Hist. Soc., Vol. IV
p. 175 ff. (1903).
- . Wolf, L.: The Jewry of the Restoration, 1660–1664, in Trans. Jew. Hist. Soc.,
Vol. V, p. 5 ff. (1908).

317

PART IV

- . Abbey, Ch. J.: The English Church and its Bishops, 2 vols. (1887).
- . An Address to the Friends of Great Britain (1753)
- Alger, J.: Napoleon's British Visitors and Captives (1904).
- . An Appeal to the Throne against the Naturalization of the Jewish Nation
17
- An Appeal with Due Submission (1753).
- . Appendix to Review and Letters (1753).
- . Archaicus: Admonitions from Scripture and History (1753).
- . Archaicus: Rejection and Restoration of the Jews (1753).

. Barnard, J.: A Defense of several Proposals (1746).

Bedford, Duke of: Correspondence of John, fourth Duke of Bedford, 3 vol.

(1842–1846).

. Begemann, W.: Prehistory and Beginnings of Freemasonry in England (1909).

Blunt, JE: A History of the Establishment and Residence of the Jews in

England (1830).

. Bystander: A True State of the Case (1753).

. Candid and Impartial Examination of the Act (1753).

. Case and Appeal of James Ashley (1753).

. Christian: A full Answer to a Fallacious Apology 5593.

. Collection of the best pieces in prose and verse

. Court and Country Interest united (1753).

. Coxe, W.: Memoirs of the Administration of Henry Pelham, 2 vol. (1829).

– Cunningham, W.: Alien Immigrants to England (1897).

. Earnest Persuasive and Exhortation to the Jews (1753).

. Election Magazine or Oxfordshire Register (1753).

. Faithful Narrative of the sad Effects of Ambition (1753).

. Francis, J.: Chronicles and Charters of the Stock Exchange and

. Freeholder: Earnest and Serious Address to the Freeholders

. Gent, JE: Some Considerations on the Naturalization of the Jews (1753).

1753).

1753).

f Hyamson, A.: Solomon da Costa and the British Museum (1937).

. Impartial Observer: Being a modest reply (1753). :

. Jacobs, J.: Typical Character of Anglo-Jewish History, in Jew. Quarterly

Review, Vol. X (1898).

- . Jews's Advocate (1753).

- . Jews's Triumph, A Ballad (1753).

Jews Naturalized: or The English Alienated (1753).

- . Kingdom of Israel Restored by Christ (1753).

- . Landa, MJ: Kitty Villareal, the Da Costas and Samson Gideon, in Trans.

Hist. Soc., Vol. XIII p. 271 ff. (1934).

- . Lecky, WE: History of England in the 18th Century, Vol. I (1883).

Leslie, Ch.: Case of the Jews stated (1753).

Letter to the Public on the Act for Naturalizing (1753).

Letter to the Worshipful Sir John Barnard (1753)

- . Ludendorff, E.: Destruction of Freemasonry (1927).

Macpherson, D.: Annals of Commerce, Vol. III (1805).

- . Margoliouth, M.: The History of the Jews in Great Britain, 3 vols. (1851).

Mesquita de, DB: The Historical Associations, in Trans. Jew. Hist. Soc., Vol. X, p. 225 ff. (1924).

– Modest Apology for the Citizens and Merchants of London (1753).

- . Nichols, John: Literary Anecdotes of the 18th Century, 9 vols. (1812–1815).

Nichols, John: Illustrations of the Literary History of the 18th Century, 8 vols.

(1817–1858)

- . Orridge, B.: Some Account of the Citizens of London (1867).

- . The Parliamentary History of England, Vols. 13–15

- . Peckard, P.: The popular clamor against the Jews (1753).

- . Philo-Patriae: Considerations on the Bill (1753).

- . Phile-Patriae: Further Considerations on the Act (1753).

- . Postlethwayt, M.: Universal Dictionary of Trade and Commerce, 2 vols. (1751).
- . Realey, CB: The Early Opposition to Sir Robert Walpole (1931).

. Reflections on the Past and Present State of the Jews (1753).

. Remarks on a Speech made in Common Council (1753).

. Remarks on the Reverend Mr. Tucker's Letter (1753).

. Reply to the famous Jew Question (1754).

. Romaine, W.: An Answer to a Pamphlet (1753). _ i

. Saussure de, MC: A Foreign View of England in the Reigns of George I and

George II (1902).

. Seasonable Remarks on the Act (1753). ;

. Solomons, J.: Satirical and Political Prints, in Trans. Jew. Hist. Soc., Vol. VI

p. 205 ff. (1910).

. Some Reflections upon the Question (1754).

. Spence, J.: Anecdotes, Observations (1820).

South Sea Company case

. An Account of what was done (1742).

. A critical History of the Administration of Sir RW (1721).

: An Inquiry (1736).

GE: Complete Peerage of England (1895).

. Haydn, J.: The Book of Dignity (1814).

. History of the Rise and Fall of South Sea Stock (1720).

. Oliver, FS: The endless adventure (1930).

. Report of the Trustees for Raising Money (1726).

- . Report from the Committee of Secrecy (1742).
- . Several Reports of the Committee of Secrecy (1721).
- . Supplement to the Reports of the Committee of Secrecy (1721).

Ward, J.: A Detection of the whole Management (1721).

- . To the Honorable the Knights (1721).
- . Stanhope, Ph. D.: Miscellaneous Works, 4 vol. (1779).
- . Stephens, F., et al.: Catalog of Prints and Drawings (1877).
- . Telltruth, Th.: A Proposal humbly offered (1753).
- . The other side of the question (1753).
- . True Believer: Apology for the Naturalization of the Jews (1753).
- . Tucker, J.: Letter to a Friend (1753).
- . Tucker, J.: Second Letter to a Friend (1753).
- . Walpole, H.: Memoirs of the Reign of George II, 3 vol. (1847).
- . Webb, PC: The Bill permitting the Jews (1754).
- . Webb, PC: The Question whether a Jew (1753).

Weber, M.: The Protestant Ethic and the "Spirit" of Capitalism (1888).

- . Wichtl, F.: World Freemasonry, World Revolution (1920).
- . Winstanley, Rev.: A Sermon, preached (1753).
- . Wolf, L.: Bibliotheca Anglo-Judaica, Vol. III (1888).

Wolfstieg, A.: Origin and Development of Freemasonry, 3 vols. (1920).

Newspapers

- . London Evening Post.
- . Daily Advertiser.

. Westminster Journal
Public Advertiser.

PART V

. Alexander, L.: Memoirs of the Life of the late B. Goldsmid (1808).
Alexander, L.: Answer to Mr. Josuah van Oven's Letters (1802).

. Alger, J.: Napoleon's British Visitors and Captives (1904).

. Anichini, P.: A few Remarks on the Expedience and Justice of Emancipating
the Jews (1829).

. Archenholtz, JW: A Picture of England (1797).
Ballard, J.: England in 1815 (1913).
. Colquhoun, P.: A Treatise on the Police of the Metropolis (1796).

Corti, E., The Rise of the House of Rothschild (1927)

– Cumberland, R.: The Jew, a comedy (1801).

. Espriella, MA: Letters from England, 3 vol. (1808).

. Francis, J.: Chronicles and Charters of the Stock Exchange (1855).
. Goakman, BR: The London Society examined (1816).

319

. Goede, CA: A Foreigners' Opinion of England, 3 vols. (1821).
. Goodman, RT: An Address to the Committee of the London Society for

Promoting Christianity among the Jews (1809).

. Grosely, P.: A Tour to London, Vol. I (1772).

. Halsted, Th. D.: Our Missions (1866).

. Henriques, H.: Jews and the English Law (1928).

. Hertz, GB: British Imperialism in the 18th Century (1908).

- . Home Office Papers, George III, 4 vols. ed. by J. Redington (1878–1899).
- . Hyamson, A.: History of the Jews in England (1928).
- . Kielmannsegge, F.: Diary of a Journey to England (1904).
- . Landa, MJ: Kitty Villareal, the Da Costas and Samson Gideon, in Trans.

Jew. Hist. Soc., Vol. XIII p. 271 ff. (1934).

- . Las Cases, M.: Memorial de Sainte Helene, 4 vol. (1823).
- . Levy, ME: Letters, concerning the Present condition of the Jews (1829).
- . Levy, ME: Speech delivered at a Meeting (1829).
- . Meister, JH: Letters written during a Residence in England (1799).
- . Mesquita, de, DB: The Historical Associations, in Trans. Jew. Hist. Soc.,

Vol. X, p. 225 ff. (1924).

- . Minutes of the Proceedings of the Court of Common Council from 1823--1830,
3

Vol.

- . Moritz, CP: Travels chiefly on Foot through England (1798).
- g 110 J.: Illustrations of the Literary History of the 18th Century, 8 vol.
1

- . Norris, H.H.: The Origin, Progress (1825).
- . Oven, van, J.: Letters on the Present State (1802).
- . Pellatt, A.: Brief Memoir of the Jews (1826).
- . Piciotto, J.: Sketches of Anglo-Jewish History (1875).

Pückler-Muskau, Prince of: Tour of a German Prince (1832).

- . Records of the Society of Gentlemen Practitioners (1897).
- . Reid, WH: Causes and Consequences (1807).
- . Report of the Society for Promoting Christianity (1810 i
- . Rumney, J.: Anglo Jewry as seen through Foreign Eyes (1730–1830), in Trans.

Jew. Hist. Soc., Vol. XIII p. 323 (1930).

. Saussure, de, MC: A Foreign View of England in the Reigns of George I
and George II (1902).

Scherb, von, F.: History of the House of Rothschild (1893).

. Silliman, B.: A Journal of Travels (1812).

. Solomons, J.: Satirical and Political Prints, in Trans. Jew. Hist. Soc., Vol. VI
(1910).

. Solomons, J.: Lord George Gordon's Conversion to Judaism, in Trans. Jew
Hist. Soc, Vol. VII p. 222 ff. (1913).

Thrush, Th.: Letters to the Jews (1829).

“Welch, Ch.: Modern History of the City of London (1896).

. Wendeborn, GF: View of England (1791).

. Williams, St.: Richard Cumberland (1917).

. Wilson, RM: Napoleon, the Portrait of a King (1937).

. Witherby, T.: An Attempt to remove Prejudices (1804).

Wolf, L.: Essays in Jewish History (1934).

320

The Jews in the World War

The World War interrupted development. It is not un=
It's interesting what role the Jews played as soldiers during this period.
played in Great Britain. Here we want to start with just that.
to reproduce the official statements of the Jews in this regard
and only then see if they might have forgotten or overlooked something.
have to provide further facts.

The Jewish War Service Committee had the rabbi M. Adler provides a brief overview of Jewish participation in publish military service figures. This will include the total number of... The number of Jews in the empire was estimated at 420,000. From their At the outbreak of the war, there were 600 troops in reserve. 100 in the militia, 400 in the regular army and 50 in the Navy.

These figures, however, changed immediately after the war explanation increased, so that until the introduction of the general Conscription already applied to 10,000 Jews, including 1,140 officers. Armed forces. By the end of the war, approximately 50,000 Jews called up to the flags (fine). Even a Jewish The regiment was formed in England in 1917 and was commanded by commanded by a non-Jew, Colonel Patterson. They did not follow him there. It is rare that commands were given in Yiddish. Two Further battalions of Jews were later formed, whose The team, however, came from America and Canada. Troops were sent to Palestine in 1918, where they were in September participated in the last British offensive would have). In Egypt, the so-called Zionist Maulefel Corps established, which served as a munitions supply depot. transport was intended for the Gallipoli front. In January 1916 It had been dissolved. Tommy, as we learned from English sources, had It was reported by war participants that a campaign slogan for These troop units were found: "No advance without security". The wordplay contained herein is translated into German. Unfortunately, it was lost. It can be translated as "No advance without..." "Security" or "No advance without security".

No fewer than approximately 20 lieutenant colonels and numerous majors belonged to the officer corps. Even a brigadier general with The name H. Seligman can be established. The Jew Sir John Monash was appointed commander-in-chief of the Australian forces in 1918. Troops in France with the rank of lieutenant general promoted. Sir Philip Sassoon was a military private secretary. by Lord French. Later he held the same post under Field Command. Marshal Lord Haig (inne'). The current Jewish War Minister

- 1) Adler: pp. 1-4. emus Chronicle of January 24, 1936, and April 23, 1937.
- * An peor Book (1937): p. 864.
- 2) Adler: pp. 6-12.

Hore=Belifha was an officer in the train. In the "Who's Who" his wartime service is listed as follows: "served in the army during of the World War." This stands in complete contrast to other similar findings, wherever it is stated in which The unit the person in question served in. One wonders why. Hore=Belifha refrained from making such a statement.

Some Jews also served in the air force. In the According to the official Jewish report, the team has above all a large number of tailors and other craftsmen= workers were found. The latter were responsible for the maintenance of the machines. and were active in the photographic studios').

After the setup of Adler find 28247), after a co-division in the Yewish Year Book 2420 Jews killed in the war). This refers to the Jews of the entire empire. and not only the motherland. Accordingly, the Jews, if one considers the figure of 420,000 mentioned above by Adler for If you hold correctly, you've lost about 57 men per 1000. If, on the other hand, you assume the minimum number, in our view, of 1,200,000 to If 1,500,000 of the total population perishes, then at most one can expect... Two men per thousand. If you imagine that they... The casualty figure of our returned brothers, which happens to be available from the Sudetenland 44 per 1000"), so one cannot from to speak of an excessive sacrifice by the Jews for their host nation. Nevertheless, the Jews in England, especially in recent times, have shown Time with particular diligence points out that the partly ver= broad view that they were "cowards and oppressors from 1914 to 1918" "berger gewesen", a very rough representation of the facts (fei). Apparently, this idea is still widespread. For example, just recently at the Lino showing of a parade of Jewish Among those heard from a participant in the war in the audience was the following remark: "They probably had pressure posts in the stage or did First military service after the introduction of universal conscription. They deserve everything they are now given on the continent= drives u).

The Jews' enthusiasm for war was in reality not all that great. One of them felt during the war prompted him to publish a pamphlet in which he the Attitude of the racial comrades who immigrated from Russia ver= He defended himself. After that, one could not blame these Hebrews, if they don't go to war, because still nothing from the nation of their former host, Russia, the comrade England's, for the freedom and good treatment of their people there

0 Times, Daily Telegraph, Daily Express, May 30, 1938.

5) Who's who (1938): p. 1640.

*) Adler: pp. 14-15. .

7) Eagle: ©. 5.

2) Jewish Year Book (1987): p. 848.

2) German newspaper for Great Britain, October 29, 1938.

10) Jewish Chronicle, October 14, 1938.

11) Jewi 9 Chronicle of November 18, 1988.

198

left-behind brothers were done). There were, in fact, efforts underway to deport the Jews born in Russia to the to deport those refusing military service from England. In the October 1916 issue of the "Jewish World," such a thing is described in The proposed measure was deemed inappropriate because those concerned had spent their entire lives in England and be complete strangers in Russia. From Leeds, one of the Jewish main settlements, it was reported with displeasure that all= several Russian Jews refused to do so despite being asked to do so. to volunteer for military service. Even Jews with British citizenship. Nationality that changed after the introduction of the general Those who were required to report for military service came to this service to the nation. not according to their host country. For example, 18 Jews alone were deported to... once charged in Belfast for this crime.

Ugly scenes also took place in London. In Stepney, a A district in the east, which was mainly inhabited by Jews. And, a court-martial had been established. Most of the time, Jews were frequently held accountable there for shirking their duties. were the relatives and friends of the accused Jews to= against those who shamelessly and unpatriotically incite riots= preparations were made so that the audience area had to be cleared. The Jews themselves admitted that shameful bribery and Deceptions were used by the Jews to escape the to avoid military service). Even in 1917, Jews and their friends did everything to prevent the conscription of Russian Indians. prevent. A mass gathering was prohibited by the EU-Committee for Foreign Jews Against Deportation and Forced Deportation A muster for the army was held. The chairman was Lord Sheffield, whose daughter the aforementioned Jew ES Montagu had married.

i Wassilevsky: pp. 1-8.

13) Jewish World, April 12, 1916. Jewish Chronicle, April 7, 1916.

The Balfour Declaration

It was hardly likely that the wartime service of the Jews of the Imperial
pearls in the trenches had been fine, which led to the well-known
Balfour Declaration of 2 November 1917, according to which
They were promised Palestine. Before we go into detail, however...
To address this, we must give a brief overview of the public
England's opinion over the last two hundred years about the
Return of the Jews to Palestine.

It is impossible to provide an exhaustive account of this in
to provide a framework for this work. This would, as already mentioned in the second part.
has shown the extensive work of the Zionist leader Sokolov, a
claim further multi-year employment. Since the 17th year
For a hundred years, London has been the center of world Jewry. The above
The explanations should have made it possible to understand this. There
It has also been shown to what extent the ruling
Circles of England for decades, indeed, for centuries of
were dominated by Jewish influences. But also the teachings of
Puritanism has much in common with the views of the Jews.
Mine. Hand in hand with that goes the takeover of Jewish principles.
Lessons, which are mainly taken from the Old Testament. Sure
This may also have happened to some extent in other nations, but with
Respect for the attitude of the clergy and no less
Writers will hardly find this in any other country.
will be offered. Sokolov rightly points to the dependency.
Francis Bacon (1561–1626) from biblical language. The
The spirit of the Hebrews also appears to us again and again in the works.
contrary to John Milton (1608–1764), especially in the "Ver
Lorene's Paradise". Other great figures of English literature, such as
Abraham Cowley (1618–1667), Bishop Jeremy Taylor (1613 to
1667), Archbishop John Tillotson (1680–1694), Dr. Isaiah Burrow
(1630–1677) reveal the same attitude. Also, poems.
by Alexander Pope (1688–1744) demonstrate the close connection with
the Bible. This can also be seen further into the 18th century, as e.g. VB.
with James Thomson (1700–1748), Edward Young (1683–1765), Dr.
Mark Akenside (1721–1770) seststellen. Yes, even the 19th year
One hundred years are still full of these traces. Just think, for example, of...
Byron (1788–1824) and Thomas Moore (1779–1852). Diefte Auf
The version of the centuries must reflect its impressions in the English
have left behind the national soul. Sokolov points out that
Therefore, in earlier times England was already compared to Firaël.
have. Therefore, after all this, we have no reservations about the An
Sokolov's view is correct, namely that England, in contrast...
other peoples have been more influenced by Israel than by Israel
Greece and Rome. This can only lead to...
England owes its debt to the Jews as its teacher.
feels and is full of admiration for this breed. Consequently

We find early on the idea that the Jews should be helped to return to Palestine. This viewpoint In addition to the persons of the 18th and already mentioned above, 19th century, among others by Thomas Newton (1704–1782), the later Bishop of Bristol, Samuel Horsley (1783–1806), Bishop of Rochester and later of St. Asaph') represented. Thus We also have no further reason to dispute Hyam's claim that Judaism, in one sense or another, is almost a It is doubtful that this passion has become prevalent in certain circles.

Therefore, it is not surprising that in 1804 Palestine The company was founded with the aim of strengthening the British nation. about the population, geographical location, climate, etc. of Palae To educate ftina. Also the London Society for Promoting Christianity began to associate with Paleftina after 1822 and to address the related question.

Sololow calls the years from 1837 to 1852 "the period of Palmerston, a great time in England for the idea of restoration= "ration of Israel." Even back then, people in Nüdficht were hoping for the conflicts between Sultan Mahmud II and his disobedient governor in Egypt, Mehemet Ali, who supported by England, that in the resulting England is negotiating fine banners in Palestine or Syria would plant. Jews and their friends were at work, to secure Palestine. It was primarily the "Times" that sought to win over public opinion. Thus, on On August 17, 1840, an article entitled "Syria, – Restau= "ration of the Jews." It was pointed out, among other things, that already a Member of the nobility, probably Lord Shaftesbury, considerably involved He was interested in the question. He had already conducted studies on it. hired to determine whether wealthy Jews might go to Palestine and would invest money there, furthermore when they would go there= could settle there and whether they were willing to live under Turkish rule to live with the protection of the major European powers. It appeared even a suggestion from a reader of the newspaper in question, Eng= The country should buy Palestine for the Jews.

It soon became apparent that Lord Shaftesbury had fine all the Ber-used ties for the Jewish cause to advance the project to turn Palestine into reality. As a relative, he had Access to Palmerston at any time and therefore all prospects of Erfolgs. His enthusiasm for the Jews went so far that he learned Hebrew and had much contact with the clergyman Alexander. MacCaul, who had lived for many years among the Jews in Poland, was a frequent visitor. had stopped and later became the first bishop of Jerusalem was. But all efforts to allocate Palestine to The Jews would be unsuccessful this time.

Nevertheless, further preparations were made for this.
met. A clergyman founded a [organization/institution] in London in 1844.

1) Sokolow: Vol. 1, pp. 58, 91-98.

201

Society for the Promotion of the Restoration of the Jews in Palestine. It was declared that England would use all its power to achieve its goal should be committed to bringing the Jews back. This would mean... to do a work of God while simultaneously serving political interests Perceiving England's presence in the Middle East. In this sense, Lectures were held throughout the country to increase interest in to keep the question alive or to awaken it.

Similar examples of thought-provoking ideas were also found in the literary field. passages. The clergyman Samuel Bradshaw, a colonial official E. Mitford, Colonel Georg Gawler, the clergyman A. Hollingsworth They were active in this sense. According to Hamler. Could the Jews save Palestine and the East, – self-defense Naturally under the protection of England, Hollingsworth also made the same proposals, while at the same time pointing to the existing ones Palestine's mineral resources. Gradually, the Jews would gain a form a powerful state and no one would dare to harm the poor. to persecute Jews. In another book, Fild Hollings had worth with the various prophecies regarding the Jewish The rich are busy. Afterwards, the Jews would possess all power. because they had more money than all other nations combined.

In 1865, another society was founded for research. founded in Palestine, which includes detailed investigations of the geology She should establish a social structure in Palestine. She enjoyed every opportunity. Support from the government and influential circles. They were They even included members of the pioneer troops for training exercises and Similar works were provided by the War Ministry. That the Bewaung for the restoration of the Jews also from Disraeli was supported. That should be perfectly fine, of course. Already in In 1833, he had unequivocally referred to Alroy in his novella of the same name. this idea was promoted). Also in other writings, such as He has hopes for the return of "Zancred" and "Coningsby". expressed his race towards Palestine. At the exit of the In the 19th century, it was primarily Colonel Claude Conder who... took a leading role in these endeavors. Also Lord Shaftesbury with his friend Laurence Oliphant was still previously active on behalf of the Jewish cause. The latter suggested that from the Turkish government a concession in the northern fertile to acquire half of Palestine. This would be to the advantage of England and Turkey, since the former has further political [unclear]

Power and the latter would provide money. Oliphant then helped. also in the settlement of Jews, some of whom were helped by Baron Edmund de Rothschild came to Palestine.

But in the opinion of the Jews, George Eliot treated them best. In his work "Daniel Daronda" he addresses the problem. In it he describes he, like the Jews, the rights of freedom to which they were entitled and would demand equality. The work was created by the Jews.

3) oe Aron, B. 1, p. Bff., 147ff., 289ff., Vol. 2, p. 36ff., Vol. 2, p. 36ff.,

202

considered so important that it was translated into Hebrew during the World War together with Disraeli's "Tanecred".

Despite all this support, practical considerations remained on this issue. but no further progress has been made. However, the efforts have been... resumed with renewed vigor when the first Congress held by Jews, whose members considered themselves They had adopted the name "Zionists." Beginning of our century= The then leader of the Zionists, Herzl, had close ties to the Zionists. ties with the colonial minister Joseph Chamberlain, the Foreign Minister Lord Lansdowne, and Deffen Undersecretary of State, Lord Percy, was involved. The British The government offered El Arish to the Zionists as a replacement for Palestine, a part of so-called Egyptian Palestine. A joint commission to assess settlement opportunities check. However, the report she prepared was not even examined. published, and the project was quietly abandoned= left.

This was said to be a great disappointment for Joseph Chamberlain- to have been. On a trip to the African colonies, he believed he found a suitable place in a part of Uganda (Oftafrifa). He had found something for the Jews. He immediately shared his discovery. Lord Lansdowne and Lord Percy, who were also from this They were enthusiastic about the plan. In a letter from the Foreign Office Lord Lansdowne announced to the Zionists that he had "the question would have studied with such interest as the government of His Your Majesty every well-considered plan regarding the improvement of "The situation of the Jewish race must always be addressed." One He then transmitted the government's proposals in detail. Jews had been granted a kind of self-government, which However, general control over this area should still be maintained. exercised by England. The Zionists reserved the right to... Decision on this offer after consultation with their leading colleagues. members in all parts of the world. When after two Years had passed and still no final statement had been issued,

Joseph Chamberlain's successor, Lord Alfred, repeated Lyttelton, the proposal. Due to the resistance of the Indians, Those who wanted either Palestine or nothing, the plan was implemented. later rejected by the British government.

In the years before the war, the Zionists naturally listened not giving up, but striving to implement their program. The World War II was supposed to bring them the fulfillment of their wishes.

They soon realized that with Turkey's entry into the War against England, the possibility existed, in the case of the English The victory of the Jews turned the thousand-year-old dreams of the Jews into reality. to be allowed to happen. Countless gatherings took place all over the world. instead, to discuss the necessary steps. From the outset The Jews were aware that their headquarters should be in England. would have to be relocated. It was primarily Dr. Chaim Weiz who was involved here.

203

man who held a leading position. He had immigrated from Russia and was a scholar in Manchester. He was supported including the Jew Sokolow and the Chief Rabbi Dr. Hertz. It was understood that the public would be informed by the press. The Jews had to be won over to their plans. They were Therefore, contacts were established regarding this matter and were overly willing to coop Help was easily found. Especially by one of the leading figures at the time. Journalists, C. Scott, editor of the "Manchester Guardian", He was particularly active in advocating for the Jews. It was also not too difficult, a benevolent ear in circles of cabinet members= to find them. Some of them, like Lord Crewe, H. Samuel, ES Montagu, Lloyd George, Winston Churchill are already familiar to us. Quite well known. According to Samuel's own words on the Celebration following the Balfour Declaration on December 2, 1917 in London Opera House "he has not only championed Zionism in the not only in the cabinet, but also outside of it." The Rothschild family also helped the Zionists in every way. As you can see, world Jewry could not control its accomplices. complain. yi 3 il Already in the course of 1916, in addition to Jews and friends of Jews in the cabinet, a pious and from Yazidis honored Catholic, Lieutenant Colonel Sir Mark Sykes, for He was enthusiastic about the plans of Zionism. He was a junior minister. Secretary/Expert for Asian Minor Issues in the Directorate= rung. The Englishmen W. Ormsby Gore also provided great help, until recently Colonial Minister, Sir Ronald Graham, General Sir George Macdonagh and Mr. GH Fitzmaurice. A ge- Mr. James Malcolm, in particular, had Sir Mark Sykes on pointed out the Zionists' aspirations. He had told him and other members of the English and French governments

They held the view that only the Zionists were able to would be, the United States of America on the side of the to bring the Allies into the war, since all previous attempts in this regard had failed in several attempts. Furthermore, he was unable to to clarify that the Zionists are by no means pro-German, son who would only be anti-Russian. Sir Mark Sykes on the British and G. Picot on the French side were then also informed about= This demonstrates that the path via the Zionists is the only and best way, to President Wilson on the necessity of entering the To investigate the war. This would be all the easier since he almost solely on the advice of the Zionist Brandeis, a judge at the Supreme Court, as one used to hear. But of course, one would have to to promise the Jews a return benefit that would serve their plans= It could only exist in Palestine. After lengthy deliberations. Sir Mark Sykes was then also dismissed by his government. speaking was commissioned, and the agreement with the Zionists came about. The situation was as follows. The agreements reached were with the help of the British Foreign Office, directed to all locations,

204

wherever Zionist movements were to be found. Immediately afterwards, one could see a complete reversal in the American [The press] and the official bodies in favor of a federal government with the Allies. Landman, to whom we owe these above, so far owed to little-known facts, it also dangles with prefont- whose pride pointed to the fact that it was the Zionists who had built America brought to war). l

Here we finally have the truth from one of those involved involved Jews. So it wasn't their merits. Dr. Weizmann's involvement in the war economy as a chemist, which the later Balfour Declaration, as it seems to us (to make Bolitho believe it wishes). Likewise, the old-Russian motives of the leading British state ministers, the Jews as an oppressed minority, the right to self-determination to give, was of such subordinate importance that they are not actually to be taken into account.

The publication by Landman was extremely unpopular with the Jews. embarrassing, as an article by A. Hyamson in the Jewish Chronicle dated April 17, 1936. He describes the essay as incorrect. and, from a Jewish point of view, as dangerous. "It is almost as dangerous to claim that the Jews Western Europe's alleged interests as Jews before their Ge= to submit to the state in which they have citizenship have." Furthermore, we find in Steed, the former writer-foreign affairs editor of the "Times", said the same A portrayal similar to Landman's. He maintained the best relationships- His relationship with the government, as his entire book relates to many

other cases show. For Steed's independence from Landman
This is also supported by the fact that his statements were published twelve years earlier
are and the former probably his information in contrast
to Landman from the government, i.e., the other contracting party,
(may have received it'). Finally, we find the same tradition.
at Semperley'). . ,

Apparently, after the conclusion of this contract, which was to-
allegedly not laid down in writing, in constant contact.
Another meeting took place on February 7, 1917, in which Sir
Mark Sykes, Lord Nothschild, Sokolow, Herbert Bentwich, Joseph
Cowen, James de Rothschild, Harry Sacher, Herbert Samuel and
Chaim Weizmann participated. Rabbi Dr. was also present.
M. Gaster was present, in whose house the consultations took place.
Sokolov was tasked with negotiating with other powers.
to establish a bond. 1 :

In March 1917 he went to Paris, where he received full support.
Support from the French government assured in all matters.
was. This was communicated to the Zionists in America and Russia.

1) Landman: pp. 3-5. Landman in Jewish Chronicle of February 7, 1936.

) Bolitho: Twelve Jews, p. 280

J Steed: Thirty Years, Vol. 2, pp. 801-393.

1) Temperley: Vol. 6, ©.

20⁵

immediately notified by telegraph. Sokolov matured in May nad
Rome, where he had the same success. He dealt with the responsible
digenous cardinals, especially Gasparri, in contact and
was received by the Pope on May 10th. The various Be-
Talks with the Vatican revealed, according to Sokolov.
an "extraordinarily satisfactory stance of the Vatican towards-
over Zionism").

Meanwhile, Weizmann had completed all the preliminary work in England for
Influencing public opinion. Two magazines,
The "Zionist Review" and "Palestine" had been founded.
The Jewish communities in the country were gradually made aware of the-
already concluded, but not yet published agreement of the
Allies prepared with world Jewry. On a Ber-
Weizmann compiled a collection of representatives of the Jews in England.
that Zionism did not arise from oppression, but from the
The will of the Jews to have their own country was born. He was born.
did not hesitate to mention that the highest Catholic circles had their
Plans were favorable.

One article after another appeared in the general press. in favor of the Jews, including again in the "Times" first Position. On October 23, 1917, she had published an editorial with the Headline: "Palestine for the Jews; British support" of the proposal." The "Westminster Gazette", "Spectator", "New York Statesman", "The Nation", "Weekly Dispatch", "Sunday Chronicle", "Manchester Guardian", "Liverpool Courier", "Yorkshire The "Post," "Daily News," and whatever else they may be called, conducted a true campaign in favor of the Jews. On October 26, the "Times" an editorial in which they describe the government's plight= necessity of publishing a statement in favor of the urged Zionists to do so.

Exactly the same methods were used in America. The Zionists there stood with their racial comrades in England in constant exchange of ideas. Sokolov refers to the time of August to November 1917 as a strenuous activity that the It required the exertion of all forces. Landman adds that Dr. Weizmann contacted General Macdonogh to request that... himself and other Jews, like Leon Simon, probably the current President of the Postal Savings Bank, Harry Sacher, Simon Marks, Gya= Son, Tolkowski, etc., exemption from duty or release from duty. to effect discharge from the army. Almost needless to say, "that this wish comes from someone sympathetic to the Jews" General approval was granted).

Apparently, the government had hesitated for a long time before implementing the regulatio to publish the agreement with the Jews. This will be done, not least, This can be attributed to the fact that they already in 1915 had the They made the same promise to the fighting Arabs regarding Palestine.

Sokolow: en ne: 62-53ff.
Militant: p.

206

had done. Apparently, though, it was the Jews who did it last forced, and on November 2, 1917, the now-established world-famous Balfour Declaration, the following words according to has: f ;
"Foreign Office, November 2, 1917."
My dear Lord Rothschild!

It gives me great pleasure to speak to you on behalf of the His Majesty's Government's following declaration of sympathy to convey the Zionist aspirations that the Cabinet was communicated and received his approval.

His Majesty's Government views with favor the Establishment of a national home in Palestine for the Jewish people. She will do everything in her power to achieve this. to facilitate this goal. It is agreed that the civil and religious rights of existing non-Jewish people= communities in Palestine or the rights and political The position of the Jews in any other country is not thereby be affected.

I ask you to read this statement by the Zionist Federation with= allocate. , l

Signature: Arthur James Balfour.

We, and hopefully the reader, are not aware of the Eng alliance. countries surprised by world Jewry. The only new thing about the The explanation is that this is recognized in a solemn form for everyone to see. was published for the first time. The well-known Ge- The social historian H. Temperley comments on this as follows: "It was believed... that such a declaration would give a powerful would have an influence on world Jewry. At the same time, he hoped man, to secure the help of Jewish financiers for the Entente= positions. Furthermore, it was of the opinion that the American May= would significantly influence the outcome in favor of the Allies. This These were the main considerations in recent months. of the year 1916 and the following ten months of the next year, which prompted the British government to establish a to enter into a treaty with world Jewry .. . 10)..“ This Aus= Their views stand in contrast to those of Dr. Weizmann, who can only identify idealistic reasons for the Balfour Declaration. At fine interrogation before the Palestine Conference in 1936 He emphasized that this was not war propaganda. it is not about, but about the heartfelt wish of British people, to solve the Jewish question in the world!).

Once again, the press was able to react after the release of Balfour= The explanation, with very few exceptions, is not enough for the to join Jews. It was an epoch-making event, ver=

a) Temperley: Vol. 6, pp. 170-174.

u) Jewish Chronicle of November 17, 1986.

among other things"). The "Morning Paper" found, however, harsh words against this policy for years afterwards

Government. In an editorial dated October 16, 1922, it laments about the adverse consequences resulting from the "Zionist" evening "Expensive" for England. "We have already frequently," She explains, "about the atmosphere of intrigue and mystery A lawsuit was filed in which work had been carried out. We don't like it. the meeting of the Balfour Declaration with a British Emergency time, so that the former had the strong aftertaste of an er-press carries."

On December 2, 1917, a large demonstration of Jews took place at the London Opera House to protest the British direction to express gratitude. She was appointed by Lord Rothschild. led by Lord Robert Cecil, who is still considered one of the leading figures of the German one of the warmest friends of the Jews is, and Herbert Samuel. The latter stated, among other things, "that perhaps the genius which in turn is reserved for the Jews, to give the world a brilliant and to provide excellent civilization. It is not uninteresting, to determine who from the then leading circles Eng-lands with heartfelt congratulatory emails as a friend of world Jewry. We are among them Viscount Grey, Arthur Henderson MP, Marquess of Cr  ve, Viscount Bryce, Earl of Selborne, Lord Hugh Cecil, Lord Sydenham of Combe, Lord Emmott, Lord Tennyson, James Cooper, a high Clergy of the Scottish Church and others).

u) Sokolow: Vol. 2, pp. 84-99.

18) Sokolow: Vol. 2, pp. 118-116.

208

Jews in Versailles

After the war ended, the Jews now had to leave the
The Balfour Declaration contains promises of peace:
Received at the conference in Versailles. No less than
75,000 Jews in England found a petition to Paris with the
Please establish a Jewish state in Paleftina!

The British delegation was, as is well known, led by Lloyd George.
led. We have already discussed his relations with the Jews.
Various things were mentioned. However, we don't want to miss the opportunity to...
imagine that he was entirely under her influence at that time.
This was so obvious that it even attracted public attention.
The Jew in question was Sir Philipp Saffoon;
Lord Reading, Louis Namier, Mond and Montagu. The first
He belonged to the Sassoon family, the Rothschilds of the East.
was a member of parliament since 1912, with some sub-
refractions State Secretary for Aviation' from 1927-1934, now

First Commissioner for Public Works. He was also Lloyd George's secretary for a long time. These Jews had such an influence on Lloyd George that it was said, He was completely under the control of the Jews. Numerous others also... Members of the British delegation were either fully or partially Jewish. The first group included the oft-mentioned Montagu. And rightly so. The "Morning Post" of March 20, 1919, notes that he in this Position of his company, Samuel Montagu & Co., valuable Nat= could give blows. He was escorted by his Jewish secretary, Sir Arthur Samuel, accompanied, who later held further high posts in the English government. He was, among other things, a member of the Executive. Secretary in the Foreign Office, Parliamentary Secretary in the Ministry of Trade, Minister for Overseas Trade from 1924 to 1927 etc. Since 1918 he had been a member of parliament as a conservative MP for Farnham. His publications on Economic issues are numerous and well-known.

Other full Jews were Sir CH Kish and EG Abraham. The first belonged to the military intelligence service, department Russia. As a Jew, he had, as one would expect, was, considerable aversion to Russia and was as a result= whose decisions are not free from prejudice, which explicitly by his employee, who otherwise praises him highly, be= This is confirmed. Today he is Ministerial Director in the Ministry for Indian affairs.

Abraham was British secretary in the Supreme Council of Peace conference and therefore participated in the most secret and important discussions (divorces part?). Wolf's claim), that the Jews would be

Beadon: pp. 41–45.

) Morning Post of March 6, 1919.
Wolf: Essays, pp. 407–408.

14 | 209

with the exception of the interpreter Prof. Paul Mantoux, not in
The claim that this most holy place has been invaded is therefore false.

Furthermore, we find the part-Jewish Sir Percy Radcliffe, who effectively acted as the head of the military delegation, since his superior, the Chief of the General Staff, was very often in London was employed.

The Jews were also represented by a special delegation which went hand in hand with the British government delegation

worked. Among its members were Sir Stuart Samuel, HS Henriques, Claude Montefiore and Lucien Wolf. They formed with Jews from other countries, an exclusively Jewish conference, who jointly discussed the issues that concerned them. Sir Stuart Samuel was later appointed on an official mission by the British government. sent to Poland to investigate alleged pogroms to be employed in Poland. Wolf was the manager of these Jews. conference and is known by his race comrades as the father of the (referred to as minority treaties of the Peace Conference).

But it wasn't just the English who, in numerous instances, escort of Jews who had come to Paris. The Romanians had the Jew Salomon Rosenthal as legal advisor. Even the Poles had brought it as their financial expert. a Hebrew, Stephen Markowski, whose two employees were of the same race. Lithuania had the lawyer Rosenbaum and Ukraine, Margolin and Samuel Zarchi. The Be. The division of the Jews is best explained by the fact that the treaty from Versailles for France by Louis Klotz, for India by E. Montagu and for Italy by the half-Jewish Baron Sonnino. It was signed. Clemenceau's private secretary was the Jew. M. Mandel, who acts as an intermediary between the stock exchange and the exporter. worked at the foreign office.

The Americans are likely to favor the English. The Jews have not given in to anything. The Jews are world-renowned. subservience to Wilson and Colonel House. With the arrival of Baruch in Paris, everything was done according to the points of view of the international finances were organized and established. Besides Warburg, there was... the influence of the Jews Felix Frankfurter, Jacob H. Schiff and other financial figures who completely rejected Wilson and his decisions mastered. In addition, as always in such matters, Freemasonry has played its part.

All in all, Lucien Wolf probably didn't say too much. when, after the dictation of Versailles, he pointed out that "the Peace treaty – insofar as the Jews were involved – this would have given more than they ever imagined at the opening of the conference had dreamed of?)." i

3 Demis Dear Book (1837): pp. 682–633. Lane: p. 124.
Times, December 15, 1919

The post-war history of Palestine and the related issues
Unanswered questions could fill another volume. Here
Only those events, some of which have been forgotten, will be touched upon.
or have not become so widely known.

The British Foreign Office had recognized the value of the aid from
World Jewry experienced and therefore considered its assistance in order to
To use Landman's words, as "a future
"An instrument of British foreign policy." That this also
which is still the case today, the last international events—
only the last few years until England's declaration of war
have taught all too clearly. Even if the special aid—
aid for Palestine from the Foreign Office after the conference in
Cairo under the chairmanship of Winston Churchill in 1921
the colonial office transferred it'), so if this is only a sub-area and
It is solely related to the administration of Palestine. In
This year Churchill explicitly believed in subtle subservience towards—
to have to demonstrate about the Jew. Upon receiving a Jewish
He expressed his conviction to the delegation that "the Er=
direction of a Jewish national state in Palestine
A blessing for the whole world, for the Jews and for Great Britain
would represent').

But it was and is not only British foreign policy, in

which exerts a decisive influence on world Jewry. Much=

This can also be seen in the internal political situation.
We will determine this clearly. We will prove it at the end.
This chapter will be addressed here. Only one aspect of the public discussion may be mentioned.
The revealed writings of the Jews will be pointed out.
At the end of 1922, the upcoming elections
observed that the Jews were very active. They
They sent circulars to their friends and fellow race members with the
Request to form a group that will "seek help from as many people as possible".
many candidates for parliament in favor of the Zionist
The program should be secured. Specifically, it is first necessary...
agile, informal, to find out how far this is in the respective
Electoral district either for or against their cause or
"Be neutral." If at all possible, they should avoid formal ceremonies.
To have statements made in support of this. Regarding this
In response to the question, the Jews issued the following instructions:

"Particular care would have to be taken when questioning the Ran—
Data about this point should be observed before one decides on a
had a written promise of this kind made. In certain
In some cases, it is preferable to accept the candidate's silence.
It is better to be compensated than to experience an outright rejection.

With others, it would probably be possible without particular difficulty. one would receive a written assurance. moreover, aware from the outset that the local Confidential friends with the necessary discretion regarding their circumstances. would go."

The "Morning Paper"), to which we owe this tradition, warns the candidates not to delve into it any further

How world Jewry reacted to the execution of the British Treaty of Versailles:
The fact that the administration in Palestine was under surveillance is evident from the t
Many civil servants allegedly dismissed for reasons of austerity.
were. It was immediately noticeable, however, that there were no Jews among them.
or such Englishmen whose sympathies lay with the Jews
were clearly established." These measures should not
most recently attributed to Samuel, who has been Ober= since 1922
(commissioner in Palestine)).

It goes without saying that the Jews everywhere
The greatest public support for their plans in
Palestine experienced.

However, some Jews demanded even more support from
England in the Palestine issue. According to Landman's statement=
There are supposedly two factions within the Zionist organization.
predominate. One of them is described by him as right-wing,
while the other socialist, i.e. Marxist, views
represents. The latter is allegedly in contradiction to those of
Theodor Herzl laid down principles that clearly establish a
had envisioned an independent state in Palestine. The latter
The direction would be led by Dr. Weizmann and would be the strongest.
represented in Palestine. The other group is also territorially represented.
not satisfied with the provisions for Palestine.
Definitely demand sparsely populated Transjordan, in order to
to accommodate all the Jews eager to immigrate. Even=
Understandably, she also rejects any partition of Palestine. Her appeal
The trailers were mainly located in Poland, one of their main
The representative is Vladimir Jabotinsky. Apparently, however, the one from
The Weizmann-led wing holds the leadership in world Jewry.

The "Jewish Chronicle" of August 13, 1937, publishes a
Document stating that the division of Palestine between the

then Colonial Minister and great friend of the Jews,
Ormsby, Gore, and Weizmann discussed and agreed.
achieved before the English had even considered
The appointed Palestine Commission submitted its proposals in this regard.
had power. So, here again, one can see that.
Card game behind the scenes and the confirmation that Eng=
The country dares to do nothing without and against world Jewry.

– nene

-) Morning Post, November 6, 1922.
-) Morning Post, March 18, 1992
-) Evening Standard, 6 July 1987.

212

During the discussions about the partition plan, the
two directions mentioned by Landman became apparent. Ormsby and Gore
so that the government would advocate for the division proposed by the
extremist Jews and their friends were fought against. This revealed
especially the debate about it in the House of Commons on July 21, 1937. It
will no longer be discussed in the preceding statements about:
It quickly became apparent that Lloyd George and Winston Churchill were among the latter.
belonged"). Lloyd George also published a
Article in the "Sunday Express" of July 18, 1937. In it he praised
the cultural work carried out by Jews in Palestine, for which
Approximately 77 million pounds have already been spent, and
found very strong words to support the division plan.
by the government.

The Jews also told us about the Jews on another occasion
Subservience to the British government is taught. The "Free Press"
The July 1937 issue contains an excerpt from the Jewish newspaper in
America "California Jewish Voice" of May 7, 1937. According to this
have the well-known American Jews, Rabbi Stephen
S. Wise and Louis Brandeis, however, protested at Roosevelt,
that during the meeting of the Palestine Commission the Jewish entry=
The hike should be stopped. Roosevelt is right about them.
given and accordingly to the then Außen-
Minister Eden telegraphed. He naturally granted the request.
granted.

*) Daily Telegraph, July 22, 1987.

218

England's Weakness

Lord Shaftesbury, the great friend of the Jews, had already called in 1848: "Nothing can stop the British Empire from..."
"Save the downfall." Even Disraeli was in the following year the view that "in industry, trade and agriculture"
"There is absolutely no hope for the economy." He, too, certainly gave He could hardly blame his fellow race for this. The dying The Duke of Wellington broke into words in 1852:
"I thank God that I am spared the end of the world around us." to experience giving ruins").

All three men appear, according to the Daily Express, to be...
The pressure of having been wrong brings the feeling of being wrong, because England is at
It hasn't collapsed yet. But that's how it appears from the outside.
The complete disappearance of Britain's position of power is necessary.
about the findings of these three men of the 19th century
to confirm?

First of all, we must not overlook the fact that the England of the 19th century was not challenged by any world power was still to be demanded. France was under England's control. was beaten everywhere in the 18th century. The former had He had brilliant plans for North America and India. They failed. They were all involved in ensuring that France was defeated on the battlefields scattered and bled out by Europe and therefore not enough Forces for the defense and expansion of its overseas possessions, primarily to focus solely on that to be able to challenge England for the top spot. As a result, no one else has helped to destroy the Great Britain empire to establish, as Frederick the Great and other German princes. Napoleon's attempts to atone for the sins of his predecessors Attempts to make amends failed, among other reasons, because he suddenly had too many [th made enemies and united Europe against him before he had delivered the final blow to his greatest adversary, England.

Nineteenth-century Germany had, as a result of a lack of Unity lacks both the strength and the need for a separation to seek a settlement with the world empire. Even after the year 1870 He was initially preoccupied with his own domestic affairs. to do.

Russia had been suppressed in the Crimean War and later by the forces of the various allied powers. Japan and America were also eliminated. They too emerged as adversaries at that time.

Hilaire Belloc, a leading historian and writer= Steller, makes the English nation aware of various changes in their national body attentive to the detrimental and on their to be attributed to the mercantile spirit. Wealth and the acquisition of money be=

1) Daily Express of October 29, 1088.

214

This interprets everything in England at the moment. Agriculture is doomed to perish because it is incompatible with these principles
Even if Belloc doesn't explicitly mention it, we would like to...
Consideration of fine details in another work-
to assume that he is not least responsible for the Jews.
They are addictive. In doing so, Belloc forgets in the book in question, "The Jews" not to point out that he is not fundamentally against
She was hired.

In his view, the Jew in England enjoys a social standing, such as he had not found in any other country in the world could find. All opposition towards him had vanished.
He would be admitted to any state institution. Furthermore, they would have The Jews had surreptitiously gained a far greater influence. End=
Marriages of large scale between former relatives would have taken place. belonging to the aristocracy and Jewish commercial assets instead=
found.

After two generations, at the beginning of the 20th century, it would have been an exception if such English families No Jewish blood was represented. Almost all of them were free of Jewish influence. Mixtures are recognizable. In some families, they are so pronounced. It has been noted that despite the purely English name, appearance and cha=
rakter had become completely Jewish.

Special Jewish institutions, such as Freemasonry, which the Jews used as a kind of bridge to their hosts in founded in the 17th century, are in Great Britain. Remarkably powerful. The British state would be everywhere from there. country governments as official protectors of the Jews in viewed in other countries. England therefore supported Jewish financial energy worldwide and experience it as The benefit of this connection is in return.

Belloc then goes on to point out how gradually in England, throughout Europe, in literature and history A change in the assessment of the Jew would have taken place. The Jew would generally be considered no more than the morally Portrayed as inferior. "The hostile European attitude towards the Jews was a mindless monster, the Jewish

"A sacred sacrifice to the European."

The entire history of Europe and of England, insofar as it be associated with this very important circumstance could have been achieved through cover-ups, false emphasis, and outrageous behavior. Lies distort.

The layman usually has no idea what role the Jewish question played, nor does he know the reasons that led to the extermination of his own race which could be cited in these disputes.

If the Jewish advance into England had ended,
The Jews, in relation to their numbers, represented a power, as

yy Belloc: Contemporary England: pp. B9ff.

one has never seen them in any other country in the world.
"Every British government has had and has its share of Jews."
They penetrated the diplomatic service and the House of Lords. They swarmed in Parliament, in the universities. and all departments of the government, with the exception of the Ex= foreign office, and even there members of the Jewish community have The nation recently gained access. They are incredibly influential. in the press and all-powerful in the city").

Lieutenant Colonel A. Lane has written a fine book, "The Alien Menace". no less strongly influenced by the sinister influence of the Jews and The associated disadvantages have been pointed out. We will discuss further. later, during our own investigations in this regard, come back.

The well-known writer of the younger generation, Beverley Nichols, has also referred to this in his latest new publication Decline of British power both internally and externally- "The entire situation has become extremely dangerous."
On the material side, we have an undisciplined nation with a declining population, in possession of a completely un= proportional share of the world's wealth. This Nation ... is led by a committee of dreamers and greats= led by fathers... England no longer seems to worry about To make England... We coldly tolerate poverty= quarters that live in authoritarian states... not for a month would be tolerated."

He then asks how later generations contributed to the decline and to comment on the weakness of the British Empire= They would try to enter what appeared to them as a secret. to let influencings penetrate and ask: "There's a smell there- I know secret things... were fine, which this madness have caused").

However, in two other publications, not only the Facts about the influence of Jews in one or the other senses and the decline of English life established, so the latter has been unequivocally attributed to the Jews.

A book was published a few months ago under the pseudonym Cobbett. about the Jews in England. It is elegant and knowledgeable. Written in a scholarly manner. The author has no doubt about it. that the Jew, and only the Jew, was to blame for the decline of Britain's nation is. The general public still believes that in the to live in "good old England". Indeed, everything has risen up. The situation has changed. The Jews and their friends "should have done more." Profits are made from services. They would have been worth more. The focus was on generating revenue as quickly as possible rather than on production, and "Not only devastated the people and their land, but exhausted them." Traces of decay can be found everywhere. With the pre-

Belloc: qavs, p. 222ff.

9 Nichols: pp. 11-19,

216

the prevailing intellectual climate could not preserve Western civilization against advancing communism).

"Modern English life," writes Cobbett, "is brimming with Proof of the victory of Judaized English and Jewish "Influence." It is difficult to counteract the Jewish over-foreignization in England- to gain control of the country by expelling the Jews from everywhere- conclude, because Jewish views have already had so many It has taken root in the people to such an extent that it is almost more Jewish in its... His entire demeanor should be like his lord and master. A complete Reformation of head and members is necessary. To carry this out... Cobbett considers it impossible to lead, since the British nation already had fallen so far that she no longer had the strength for it would raise.

The well-known Nietzsche translator and writer AM Ludovici, who also undertook a lecture tour through Germany in 1938- The country undertook, above all, not in the line of men. to the ruthless depiction of the decline of the British nation-

corners

He is particularly known through his writings for a rebirth of the English nation through a return to the old virtues in The public has entered into this discussion. But even this subtle demand... is so absurd to a large part of the English people that one

does not even deem it necessary to address the question at all.
occupy. Ludovici takes the position that this in Eng-
The country's prevailing system is detrimental to the nation. At least.
"Two-thirds of the population are dissatisfied." There is a
deep gap between employers and employees, which leads to all
This led to possible unpleasant outcomes. Without regard for
The welfare of the people would depend solely on maximizing profits.
They do it. The health of the population is at the expense of those in power.
only of minor importance. Even those relevant to a people.
The most important demand was the purification of the nation from foreign influences.
unwanted elements have long been forgotten
has been. In connection with this question, Ludovici then brings up
to express that when admitting foreigners, especially
Jews should not be presented with the alternative of "kindness or harshness".
Rather, as with all decisions for a nation, the following applies here:
The main commandment is to preserve the people in every respect. The Jew
I contributed to the fact that since 1656 the works of Ludovici
A condemned non-English development had taken place. This was
to be attributed to a general Jewish aspiration. "Since the
The infiltration of Jews into the community with which he was to=
Although he lives there, he has remained more or less a stranger.
And his friends will of course do everything they can to do so, as far as...
It is possible to break down all barriers in every community,
which normally characterize its foreign properties

3 Cobbett: p. 111ff.
Qudovict: Alec S. 8öff.

217

or prevent complete equality. This means
that the Jew's power system—wealth—is protected from all others
powerful factors are resisted, such as...
of the character with aristocratic principles and attitudes
see, and above all, national solidarity. Under
The latter I understand to mean the loyalty of the individual classes to each other.
None of these things could be bought and therefore could not be obtained by
to be acquired by the Jews. It is irrelevant how rich they are.
He is. Wherever the Jew comes to power, one will find
that these things are increasingly going off the rails. The tendency
will become increasingly prevalent, national prestige of purchasing power=
to make dependent on lichen symbols... The fact that
Anarchy always lives side-by-side with liberal plutocracy, makes
The Jewish question is far more significant. This is especially important here.
necessary, to recognize them correctly and without anger or bias. . . . all
those who have been in the English language for the last eighty years
political life, the disintegration of all symbols of honor
and have established prestige and now even their own powerful
It may be difficult to find fellow citizens who themselves preach this tendency.

above all the influence of the Jews and the last things they had done to pursue any resulting advantages.

Time and space prevent us from elaborating further on this. to bring British writers.

Finally, let's not forget the two men who, every in his own way, the fight against the Jews and the decline in England= country led by Sir Oswald Mosley and A. Leese. The latter is the leader of the Imperial Fafeišt Laegue, which relates= The Jews pursued the same program as we did and as a result= who sees the greatest danger to England in the Jews. Sir Oswald is the leader of the far more significant fascist and the National Socialist Party of England, which has an impeccable pursues anti-Jewish policies, the justification for which, however, which is different from ours. According to the recently published= The National Socialists attacked Sir Oswald's light program. England did not target the Jews because of their religion, since they were all grant a type of religious freedom. They could also grant the Jews not fight them for racial political reasons, because they do so according to in their view as unacceptable for the Empire, which consisted of numerous races were mixed together. Rather, they persecuted the Jews, "because they have their own state within the state justified and the interests of their racial comrades in England and would have placed themselves above the British state somewhere else abroad."

A particularly characteristic example of this is that they are a World catastrophe through the instigation of a war between Germans= land and England wanted to bring about which this time was not from not but rather from purely Jewish motives ollte").

1) Mosley: pp. 58–59.

218

The enumeration of these men of England who the Jews= To describe rule as a disadvantage for their people may be true for our These purposes suffice. In the following, we will endeavor to further these purposes. To prove claims beyond doubt. In doing so, we have focused on to delve into the individual branches of public life, in which The involvement of the Jews can be established. We are aware aware that we can only scratch the surface here. Because, in our view, it is not within the scope of the Work required, exhaustive explanations e.g. about the to Judaize the press. Because each of the areas would require lengthy research, and even then we are not yet certain that under the current English The system can exhaust the problem because, for example, the economic= companies and other financial connections so in one=

others are so tightly packed that even the most initiated need not know them. That is, Jews and their friends, must belong to everything on= to be able to cover the costs. This is how banks, to name just one example, To cite another example, share packages, which are not infrequently the to represent a majority in a company, as a trustee reigns without being recorded in the public registers can, whoever is the actual owner. Furthermore, the indirect influence of the Jews, i.e., those who through any kind of influence- Established dependencies within an economic system such as not at all in England. This should be the case for the un= indirect influence should at least not be inferior if he does not even larger. Nevertheless, we hope that through our Subsequent investigations will convince even the biggest skeptics= testify that there has probably never been a country in history, which is more Jewish than Great Britain.

219

How many Jews live in the Empire?

First, let us revisit the difficult question of Population figure of Jews in the British Empire or England= Treating the country alone. We have already expressed this several times. brought up that in the Jewish question it never comes down to, how large the Jewish population is in a host country, but merely on how powerful their influence on state and host= Company, indeed, it affects the entire life of a nation. Others= Since then, the Jewish population figure has not been entirely without controversy. interpretation. Because it is responsible for the blood-based mixing of a The relationship between the people and the Jews is of importance. The greater the relatio The greater the Jewish population's relationship with their hosts, the greater the the danger of racial decay and foreign infiltration. End= The Jewish population is the reservoir from whose lowest The Jews repeatedly received blood transfusions from the various layers. These are not infrequently the elements that, with their instinctual drive, The quest for money and power pushes forward and ensures that, that the Jewish advance was not due to the exhaustion of the leading Families come to a standstill.

This time it is even more difficult than before to reach a to arrive at an estimate that concludes on January 1, 1939. We will also act here in the interest of preserving science. In any given effort, the minimum standard is to be specified.

The current form of official immigration statistics tft so much so that, unlike before, there are hardly any clues left. can be found therein. Consequently, the relevant contributions- to limit exercises to less comprehensive instructions. This This is even the case with Dominions and overseas possessions.

but that we are relying exclusively on Jewish sources

aben.

After that, the number of Jews in India is given as approximately 25,000, a figure that, given the size of India and the influence of Jews in the major cities was considered too low. It seems. We were told this by English people living in India. shared that the influx of Jews after 1933 was quite significant. Especially recently, one could observe a Recognizing the increasing prevalence of Jews in the medical profession. In leading positions in India could include Sir Saffoon David, Mayor-Master of Bombay, and Sir David Ezra, Mayor of Calcutta, to be determined'). In New Zealand, the Jewish colony consists of 5000 to 6000 souls. Nevertheless, there was already a Jew there, namely... Dear Sir Julius Vogel, to the First Minister, and another, Sir Michael Meyers, brought to Chief Justice').

) gemir Chronicle of 7th Mat 1987. 1

j Jewi Chronicle of 15 Mat 1036. Jewifith Hear Book (1988): p. 848.

220

The proportion of Jews in the population of Australia is also according to their own account, only small. The first settlers They arrived as early as 1821. Today, they are supposed to be there. 22,000-23,000 Jews in a population of approximately 6 million Lions are. As always, you can find them in the big cities. 10,000 are expected to be in Sydney, 9,000 in Melbourne, 500 in Adelaide, 400 are located in Brisbane and 2000 in Perth. They are active Primarily in trade and finance. Their influence is very considerable. Among the leading Jews, Sir Julian stands out in particular. Salomons, Chief Justice HE Cohen, Judge of the Supreme Court in New Wales, Sir Isaac Isaac, and the aforementioned Attorney General and later Governor-General of the Commons wealth, Sir John Monash, who led the Australian Expeditionary Force in France. The number of Jews who were in parliament and have held high positions, is legion. With particular The Jews noted with satisfaction that there was not a trace of anti-Semitism is found in Australia, and there are many mixed marriages. would take place?).

How strong the influence of the Jews in Australia must be, can be seen from the fact that Australia was the first country to be declared the first .. has declared its willingness to accept 15,000 Jews over the next three years= settle. This is explained by the fact that in the days of September...

During the 1938 crisis, rumors circulated that the Japanese have already deployed a large fleet near New Guinea crossed, so that in the event of a declaration of war in Europe they could immediately go to land in Australia. Only through this danger would one have had the thin Settlement of the continent was seen as a serious disadvantage. and consequently, new settlers would be needed for defense. summon the country. We only fear that the Australians in at this point we will experience a severe disappointment, because we We are surprised that at least some effort wasn't made. has, however, the English who are tired of emigrating from Europe to invite").

In Canada, there is a Jewish community of about 200,000, which is large in relation to the of about 13 million to deliver. The Jews themselves do not make any uniform statements about this. Information. They give the Jewish community as 156,176 respectively. 160,000 people, while in one breath they the total= The number is twice as large as that of Australia and South Africa. This would, however, significantly increase the figure to 200,000. exceeding the limit. After London, we also find the following in Canada: second largest Jewish population in the British Empire, namely Montreal with 58,000 Jews. Toronto also has one. to show a strong Jewish percentage among the 45,000 Hebrews. It is therefore not surprising that stronger [actions] are already emerging in Canada.

) Jewish Chronicle of May 7, 1937.
) Jewif Chronicle, December 28, 1988.

221

Forces under the leadership of HH Beamish are stirring, who have declared war on the Jews and their friends).

We already mentioned above in our remarks about the Reasons for the Boer War were given, to what extent at that time South Africa was Jewishized and all life was taken over by the Hebrews= was ruled. That this was not the case under British rule. That it has become smaller hardly needs mentioning. On the contrary, the Boer War was, as is well known, fought for that very reason. was to make the immeasurable wealth of this accessible to Jews and Britons. To secure the country.

It is therefore not surprising to find that even after the Data from the Jewish population in a total white population of approximately two million, no fewer than 95,000 of their racial comrades there have settled there. This number would certainly have been even more significant. if not despite all the external resistance of the local Jews Laws on immigration restrictions would have been passed.

As early as 1930, it was therefore ordered that the annual Immigration from Eastern and Southern Europe is not the figure may exceed 50. According to a new law from the In 1937, Jews were completely forbidden from immigrating.

We cannot completely disregard the law in this legislation—thankfully, the Jews in South Africa are being held behind the scenes. who had agreed to these measures. Because in the They had to face the complete Judaization of the country in another Zusstrom of Jewish elements expect that anti-Semitism would continue to spread. Because even today a such a strong party under the leadership of a former minister, Dr. DJ Malan'). His movement is extraordinarily active. According to her public statement, in the event of a seizing power, do not hesitate to take the same measures against the to seize Jews, as happened here. Dr. Malan said in a meeting lungs claims that despite the ban, Jewish immigration ...which continued in secret. The population is partly... in their unwillingness already went so far as to attempt to under= take the risk of blowing up a synagogue or attacking others Ways to destroy)").

It is impossible to discuss here the influence of Jews in South Africa on= to draw it. This requires special work. We dare to claim that despite the power of the Jews in the United States States will collapse in their pursuit of world domination, if they were to lose against South Africa with England. Because The greatest wealth of the Jews currently comes from the latter. as we will show below, the gold= and diamonds= industry including other economic sectors almost completely=

s) Zeit Chronicle of 7 March and 8 September 1997. Jewish Year Book (1988):

*) Fresh Chronicle, 7th Matt 1997.

1) Jewilh Chrontcle from September 8, 1987, November 18 and December 2, 1088.

222

finally in their hands. This is also expressed in the fact that the Jew Sir David Harris held the head position for many years of the entire diamond industry. His successor Sir Ernest Oppenheimer was the leading man at the time. in the gold and copper industry of Rhodesia, where a ver— It is a relatively large Jewish community. The last census through the Jews there is a total for South Africa and Rhodeşia= number of 102,000'). Accordingly, the Jewish colony numbered 102,000. 7000 souls in Rhodesia. With a total population of approximately For over 60,000 white people, this represents a very high proportion.

The overwhelming influence of Jews in the economy of South Africa results from the fact that the Jews Sir Lionel Phillips, Sir Ernest Oppenheimer, Sir George Albu, Louis Reyersbach and Ernest Friedlander among the former presidents of the mining company= chamber count.

In government, administration, and politics, the Jews have held the highest positions. For example, Sir Richard Solomon Goun-Governor of Transvaal and later High Commissioner in London. His main duties are those of an envoy in the field of transport. between the Imperial government in London and that of its State. Sir Ernest Solomon was a member of the government. of Transvaal, and Sir William Solomon Chief Justice of South Africa. Many Jews were among those already mentioned. Elevated to the rank of knight, e.g., Sir Siegmund Neumann.

G. Hartog holds a leading position in parliament. CP Robinson, Morris Alexander and Sir Ernest Oppenheimer. Every major city in South Africa and Rhodesia already has had their Jewish mayor).

These reports about the main centers of the Jews in the bri-A table empire may suffice. It should only be noted that... that they are generally to be found wherever the Opportunities for good earnings exist. This is how they master them. The sugar industry has existed in the West Indian Islands since ancient times. Just today, at the beginning of 1939, we are hearing again about the the unrest there, which, as we are told by eyewitnesses, caused by conditions that are almost medieval.

The determination of the total Jewish population in the Dominions and the overseas possessions of Great Britain is extremely difficult. The Jews are likely to be affected because of their Estimates range from approximately 330,000 to 350,000 people. We have already expressed our concerns about such statistics above. explained. Apart from that, even the Jews must admit that They only include Jews of the faith. But as you know, we go beyond that. further and include every racial Jew in our estimates. That the percentage of baptized Jews is not small has been shown by the official surveys in Germany after 1988 revealed the following.

– aare

i gemi 6 pear Book (1938): p. 844.
) Jewish Chronicle of May 7, 1937

In addition, the relevant studies in Germany and recently in Italy have shown that earlier statistics, entirely Regardless of the type, they have always been too low. This is because that Jews, or those subservient to Jews at their instigation, published. Both had an interest in the figures. to keep it as low as possible. Finally, there are many Jews, who cannot be listed as such in official surveys, as recently reported in England by the "Jewish Chronicle" from admitted on January 6, 1939.

After all this, we have no reservations about the population of Jews in the British Empire excluding the mother= countries, which we will then discuss, on 500,000 is estimated.

Based on our explanations above, we estimated the number of The number of Jews in England reached 900,000 by 1914. In contrast, they estimated around 250,000. In their statistics for the year 1938 They have given the figure for the present as 333,000, with= According to their view, hin is an increase of almost exactly one A third have arrived. To anticipate the conclusion, we too would like to we agree with this percentage, but not with the number 250,000, but of course 900,000. Consequently We arrive at our own estimate of approximately 1,200,000. concluding on January 1, 1939.

As early as July 6, 1930, one could read in the newspaper "People" to establish that England at this time had 1,500,000 Aus= countries, of which "io from the former Russian Empire originated. We have seen before that the arrivals= The people of Eastern Europe were almost exclusively Jews, so that after This estimate suggests that our figure does not seem exaggerated, especially since... the seizure of power by Adolf Hitler and the return of the East Mark and the Sudetenland, immigration to England, as we will see below, unforeseen dimensions has taken.

A.M. Ludovici already stated the number of Jews in 1926 as one million! He, too, does not hesitate today, as he explained to us personally that he would accept a higher number.

What circumstances now support the idea that the ones we have from the Jews adopted the number of percentage increases also does it roughly correspond to the facts?

To do this, we must first divide the post-war period into two parts. to divide immigration periods, namely into those after war= the end and the one after Adolf Hitler's rise to power.

The Zionist leader Jabotinsky was right to have already stated in In 1916, it was pointed out that after the war, baptisms would be possible.

ae 9 985 without any means come from Russia to England

rden

i Ludovict: Conservatism, pp. 155–156.
Jewish Chronicle, June 80, 1916

224

Immigration then soon after the conclusion of peace reached a considerable scale. Mr. Collieson, General The secretary of the National Free Labour Association announced that In 1921, approximately 3000 foreigners settled in England every week. (They were wrapped in rags and covered with lice). The wave of immigration doesn't seem likely to start again next year either. to have subsided. The national circles must have been horrified. notice that the number of foreigners increased day by day, and Britons who had defended their country to earn work and bread brought n).

The government's immigration statistics are unsuitable for our purposes, since the immigration figures are not comparable to the emigration contrasts and apparently only in the case of the Determine adverse consequences of the excess of the first category believes he can. On the untenability of such a view. We have already explained this above and would like to reiterate it. Let's leave it at that.

Nevertheless, we can glean from some official statements draw certain conclusions for our estimate. On November 25th– In 1924, the then Minister of the Interior, Sir W. Joynson, made Hicks at a reception for members of the National Citizens Union, who approached him about this matter= Interesting explanations had been given. Afterwards, in the 321,451 foreigners in the first nine months of the current year 811,576 entered the country, while only 811,576 had left. Therefore, 10,000 foreigners remained in the country. According to the According to documents available to him, 272,862 foreigners have been detained by the police reported. This is even a few hundred fewer than in the years 1922 and 1923), .

Here too, with reference to the above, we add this= Regarding the statements made, there is no reason to assume that... Of these reported foreigners, 75% were Jews. Ver= Let us not forget that the young people under 16 years of age have not been counted.

Apparently, the question of immigration was a topic of discussion in 1927.
A subject of public attention. Sir W. Joynson
Hicks was also Home Secretary at this time and shared in the Par=
The statement of July 14th indicates that 867,000 foreigners are in the country.
They would have kicked off, but almost the same number had torn down again.
53,000 foreigners are currently registered as residing in the country.
In 1924 there were 935, in the following year 1074 and in
In 1926, 1345 foreigners were naturalized. He used
the fact that naturalizations increased in the preceding-
the years as proof that the accusations against him=

- 12) Daily Graphic from May 24, 1921. Banifter: p. 81.
1) British Legion, November 1922. Banister: p. 104.
14) Annual Register: Vol. 166, pp. 125-128.

15 225

wiirfe feiner Voreinurteile gegen Fremde ungrunde
feien®®).

In the summer of 1927, the House of Loro's undertook to create a
To discuss the law restricting immigration. With
Satisfaction is provided by the "Annual Register" in December of the
of the same year, it was stated that "the hated bill was rejected because of its contentio
Restrictions on immigration... due to lack of time fall-
have been left... 0.

The entirety of the statements about the first immigration=
The period after the war should have shown that probably
already during this period, the increase we have assumed of
300,000 people have entered. Any remaining doubts should be dispelled.
diminish when one considers subsequent communications over time
learned this after the year 1933.

It should be generally known that the Jewish emigration
of Greater Germany including the Ostmark and the Sudetenland-
Gaues largely to the western countries - England
and France - took place.

Here too, it is difficult to obtain official figures. Even
As far as they are available, we have serious concerns about them.
to be considered correct. Firstly, it might be a national characteristic.
The English are generally said to lack organizational talent.
possess and consequently have difficulties achieving a flawless
To compile statistics. On the other hand, there are always recurring issues.
Cases that have come to public attention, in which Jews were involved in any kind of viole
a way of circumventing immigration laws in England
land."

Then there are marriage bureaus in London that find Englishmen who are willing to marry foreigners arriving here to marry Jewish women. The Englishmen in question receive a certain sum and other contributions for it. After the During the civil marriage ceremony, the persons separate and They usually don't see each other again. But the Jewish woman gained something from this. Obtained British citizenship.

Finally, the authorities, including the current one, are taking action. Home Secretary Sir Samuel Hoare, everything to protect the Jews from every To make immigration easier.

As always, we don't need to do this from the general perspective. known pro-Jewishness of the current system in Great Britain to conclude that Britain, but rather the Jews and their friends We will take care of the necessary details.

The Jews have an organization called "Shelter", which is closely linked to the Ministry of the Interior. According to the Communications from Jews from the years 1928 and 1929 are received

18) Annual Register: Vol. 169, p. 69.

16) Annual Register: Vol. 169, pp. 73, 126.

Among other things Times, January 7, 1930.

226

dtefe almost always the necessary immigration permit for Jews whose relatives are already in England")

But the helpfulness of those involved is best demonstrated. Authorities through Sir Samuel Hoare. The chairman of a Jewish A delegation visited him in April 1938 for a meeting and subsequently shared his delight at the reception at the Interior Ministry. minister with. Sir Samuel was not only accommodating, but "expressed his genuine and sincere concern for these A regrettable expression. He could not entertain any conversation. to remember a minister who was so friendly and reminiscent of= (proceeded in a homely manner, free from one's own) Of Sir Samuel's statements, only one may be mentioned, which he in May 1938 on the occasion of a lecture at the Rotary Club He held a conference in Blackpool. According to his statements... According to democratic ethics, there could not be enough for the Jews to be done."

For the officially admitted figures of the judicial objections= There are few clues available. Sir Samuel stated that... Hoare in parliament stated that in March 1938 alone 1317 Ein= Wanderers from Austria are admitted to England! That this

That they were almost exclusively Jews is hardly to be doubted.
to be. Like many others from Germany and from elsewhere.
He did not elaborate on the parts of Europe that had arrived.
There were certainly at least that many. End of November
In 1938, Sir Samuel Hoare responded to a request from a Member of Parliament
neten hin incoming communications about immigration so ge=
These were refugees. The following number followed from the year 1933 onwards: 10,974.
of this type in England. Of course, this also includes...
It is not clear on what basis the classification is based.
The ceremonial ...
a whole number of persons who, in our view, belong to the Jewish community
Immigration figures are not included in the estimate.
were. Because immediately afterwards the statistics from
Germans with a total number of 21871 and so-called
The number of Austrians is listed as 16,006. The total is...
So, 37,877. This again excludes persons under 16 years of age.
taken into account, so that another quarter of these
(To add to the total ift). After all this, one can therefore use approximately
50,000 German citizens are counted, including those considered
Refugees are also individuals who need to be included in the count. Thus
This results in approximately 60,000 people with German citizenship.
dependence, and taking into account our key of 75%
approximately 45,000 Jews. Anyone with a reasonable overview of the
Anyone who understands the overall situation can only smile at these official figures.

18) Jewish Chronicle from March 29, 1938 and March 28, 1939.
Jewish Chronicle of April 15, 1938.

see Doferver of May 8, 1938.

21) Jewish Chronicle, April 8, 1938.

a Jewish Chronicle of December 2, 1938.

150 i 227

Almost every week, even English newspapers report on the arrivals.
The arrival of mass transports of Jewish immigrants. This is what he writes.
the "Daily Express" of October 20, 1938, that the government
150 entry permits for arrivals from Czechoslovakia=
Slovakia has granted permission. On November 1st, the same newspaper reports...
with the fact that the arrival of the first 84 of the in the very near future to
The expected 350 "anti-Hitlerites" are imminent. At the same time,
She publishes a picture showing the arrival of these individuals.
shows. We did not find any of the people pictured.
a doubt that they are Jews. At the end of November, Sir [name omitted] stated
Samuel Hoare in Parliament, that an unlimited number
Jewish children would be admitted to England). Already
According to a report in the "Daily Express", they met on November 29th.

300 Jewish children, about a week later a thousand from Vienna, the first transport of a total of 3000 children from the in question.**)

Contrary to expectations, two English newspapers have given us a This provides a certain basis for our estimate. End
In October 1938, they succeeded in obtaining the last official total figure for Unnaturalized foreigners until May 1938 at the Interior Ministry= to determine the ministry. Oddly enough, numbers are used for all the following months until the writing of these lines, January 1939, not available. After that, until the end of the aforementioned period... Month 196,852 persons of the above-mentioned category in English= Land and Wales reported to the police. Rightly so, one The newspaper pointed out that the figure was certainly quite significantly related to Taking into account the events in Austria and Czechoslovakia has risen. Furthermore, it should not be overlooked that the Foreigners in Scotland and Ireland not recorded (freedoms?). We We would like to add that after May 1938, circumstances in Italy, Hungary, Poland and Romania have joined, which also come from there increased Jewish immigration to Great Britain They probably brought it.

From the ever-increasing foreign infiltration or Jewish influence The naturalization figures also speak to the British people's eloquent language. In six months of the year 1938, namely from From March to September, there are just as many foreigners naturali= (celebrated as in the entire previous year?). Alone in the The last two months of 1938 were at least approximately 130 name changes of Jews took place, who had an English name. (They have adopted names!). All the Abrahams, Isaacs, Levys etc. will now be Morris, Lewis, etc. – names that were before 50 years ago, this still suggested purely English families.

) Daily extortion of November 22, 1988,

24) Daily Extortion of 18 December 1038. Daily Telegraph of 6 and 8 December 1098. (rs) Sunday extortion of October 23, 1938. Daily Mail of January 2, 1939.

2) Sunday Express of October 23, 1938.

21) London Gazette (1938): pp. 6856–8226.

228

After all this, we have no doubt that the Jewish total population in Great Britain has increased by 1914 has increased by 300,000 people. This is exactly the same as with ours.

The first estimate did not take into account the excess of births over deaths. This percentage is likely to be not insignificant. The world's population—According to their own statistics, the number of Jews in the year 1914, the year of our first estimate, 13,168,924°), and in Years 1988 16 113 0002). Afterwards, there was an increase of approximately 20 to 25% took place, which, on England and our for the The digit found in 1914 was applied without any cin—Hiking would produce almost the same result. If we Therefore, immigration plus a birth surplus of 30% equals Having invested 300,000, we should be able to estimate the total cost at... 1,200,000 is just the minimum we've determined. After that, we'll move on. for the British Empire, taking into account the execution= struggles concerning the Dominions and overseas possessions to 1,700,000 Jews.

We cannot agree with the estimate of the Be= led by Leefe. join a movement that focuses solely on a single figure for the mother country "From 2.5 to 3 million." Also the one mentioned by this one. Lord Northcliffe's view, according to which the Jewish London's population had already reached 1¼ million. (should not be taken too seriously).

3 ET Best Bont (5 & Sh
;

Afcift of April 19
Larke: p. 125.

England under Jewish leadership

Now we must turn to the question of to what extent the Jews actually in the individual areas of public life Life either a dominant position or at least have gained a disproportionately large influence. We would not want to miss the opportunity to point out that the under—Searches within the scope of this book are only designed to be limited. can be; it remains to be seen in the future in the case of the over—twist of the current pro-Jewish system in Grok—left to Britain, with the help of what might then be needed= readily available official sources and archives are just as exhaustive as hopefully to release conclusive publications.

It has already been stated above that at the court in the very near future The king's proximity to persons of Jewish blood or with Jewish ancestry Connections exist. We are thinking here of Lord Herschel and Lord Mountbatten. This is also evident from other events. the court's friendliness towards Jews.

Thus we hear of a monkey of the king with Sir Isaac Isaacs, the former Governor-General of Australia). This attitude of the court was particularly noticeable among the kings. The celebrations in 1937 apparently. The one that has often been Herbert Samuel thought he had been made a peer and JS Elias, the newspaper magnate, to Baron. LS Sterling with his great economic influence and Maurice Block, with his offices in municipal administrations, were in He was elevated to the rank of knight. Numerous other honors were bestowed. other Jews.

During the coronation festivities at Westminster Abbey, to to whom only the very chosen were admitted. Several Jews were also present. Among them were the Chief Rabbi of England, the President of the Postal Savings Bank and zealous Zionist Leon Simon, Mr. and Mrs. Ben Zvi and Mr. SD Fresco as members of the Ministry of Finance?).

Jews were present at the subsequent festivities at court. They were represented in not insignificant numbers. They were partly defined by race. enjoyed, partly by leading Englishmen and women introduced. According to the published attendance= The following lists were presented:

Miss Ruth Ezra through her mother, Mrs. Alfred Ezra;

Lady Franklin through Lady Samuel;

Mrs. Adrian Franklin through her mother-in-law, Lady

Franklin;

Mrs. Cecil Kahn through her mother, Mrs. Frank Pollitzer;

Miss Par Pamela Laski through Lady Rossmore:

a yeni € J Hewish Chronicle from 15th Mat 1986.
ewish Chronicle, May 14, 1937

230

Mrs. John Makower by her mother, Lady Franklin;

Lady Mancroft by Mrs. Stanley Baldwin;

Mrs. Frank Pollitzer by Lady Simon;

The Hon. Rofetta Samuel through her mother Lady Mancroft;

Miss Clarice Joseph by Lady Joseph:

Mrs. Edward Judah by the Marchioness of Zetland;

Miss Mathilde Marks by the Hon. Mrs. Patrick Johnstone;

Miss Ann Mocatta through her mother, Mrs. Owen Mocatta;

Miss Daphne Sebag-Montefiore by Mrs. Vincent Massay:

Mrs. Alfred Salmon through Lady Salmon.)

During the subsequent festivities at court

The following persons were among those introduced:

Lord Mancroft by Sir George Penny; MP;

Mr. Montagu Lyons, MP, by the Minister of Aviation;

Lieutenant Colonel Alroy Cohen by the Colonial Minister;

Siegmund Samuel by the High Commissioner of Canada."

We also present at the garden parties at Buckingham Palace.

among many other Jews, Sir Philipp and Lady Hartog, Mr.

Leon Simon, Colonel, and Mrs. HL Nathan left').

Other well-known Jews also associate with all members of the royal family. For example, at a small dinner...

Sister of the King and her husband, the Earl of Harewood, one of the highest-ranking Freemasons in the country, five Jews alone, namely Lord and Lady Duveen, Sir Leonard and Lady Franklin and Sir Percy Harris were present).

Such incidents are so numerous that it is impossible to list them all. can be mentioned. The listed examples may be suffice.

The Jews also cannot complain about a lack of awards of orders and other decorations. Thus, they received Percy Cohen recently received the insignia of the Com from the King. man of the British Empire"). Ezekiel Cohen, one of the highest official in the colony of Basutoland, is a member of the He was issued an Imperial Service Order. Together with him Other Jews, such as Rabbi David Ffaac, were also targeted. Freedman, Mrs. Zara Baar Aronson and Avinoam Mellin awarded.". Also at the recently completed Bertel- The honors bestowed on the occasion of the turn of the year 1938/39 could Cut the Jews off well. Dr. Adolphe Abrahams, Dean from Westminster Hospital, Norbert Mayer, well-known musician, and Colonel Benjamin Hansford, a member of the Exchange,

were elevated to the rank of knight. Other Jews received

8) Jewish Chronicle of May 14, 1937.

'gen! Chronicle of June 4, 1937.

5 sew! 0 Chronicle of July 30, 1937.

New! Chronicle of June 4, 1937.

7 Hewi Chronicle of February 21, 1036.

'Jewish Chronicle, June 26, 1936.

231

also awards?). The brother of the former chief Justice of Ceylon and also a knight"). These brief hints white people may continue for a period of two to three years. This could be an example of how much the Indians were in the favor of the Court stand.

Already in the preceding explanations we have often referred to the interconnections in connection with other questions. The nobility were referred to as Jews. This should continue in the future. This happened. Here we would like to focus primarily on such families, to point out things that would otherwise not receive any special mention.

Baron William Burnham is one of them. As is well known.

Did the English noble families have, in addition to their noble names? still their former family name. This is now for Lord Burnham Lawson, formerly Levy. His ancestors were the founders of the Daily Telegraph and so we can see stand, as this newspaper found itself at the end of the emancipation struggles could not do enough to stand up for the cause of the Jews. The sister of the father of the current Lord Burnham married Major JS Coke, a son of the Count of Leieester. He has been a Gentleman Usher in Ordinary since 1937. King.

We also find Baron Herman Michelham with the surname Stern, and Baron Perey de Worms, The barrister, Viscount Erleigh, is the son of the current [owner]. Marquess Reading with the family name Isaacs. Furthermore, they find we the Barons Philip Montefiore Magnus, Lionel Faudel Philipps, Chairman of Faudels Ltd., and Michael Bernard Oppenheimer as a full Jew. The latter has a daughter of Sir Robert GG Harvey, another Sir Robert's daughter married Captain HH Balfour. The latter is a member of parliament and undersecretary of state in the

Ministry of Aviation.

Baron A. Foley married the daughter of the Jew H. Greenstone from South Africa. The mother of the current Baron John Peter Fitzgerald was a Jewish woman named Bishop's home. His wife doesn't appear to be Jewish. But she's currently working on something. They are currently talking a lot about themselves because they have a jewelry collection. organized in favor of Jewish emigrants, who even bore the name "Lady Fitzgerald's Jewel Fund" is worn.

It might be of some interest that the son and heir of the current Foreign Minister Viscount Halifax, a member of the married the Rothschild family. The wife of the Marquess of Cholmondeley is the sister of the already frequently mentioned he= They thought Sir Philip Sassoon. The first one does not mention less than 24,000 acres, so approximately 38,400 Morgen, all own land.

2) Jewish Chronicle, January 6, 1989.

10) Observer of January 8, 1939.

282

The Marquess of Castle Stewart married a Jewish woman, Eleanor Guggenheim from New York, also of the Marquess of Tweeddale, who had a daughter of Mrs. Lewis Einstein married. The latter has 40,000 Neres, or approximately 64,000 acres of land. The Barons John Blunt and Thomas Colyer=Fergusson as well as the Viscount Bledisloe also has Jewish women as wives. This includes Finally, Baron Howard de Walden, who owned almost the entire Oxford Street, one of London's main commercial streets, belongs to it.

This brief overview, in conjunction with the earlier and The following messages will already provide a certain insight. for the Judaization of the nobility, although there was none= It is claimed from our side that this work presents an exhaustive list. Regarding the persons mentioned... One must also count all those who came from these circumstances. bonds originate from or are related to them. One will must admit that they will make up a large number. That= In addition, we can observe quite a few nobles who devoted themselves entirely to They conspired to help the Jews and therefore work for them. It is impossible to name them all here as well.

Thus, we find at the festival of the association jlidifcher Businessmen, the so-called Maccabeans, including Lord Blanes= burgh, Marquess of Hartigton, the Master of the Rolls

Lord Wright"). At the dinner for the "Friends of the Hebrews" At the "Island University" in 1937, we find Lord [name omitted] as a guest. Rutherford, Lady Hailey and other members of the highest-fit circles). It is also interesting that Lord Peel, who-deceased Chairwoman of the Royal Palestine Commission, by the partition plan was designed, with a Jewish woman as secretary had). The former Lord Chancellor identified particularly strongly with this, Viscount Sankey, with the Jewish cause. With all possible... He will actively work for them in both possible and impossible situations. At a recent meeting, he declared, "we can no longer exist without them (the Jews) (w). The nephew by AJ Balfour, Lord Traprain, has taken care of the under= (support of Jewish emigrants was very prominent). On the occasion of the Albert Hall Assembly, which became famous throughout the world December 1938 in favor of the Jews, on which the Archbishop of West Minister and Chief Rabbi together on one platform While they were sitting, Lord Dunsany brought a poem he had written. (for the reading!). In this, he gave greater confidence for the future.

11) Jewish Chronicle, July 3, 1936.

11) Jewish Chronicle of May 28, 1937.

18) Jewish Chronicle, November 19, 1937.

u) Jewish Chronicle, December 17, 1997.

16) Jewish Chronicle, December 9, 1988

16) Jewish Chronicle of December 9, 1938.

11) Jewish Chronicle, December 9, 1938.

The prosperity of the Jews is expressed. A glimpse into the elevators of the donors. for the various funds for Jewish emigrants shows on The participation of the nobility is best. The same applies to society. business events given by Jews, in which members Members of the nobility participate! It is impossible to name them all. In summary, it can only be stated that in case of doubt every member of the nobility is expelled until proven otherwise. must be regarded as sympathetic to the Jews.

234

South and Lords

Given this attitude of the nobility, the stance of the House It's not hard to guess who the Lords are in Jewish matters. When There are always debates about this in the upper house, they find Jews receive warm support almost without exception.

We have already seen above that leading statesmen to a large extent, even if they were not Jewish, the not only did not stand in the way of Jewish endeavors, but They offered them their help in every respect. Thinking We only remember the close bond that Lloyd George had all this time with the Hebrews. When he left his post in 1922 When he had to resign as First Minister, the Jews could not do enough to regret this situation. People with anti-Jewish principles are therefore, in his own words, He was especially hated. How much his love was for the Jews, This is best explained in an article in the magazine "Strand". from April 1937. In his view, "the Jews are those from= "most marked race that has ever lived on this earth."

What applies to Lloyd George also applies at least to Winston Churchill applicable. We already mentioned above the fine, narrow Cooperation with the Jews is part of it. His zeal is not... wrestler became, as his advocacy for the Jewish cause in Parliament and in public. With eloquent words. He demands help for the persecuted Jews of Germany and devised his own plan to solve the difficulties in Palestine?). He himself has the best refined attitude towards to the Jews as follows: "Almost continuously During my political life, I have had friendly relationships with maintain ties with the Jews."

The recently deceased Sir Austin Chamberlain, whose name is associated with many measures detrimental to Germany who is connected to this, was also a great friend of the Hebrews. This Among many other things, it shows her obituary on the occasion of his death. in 1937. It is not only significant because of its size, but also because of its content. The veneration of the Jews For Chamberlain, it would be a lasting one, because he always deployed for them and the Third Reich mainly because of this He fought against Jewish policies. His services could never be considered for The Jews will be forgotten. His name would be engraved with gold. letters enter Jewish history.

Former Erftminister Ramsay MacDonald was also Under the spell of the Jews. According to the Jew Michael Marcus, a former employee, called MacDonald "Zionism without socialism is unthinkable." He is, in fact,

N Jewish Chronicle of March 26, 1937.

*) Jewish Chronicle of March 27, 1936, September 3, 1937 and December 2, 1938. a Daily Telegraph dated January 19, 1926,

"had been sincerely devoted to the Zionist ideal." Marcus
 He has been repeatedly surprised by the extent to which
 "MacDonald's fine political inspirations from Jewish sources"
 has created." He too received an honorary tribute upon his death.
 Obituary from the Jewish perspective, and they did not forget, above all
 to highlight his merits in organizing the Zionists=
 lift. His private secretary was the Jewish woman Rose Rosen.
 Berg, who had strong sympathies for the Soviets, which she
 he also admitted it publicly.

Ramsay MacDonald's successor, the current Earl
 Baldwin demonstrated, and still demonstrates today in numerous gel-
 His subservience to the Jews. When he was in the year
 When he left his post as First Minister in 1937, the Jews were
 He was full of praise. They would always see him as "the statesman".
 see, who would never have hesitated to take on a student of the Jew
 to call Disraeli." All in all, one couldn't get enough of him.
 to thank him for his services to the Jews. The best proof
 However, Baldwin recently faced criticism for his friendship with Jews.
 so-called National Fund for the Jews. In a
 In his radio address of December 7, 1938, he made a corresponding statement.
 A plea on behalf of the Church of England, the Roman Catholic Church
 Catholic Church, Free Churches and Jews to the
 Nation-directed). ö

Baldwin's student is Eden, whose connection with the
 Jews are so obvious to everyone that we hardly notice them.
 to say anything about it. In his policy, Eden should follow=
 most emphatically, as the "Evening Standard" of August 5, 1938, stated.
 reports that the so-called Fabian wing of the socialists
 will be supported under the leadership of Mr. Israel Steff. Also
 There's hardly any need to talk about former Minister Duff Cooper.
 something will be said regarding his friendliness towards Jews. Be=
 Significantly, the deceased Jew Otto Kahn is from the
 The company Kahn, Loeb & Co. is the godfather of his child. Also the
 recently left the government, already several times=
 Colonial Minister Ormsby Gore believed the Jews were subservient to him.
 As recently as June 5, 1936, the "Jewish Chronicle" published
 a laudatory article entitled: "Mr. Ormsby Gore as
 Champion of Zionism."

3 Jewish Chronicle of December 9, 1098.
 5 Daily Express, November 23, 1938.

South in the Cabinet

We lack the time and energy to address all the leading state officials men after the war. The ones listed above But they, insofar as they are still alive, are probably the most important ones. who are currently no longer in government. What is the situation now? with the current cabinet members?

According to the investigations by

A. Leese according to his pamphlet "His Majesty's New Sub-Government" have Jewish blood. As proof of this, he cites Read about it from various sources and quotations. In any case. It is established that his father Joseph Chamberlain and his step-Brother Sir Austen Chamberlain did everything to help the Jews to be agreeable. Neville Chamberlain himself held this view at the end of 1938 in Parliament gave a warm speech in favor of the Jews and was the first to propose their settlement in German East Africa. About We need Home Minister Sir Samuel Hoare with

In light of our above statements, nothing further needs to be said.

add. The same applies to Lord Halifax. Very close connection.

Minister Earl Dela Warr also conversed with the Jews.

Marquess of Zetland and Sir Kingsley Wood. The

The former only recently gave voice to his feelings in a public statement. Speech expression in which he criticizes the Jewish policy of the Third Reich described as incompatible with civilization. Aviation:

Minister Sir Kingsley Wood publicly highlighted the great merits the Jews around the British Empire and gave hope

An expression that the current system in Great Britain, who rejected and maintained the difference in nose size. The wife

Lord Zetland led the coronation festivities

a Jewish woman at court. One of the highest officials, Lord

Zetland's leader in the India Ministry is the Jew Sir Cecil

Kish, and fine advisors, the Jews Sir Henry Strakosh

fowie TE Gregory Gugenheim, who because of fine is known from economic publications. In aviation=

The Ministry is Captain HH Balfour as Undersecretary of State,

We have already reported above on its connection with Jews.

The Minister for Pensions, H. Ramsbotham, is with a

Jewish woman, née de Stein, married. The President of the Postspar

kasse is the Zionist Leon Simon, who has already been mentioned several times.

Another member of the Cabinet is Earl Winterton,

whose affection for the Hebrews is best understood from the fact

It emerges that he served as a member of the British government.

the international conference in Evian-Les-Baines on the topic of

participating in the effort to alleviate the difficulties faced by Jewish refugees and held a leading position there. Two full Jews belong to

the government, namely the already repeatedly mentioned Sir

Philipp Sassoon and L. Hore-Belisha. The former is Commissioner of Works and the latter Minister of War

After the war, there was almost no cabinet in which not full-fledged specimens were represented. In the so-called second The coalition government under Lloyd George was led by E. Montagu. Minister for India. Sir Alfred Mond, later Lord Melchett, whose family we will discuss in more detail later, united the health and labor ministries in his Hand. Sir Rufus Isaacs, later Lord Reading, was in before whose mission worked for the government from 1921 to 1926 Viceroy of India.

After the downfall of Lloyd George in 1922, we see Sir Arthur M. Samuel as a high-ranking official in the Treasury and from 1924 onwards Sir Philipp Sassoon as Undersecretary of State in the Ministry of Aviation. Also in the workers' governments party in the years 1924 and 1929 to 1931 we find the abge-appointed Emanuel Shinwell to a high position at Ministry of War and later at the Chamber of Mines. Also The current appeals judge, Sir Henry Slesser, is said to be a Jew. Fine. He was Crown Prosecutor from 1924 to 1929. Sir Herbert Samuel resigned from his post as High Commissioner in Upon returning to Palestine in 1925, he became chairman of the Commission of the coal industry made and played a major role Role in the general strike at that time.

During the formation of the so-called national government in the year In 1931, Jews received important positions. The Marquis of Reading became Foreign Minister, Sir Herbert Samuel became Home Minister and Sir Philipp Sassoon was in turn Undersecretary of State in the Air Force. Ministry of Transport. In later transformations, the current War Minister Hore-Belisha the Ministry of Transport. Later Sir Herbert Samuel became leader of the liberal opposition.

As you can see, the Jews had their people in the highest positions. We can therefore refrain from discussing the cabinet members here. to delve into the past, the part-members or friends of Jews were to inform the reader of the immediate influence of the Hebrews to give an impression of government business.

In the area of foreign policy, we would like to refer to previous Explanations point out and only two incidents of the aftermath= Add wartime. |

In 1919, it was reported in London that in Poland Jewish pogroms were taking place. This was probably done with treachery. These incidents are not mistaken in the assumption that this is from The information was spread among Jews. The reports spoke of massacres. of the largest scale. The Foreign Office immediately announced in the publicity that if the Poles do not immediately respond to this- They heard that all support for their goals would be withdrawn. would. The Poles were also informed accordingly. The known because of the corruption scandal described above= Sir Stuart Samuel was portrayed by the British director rung was tasked with investigating the incidents and after Poland sent. The "Morning Post" succeeded due to a= to establish, based on reliable sources, that pogroms did not... The speech could be about the Jews killed in street battles. as residents and bystanders had been killed. On In any case, the Nede could not be fine from mass murders. The "Morning Post," the Foreign Office asked in an editorial, who had sent him the false message and how it came about would have come, such a dubious personality as Sir Stuart with the official mission to be sent to Poland. At the same time, she objected to such a biased [approach]. Presentation of the Jews and pointed out that the Jews at on this occasion they had once again openly shown that they were not as English people might perceive it).

The most striking example, however, has only recently occurred – It happened in February 1938. In Romania, the government Goga came to power. It was clear to anyone with any insight. that she would pursue the same policy against the Jews as The Third Reich. This was soon demonstrated by legal measures against it. the Hebrews, who initiated the introduction of the Nuremberg laws were presented). Not only the Jews in Romania, but World Jewry was also alarmed. From the publications= From the accounts of the Jew Emanuel, we know how things are done in such cases. The actions taken by the locally affected Jews were, namely, They immediately turned to London. It was unlikely to be the case there either. would have been different. The British and the French government, citing minority rights The Treaties of Paris of 1919, which, as is well known, were signed by the Jews were created to oppose the treatment of the Hebrews at protesting against the Romanian government. We will never... Newspaper posters forgotten, which were displayed in London that evening=

E Morning vol of March 20, April 11 and August 30, 1010.
. ua Berliner Tageblatt of January 5, 1038,

appeared. One of them best expressed, in huge letters, the subservience of the British government to Jews, and It is indeed the "Evening Standard": "Jews – Britain Tells Romania"). The "Völkisch" rightly observed "Observer" of January 7, 1938, that the two Western powers still had done nothing for the 3.5 million Sudeten Germans, and Almost a thousand complaints from minorities in Geneva remain unresolved. be. However, reports from English sources also indicated that Newspapers clearly noted the interference of world Jewry. Securities were traded on various stock exchanges around the world. Romania's decline and otherwise also a silence Boycott directed against the economy of this country." And everything was directed from London, as the following publication shows shows"): "A personality close to the court in Bucharest reported to me (a diplomatic correspondent of the (Newspaper), that Goga's dismissal was highly summary Nature is. 5

When Goga was summoned to the king, he had no recollection of whatsoever. He had some inkling of his impending dismissal.

However, the king had the previous afternoon given a thorough briefing. Report of the Governor of the Bank of Romania on the The country's financial situation had been worsened by the wrong policies. was caused by the government.

In the report, the governor clearly expressed that the oppression of the Jews, which impacted economic life 955 countries controlled, provoking a collapse would.

Transactions of any kind and the payment of taxes would have ceased

King Carol was appalled by these facts, which one which he had previously withheld from him.

The decision to dismiss Goga immediately was, however, thereby... It is becoming increasingly clear that the king is also being urged by a pressing request. was allegedly influenced by a source that was the The king should not have been overlooked under any circumstances.

The essence of the warning was that the one in prospect The king's planned visit to London was postponed for so long. This must be done until the situation in Romania is resolved. were . ."

As you can see, things have changed since the time of the publications of Emanuel changed nothing. World Jewry with the help of London at work!

-) Evening Standard, January 5, 1938.
-) Evening Standard, February 10, 1938. Times, February 12, 1938
-) Evening Standard, February 11, 1938.

240

Jews in the Party and Parliament

It is also necessary to find out if and to what extent the Parliament is subject to Jewish influence. One in the Jewish community= The question should be clear to any informed reader from the outset, that not the number of Jews in a parliament for that decisive. Nevertheless, we want a brief Give an overview.

After the elections of 1906 and 1910, 16 Bolls were elected each time: Jews entering the House of Commons). The last general elections brought 17 Jewish deputies into parliament, namely the following: gende:

H. Day (Labour),

D. Frankel (Labour),

L.H. Gluckstein (Conservatives),
Sir Percy Harris (Liberal),

L. Hore=Velifha (Liberal National),
Dudley Joel (Conservative),

T. Levy (Conservative),

AM Lyons, KC (Conservative),
James de Rothschild (Liberal),

Sir Ifidore Salmon (Conservative),
Sir AM Samuel (Confative),
Marcus Samuel (Conservative),
Sir Philip Saffoon (Conservative),
E. Shinwell (Labour),

S. Silverman (Labour),

EA Strauss (Liberal National),

Louis Silkin (Labour) 7).

This number has since increased due to by-elections, which were initiated by the
The resignation of members of parliament became necessary in order to at least
two was increased. Thus, in Wandsworth, the Jew HL Nathan
(Labour)), in Cheltenham DL Lipfon (Independent Conference
vative)) chosen. Mrs. will probably also join them.
Adams, who entered Parliament in 1938. She is the
the only one where, unlike the previous ones, we did not
are absolutely certain whether she is Jewish or not. In any case, she is
She is very active for the Jews and speaks in Zionist associations.
families?).

There is no doubt that there are even more full and part
Jews in parliament. But we cannot equate these with ge-
establish with sufficient certainty, since our best sources of assurance,
the "Jewish Chronicle" and "Jewish Year Book", only the Kon-

1) Jewish Chronicle, November 24, 1922.

2) Jewish Chronicle, September 11, 1936.

i Jewi h Chronicle from May 7, 1937.

) Jewi p Chronicle of September 3, 1937.

5) Newt Chronicle from November 25, 1988, pp. 31 and 44.

10 241

Jewish factions lead. Our communications are based on assumptions
which are mostly grounded in the Jewish question, must
However, we reject this here in the interest of scientific work.

The number of 19 or 20 Jews in parliament is indeed completely
disproportionate to the Jewish population, however
Smaller than one might have expected. Nevertheless, these practice
Hebrews a disproportionately large, direct influence
Two of them, namely Hore=Belifha and Sir Phi=
Lip Sassoon are government members. Thomas Levy
L. Silkin is chairman of the Textile Committee in the House of Commons.
He is not the chairman of a committee in parliament, but
but chairman of an important committee of the city administration
London. One of the most important, perhaps the most important.
The committee in parliament is the "Select Committee on Estimates".
It deals with the most secret affairs of the state and
takes estimates and proposals for the distribution of gel
those that will be necessary for the nation as a whole in the near future
The chairman of this committee is the Jew Sir Isidore.

Salmon), which we will discuss later.

Moreover, in the British Parliament, almost without exception, the appearance that the cause of the Jews was at least as well through the representatives loyal to them. Here too can the individuals concerned and the processes indicative of this can be called impossible. A study of the expressions about Jewish issues in parliament, especially in recent years, shows that almost all members of parliament, regardless of party, agree under the protection of Jewish interests. How far this goes is revealed a notice in the "Jewish Chronicle" of November 18 1938. After that, an official petition was submitted by many members of parliament. neten of content presented that the king in his throne= I refrained from speaking, out of consideration for the measures against Easing of immigration restrictions for Jews in Germany to announce to Palestine. In half an hour, he collected Signatures from approximately 35 members of parliament regarding this matter= lichen step, and members of parliament who have their under= Those who refused to write generally declined because they believed that They wanted to replace the word "Palestine" with "British Empire". So these are ones that still have a shade of gray. pro-Jewish and those who oppose immigration to Palestine That's not enough. Only some of the non-Jewish members of parliament want... we distinguish from the mass of the rest because they are everywhere especially to advocate for the Jews. Colonel JC Wedgwood is leading in all pro-Jewish actions within and outside of half of parliament. He was the one who described the situation just described. suggested a submission. According to a report in the magazine "Jewry about According to the March 1923 issue of "everything", he was even made an honorary member of has been appointed. This announcement is likely to be accurate, since

) Daily Express from November 1, 1938,

242

he went to America in 1922 to collect money for the Zion-nests, and on his departure was very much from the Jews was celebrated. Another representative, Commander Locker=Lampson is also because of his active advocacy for the Jews. In April 1938, he made headlines because of his to talk about the proposed legislation entitled "Jewish Citizen Bill". He wanted to grant all Jews in the world civil rights through this. (create Palestine'). Since Palestine is a mandate territory of Great Britain is, every owner of such civil rights would have automatisch enjoyed the protection of England.

The general attitude of the members of parliament may also be as can be seen from the following:

The leading member of parliament, Hugh Dalton publicly stated: "In terms of quality regarding civil rights Is the British Jew more valuable and refined than the British Jew? Fascist?"). The MP Beverley Baxter was in He was asked at a meeting if he was Jewish. He replied: "I am not honored to belong to this great race." "It is an institution in England that is unanimously regarded as a friend of the Jewish race, namely the lower house of His Your Majesty ..."). These words aroused great applause in the Creative Committee of the Conservative Party.

We see that our above judgment about Parliament is not correct. was too sharp. 1

Given these circumstances, it is not at all surprising that everyone Parties that are loyal to the Jews.

The Liberal Party is, as already explained above, have surrendered, having long been subservient to the Jews. She is today only with very few MPs left in the House of Commons to enter. Nevertheless, we can see four Jews among them, as already mentioned. executed, established. Therefore, on the occasion of elections, they demand also called on the Jews to vote for the liberals, "because they party campaigned for her."

We have already seen above how the main founder of the Labour Party, Ramsay MacDonald, stood by the Jews. His former colleagues are unlikely to give him any credit in this matter. This is also repeatedly acknowledged with gratitude by the Jews established. Thus, they occasionally point to the close connection. with the Marxist Workers' Party. The one already mentioned Member of Parliament Slessor is said to have personally emphasized that the workers' party was not socialist, but Jewish (fearful). The The party itself explained to the Jews that they would be best off- It is suitable to represent their interests. This can be done precisely recently confirmed. At the end of 1938, the The Labour Party submitted a motion in parliament demanding that il JER 9 of 15 April 1938.

ewi roniele from 25th e anes 1936.

ewish Chronicle of the 15th
10) Morning Bott from July 28, 1023. Banifter: p. 13.

243

should express his strong displeasure with the measures taken by the German government against the Jews. A little later The leader of this party, Major Attlee, would not miss the opportunity to

to speak at a protest rally with the same goal.

But also the Conservative Party, which currently holds the majority

He who is in the House of Commons is completely devoted to the Jews. This is best demonstrated

The Jews' control of the party is evident in the fact that

in the Central Office, the executive headquarters, un-

A relatively large number of Jews were found. There is information about this.

A nice little anecdote. A general was looking for the item in question.

I opened the office and was greeted by a Jew. He explained

to him that "he should never present his case to a Jew

would." With these words, he handed him his card and...

He tried to speak to an Englishman. Whether he succeeded,

It has not been handed down. However, it is certain that earlier and

today the Jews hold leading positions in the central administration, which

a major influence on the selection of candidates and

owns or holds other important businesses. That's how Lord used to be.

Jessel, the party treasurer. Today the most powerful man is there-

The most famous man, Sir Albert Clavering. He is the son of

Isaac Abraham Clozenburg, a Jew from Eastern Europe. This

In 1920, it changed its original name to Clavering.

Another Jew, Percy Cohen, is head of the Propa-

ganda and Literature Department. In January 1936 he was

Awarded by the King on the occasion of the New Year.

The entire attitude of the central office is best determined from

in the words of their representative, LS Amery, who has Jewish blood

have joll!!) and turned into a large mass protest gathering-

sandt was to act on behalf of headquarters against the Mah-

They began to raise objections against the Jews in Germany.

To what extent does the Conservative Party adhere to the main principle of

Judaism, namely the pure principle of money, has succumbed, as shown.

recent publications. According to these, elections will be held the following ways:

Individual seats were offered and practically sold. For the

Electoral districts where a victory for the Conservatives is expected

and thus can expect the election of the candidate in question,

The person seeking this must have large sums of money available.

He has to pay the election costs, which amount to £400.

up to 1200,- and in addition, £500,- to 1000 annually,

to pay to the local organization. Candidates who only the

Those who can pay half of the aforementioned funds have a much

Lower chances of getting into parliament. Anyone who has nothing to

contribute to election costs and only a small amount to the party coffers.

(He can, will never get into parliament!). Furthermore,

also by no means disputed by the Conservative Party, as a

Election appeal in favor of their well-known Member of Parliament, Colonel

11) Banister: p. 154. ,
) Evening Standard of January 4, 1080.

Stanley shows that they have always supported the Jews. In this election appeal, one addresses the Jews and points out pointing out that only Colonel Stanley, from the well-known noble family=gender of the derbies, a suitable candidate for them, since (Conservatives would always have taken Jewish interests into account).

Following this, we should not fail to mention something to address a point that clearly demonstrates how much even the highest in England is subordinate to the monetary principle.

It had long been known that honors and titles were awarded according to the amount of money that one gives to certain places. The amounts had been distributed. On March 6, 1919, the following appeared in the "Morning Post" article with the headline: "Democracy and Corruption." It referred to disputes in the upper house. brought to the public's attention, through which the public finally had a chance to learn Driving had been like buying and selling a title of nobility. One had to admit during the debate in the House of Lords, that awards were acquired through payments into the party treasury could be. The Morning Post canceled its biggest— Few react to such behavior. All due respect. The highest honors of England have vanished. One could say this. These processes amount to nothing less than secret corruption and bribery. designate fb

Even today, the practice in this regard is not yet said to have changed— have changed. We can appreciate how much the Jew longs for such things. will take advantage of circumstances. In a book, Ramsay will McDonald was accused of having someone because certain gifts can elevate someone to the rank of baron. Thus, he applies Belloc also spoke out against such a thing in one of his last books. Evil.

At the same point, Belloc points to the corruption of the Parliament. He is not surprised that the public which tacitly tolerates this, since the entire British mindset I see nothing illegal in it. Unfortunately, Belloc didn't give us any information. further details about the nature of the corruption were given. The act— It's boring that many members of parliament are also directors. of companies, but this should constitute the act of corruption. in a broader sense. Thus, in the year 1912 reports that even then there were 25 deputy directors in 41 public companies and 10 of the same type in Railway companies were. Apparently, this is now the case. It has become the norm. In the parliament of 1924/25, there were no Fewer than 694 companies represented by 766 directors. The House of Commons in 1932 contained 691 seats, and the one before that... In 1934, there were 581 members of parliament, representing 646 or 546 companies. represented. Lane rightly criticizes this situation and explains, that parliament is now only an interest group of society— fschämte, which in turn is controlled by Inden.

13) Jewish Chronicle of March 2, 1923.

24

ot

We will demonstrate below that the latter is correct
try.

Lane further points to a situation that is not without
dangers to sound governance. Minister and
other top government members are taking leave after their return.
She takes up a director's position in the city upon her dismissal.
Just recently, such a case occurred: Maurice Hankey, who
was Secretary of the Government for almost twenty years and thus one of the
who held the most important post in the British state structure is
after his resignation from this post in 1938 as
He has become a director in the Suez Canal Company. Furthermore,
The rumors persist that he too is Jewish, or rather...
has Jewish blood!).

u) Jewry über alles; August 1922, September 1929. Sunday Express of June 25, 1922.

246

Jews in Administration and Law

In the following, we will attempt to give the reader an impression
from the Judaization of administration and legal life to
We know that skeptics with general concerns regarding this matter
Claims will not be satisfactory and cannot be satisfied. As a result-
We want to use individual cases to demonstrate the necessary expertise.
to try to convey a view.

The Jewish influence is most evident in the city administration.
of Greater London. Sir Percy Simmons has been for years
He held high positions within it. From 1910 to 1919 he was...
City Councillor, Chairman of the London County Council in 1921/22
Councillor, five years chairman of the fire brigade, three years chairman-
Chairman of the Public Control Company, two years as chairman
of the General Purposes Committee, chairman for four years
Committees for theatres and music halls and seven years before-
(member of the Improvement Committee). We have seen that

Sir Percy in 1922 held the important post of Chairman held the position of London County Council. In the next two For years, the position in question had not been held by a Jew. occupied, however the deputies were Jews, namely Miss Nettie Adler and Sir Isidore Salmon. Currently The latter holds, in addition to his aforementioned position in parliament, still chairman of other committees and institutions. Already However, in 1925, in the person of Sir Oscar Warburg, in turn, appointed a Jewish chairman. He, too, He has held many other important positions in the administration. Sir Max Bonn also held positions in the administration of London. Sir Samuel Joseph was a city councillor and Sheriff of London. He also twice held the office of Sheriff of London. Post of Mayor of the London Borough of Marylebone. Sir Philip Henriques held high positions in the City of London, during the war in the munitions warehouse: Ministry. Sir Frank Pollitzer was a city councilor and sheriff. from London. George Heilbut also held high positions. in the City of London. He was mayor and deputy mayor. Deputy Mayor of Westminster and Chairman of a large number of committees and other bodies. A. Instone was in the defense service of the General Staff during the war, later Mayor of the London borough of Paddington and City councilor. Isidore Jacobs previously held the office of a Sheriff and City Councillor in the City of London. Santo Seger was a justice of the peace and later mayor of the city. partly Shoreditch and Councillor J. Abrahams, his deputy, who became his successor the following year.

) Jewish Year Book (1937): p. 497. Who's who (1929): p. 1915. With everyone

Further findings are referred to the "Jewish Year Book" and "Who's who" reverted to the original source, so that an explicit citation is unnecessary.

247

Barrister Frederic Levy held high posts in the London administration, and Louis Lewis was mayor of the suburb of Islington. Marcus Lipton and J. Somper were also employed in the administration of London, the latter was mayor of Stepney, a district of the capital. Mrs. HL Nathan held important high positions in Great Britain. London, the solicitor A. Samuels was, among other things, chairman of the London County Council Public Control Committee, M. Streimer et al., Mayor of Westham, Mrs. Helena Roberts, Mayor of Stepney, and John Genese Mayor of Hackney. Finally, Barrister Jacques Abady, who was, among other things, mayor of Westminster. At the London municipal elections in 1937 came from sixteen

twelve Jewish candidates were elected to the city parliament.

The previous persons were only a selection of Jews, who almost without exception held high positions after the war have taken place in Greater London. The arrival will by no means be delayed. A claim was raised that the list is complete, especially since with Taking into account the desire to rely only on completely reliable sources to resort to only confessional Jews in the above Bu- The collection is listed.

You can see the increasing influence of Judaism everywhere else in the administration as v ascertain. For example, Sir Ewart Levy was High Sheriff. from Leicestershire. Norton Courlander held, among other positions, the mayor's office in Richmond, further high administrative Post. J. Goldston was twice mayor of Stockton. and H. Howitt twice mayor of Richmond. Julius Jacobs held higher positions in Liverpool. The same applies to R. Levy in Glasgow. D. Lipson and B. Marks were Mayor of Cheltenham and Hove respectively, and also held other positions. other important offices. Montagu Lyons is the recorder in Grimsby and Samuel Morris, Mayor of Doncaster.

Even in ministries, we found and still find Jews in high positions. Positions, as Colonel Charles Cohen said in the Colonial Ministry, Sir A. Green in the Indian Administration. A. Hyamson in the Colonial Ministry, H. Infield in the Commission for the Referendum in Upper Silesia. Louis Infield was in the Ministry of Health and Nutrition high-ranking official and deputy chairman of the inter-Allied Investigation commission according to the Spa=Protocol in Nuhr: area, Reuben Kelf Cohen in the Ministry of Trade, B. Kisch and HM Kisch in the Indian Office, Sir Matthew Nathan in the Colonial Ministry, and so on. The list could also be compiled here. expand further.

The influence of the Jews is also noticeable in semi-official institutions. For example, Sir Eliot de Pass from Baron [Name] was chairman of the West India Committee until 1936. Miancroft of Mancroft is a member or chairman of

248

so many similar institutions that they cannot possibly be named. A look at the relevant Bu- The composition of the "Who's Who" will confirm this. The same One can ask about Baron Hugo Hirst. He was, among other things, until recently President of the Federation of British Industry. A few weeks ago he received a special award. became, alongside four other major industrialists, a member of the committee to be appointed to advise the government on rearmament

Baron George May, Not:

Jewish, but married to a Jewish woman, chairman since 1932 of the Advisory Committee on Import Duties. Until 1931 He was director of the British Overseas Bank. Finally, they should also not Saul Doffmann, the former president of the trade chamber of Northampton, and Sir Benjamin Drage with His work for the Imperial Institute will be forgotten.

Based on experiences in Germany and the frequent occurrences...

Mark will not be surprised that the Jews also have a significant Cin- They have a flow in legal life. We know what position of power they hold. generally gain from this. However, this is more common in England.

That's the case. It's probably never happened before in all of history that a country given, in which lawyers play such a large role as in

England. The very wording of the laws and the scriptural provisions alone is completely different from ordinary language. Many English countries, and one can almost say most, are opposed to the Ab=

The lawyer is helpless even when faced with the smallest contracts.

must be everywhere, and one cannot escape the impression

defend himself as if it had been him who, over the course of the years- hundreds have deliberately brought about this situation. Apart from that...

The profession still promises annual income from this today.

Up to £20,000 - and more. All major positions in the Ber-

The administration will be staffed with lawyers. Even if we only

limiting it to confessional Jews, many of them are located

among the well-known barristers and solicitors. Among the

Among the former, we identify the following Jews, among others:

HM Abrahams, AH Berman, Sir Benjamin

Cohen, G. Cohen, Sir Herbert Cohen, Dr. Samuel

Daiches, Perey De Worms, AS Diamond, sir

Leonard Franklin, Adolph Langdon, Sir"

Leon, Sir Daniel Levy, CM Piciotto, W W. Sum=

merfield, G. Webber, Sir Perey Harris, Philip

Vos and RF Levy. Langdon, as treasurer of the

Inner Temple and head of a kind of legal seminary

hold important positions. G. Webber is due to fine work:

sentences in the legal journals "Law Times" and "Law

Journal on Administrative and International Law,

W. Summerfield and C. Piciotto for their publication-

The clearing of textbooks is well known. One only needs to look at it once.

to look at the list of barristers' names in order to know,

249

how many Jews there are. Many, however, have already

disguised themselves by adopting Old English names. Nothing=

Nevertheless, one can still find, for example, nine Levy, Levinson, etc.

or 17 Cohen or Cohn, to name just a few.

The same can be seen in the list of solicitors of London= Places. There, for example, are the Cohens with 15 and the Levys and similar ones represented with eight). Sir Percy Simmons and Sir George Lewis are owned by the solicitor firms Simmons and Simmons or Lewis and Lewis, who are among the most important of Great Britain.

The above information should provide some insight for the Judaization or influence by Jews in politics, e= have mediated between administration and legal life. The situation in the The economy is at least the same.

) The Law Lift (1938): pp. 502-508, 603.

250

Jewish Families

It is primarily certain Jewish families here whose power and influence extends far beyond the borders of England. The most famous is probably Rothschild's. Even before that We have explanations about the origin of this bank building. and the growth of its dominance in finance during of the 19th century. The development of the 20th year= The hundred years have promoted its further spread, so that despite The American banks have lost none of their global importance. The wealth is evident simply from the fact that the family Rothschild in April 1988 £10,000,- and in the following In December, £50,000 was donated for Jewish refugees! The head of the large, extended family is Lord Rothschild.

Besides that, there is also the Sassoon family. They are from They immigrated to England from India or Mesopotamia. Also Today it still has a presence there and in other parts of Asia- held a dominant position, so that one could refer to it as "the Rothschilds". of the East" speaks. Opium trade is one of their main trades. branches. Today you can find three different banking companies in the city. establish, which under the leadership of Sir Victor Sassoon and Sir Philip Sassoon, the politician who has been mentioned so often, is standing there. The influence of this family was likely that of Rothschild - if iber- main - hardly inferior:).

Another family with tremendous influence is that of Mond, the current Lord Melchett. The founder of the family. was Ludwig Mond, who moved from Hesse to England in 1866 land emigrated. He had invented a certain soda process. After a short time, he had a large work on the topic in England- He built a business realizing his invention and made a lot of money.

He soon became known as one of England's greatest industrialists and held many positions. Bolitho wrote a biography of him. He claimed to have been soft by nature, but hated, to make this apparent. From this perspective, one could also have To understand the following anecdote:

In a conversation about a new machine, Qud-
Wig Mond, that it would cost him £2000. As soon as the machine
Since it was worn out, he would have to replace it at great expense with another.
replace. "But if six men are no longer able to work,"
"So I can chase them after them in droves." To our Ve-
We cannot share Bolitho's view for long. We cannot
Ludwig Mond's words can only be understood as they are used.
have been, especially since they perpetrated the abuse we have condemned-
confirming the tenderness of people through the Jews. In 1909, he died.

His successor was his son Alfred. He was born in the year
Jewish Chronicle from 8th Vol and 2nd May
| ea aeg Vol. pp. 66-68. Joe who (1930): p. 2825. Floor

Erchange (1938):
3) Politho: Twelve Jews, pp. 155-173.

Elected to Parliament as a Liberal in 1906, in 1922 he was
He was Minister of Health, and six years later he became
Peer of England appointed').

Many who knew him called him a cruel man.
Be that as it may, - in any case, he ruthlessly built his
Power inherited from his father. In 1923, green=
He identified the Amalgamated Anthracite Collieries and thereby grasped
Gradually, almost all the coal mines of Wales were closed down, so that
he, as chairman of this trust, 85% of the anthracite there-
He controlled the pits. Besides that, he had an outstanding gin-
river in the nickel industry.

He was a director of the British Dyes Corporation, which had a
included a large part of the British paint industry. In the year
In 1927 he succeeded in acquiring almost all British chemical factories in
a corporation under the name Imperial Chemical Industries
to summarize. The total number of factories represented five-
thousands of different products. The stamp duty of the green=
The contract alone amounted to one million pounds. One can imagine
to consider the power Lord Melchett represented.

In his later life, he was one of the most ardent Zionists.
and visited Palestine. After his stay there, "he saw
Alfred Mond no longer holds an English state office.
man or a captain of industry." "I am a Palestinian."
"My heart is in Eretz Israel," he explained. When he

When the Jews in Tiberias were welcomed, he said: "These are my people."

From Palestine he wrote to his wife that "he had never been so full and lived entirely as a Jew." From this time on, one can regard him as a leading Zionist. Only a few... It has become known that he has raised fifteen million pounds= wanted to gather resources in order to bring his people back to Palestine, where he intended to settle down for the end of his life.

After his return from Palestine to England, he "forced" "The official's policy of Zionism." With all his He attempted to obtain the necessary funding from the British government using the means to implement his plans for the colonization of Palestine. She seemed surprised by his wild zeal and tried to escape his pressure. Gradually, they bestowed upon him the highest offices in the Jewish organizations= wear. He became president of the Zionists in England and to one of the chairmen of the Council of the Jewish Agency= selects which of the federal government in Geneva serves as the official liaison= The place is viewed with the Jews.

He employed all his powers of persuasion and power to convince Lord Beaverbrook in 1929 of his press campaign in the "Daily Express", a newspaper with one of the largest circulation figures in Great Britain, to dissuade. Lord Beaverbrook spoke of himself. lich with all determination against the government's policies in

9 Bolltho: Alfred Mond, pp. 127, 146, 148ff.

252

Palestine. When, in October 1930, the Jewish cause there was not being promoted vigorously enough in the opinion of the Zionists, Alfred Mond was accused of "not having informed the British government." forced them to fulfill their promise from the Balfour Declaration." Another case where it is admitted from an authentic source, that there is pressure from Jews on governments.

We would like to take this opportunity to participate in= share that our informant Bolitho has the family archives and 83 other personalities, such as ministers, trade unionists= leaders, secretaries, etc., in the collection of material for Available. The book has a very magnificent appearance. and was only published in 200 copies. is probably not wrong in assuming that Golitho is on Ver= on behalf of and for payment by the Mond family wrote.

Alfred Mond died in December 1930. His son Henry

succeeded him in his position of power and is currently one of the one of the world's most powerful industrialists. He is the director or chairman— (resident in the following companies'):

Amalgamated Anthracite Collieries Ltd.
Barclays Bank Ltd.

Imperial Chemical Industries Ltd.

Industrial Finance and Investment Corporation Ltd.
International Nickel Company of Canada Ltd.

Mond Staffordshire Refining Co. Ltd.

Palestine Electric Corporation Ltd.

Power—Gas Corporation Ltd.

South Staffordshire Mond Gas Company Ltd.
Thames House Estate Ltd.

He is not represented in as many societies as other major figures in finance and the economy, but they belong to Several of these companies are among the largest in the world. For example, [the company] e.g. Imperial Chemical Industries Ltd. has a share capital of 95 million pounds, it controls about 50 other companies directly and also has extensive interests in other areas Enterprises. The Amalgamated Anthracite Collieries, whose Lawyers Oppenheimer and Nathan find they control approximately 80% the total anthracite production of Wales and is sole or main shareholder in a whole series of Valais mines. The share capital of this company amounts to £9,500,000.

Finally, we just want to mention the International Nickel Company of Canada Ltd. Its share capital amounts to to approximately 90 million dollars, their balance sheet as of December 31. In 1936, his assets amounted to \$153,696,746. The international Nickel Co. owned:

5) Directory of Directors (1938): p. 1154. [Referring to this reference work]

Stock Exchange Year Book refers to Hufeland for all further details: taken into account, yes, that an explicit citation is unnecessary.

258

a) the total capital of International Nickel Co. Inc. (Incorporated in Delaware), Ontario Refining Co. Ltd. and

Mond Nickel Co. Ltd.;

b) approximately 100,000 acres (equivalent to approximately 160,000 Morgen) of mineral deposit rich land including about 15 copper and nickel mines in the district of Sudbury, Ontario, and

c) hydroelectric power plants, smelters, rolling mills, refineries, foundries, and research and testing laboratories in Canada, the United States and Great Britain (Great Britain").

Lord Melchett is not the only Jew in the coal and metal industries. Rather, we find others in both Hebrews, of whom we will only mention a few.

The de Pas family has a strong interest in coal. Industry in the British Empire. They can be found, among other things, as directors. in the following companies:

Amalgamated Collieries of South Africa Ltd.

Chandler's Limited
Coronation Collieries Ltd.
Springfield Collieries Ltd.
Association of States Ltd.

If one were to pick out just one of these companies, one would recognize the immense interconnectedness with other entities. The chairman of the Amalgamated Collieries... is Theodore Marks, of whom one might say, in consideration of his name until proven otherwise, he may assume that he too Jude is. The company was founded at that time to direct control in various important companies attain. The majority of fine antoriated capital of two Millions of pounds are in the hands of the Vereeniging Estates Ltd. Here is Louis Marks, from whom the same as above. Regarding Theodore Mark's statement, Chairman, and Besides de Pas, another Jew, Julius Weil, was the director. This company in turn merges with numerous other companies. large mining rights and other rights. The capital amounts to £1,750,000

In the metal industry, we also want to mention two Jews with significant influence, namely A.M. Baer and Sir George Leon. The former is director at:

Henry Gardner & Co.

Amalgamated Metal Corporation Ltd.
British Metal Corporation Ltd.

Metal Market and Exchange Company Ltd.

Sir George Leon is now also in Henry Gardner & Co.
Director, the same applies to the Amalgamated Metal Corporation.

.) Stock Exchange (1938): pp. 2708, 1421, 1487.

254

The latter is a holding company with authorized capital of £5,600,000. —. The assets consist mainly of from all shares of British Metal Corporation Ltd., which owns an auto has a capital of five million pounds. The latter con= Brametta SA, registered in Switzerland, British Metal Stockholders Trust Ltd., Huntingdon Heberlein and Co. Ltd. and partly National Alloys Ltd. and Light Alloys Ltd.

Jews also exerted a considerable influence in shipping. ascertain. This applies especially to the family of Sir John. Ellerman. The founder was the one who died in July 1930. Sir John Ellerman. At his death, he was considered one of the considered one of the so-called "Big Five" in shipping. The Times, in its obituary, describes him as a financial genius who directly controlled a total tonnage of 1,500,000 tons I have. Besides that, he also had strong interests in other ships. Lines such as Cunard and Peninsular and Oriental Steam Navigation.

Besides his dominant position in shipping, he also had great influence in the brewing industry and in the press We will discuss the latter in more detail below. His after= The estate was officially set at £86,684,994, — upon which an inheritance-Corporate tax of approximately 18 million pounds was payable. The main part and the administration of his assets went to his son, the current Sir John Ellerman. The one from his The companies controlled by the father announced that, generally speaking, nothing would have changed through the death of the elder Sir John"), Dem- The son also retained his father's position of power. He is currently the director of the following companies:

Audley Trust Ltd.

Brewery and Commercial Investment Trust Ltd.
Debenture Securities Investment Company Ltd.
Ellerman Lines Ltd.

Ellerman Property Trust Ltd.

Ellerman's Wilson Line Ltd.

London Publishing Co. Ltd.

Apparently, Sir John Ellerman is at least as good.

A tiger businessman like his father, since he had already made his way through the Inheritance tax reduced to 18 million pounds – may amount to approximately 40 million pounds over the course of five years increased.

Another influential Jewish family, though not of the importance of the aforementioned, is that of Instone – formerly Einstein. They are three brothers: Sir Samuel, Captain Alfred and Theodore. Especially the first one was great at ships. Travel, coal, and aviation. His [event] took place in November 1937.

7) Times from July 18th and 21st, August 16th, 1933, September 80th, 1986.

255

His death aroused great public sympathy. Sir Samuel Stone was chairman of the

Askern Coal and Iron Company Ltd.

Bedwas Navigation Colliery Comp. Ltd.

S. Instone and Co. Ltd. with a capital of £1,500,000.

Furthermore, he was the director of the

British Benzene and Coal Distillation Ltd.

Imperial Airways Ltd.

Imperial Airways (Continental) Ltd. (as our Air-hansa) with five million pounds of authorized capital.

Today, his brother Theodore is his successor in the aforementioned positions. four companies, including as chairman or chairman. Director. The other brother, Alfred, is deputy chairman-senior or director in the same companies.

Another Jewish family that dominates the oil industry is
Those of Samuel or Lord Bearstead.

Marcus Samuel must be considered the founder of the family.
He became. He was initially the owner of a small shop.
in Houndsditch in east London. His main trade consisted of
Painted shells; later other items were added. With
As his wealth grew, so did his—
drawings, and he took over the shipping of petroleum from
Russia turned to the Far East, which over the years became a
It was a great success. Samuel brought the participants in this trade.
He also brought together other interested companies and founded a company with the
financial assistance from the House of Rothschild, which now extends across the entire
Shell Transport and Trading, a globally widespread and well-known company, was a major pla
Company with a capital of £1,800,000. The name Shell
means shell and was the original trade item of
Samuel borrowed. Later, this comfort had a hard time against the
to compete with the Dutch Petroleum Co. The fight ended
with the merger of the two companies.

Samuel was already in the Nitterftand in 1898.
lifted because two of his tugboats ran aground in Port Said
had refloated a British warship that had been damaged. In
In 1891 he was a London city councillor, and a year later sheriff.
and in 1902/03 Lord Mayor of London.
In 1921, Samuel was ennobled as Baron Bearstead of
Maidstone was raised. Six years later he died. His son
followed him in his title and in all his positions. Currently, he is
he was chairman and director of the following important company—
Companies:

M. Samuel & Co. Ltd.

Alliance Assurance Co. Ltd
Anglo-Mexican Petroleum Co. Ltd.
Anglo-Saxon Petroleum Co. Ltd.
Asiatie Petroleum Co. Ltd.

256

Afiatic Petroleum Co. (Federated Malay States) Ltd.
Afiatie Petroleum Co. (India) Ltd

Asiatic Petroleum Co. (North China) Ltd.
Afiatie Petroleum Co. (Philippine Islands) Ltd.
Asiatie Petroleum Co. (Siam) Ltd.

Asiatic Petroleum Co. (South China) Ltd.
Afiatie Petroleum Co. (Straits Settlements) Ltd.

Bataafsche Petroleum Maatschappij.

British Malayan Petroleum Co, Ltd.

Eagle Oil and Shipping Co. Ltd.

Egyptian Engineering Stores SA

Elba Tinsplate Co. Ltd.

Lloyds Bank Ltd.

London and Holyrood Trust Ltd.

London and National Property Co. Ltd.

Nineteen twenty-eight Investment Trust Ltd.

Nineteen twenty-nine Investment Trust Ltd.

Perham Investment Trust Ltd.

St. Helens Estates Ltd.

Samuel Estates Ltd.

Samuel Samuel and Co. Ltd.

Sarawak Oilfields Ltd.

Shell Company (Hellas) Ltd.

Shell Company (Malta) Ltd.

Shell Company of Australia Ltd.

Shell Company of Bulgaria Ltd.

Shell Company of Esthonia Ltd.

Shell Company Klaipeda (Memel) Ltd.

Shell Company of Latvia Ltd.

Shell Company of Lithuania Ltd.

Shell Company of New Zealand Ltd.

Shell Company of Nigeria Ltd.

Shell Company of Portugal Ltd.

Shell Company of Turkey Ltd.

Shell Company of Weft Africa Ltd.

Shell Company (Pacific Islands) Ltd.
Shell Company (Porto Rico) Ltd.

Shell Company (West Indies) Ltd.
Shell=Mex Argentina Ltd.

Shell=Mex Chile Ltd.

Shell=Mex Uruguay Ltd.

Shell Overseas Exploration Co. Ltd.

Shell Transport and Trading Co., Ltd.
Société Anonyme Astra=Romana. .
Société Anonyme des Pétroles Jupiter.
Société Francaife Shell de Tunifie.
Société Shell de Maroe.

Venezuelan Oil Concessions Ltd.

17,257

Judaization of the Oil industry

Of all these many companies, one is already a "shell".
Transport and Trading Company, Ltd." as a world power=
to watch as a holding company for many other sub-
The company's authorized capital is only £43,000,000.
Therefore, in relation to the active members, it should only be considered a small number.
Two Jews are directors of this company, namely...
Peter Montefiore Samuel and Sir Robert Waley
Cohen. The latter is, in turn, chairman and director of
The following companies:

Agricultural Mortgage Co. of Palestine Ltd.
Anglo-Egyptian Oilfields Ltd
Anglo=Mexican Oil and Shipping Co. Ltd.
Anglo=Mexican Petroleum Co. Ltd.
Anglo=Saxon Petroleum Co. Ltd.

Asiatic Petroleum Co. (India) Ltd.

Asiatic Petroleum Co. Ltd.

Baldwins Ltd.

Bataash Petroleum Company.

British Malayan Petroleum Co. Ltd
Canadian Eagle Oil Co. Ltd.

Eagle Oil and Shipping Co. Ltd.

English and Scottish Investors Ltd.

New Schibaieff Petroleum Co. Ltd.

North Caucasian Oil Fields Ltd.
Palestine Corporation Ltd.

Palestine Publishing Co. Ltd.

Shell Company of Australia Ltd.

Shell Company of New Zealand Ltd.
Shell Company of Portugal Ltd.
Shell=Mex Argentina Ltd.

Shell=Mex Chile Ltd.

Shell=Mex Uruguay Ltd.

Shell Transport and Trading Co. Ltd.
Société Commerciale et Industrielle de Naphte Mazont.
United British Oil Fields of Trinidad Ltd.

Besides these two Jewish giants in the oil industry—
Naturally, all other sizes pale in comparison, such as BB Maisel.
and Johanna Maisel. Both are directors of Maisel's.
Petroleum Trust and Orient Oil and Finance Co. Ltd.
(£1,500,000 capital). The latter is also a director of the
Romana Petroleum Co. Ltd. The interests of the two Maisels
They mainly focus on Romanian oil.

But in the end, Sir should not be the last in this line of powerful oilmen.
William Garthwaite will be forgotten. After a flight=
According to A. Leese, he is half-Jewish, since his mother was Jewish.

258

His father, however, was an Aryan. He himself was to be married to a Jewish woman
again, as was his son, who married the daughter of the full Jew
Lord Duvin is his wife. Therefore, his fine family is almost complete.
to be considered fully Jewish. Sir William is involved in the following activities:
Companies interested:

British Controlled Oilfields Ltd.

Central Area Exploitation Company (Venezuela) Ltd

Lautaro Nitrate Company Ltd.

Oertz International Streamline Rudder Comp. Ltd.

The number of companies is not as impressive as those mentioned above, but they are extremely concerning-tungful. British Controlled Oilfields owns about two-thirds of oil production in Central and South America. It is generally known that the oil production of these areas is among the most important. The world counts. The majority of the shares are owned by Dri- The government is fine. The authorized capital is \$27,500,000.

The Lautaro Nitrate Company controls a large part of nitrates in Chile and has an authorized capital of over Two million pounds. Another director of this company His name is Paul Wirtz. He is anything but English. and therefore undoubtedly belongs to a Jew.

Judaization of insurance companies

Jews also have a significant presence in insurance companies. dominant position. Thus we find Lionel de Rothschild. as chairman, Lord Bearstead and the half-Jewish Lord Roseberry as directors and the Jew A. Levine as General Manager at Alliance Assurance Co. with a car= raised capital of £5,450,000. The following companies are found absorbed into:

Noyal Farmers and General Insurance Co.
Provincial Insurance Co

Salop Fire Office.

Shropshire and North Wales Assurance Co. Ltd.
Imperial Insurance Co. Ltd.

Imperial Life Insurance Co.

Alliance Marine and General Assurance Co. Ltd.
Provident Life Office.

Economie Life Assurance.

and others.

This and another insurance company, namely the Guardian Eastern Insurance Company Ltd., will probably follow the according to the Jews' own statements and their intended purpose as purely Jewish. The founding is based on the following fact= underlying behavior:

For years, many insurance companies in England had refused, to accept Jews as insured persons. Some companies were even They went so far as to exclude any liability in their general terms and conditions. to refuse to pay for damages if Jews were involved. Jews had and still have difficulties obtaining their insurance. to accommodate them in certain societies. A member of the The Ministry of Trade commented on this custom in 1936. a presentation before the relevant department of the office for Compulsory insurance. According to this view, one would have to have such insurance. This tiresome attitude must be brought to an end. His exit= The tours were met with the approval of the chairman of the committee, the Jew Sir Felix Cassel.

The Jews protested in groups against the persecution imposed on them. The different treatment applied. A member One of them, Sir Moses Montefiore, had therefore already The Alliance Affordance Company was founded some time ago to to enable his fellow race to obtain insurance. The Guardian Eastern Insurance Company was founded for the same reason. has been. The "Jewish Chronicle", the official organ of the Jews, points out in various ways and further to the fact that leading Jews, such as Nathan Lafki, AJ Belisha, Colonel Sir Herbert Jeffel, SJ Cohen, Montagu Gluck=

260

jtcin and other directors of the company free and dic company would be purely Jewish. The capital amounts to £1,000,000 The first three Jews mentioned are still directors there today. But we also find it everywhere else in the insurance industry.

Jews in leading positions. At least two Indians are, namely Sir George Schuster and Sir Charles Selig= man directors in the Commercial Union Assurance Co., Ltd. The authorized capital amounts to £3,750,000. She has with the Over time, numerous companies have been acquired or controlled by the- The same. This includes:

Nottinghamshire and Midland Fire Infurance Co. Ltd.

Straits Fire Insurance Co. Ltd.

West of England Fire and Life Insurance Co.

Colonial Assurance Co.

Accident Insurance Co. Ltd.

British General Insurance Co. Ltd.

Edinburgh Assurance Co. Ltd.

National Insurance Co. of Great Britain.

Palatine Insurance Co. Ltd.

Union Assurance Soc. Ltd.

West of Scotland Insurance Office Ltd.

Ocean Accident and Guarantee Corporation Ltd.

and others.

These aforementioned companies contain other companies summarized, which is impossible to list. Thus, one of the Companies such as British General Insurance Co. Ltd, The following companies have been acquired or are controlled by the same:

Northern Equitable Insurance Co. Ltd.

Cosmopolitan Insurance Corporation Ltd.

London and Midland Insurance Co. Ltd.

British and European Insurance Co. Ltd.

National Accident Compensation Co.

The Jew HR Mosenthal is a director at the London and Lancashire Insurance Co. This insurance company controls alone, 23 enterprises of their kind in the Empire, and has a Capital of £5,000,000, -. EA Mosenthal is Director in the Marine Insurance Co. Ltd., with a capital of £1,000,000, -, and Maurice Stern is with Norwich Union Life Insurance employed in a leading position at the company. The Jew Sir Ewart Levy holds a senior position at State Assurance Co. Ltd. His close relative, the aforementioned A. Levine, is except in other business enterprises, chairman or director the following insurance companies:

Aviation and General Insurance Co. Ltd

National Boiler and General Insurance Co. Ltd.

3) Jewish Chronicle of October 27 and November 3, 1922.

261

He also has a big name in insurance in other respects. For example, he was President of Chartered Insurance in 1937 Institute. The aforementioned Jewish member of parliament, Colonel H. Day is the chairman of Metropolitan Re-Insurance Co. Ltd. and Mutual Property Life and General Insurance. In the Furthermore, he is chairman of seven other economic associations. enterprises.

The Goschen family also plays a major role in insurance. The family's founder came from Germany. The head of the family is now Viscount Goschen. His brother, Sir William Henry Goschen is chairman of four Ber- Security companies. We owe A. Leese a debt of gratitude in one of his Pamphlets indicated that the family was Jewish. Lord Riddel, however, explicitly stated this in his diary. (merft?). However, we have concerns regarding this finding, since one of the ancestors of the Göschen family, as they call themselves in German= land called, already in 1609 Protestant clergyman in Saxony was fine fof).

2) Riddel: ©. 7.

8) Elliot: Vol. I, p. 1.

262

Judaization of the food industry

The food industry, too, is likely to be largely in be in the hands of the Jews. Here we can also, of course, like Only ever mention the most well-known ones.

Sir George Schuster is chairman of the major corporations:
Home and Colonial Stores Ltd.
Lipton Ltd.
Maypole Dairy Co. Ltd.
Allied Suppliers.

Anyone who has ever been to London will attest that there is no district where you cannot find branches of this company. various companies. The capital of the first company Its value is £4,500,000. It controls two other companies. Furthermore, it has acquired all shares of two other companies. its ownership. The Maypole Dairy Co. has a capital of three Million pounds. She has, among other things, direct control over three others. The company owns over 1000 branches.

This area also includes Lyons and Co. Ltd., which also owns a multitude of branches. This company has the Ver= Driven by foodstuffs and also operates restaurants and Hotels. The capital amounts to £9,925,000. The already existing The frequently mentioned Sir Ffidore Salmon is chairman, while= other Jews, such as Harry Salmon, Maurice Sal= mon, Julius Salmon, Major M. Gluckfstein, B. Glück= stein, BA Salmon, JM Glückstein and SJ Sal= Our directors are. It is considered a purely Jewish company. to be viewed. N

In addition, this firm has direct control in Black and Green Ltd., James Hayes and Sons Ltd., and WH and FJ Horniman and Co. Ltd. Furthermore, it is the owner of two one of London's largest and most modern hotels, the Strand Palace Hotel and the Cumberland Hotel.

In this context, it should not go unmentioned that the Sugar refining industry controlled by a single company, namely Tate and Lyle Ltd., is controlled. It is likely to be almost a They have a monopoly. The capital amounts to £6,200,000. The President The owner of this company, Sir Charles Lyle, is not Jewish, he has but she married a Jewish woman, namely Edith Levy by birth. The son from this marriage has since... Daughter of a major industrialist and member of parliament, Sir John Jarvis, married.

268

Jews everywhere

Furthermore, the Jews also constitute a power in the tobacco industry For example, BES Baron is Chairman of Carreras Ltd. Although this Trust is not as large as Imperial Tobacco, despite= He must therefore be considered significant. His capital amounts to £3,825,000,-, he controls

Alexander Bogulavffy Ltd.

Baron Cigarette Machinery Co. Ltd.
RJ Lea Ltd.

Ray and Co. Ltd.

City Tobacco Ltd.

Baron is, as his donations to Jewish refugees show,
a particularly zealous promoter of Jewish interests.

Also among the directors of the world-renowned company Lever
Brothers and Unilever Ltd. are likely to at least the van den
The Bergh family was Jewish. There were three of them, namely A. van
Bergh) as deputy chairman, and JP and
SJ van den Bergh as directors. A. van den Bergh has
a large sum was donated to the fund for Jewish refugees.
provision made, and besides, this name is not unusual
for Jews. The company has a capital of £141,418,750.
and controls most of the soap and margarine-
ee of the British Empire, Europe and other parts of the
elt.

In electricity, one Gude, namely Lord Hirst, holds a
virtually dominant position. He is almost without exception
Chairman, in a few cases director of the following companies:

General Electric Co. Ltd.

Anglo-Argentine Electric Co. Ltd.

British Electrical and Allied Manufactures Ass. (Inc.).
Electric Development and Securities Trust Ltd.
Electricity Company of Macclesfield Ltd.
Frinton=on=Sea and Diftrict Electric Light and Power Co. Ltd.
General Electric Company of China Ltd.

General Electric Company of India Ltd.

Général Electric de France Ltd.

Lemington Glass Works Ltd.

Madeira Electric Lighting Co. Ltd.

Palestine Electric Corporation Ltd.

PirellicGeneral Cable Works Ltd.

Steel Conduit Co. Ltd.

Travancore Minerals Co. Ltd.

The significance of the individual companies may vary. This can be seen, for example, to name just two, the General Electric Co. has a capital of £9,600,000 and

264

Controlled 16 companies in the mother country and empire. The Electric Development and Securities Trust Ltd. has control over 20 other companies.

The Jews admit that the fur, shoe, furniture: and tailors or the ready-to-wear industry exclusively in their hands is.

According to their own figures, about 40,000 workers are employed in the fur industry, 20,000 of them in London alone. It There are many small businesses that process the furs and alleviate hunger—Paying wages. It is impossible for those in need. Authorities to determine whether the 48-hour work week is being observed. According to the Jewish report, a Jew in particular is responsible for this and so= to blame social conditions, which are a significant plays a role in this trade. In 1930, it was officially declared left—It has been established that almost 33¼% of the fur used in the fur industry employed workers receive less than the minimum wage).

Similar conditions prevail in the shoe industry. There are numerous factories in north London, whose owners almost exclusively Jews were found. Only insofar as the enterprises members of the economic association find the working conditions tolerable. However, many companies are outside this—agreement. But among the outsiders, there is abhorrence—most decent working conditions :).

It's especially bad in the furniture industry, which is also almost It is exclusively in the hands of the Jews. In London alone It employs approximately 50,000 workers.

Large industries sell their products directly to the retailers, who in turn are almost without exception Jewish. These are so numerous that, in order to conduct business, They constantly have to undercut each other on price. The victim, The worker is the one on whom everything is shifted. There is in this There are no legal regulations for minimum wages in the commercial sector and Working hours. This is how starvation wages are paid. Many companies

They allow their workers to work up to 60 hours per week for the lowest possible wages. They work for pay. The sanitary facilities are inadequate. The most modest requirements. The doors in front of the toilets are removed so that the workers wouldn't be there for too long— Hold on. The week consists of seven workdays for the staff. meetings. All this, as the Jews themselves must admit, goes into a non-Jewish district in front of him and calls for anti-Jewish protests= It highlights, as well as representing a degradation of people. dar').

Recent investigations revealed that nothing has changed in these conditions. The union has taken on N's question and recently gave a

ewi J Semifp renek from February 19, 1937.

ewi Ehreniele of February 12, 1937.

Jewi Chroniele of February 5, 1937.

265

Press report issued. It was subsequently determined that "furniture industry and retail trade were almost exclusively in Jewish hands."

Only a very small number of Jewish employers

"From a total of hundreds" they would have received fair wages.

paid and humane working conditions were introduced. Many of

These manufacturers would have given large sums for the Jewish refugees=

Lingen from Central Europe were given. These were

People who "recklessly from the beginning to the end of the year exploiting the labor of people in the furniture industry

would have. We feel justified in asserting that the

by such employers for such charitable purposes—

They subscribed sums from \$100 to \$1,000 — a kind of 'conscience'.

'Show money,' or make a loud gesture to save face."

If workers had been members of the union,

They would be forced to leave, or they would be in a state of refusal.

They were dismissed. Therefore, there would be no reason to suspect...

such treatment, getting upset about the Nazis and dealing with them

to combat the claim that they have no freedom of conscience

admitted. l

Finally, it had to be established that starvation wages

were being paid and the workers were working eighty hours per week including

They would have to work on Sundays. It is now the Ministry of Labour.

I was called and asked to intervene. The result

(could not yet be determined). We hardly believe that

A remedy will be found. Because ever since the mass immigration...

These conditions were known to the Jews around the year 1900.

without anything being done despite occasional protests.

These publications were very unpleasant for the Jews.
In the subsequent meeting of the Chamber of Deputies
Jews consider this extremely unpleasant and gave
expressing his dismay that for the first time in
England, from the perspective of the trade union, in light of difficulties
between employees and employers the race issue in the
has been brought to the forefront.

One of the biggest names in the furniture industry is likely Sir Benjamin.
Drage is the director and technical advisor in a large company.
Furniture company, Drages Ltd., ift. .

Already mentioned above in connection with the immigration of the Jews around the
At the turn of the century, according to official investigations, it was determined=
stated that the Jews alone were the masters in the tailoring industry.
The garment industry. Even back then, the conditions were...
among the working classes, who mainly work from home
Those employed were considered inhuman. This has been the case.
Nothing has changed today. The number in this industry
The number of employees is likely around 25,000. The owners of
Companies make huge profits from this. That's how they sell.
In shops in west London, for example, costumes for 94.50

Jewish Chronicle, December 16, 1088.

266

Schilling, which is made in the city of the world for 6 Schilling
find'), And more and more factories are still being built
built by Jews in the garment industry.

Here too, a Jew is undeniably considered to be in the leading role.
see, namely Sir Montague Burton, who was also a
He is a zealous Zionist. He is the chairman and managing director of

Burton (Montague) Ltd.
Burton (Montague) Estates Ltd.
Burton (Montague) Shop Properties Ltd.

The capital of the first company amounts to £5,500,000.
It maintains shops in almost all major squares in England,
A total of 621. The factories are located in Leeds and in Walkden,
Lancashire.

In what unscrupulous way did the Indians maintain their monopoly in the
tailoring and clothing industry during the World War
that they have exploited this is evident from their own statements.
One of the leading Hebrews in it boasted that
what capital he made from the production of uniforms

I have, which only lasted a month. "It was fantastic," so he swore, "money for dirt."

Jews also played a significant role in the hairdressing industry, especially in London. holds a dominant position. Wages are also subject to: kept low and forced the employees to work twelve working hours.

It was rightly stated some time ago in a specialist publication for Hairdressers were made aware that such behavior
9 e how Hitler and Mosley came to power
would have to).

We would like to expressly point out once again that the preceding statements concerning fur, shoe, furniture industry and the hairdressing trade, a series of articles in the "Jewish Taken from the Chronicle. Further information from
We have completely disregarded anti-Semitic sources here as well. Visibly left untouched, because the others are already shocking enough.

Also in the area of chain stores such as Wool
The Jews play a major role in this. We only want one. Name the corporation, namely Marks & Spencer. Chairman and Managing Director Simon Marks, Deputy Chairman
the and Managing Director JM Sieff, Directors Norman Laski and Harry Sacher. Member of Parliament LS Amery, probably a Jew, and the Marquess of Mil: Ford Haven finds other directors. The lawyers find Arthur Benjamin and Cohen. The company's capital The total is £3,300,000,- and 226 stores have been opened so far in Groß

5 Sally Chronicle from January 22nd and 29th, 1997.

*) Tewifh Chronicle from November 25, 1921. Banifter: p. 187.

7. Ewish Chronicle, February 26, 1937. Hairdresser's Weekly Journal, [date missing]. September 18, 1934.

267

opened in Britain. The Harrods group splits into Harrods Ltd. and Harrods (Buenos Aires) Ltd. The joint The telegram address shows, among other things, how close these two are to each other. are connected. The former, however, closes the well-known department stores. from Harrods, Dickins and Jones, DH Evans & Co. Ltd. and another. On the board of directors of Harrods (Buenos Aires) Ltd. fist the financially powerful Jew Baron d'Erlanger, who is certainly also involved in Harrods Ltd., even if he goes to outwardly, it does not stand out with regard to the same. Furthermore,

Fraser describes this corporation as being entirely Jewish.
(draws).

8) Fraser: p. 1%.

268

Jewish-dominated finance

Gradually the reader will realize that there is almost no area in
There is England where the Jew is not in power or his...
exerted and continues to exert influence. For example, Sir Elly Ka played
Kadoorie and his late brother, Sir Ellis Kadoorie,
in previous years played a major role in the financial dealings of
Far East, and Sir Edward Samuel had great inter-
They ate in wool. The former now works as a philanthropist.
and still appears as such in Who's Who. In addition, he has
the name of Sir Leonard Cohen has a great ring in
India. He is the director of the Bengal and North Western Railway.
Co. Ltd. (Capital £4,789,000) and Rohilkund and Kumaon Rail-
way Co. Ltd. (£800,000, -).

How strong the dominance of the Hebrews is in finance,
This is evident from the following remark, which was recently made in a-
The following article has been published: "It is said that the Jews have no
their own country. But they have one. It is the London Voorze."

First, it might be of interest to know what role the Jews played in the
Playing the Bank of England. This is extremely difficult-
to provide, since this institute enjoys special legal privileges from
olden times, after which there is practically no need to publish anything.
Thus, there is no public register in the Somerset House about the
Shareholders. In any case, one must distinguish oneself from the Ge-
to free up thanks, for example, that the British government has a majority
in it. Not even the British Treasury is in the mix.
represented by the administration, and one probably doesn't go too far in the Be=
claim that the Bank of England is predominantly run by men
is managed by international financial companies.
In any case, until recently there was a member on the board of directors.
of the aforementioned Goschen family. At present
It also includes CJ Hambro as a member of the Jewish family.
of the same name. The family has a great reputation.
in international finance. At the beginning of 1939, her Bant-
infthiut Hambros Bank Ltd. celebrates its centenary. The
The head of the Jamilie is Sir Erie Hambro, who, along with others,
family members in many economic societies
is located and has a major influence in the city. Unknown
This also includes the role of the Rothschild family in the Bank of England.

Lord Bearstead is together with two other Jews, Colonel FD and Peter Montefiore Samuel, Director the important bank of Samuel & Co. The capital of Two million pounds cannot even remotely have the influence reflect the impact this company has on international finance exercises this right. The same applies to the companies Samuel Montagu & Co. with the Jewish directors EL Franklin, LS Montagu, SE Franklin, Lord Swaythling, CM Frantfin, and Japheth and Co. with the Jews Saemy Japheth

269

as forerunners and the Jews Paul Lindenberg, Max Sontheim and Gottfried Loewenstein as directors We will see the gold industry down below, which consists of decisive importance of these last three companies together with Rothschild and the brokers in Goldbarren Montagu and Goldsmid have them. The field is also large. Jewish company von Erlangers Ltd. (capital £2,000,000, -) with Baron Emile Erlanger as chairman and Baron Frederic d' Erlanger and Leo FA d Erlanger as whose representatives. The individual family members have other major Interests in:

Beira Railway Company Ltd. (Chairman)

British South Africa Company (Vice President)

Channel Tunnel Comp. Ltd. (Chairman)

Forestry Land, Timber and Railways Comp. Ltd. (Chairman.)

Pauling and Co. Ltd. (Chairman)

Rhodesia Railway Trust Ltd. (Chairman)

Sterling Trust Ltd. (Chairman)

Chilian Stores Ltd. (Director)

Harrods (Buenos Aires) Ltd. (Director)

Leach's Argentine States (Deputy Chairman)

South America Stores Ltd. (Director)

British Airways Ltd. (Director)

Hillman's Airways Ltd. (Director)

Helenie and General Trust Ltd. (Director)

International Sleeping Car (Director)

Share Trust Ltd. (Director)

What can be determined for this family also applies to the others mentioned above. All are involved in many societies. step and almost all individual ventures are, such as the British South Africa Co., of great importance. In the latter There are also two other Jews in the company, namely Sir Edmund Davis and Sir Ernest Oppenheimer as Directors are active. We will discuss this company in more detail later. We will report below. Only this much can be said in advance, that it has a capital of £6,750,000 and practically all controlled British colonies. Another well-known banker= The family is that of Sir Albert Stern, whose parent company Stern Brothers is. Sir Albert is director of other companies. Companies such as:

Bank of Romania Ltd.

British French Discount Bank Ltd

Midland Bank Ltd.

Midland Bank Executor and Trustee Co. Ltd.

Ottoman Bank Ltd. (£10,000,000, -)

Steaua Romana

Steaua Romana Société Anonyme pour l'Industrièrie du
Pétroleum

270

Furthermore, Sir Max

Bonn, who was chairman of three other companies, also belongs to the ranks of great financial or director is in:

Helbert, Wagg & Co. Ltd.

Bank of London and South America (£4,500,000, -)

Brazilian Trust and Loan Corporation Ltd.

Helbert Wagg and Co. (New York) Ltd.

Sir Louis Sterling is also among them. Besides other companies' interests in:

National Industrial Credit Corporation Ltd.

Bankers' Commercial Security Ltd.
Mercantile Credit Company Ltd.

Sir L. Franklin is a partner in the well-known bank in the City of Keyser (A.) and Co. Other members of this company are the Jews J.A. Franklin, G.L. Schlesinger, E.A. Franklin, CM Keyser. The company has significant interests in food is eaten in many companies. Henry Kahn is chairman and director of ten companies of all kinds, and the family by Sir Osmond Elim d'Arigdor-Goldsmid shows her influence through Sir Osmond's involvement in the following companies is a sitter or director:

Anglo-Chinese Finance and Trade Corporation Ltd
CRE Trust, Ltd. N

General Funds Investment Trust Ltd.

Land Revenues Trust, Ltd.

Peking Syndicate, Ltd.

Chinese Central Railways, Ltd.

Royal Insurance Company, Ltd.

Sir Sigismund Mendl, once a member of the war Ministry, is well-known in the financial world. He is also known in other areas. Director of National Discount Comp. six other companies Ltd. Together with him, there are leading positions in this company. the Jews Francis Goldsmid and Sir Charles Seligman. The capital amounts to £2,700,000. Sir's brother Sigismund Mendl, Sir Charles Mendl, is Press attaché at the British Embassy in Paris.

Sir Charles Seligman is a partner in the very well-known bank Seligman Brothers, another fine partner, find the Jews DE Seligman, Leon Rueff, Louis Fleischmann, VS Seligman, DA Seligman, RJ Seligman. The company has a great influence on the economy.

The so-called "Five Sizes" of banks include Jews also held leading positions. In the National Provincial Bank Ltd. (capital £60,000,000) is Sir Victor Schuster, in Lloyds Bank Ltd. (Capital £74,000,000, -) Lord Bearstead, at Midland Bank Ltd. (capital £45,200,000) Sir Albert

Star, in Westminster Bank Ltd. (capital £38,000,000)
 Lord Goschen and Sir George Schuster, and in Barclays
 Bank (capital £20,000,000, -) Lord Melchett.

This list, which of course only represents a fraction
 The Jews in the finance department must be used for our purposes.
 suffice, since we don't have a book about the Judaization of the British
 We write about finance. But we hope that it convinces the reader.
 has said that the stock exchange in London really is "the land of the Jews"
 Seems too fine. Exactly the same is true in the gold and diamond industry.
 industry is the case.

Gold and diamonds

Here too, we can only limit ourselves to mentioning a few.
 To list just a few of the leading Indians, in order to give the reader a
 to convey a small concept about their far-reaching influences.

Sir George W. Albu is Chairman and Chief Executive of the
 General Mining and Finance Corporation Ltd., furthermore=
 sitting or on the supervisory board of

Barclays Bank (Dominion, Colonial and Overseas)
 Durban Roadport Deep Ltd.

East Rand Proprietary Mines Ltd.

Van Ryn Gold Mines Estate Ltd.

West Rand Consolidated Mines Ltd.

West Witwatersrand Areas Ltd.

The General Mining and Finance Corporation, whose London office
 Managing Director and Chairman Leopold Albu is, has a capital
 of £1,500,000. She has strong interests in various areas.
 other mines, etc. The capital of the Durban Roadport Deep
 The amount is £1,200,000,-, of East Rand Proprietary Mines Ltd.
 £1,800,000, -, Van Ryn Gold Mines Estate Ltd., which ver=
 has absorbed various other gold mines, 2,250,000,-, the shipyard
 Rand Consolidated Mines Ltd. £2,150,000,- etc. The last=
 The aforementioned company, for example, in turn possesses significant interests.
 in Violet Consolidated Gold Mining Co. Ltd., West Rand Mines

Ltd. and a number of other mines. Members of the London Committee members of the latter society include Leopold Albu, Julius Friedlander, CS Goldman, etc.

The aforementioned Leopold Albu, the director or chairman seated in a row of the same societies as Sir George Albu is, furthermore has significant interests in

International Russian Corporation Ltd.
Phoenix Oil and Transport Co. Ltd.
Phoenix Oil Products Ltd.,
the latter two with a capital of 24,500,000, – respectively.
£650,000
Ludwig Ehrlich is Director or Chairman of

Anglo Canadian Trustees Ltd

Associated Mining and Finance Co. Ltd.

Blackwater Mines Ltd.

Carmen Valley Gold Mines Ltd.

Confolidated Gold Fields of New Zealand Ltd.

HE Proprietary Ltd.

Harmony Lands and Minerals Ltd., which includes The Harmony State with a land holding of approximately 186,492 acres, as well as the mineral rights in other large parts of the territory belong

18 | 3 278

Luipaards Lead Eftate and Gold Mining Ltd

Palmarejo and Mexican Gold Fields Ltd.

Siberian Syndicate Ltd.

Weft Spaarwater Ltd. with an authorized capital of
E 2,000,000, – etc. ,

and Julius Friedlander functions in the same capacity in

Bellsbank Efstate and Exploration Co. Ltd.

East Rand Proprietary Mines Ltd. (Capital £1,800,000, –)

East Rietfontein Syndicate Ltd.

Geduld Proprietary Mines Ltd. (Capital £1,500,000)

Johannesburg Consolidated Investment Co., among others
Directors include: GJ Joel, HJ Joel, Sir
Robert N. Kotze, Gustav Imroth, et al. On this company
We will discuss this in more detail below.

MACS Ltd.

South African Land and Exploration Co. Qtd., the 15 Bee
Sessions with 76,021 participants in various districts of
Transvaal, Natal and the Orange River Colony, as well as the
5 out of 35 other properties with 137,952 acres

at. i

an Consolidated Mines (capital £2,150,000,—, cf.
Albu).

Major Charles Sidney Goldman is the director or chairman.
Head of

Central European Mines Ltd.

Consolidated Main Reef Mines and State Ltd. (Capital
£1,247,602

General Mines Investment Ltd.

Gold Coast and Ashanti Stool Concessions Ltd

Henckel von Donnersmarck Beuthen Estates Ltd.

New Modderfontein Gold Mining Co. Ltd. The capital
This company's capital is £1,400,000; it has in the
over ten years, an average dividend of
112.25% paid per annum 5

Polish Timer Fron Car and Waggon Co. Ltd.

Southern European Metal Corporation Ltd.

Weft Rand Confolidated Mines (capital £2,150,000, —, f. Mbu)

Witbank Colliery Ltd.

Gufstav Imroth, Director of the Johannesburg Confolidated
Investment Co. Ltd., share capital £4,345,000, to which we
which we will discuss in more detail, is also on the supervisory board of the

Government Gold Mining Areas (Modderfontein) Consolidated Ltd., which has a capital of £1,400,000, – in the last five has paid an average dividend of 113% per year for several years and those subject to the usual profit tax, those from other Transvaal Gold mines are raised, exempted.

274

Geoffrey Joel is Director of De Beers Consolidated Mines, which owns 13 diamond mines They have taken over and leased additional mines. They also hold, among other things, 50% of the capital of African Explosives and Industries Ltd., whose capital £5,000,000 – and which, apart from considerable Land ownership in Transvaal, Natal and Rhodesia all Shares of Cape Explosives Works Ltd. are owned. Premier (Transvaal) Diamond Mining Co. Ltd., which, among others The following dividends were paid: 1923: 800%, 1924: 700%, 1925: 500%, 1926: 500%, 1927: 250% .

De Beers still have considerable interests in Cape Coast Exploration Ltd. (£1,000,000,–) Consolidated Diamond Mines of South West Africa Ltd. (E 4,500, 000,–) Diamond Corporation Ltd. (£5,000,000) New Jagersfontein Mining and Exploration Co. Ltd. (E 1,000, 000,–) as well as the right of first refusal on all properties in the South's lands West Africa Co. and in the territories of British South Africa Co. discovered diamond mines. Geoffrey Joel remains director of Johannesburg Consolidated Investment Co. Ltd. (cf. Friedlander and Imroth), whose share capital is £4,345,000, – amounts to and which, apart from considerable real estate holdings in Johannesburg has extensive equity interests in the following Companies have: Consolidated Murchison (Transvaal) Gold Fields and Development Co. Ltd East Champ d'Or Gold Mining Co. Ltd. East Daggafontein Mines Ltd. (£1,350,000,–) Government Gold Mining Areas (vol. at Imroth) (Modderfontein) Conf. Ltd. Langlaagte Estate and Gold Mining Co. Ltd. (£1,519,888) New State Areas Ltd. (£1,514,037) Potgietersrust Platinum Ltd. (£1,962,500) Rand Leafes (Vogelfruitfontein) Gold Mining Co. Ltd. (£1,500,000) Nandfontein State Gold Mining Co., Witwatersrand

td. (£4,063,553)
South African Breweries Ltd. (£3,000,000, -)
Van Nyn Deep Ltd. (£1,196,892,-)
Vogelstruisbult Gold Mining Areas Ltd. (2 2,750,000,-)

18% 275

Witwatersrand Gold Mining Co. Ltd. etc., together
with diamond interests and participations in Nord-
Rhode Island copper fields.

Harry J. Joel is, except in a number of the under
Geoffrey Joel, of the companies listed, was also director of the
Barnato Bros. Ltd., and member of the London Committee
Tees of the

Consolidated Collieries Ltd.

Ferreira State Co. Ltd

New Springs Colliery Ltd.

Phoenix Colliery Ltd.

South African Carbide and By-Products Co. Ltd.,

and JB Joel, who also appears in many of the above-mentioned
The company has interests and acts as a director or chairman.
Head of

Cape Explosives Works Ltd. (Average dividend during
the last 10 years 47.5% p.a.)

Companhia de Diamantes de Angola (£2,000,000). The
The scope of this society is evident from the fact that it includes, among other things, t
possessed sole rights until 1971 in an area
of approximately 390,000 acre- miles (approximately 600,000 square-
(kilometers) to carry out the mining investigations and the
diamond-bearing deposits discovered up to that point on un-
limited time to exploit. Society is dependent on the por-
Turkish import duty on equipment and materials as well as
exempt from export duties on diamonds.

Nehanga Consolidated Copper Mines (antorified capital
£5,000,000

Rhode Island Anglo American Ltd. (authorized capital

£6,500,000, however, the directors have the right to make additional contributions borrow up to twice the amount of the authorized share to raise capital. Provided that the directors – it There are 12 of them – paid remuneration less than 2.25% of the dividends paid out for the year in question If the amount is [amount], they are entitled to the difference, which, however, (£12,000,– per year should not be exceeded).

The company has interests in various other areas.
Mining companies.
Theatre Royal Drury Lane.

We may also mention Sir Robert Nowe and Gilbert Roy Lewis Do not exceed the limits. Except in a number of the areas listed below. The connection with Joel's mentioned company is the first. Director of ,

East Patience Mines Ltd. (£1,800,000, –) l
Patience Proprietary Mines Ltd. (£1,500,000, –, average= dividend over the last 10 years approximately 50% per annum)

276

Grootvlei Proprietary Mines Ltd. (£2,500,000)

Legal and General Affurance Society Ltd. (£1,000,000,–)

Marievale Confolidated Mines Ltd. (E2,250,000.–)

New Jagersfontein Mining and Exploration Co. Ltd.
(E 1,000,000, –),

while Gilbert Roy Lewis was vice-chairman of the Lewis and Marks Ltd. and Director or member of the Supervisory Board gender company is: .

African and European Investment Comp. Ltd. (£2,750,000)

Amalgamated Collieries of South Africa Ltd. (£2,000,000, –)

Chandler's Ltd.

Coronation Collieries Ltd.

Crown Diamond Mining and Exploration Co. Ltd

Grootvlei Proprietary Mines Ltd. (E2,500,000)

Lonely Reef Gold Mining Co. Ltd.

New Central Witwatersrand Areas Ltd.

New Machavie Gold Mining Co. Ltd.

Palmietkuil Gold Mining Co. Ltd. (£1,700,000, –)

Roberts Victor Diamonds Ltd.

South Rand Exploration Co. Ltd.

Springfield Collieries Ltd.

Swaziland Corporation (1924) Ltd.

Union Steel Corporation (of South Africa) Ltd.

Vereeniging Brick and Tile Co. Ltd.

Association Estates Ltd., which in turn owns several other companies—
companies controlled and whose capital L 1,750,000, – be-
carries

Vryheid Coronation Ltd.

Weft Spaarwater (authorized capital: €2,000,000).

While the aforementioned Hebrews primarily valued gold—
and the diamond industry, and only to a lesser extent other sectors.
Having ruled the branches, we now come to the magnates who...
not limiting it to gold and diamonds, but also including other things
leading in trade, industry, agriculture, mining, finance
etc. in Africa. Partners and co-directors of the just—
Gilbert Roy Lewis are Louis Marks, Theodore Marks
and JM Marks in the firm Lewis and Marks, whose capital
fic) amounts to £1,600,000.

Louis Marks is chairman or a member of the supervisory board of the

Bechuanaland Farms Ltd. – a subsidiary of
African and European Investment Co. (£2,750,000, –) –,
the relevant interests in the

Crown Diamond Mining and Exploration Co. Ltd.,
Elandsfontein Platinum Ltd.
as well as in various other companies and the
including their own farms

PPT A AAA

441 farms with . . . 1,371,909 acres,
the mineral rights in 180 farms with 281,876 acres
and coal rights in 31 Jarmen with 74055 Morgen
in Transvaal, Bechuanaland, Orange Free State, etc., as well as

259 gold mine claims in Boksburg district, also in:

Carolina Coal Mining Co. Ltd.

Cattle Nanhera Ltd.

Cobra Emeralds Ltd.

Eastern Province Cement Ltd. (£1,011,288,—)

Elandsfontein Platinum Ltd.

Garner Motors Ltd.

Largo Colliery (£2,000,000)

Rand Refinery Ltd.

South African Glass Union Ltd.

South African Salt Works Ltd. .

Stewarts and Lloyds of South Africa Ltd., whose shares
capital amounts to £7,370,275,— and all shares of seven
other companies as well as significant interests in twelve
other companies

Union Line Co. Ltd. N

Vaal River Salt Works Ltd.

Weltevreden Gold Mining Syndicate Ltd.

Witwatersrand Co-operative Smelting Works Ltd.

Witwatersrand Native Labor Association Ltd.

and moreover in a whole number of the same companies
Companies like Gilbert R. Lewis.

Theodore Marks and JM Marks are as director, pre=
Member of the board of directors or supervisory board in a total of 29 companies.

Sir Ernest Oppenheimer is the director or chairman of the

278

African Cables (Proprietary) Ltd.

Anglo-American Corporation of South Africa Ltd

(€ 5,000,000, -)

Anglo-American Investment Trust Ltd. (E2,500,000, -)

Blyvooruitzicht Gold Mining Co. Ltd. (f2,950,000, -)

Boart Products South Africa (Proprietary) Ltd.

Brakpan Mines Ltd. (f1,150,000, -, average daily dividend of the
(last 10 years 48.6% pA)

British South Africa Co., which we will discuss in more detail below-
will be treated more proactively

Cape Coast Exploration Ltd. (f1,000,000; the company
Hien ua a farm of 365,000 acres in Namaqua=
lan

Consolidated Company Bultfontein Mine Ltd,

Bultfontein Mines Ltd. (€ 1,750,000-, average dividend)
end of the last four years 41% pA)

Gold Coast Exploration Ltd.

Griqualand Weft Diamond Mining Co. (f1,057,000)

Holfonteln (TCL) Gold Mining Co. Ltd.

Lace Proprietary Mines Ltd.

Lebanon Gold Mining Co. Ltd. (E2,500,000, -)

Rand Leafes (Vogelftruisfontein) Gold Mining Co. Ltd.
(€ 1,500,000, -)

Rand Selection Corporation Ltd. (E1,000,000, -)

Rhodesia Broken Hill Development Co. Ltd. (f250,000, -)

Nietfontein (No. 11) Gold Mines Ltd. (£1,100,000, -).
 Société Minière du Beccka
 Spaarwater Gold Mining Co. Ltd. (£2,000,000) .
 Springs Mines Ltd. (£1,750,000,-, average dividend of the
 Last 10 years: 48.75% .
 Weft Rand Investment Trust Ltd. (authorized capital)
 E 4,000,000, -) |
 Weft Springs Ltd. (£1,935,000,-)

Let's now look at the British South Africa Company node.
 a little closer, to whose other directors Baron Emile
 B. d'Erlanger, Sir Edmund Davis, etc. belong to this group. The operations-
 The territory of this company is located in Rhodesia, namely

a) Southern Rhodesia: in the provinces of Mashonaland and Matabe
 land with approximately 149,000 square miles = approximately 242,000 square-
 kilometers;

b) Northern Rhodesia: a merging of Northeast and North
 West Rhodesia with 291,000 square miles, approximately 473,000
 square kilometers.

The entire area was formerly administered by the aforementioned company-
 company. However, when on 12 September 1923 Southern Rhodesia
 was officially declared a colony of the British Empire and
 the South Africa Company also took over the administration in 1924=
 The decision to forgo the film from Northern Rhodesia came with the British director-
 A contract was concluded which, among other things, stipulated the following: For up=
 surrender of their rights and claims in Southern Rhodesia and over
 abandonment of their buildings, etc., which served administrative purposes
 have, as well as their land and monopoly rights, with the exception of the
 their mineral rights in Northern Rhodesia according to the concession
 The company receives this from the government on October 1, 1923.
 a cash payment of £3,750,000,- and remains in place until the
 1 April 1964 on the net proceeds from land sales in North-
 Western Rhodesia is involved to the tune of half. The English Crown recognizes
 the company's entire mineral rights in North and South=
 Rhodesia and grants it permission regarding its railway interests=
 food is given the greatest possible protection. The Crown waives all restrictions.
 Statements against society regarding the actions during the war
 extraordinary military costs incurred. The Society=
 The company retains all its commercial and economic rights and
 Active members, likewise no further claims will be made against them.

279

levied in respect of the land used for their own commercial purposes
 or leased to third parties

According to the agreement of June 29, 1933, the Negterung acquired the

Mineral rights of the company in Southern Rhodesia for £2,000,000.

The company's main active members now consist of:

Mining rights throughout Northern Rhodesia;

approximately 600,000 acres of land in the Bechuanaland Protectorate;

Mineral rights in approximately 16,000 square miles (approximately 26,000 square kilometers) in Nyasaland;

Half participation in the net proceeds until April 1, 1964
from the land sales made by the government in
Northwest Rhodesia;

approximately 2,677,000 acres of land ownership in Northeast Rhodesia;

further land ownership totaling approximately 110,107 acres in
Southern Rhodesia, a considerable part of the

Wankie Colliery Co. Ltd., 80% of the shares of Rhodafia
Railway Trust Ltd., as well as all shares of Rhodesian
Land Bank Ltd. and ultimately significant influence in the
Beira Railway Co. Ltd. The railway network of Rhodesia=
fchen railway lines including the Beira Railway er-
It stretches over 2708 miles = approximately 4700 kilometers.

Sir Ernest Oppenheimer is still involved in a number of the already
listed in connection with Joel and Friedlander
companies involved.

Sir Edmund Davis, who is listed in the Jewish Year Book only as
Art collector. The term used is director or chairman of the

Rhodesian Land, Cattle and Ranching Corporation, whose
authorized capital amounts to £1,000,000, – and which includes a
Owns a farm of approximately 2,771,662 acres in southern Rhodesia

African Chrome Mines Ltd.

African Manganese Co. Ltd.

Anglo-Continental Mines Co. Ltd.

Baluchistan Chrome Co. Ltd.

Baluchistan Mining Syndicate Ltd.

Bechuanaland Exploration Co. Although this company only
a share capital of £350,000,– from which we know, owns fie ua
330,364 acres of land, together with territorial and
other rights, in the Bechuanaland Protectorate; furthermore

246,923 acres of land in Southern Rhodesia,
52495 acres of land in Northern Rhodesia

as well as other lands in other areas

Charterland and General Exploration and Finance Co. Ltd.

Chinese Central Railways Ltd.

Chrome Co. Ltd.

Compagnie Tunifiene des Phosphates due Diebel Mdilla

Confolidated Mines Selection Co. Ltd

East Africa Mining Areas Ltd.

280

East African Lands and Development Co Ltd

Establishments Courmont

Fanti Eonfoliated Investment Co.

J. Picard and Co. Ltd

Josiah Smale and Son Ltd.

Mufulira Copper Mines, authorized capital £5,000,000,—,
owns, among other things, mining rights to 149,684 acres, whose ore-
reserves as of June 30, 1937, amounted to 158,841,000 tons with a
The average copper content was estimated at 4.12%.

Northern Rhodesia Power Corporation Ltd.

Otavi Mines and Railway Company

Raw Asbestos Distributors

Rhodesia Chrome Mines.

Rhodesia Copper and General Exploration and Finance Co. Ltd.

Rhodesia Railway Ltd., whose co-director, besides Sir Ernest
Davis, or Sir Alfred Beit, is mentioned. Of the 2708 miles around-
The total network of this railway comprises 2441 miles owned by the
the aforementioned company, and the entire operation is located in
their hands. The net stretches from Vryburg in the south.

and Port of Beira in the Often through South and North Rhodesia to the Katangadi district in the Belgian Congo in the north.

Although the share capital amounts to only £500,000, – the true meaning of this company is thereby revealed– characterizes that the debt assignments or privy rights issued bonds totaling £30,000,000.

Rhodesian and General Asbestos Corporation Ltd.

Rhodesian Anglo-American Co. Ltd., with an authorized Share capital of £6,500,000, which includes interests in various– different mining companies in North and South– Rhodesia including 1318,971 ordinary and 21,317 A shares of Rhokana Corp. Ltd. and 1,002,914 shares of Nehanga Copper Mines Ltd. owns

St. Swithin's Ores and Metals Ltd.

Shabani Railway Co. Ltd.

Société d'Enterprifes Induftrielles et Minières

South Weft Africa Co. Ltd, (Rapital £2,000,000)

Southern Rhodesia Metals Ltd.

Turner and Newall, whose authorized capital is £7,250,000, – amounts to, are mainly involved in the manufacture of Asbestos products. They own factories in eight different locations. Places. Sixteen other companies merged into this company. Furthermore, she owns all the capital of

Bell's United Asbestos Co. Ltd.

Dominion Blue Asbestos Mines (South Africa)

Elands Valley Transport Co.

New Amianthus Mines Ltd.

Raw Asbestos Distributors

Turner Bros. Asbestos Co. Ltd.,

furthermore, 99.5% of the shares of Rhodefian and General Asbestos Corporation Ltd., and a significant subsidiary part of African Asbestos Mining Co. Ltd.

Turner and Newall own nine other companies. neither all shares, nor do they have significant influence.

therein.

United Exploration Co. Ltd.

Wankie Colliery Co. Ltd. (Capital £1,100,000)

Dangtie Valley Co. Ltd.

Furthermore, Sir Edmund Davis is together with Marks, Oppenheimer, Joel, etc., influenced a whole range of other groups. wealthy companies are involved, which we can no longer all individually. want to list them.

It is almost impossible to imagine the extent to which all possible ventures are closely intertwined

To make a move. In the name of this work, such a book-

However, this would take us too far as a collection, but we believe that through

Our above statements should at least give the reader a small

to have given him insight that in some cases allowed him a better

Understanding of certain things will be revealed. In this context...

The connection is perhaps also one from October 29, 1938.

The article published in the "Daily Express" is noteworthy, which...

The headline reads: "Trade leaders urge Britain:

"Unite East African territories!" It reads: "Twenty men,

representing millions of British capital (), took the following

The resolution of the East African Chamber of Commerce is:

1. Tanganyika must remain British, 2. Tanganyika, Kenya and

Uganda and Uganda are to be united into a single customs territory.

The compilation of Jewish finances begun above=

enormous with huge interests in gold, diamonds,

Coal mines, plantations, in all branches of industry, of

Trade and the economy of Africa could be achieved without difficulty=

to significantly increase the possibilities. To just a few

To name just a few, we should also mention Col. Benjamin Hansford, Sir

Bernard Eckstein, Isidore W. Schlesinger, Sir Henry Strakosch,

Edmond Weil, Julius Weil, Rene Weil, Samuel Weil, Leopold

Weil, Julius Sigismund Wetzlar etc. etc. The Weils are found as

Directors, chairpersons or managing directors at 13 different

Enterprises operating diamond, gold and silver mines

participates, which in turn participate in numerous other companies

are interested. The same applies to Wetzlar with 17 companies.

many of them are multi-million dollar corporations with enormous land holdings.

and significant involvement in a further number of major projects

Businesses. While Eckstein acquired millions of acres in Brazil

and Africa with hola and mineral rights and huge coffee-

Schlesinger, who owns cotton plantations, is more versatile. He is

ua managing director of Tanganyika Forests and

Lumber Co. Ltd. with 60,900 acres of forest in Tanganyika, of which

400 acres or more can be proposed annually. He is Chairman of African Consolidated Investments Corp. Ltd., which has an authorized capital of £2,250,000 and the following Companies directly controlled:

African Canning and Packing Corporation Ltd.

Anglo International Securities Corporation Ltd.

Colonial Banking and Trust Co. Ltd. ;

Golden Valley Citrus Estates Ltd.

Tanganyika Forests and Lumber Co.

Furthermore, it has significant interests in various other South African societies.

Isidore W. Schlesinger is also active in the field of insurance, finance, theater, etc., and is chairman of African Life Assurance Society Ltd.

African Theatres Ltd.

Anglo International Securities Corp. Ltd.

British Consolidated Investments Corpn. Ltd.

Golden Valley Citrus Estates, which is located on land owned by Maintain 27,888 acres of orchards and engage in agriculture operate.

OK Bazaars (1929) Ltd.

The African Theatres were founded to bring theatre and to take over the cinemas of African Theatres Trust Ltd. They also own 78% of the capital of African Consolidated Theatres Ltd.

The OK Bazaars (Bazaar and General Store Proprietors) own 14 department stores in South Africa, half shares of Parok Ltd., they also control Paramount Stores Ltd., Allied Drug Co. Ltd. (which in turn controls Publix Ltd.), the Grand Parade Buildings, the OK Emporium Ltd. and other subsidiaries.

The foregoing may also make it clear,

why is such great resistance artificially created by the press?
The return of the German colonies is being ignited. In this
The context is an article in the "Daily Express" from November 1st.
November 1938 interesting, which concerns the "uncertainty regarding
the colonies" omits the following:

m . . One major uncertainty that absolutely requires clarification,
This is the government's stance regarding the former German
Colonies. This is of particular interest for the establishment of
Capital in the South African gold mining industry, since dle
The current uncertainty is causing major mining financiers to...
considerably hampered the huge plans that might include the recording
of £20,000,000 in new capital for the development of

Fiber West Edge and other new goldfields required
to pursue further ..."

289

l

It might also be interesting to learn that the price of gold
for the world market every morning from five Jewish companies,
namely

NM Rothschild and Sons

Marcus Samuel & Co

Samuel Montagu and Co.

Saemy Japhet and Co. .

Mocatta & Goldmid official brokers of the Bank of Eng=
land for gold and silver bars)

(is established in the Rothschild bank).

1) Action dated January 23, 1937.

284

Jewish Film

In the following, we will now discuss in more detail to deal with the rejuvenation of the film industry, which today is more than each has been placed in the service of anti-German propaganda. It is more or less completely to decide what kind of films they release. It does appear, however, that Before every film, there is always a replay of the approval notice. certificate with the inscription: "Passed by the British Board of Film "Censors." This creates the impression that it that this is a state institution run by a is carried out by government officials. In fact, this is fo- The aforementioned censors were, however, appointed by the film producers and paid. In addition, everything is being done to inform the public. to make socialist, indeed communist, films accessible. In Therefore, in 1926 a company called "Film" was founded. Society" founded. The two main people responsible for this were the full Jews Ivor Montagu – brother of Lord Swaythling – and S. Bernstein. They were standing with Serge Eisen= Stein, another Jew who had been chief propaganda leader for years who had been in Moscow, in contact. Later, it was then the London Workers' Film Society was founded, the films released with dangerous communist propaganda. Also The aforementioned Montagu sits in a leading position here.

To what extent, however, was the general film industry run by Jews? How well it is controlled would probably best be explained by a list of the Film executives and their interests. Of course, they must Here too, we will limit ourselves to just a few of the... You knew how to list them.

About the Hungarian Jew Alexander Korda and his part= Erich Pommer's statement probably makes the listing unnecessary. Details. In addition to their joint venture, which London Film Productions, the latter also has its own Pro-Pommer Productions production.

The three brothers Isidore, Mark and Maurice Ostrer, sons Jewish emigrants who came from Poland in the 1890s and settled in Whitechapel, in east London, kon= hundreds of lighthouses and music halls are trolling and (films were also shown).

Isidore Ostrer is President of

Denman Picture Houses Ltd.

General Theater Corporation Ltd.
Provincial Cinematograph Theaters Ltd.
Gaumont=British Picture Corporation Ltd.
Gaumont=British Distributors Ltd. ö
Lothbury Investment Corporation.

1) Daily Express, January 9, 1999

285

Mark Ostrer, i. Ja. Ostrer Brothers, Bankers, is Director or Chairman of the following companies:

Albany Ward Theatres Ltd.

Associated Provincial Picture Houses Ltd.

BB Pictures (1920) Ltd.

Birmingham West End Cinema Ltd.

Claffie Cinemas Ltd.

Davis Theatre (Croydon) Ltd.

Denman (London) Cinemas Ltd.

Denman (Midlands) Cinemas Ltd.

Gainsborough Pictures (1928) Ltd.

Haymarket Estates Ltd.

Leeds Picture Planhouse, Ltd.

Metropolis and Bradford Trust Co.

Moff Empires Ltd.

National Electric Theaters Ltd.

New Century Pictures Ltd.

Newington Electric Theaters Ltd.

North of England Cinemas Ltd.

PCT Construction Co. Ltd.

Provincial Cinematograph Theaters Ltd.

Noval Hotel, Edinburgh, Ltd.

Scala (Leeds) Ltd.

Sheffield Music Hall Comp. Ltd.

Tivoli Palace Ltd.

Trocadero Super-Cinema (Liverpool) Ltd.

United Picture Theatres Ltd.

Victoria Palace Ltd.

Likewise, he is the chairman or managing director of the company already involved with Isidore Ostrer listed companies.

The third brother, Maurice Ostrer, is not only also involved most of the above-mentioned companies of Isidore and Mark Ostrer is interested in, but also in, among other things,

British Acoustic Films Ltd.

Bush Radio Ltd.

Claffie Cinemas Ltd,

Electrical Gono Films Ltd.

Film Clearing Houses

Gaumont-British Instructional Ltd.

Gaumont-British Screen Services Ltd.
Gaumont Construction Co. Ltd,
Gaumont Super Cinemas Ltd.
Glasgow Tivoli

Haymarket Capital Ltd.

Theatre Services Ltd

286

On fine connection with the one in an edition of over
300,000 copies of the English Sunday newspaper
We will report on "Sunday Referee" elsewhere.

To get a rough idea of the far-reaching influence
to have, which results from the aforementioned corporations, want
we will take a closer look at some of these companies.

Without doubt, the most important is probably the Gaumont-British
Picture Corporation Ltd. fine, which, besides a whole number
own light theaters, etc., all shares of the

Denman Picture Houses Ltd.
Gaumont-British Distributors Ltd.
Gaumont-British Picture Corporation of America Inc.
Gaumont Construction Co. Ltd.
Ideal Films Ltd.
Standard Film Co. Ltd.
Theatre (Grimsby) Ltd.
W. and F. Film Service Ltd.
as well as the majority in
British Acoustic Films Ltd.
Gaumont Super-Cinemas Ltd.
New Standard Film Co. Ltd.
Provincial Cinematograph Ltd.
owned, each of which in turn owns a whole
Number of other film companies or cinemas
trolled. The Gaumont-British Picture Corporation acts as
Managing Director for all companies owned by the
General Theater Corporation Ltd.
located or controlled by these companies, as well as the
Moss Empires Ltd.
Their share capital amounts to £6,250,000.

To understand the extent of the influence of the three Ostrer brothers somewhat
To examine this in more detail, we will discuss further below.
Details about some of the above-mentioned companies are given below:

Denman Picture Houses Ltd. This company was founded in

Founded in 1928 with the purpose of acquiring ownership of the following
To acquire businesses:

Aighburt Picture House Ltd.
Attractive Cinema (West Kenington) Ltd.
Beresford Cinema Ltd.

Broadway Variety Ltd.

Confolidated Cinematograph Cof. Ltd.
Corona Cinema (Great Crosby) Ltd.
Dingle Picturedrome Ltd.

Grand Cinema Ltd.

Kinematograph Properties Ltd.
Kings Hall (Penge) Ltd.

Magnet Cinema (Wavertree) Ltd.

287

New Cross Cinema Ltd.

Popular Cinemas Ltd.

Thompson and Collins Enterprises Ltd
as well as the majority in various other societies
to obtain.

Denman Picture Houses Ltd. directly or
indirectly controls 102 lighthouses and also owns the majority
in 24 other cinemas. Their authorized capital amounts to
£1,650,000.

The General Theatre Corporation, in which the three Ofter brothers
to serve as president, director or managing director, has in eight
various film companies or entertainment venues directly
significant influence and owns the majority in 59 light games=
or variety theaters.

The Provincial Cinematograph Theatres Ltd. owns, among others, the
total capital of seven lighthouses or lighthouse=
Corporations. It directly controls the

Asffociated Provincial Picture Houses Ltd.

City Cinema Ltd.

Dorking Regional Theatre Ltd.

Leeds Picture Playhouse Ltd.

PCT Construction Co. Ltd.

Royal Hotel (Edinburgh) Co. Ltd.

Trocadero SuperCinema (Liverpool) Ltd.
and manages the business of

Regent (Stamford Hill) Ltd.

Scala (Ealing) Ltd.

Scala (Kilburn) Ltd.

Scala (Maida Vale) Ltd.

York Cinema Ltd.

Furthermore, it owns directly or through its subsidiaries
108 theaters, etc. Their capital amounts to L 3,200,000.

The aforementioned Provincial Cinematograph Theatres
Ltd. directly controlled Associated Provincial Picture Houses Ltd.
It was founded with an authorized capital of £1,000,000.
for the purpose of acquiring building plots, contracts and
Options on building plots in various cities to light them
to build cinemas. The company owns 18 cinemas, of
nine of which are simultaneously connected with a coffee shop operation
are. Furthermore, it has significant interests in a number of
other movie theaters.

The capital of the Provincial Cinematograph
Theatres Ltd. controlled PCT Construction Co. Ltd. – to
only one from the multitude of different companies
access – amounts to £1,750,000; their main tasks lie on
the field of finance, and it's not hard to guess,
that it too has a far-reaching influence.

288

All in all, Gaumont-British currently controls approximately
350 cinemas in Great Britain, which are estimated to have an audience of around 31
Millions of people visit it every week.

Newspapers were recently filled with major headlines about a
£20,000,000 – Business involving merger plans
the Gaumont-British with the Odeon Theatres – Chairman
Oskar Deutsch – deals with the latter, which we will discuss later.

They will come to talk. These two companies control
Together, there are already more than 500 theaters. In the event of this situation...
When this business comes along, they will be by far the largest group.
represent the British film industry and its position of power=
(undoubtedly by enlarging it even further?).

The aforementioned Oscar Deutsch is the director of the
Copper Sheets (Sales Ltd.)
Decorative Crafts Ltd.
Deutsch and Brenner.
Entertainments and General Investment Corp. Ltd,
London and Southern Cinemas Ltd.
Odeon Theatres Ltd.
Scophony Ltd.
Sound and Cinema Equipment Ltd.
United Artists Corporation Ltd

His influence in the film industry is also quite considerable.
For example, Odeon Theatres Ltd. – among its other
Directors M. Silverstone and EC Simmons are among them – the
Companies from various corporations with 84 lighthouses
taken over, to which more cinemas have since been added–
They have been purchased. Odeon, in turn, has direct control.
via London and Southern Super Cinemas Ltd. and
Entertainments and General Investment Corporation, which
The latter, with its subsidiaries, owns 54 amusement arcades,
controls or manages. Odeon also handles the business.
management of a further 71 theaters, for which you have the option of purchase
granted. Their authorized capital amounts to £6,000,000.
The aforementioned London and Southern Super Cinemas Ltd.
– its deputy chairman and managing director is Arthur
Cohen – owns directly or through its subsidiaries fifteen
Cinemas in London, the suburbs and the provinces, and also
direct control in eight other cinema groups.

It would obviously go beyond the scope of this work to discuss all of them.
to list Jewish threads that run through the English film=
Industry and the lighthouse operators are attracting attention. The name Alfred
Levy, Sidney Bernstein, Abrahams, etc. may only be considered as hin=
This serves as a guide for those who want to learn more about the subject.
intends to deal with the judiciary of the film industry.

1) Daily Express from January 7th and 9th, 1939.

The enormous importance and influence of cinemas was recognized by Finance Minister Sir John Simon at a celebration of the Recognized by the British Cinematograph Society. He pointed out their un= of great importance to the community and the state. He He doubted, he explained, whether there was another way. to inform the public about certain events, or the to influence public opinion, which will prove to be so in the future would prove important – important for the statesman, important for the publicists, important for the future of freedom and demonstration= kratie, for decency, taste, and judgment. In elevated Dimensions influenced and directed cinema, shaping the taste and judgment of the audience. The public. Therefore, a great responsibility rests on the... film industry, which has shown its immense influence as worthily as possible= should make it usable ..).

The working conditions for the staff of cinemas are

Apparently not particularly socially minded either, as can be seen from a leaflet.

results from a strike initiated by the union in question. was distributed. This leaflet states that although a contract stipulates a It was agreed that employment would last a maximum of 48 hours. However, employers are not adhering to this in any way. After An overview of the profits achieved is given, e.g. Gaumont=British Picture Corporation for the year 1937: Net profits for the year from theatres . . £ 561,701,- Preferred dividend g .. . E 178,750, – Provincial Cinematograph Theaters Ltd.: : A dividend of 10% was paid for the tenth consecutive year. explained the following year. General Theatre Corporation: An increase in profits of £61,072 had the Increase in dividend to 15% The union is demanding a reduction in the weekly wages. 64 hours of work and a small proportion this dividend as a supplement to their inappropriate salary).

Times of the 9th. Fine i
J Fasel of the Electrical Trades W London Central Committee.

290

Science and Education in Jewish Hands

Let us turn to the universities, which are closely connected with this=

related to education and general science. Also
Here we can only discuss some of the most well-known Jews, at
whom we are also completely certain are of the Jewish race
belong; and indeed, those we have mentioned are entirely
With a few exceptions, also religious Jews.

Let's first take a look at Lane's verdict in the
Years 1934 on the general influence of Jews on the
the aforementioned areas. In his view, it had been possible since
long noticed that English traditions, customs and ge=
It would gradually require a new, but unfamiliar, interpretation.
This would already go so far as to mean that the activity of foreigners would be "fh
the spread of treacherous, insurrectionary and revolutionary words=
They devote themselves to foolish doctrines. They constantly seek patriotism and
Nationalism through pacifism and internationalism
replace them. Foreigners are corrupting our youth and creating a
dangerous and detrimental element in our midst").

Have our research findings led to this conclusion?
Is our opinion confirmed? We can only affirm this.
Let us first turn our attention to the two universities,
those involved with the science and education of Great Britain for
All times are and will be connected, namely Oxford and
Cambridge.

In the latter we find, among others, the lecturers of aiah
Berlin'), Ch. Rabinovitch, Dr. J. Marshak as Sta-
tiftiker, H. Loewe as Orientalists and M. Lutzki, the Assi=
stent in the Oriental Department of the Bodleian Library is,
W. Ettinghausen as German lecturer, and E. Fraenkel
as Professor of Latin. A. Goodhart is Professor of Law.
and staff members of the legal journal "Law Quarterly"
Review". He is the author of, among other things, the publication "Poland".
and the Minority Races." Ephraim Lipfon tft lecturer in
Economic sciences. He authored numerous works on
this area. He is the editor of the "History of Europe Series"
and was the publisher from its founding until 1934.
the "Economic History of Europe Series". Furthermore, he is, among other things,
Employees in the "Transactions of the Royal Historical Society"
ciety", "English Historical Review" and "Fortnightly Review".

Salaman is the director of the agricultural and forestry department.
Research institute. He holds many honorary positions, many associations.
publications about potatoes and provides supplements
inert to numerous scientific journals, such as the
"Lancet". Furthermore, we find the anatomist Golly in Oxford.
LIE was also the editor of various works.

Lane: p. 1

EETA Jewish Dear Book (1987): pp. 407ff. Cf. continuously. Also "Who's Who".

Sir Alfred Zimmern is Professor of International Relations relationships. He too has written many works, such as "The Third British Empire," "The League of Nations and the Rule of Law." He has held many important positions in the country. He is the deputy director of the Institute for Intellectual Cooperation at the League of Nations and Director of the School for He has completed international studies in Geneva. In addition, he has held high Positions in the Foreign Office (intelligence service) and in the Er-educational beings are dressed. Just recently, C. Roth and Da- niel de Meffquita appointed to the University of Oxford'). End= We must also mention that among the above-mentioned persons... fonen to count another 27 posts, which were created after the year 1933 with emigrants from Germany, Czechoslovakia, etc. were filled. They were filled through the mediation of a particularly The company established for this purpose has been appointed, which "Society for the Protection of Science and Learning" (Gefell= (the Society for the Protection of Science). The president of this society The Archbishop of York is currently the society. Besides be- Among the Jews one finds many personalities of British society. Public participation in the management, with the nobility and knights entirely excluded. are particularly numerous. This institution has become The task was made to find the Jews who had emigrated from Germany. and people of Jewish descent, insofar as they are scientists, in new to accommodate positions. We will see below, in to what extent they have succeeded in doing this in Great Britain').

Apparently, this large number of Jewish teachers It has already had an impact in political terms. Because we They themselves have their own experiences, which repeatedly confirm our beliefs. will be that a large part of the students in Oxford, yes, a lot= perhaps even a majority of them, to communism= falling is. i

In Cambridge, the situation is almost the same. So says Dr. L. Harris. Director of the food laboratories, who has numerous He has published works on biochemistry. His contributions to... sluggishly to the journal "The Proceedings of the Royal Society" and others are known. N. Kahn is a lecturer in the field of economics. School doctrine and Reuben Levy, lecturer in Persian, as well as Lauterbach, Professor of International Law. Charles S. Myers is a well-known psychologist with numerous publications. Lectures and contributions to scientific journals. On 25 German Jews were enrolled at the university after 1933 alone. Cambridge University). At this beginning, One can of course understand that the construction of a synagogue in Cam- bridge became necessary').

Jewish Chronicle, November 25, 1938

'Annual reports of the aforementioned company for 1934, 1935, 1937, 1938.
5 Annual Report of the Society for Protection (1938): p. 14.

) Jewish Chronicle from April 30 and October 29, 1937.

202

It will not be surprising that London had a particularly large number of Jews in its scientific institutions has white, since this is known to be the case in all metropolises of Jews. In subservient countries, this is the case. Thus we find LP Aaronson as a lecturer in economics at the City of London College, M. Dainow as lecturer in psychology, who taught many has well-known publications, and S. Dainow as a lecturer in modern languages. Sir Percival David is Member of the Institute of Archaeology and was director of the world-famous exhibition of Chinese art in 1935/36. H. Finer gives lectures on administrative law and has a great reputation because of his publications, such as... "The British Service" and "English Local Government". M. Ginsberg is a professor of sociology and also has He has published numerous works on his field of study. He is, among other things, still co-editor of the journal "Social Review". Jacob Isaacs is a lecturer in English language and literature. In addition to his publications, he has made a name for himself as Editor of the "English Library Reprints" and "Contemporary Movements in European Literature." He provides numerous Contributions to the Times Literary Supplement, Review of England", "Spectator" and Barnett Janner, the Parliament Member of Parliament for Whitechapel from 1931 to 1935, is President of the Students Representative Council and publishers of the Uni-

verfity Magazine. Herbert Jolowicz is Professor of

Roman law and since 1937 Dean of the Faculty of Law Faculty. Besides well-known works, he authored the "Journal of the Published by the Society of Public Teachers of Law. Harold Kisch is a surgeon at the University College Hospital, Harold Laski is a professor of politics at the University of London. He has held numerous important positions in politics and education. His publications are well-known, and his contributions to Newspapers and magazines, such as "New Republic", "Harvard", "Law Review", "The Nation", "Manchester Guardian" and many more rich. Hyman Levy is a professor of mathematics at Imperial College of Science and Technology; he holds many honorary positions. held a scientific position. Numerous publications.

about mathematics and aeronautics, as well as contributions to many scientific journals are known. At the same institute L. Roth serves as lecturer and B. Stmons at Acton. Technical College as a full professor in the same field. Charles Seligman was a professor of ethnology at the University of London. He too has a large number of academic qualifications. He publishes works and regularly contributes articles to magazines, such as "Journal of the Anthropologica Institute", "Geographical Journal", "Lancet", "British Journal of Pfychology" and others

Charles Singer is a professor in the history of medicine. He

was President of the International Congress of in 1932

298

History of Medicine in London. J. Wartzki, Lecturer for Oriental Languages, Samson Wright, Professor of Psychology and Claude Spiers, lecturer in chemistry. Dr. Birnbaum also works as a lecturer for Oriental languages. One of the best-known among those mentioned for London is A. Wolf, Professor of Logic and Scientific Method at the University of London, editor of philosophical and psychological works Sections from the Encyclopaedia Britannica, as well as many well-known Works, Head of the Department of History and Science at University College London and the London School of Economics and Political Science, Chairman of the Examination Committee for Academic examinations in scientific fields, editor the "History of Science" library, etc., etc.

In London, after 1933, no fewer than 59 German Jews were accommodated."

The other universities are in some cases considerably smaller than the three mentioned first, so that the Mn-
The number of Jews is lower.

Lewis Namier is a professor of modern history at the University of Manchester. He has, among other things, written the fourth volume of the series the work we used by Major Templarley "History of the "Peace Conference of Paris" and was written during the Wartime member of the secret service. He was in the years 1929 Member of the Records Committee of Parliament until 1933. Dr. W. Susman teaches at the Pathology Department of the same university and R. Wile nfet ift art historian therein.

He authored many works on modern art. Furthermore, he provides
He wrote essays for "Observer", "Apollo", "The Studio" and others.
Polanyi is a professor of chemistry and comes from Hungary.
Adolf Loewe was recently appointed lecturer in modern
political philosophy"), David Blank as lecturer of the law=
science, S. Abelson as first medical assistant at the
Department of Clinical Research and Bruno NR offi – just
immigrated from Italy – hired as a professor of physics?).
The University of Manchester has nine scholars from the refugee camp.
Lingen from Germany.

Noah Morris is a lecturer at the University of Glasgow.
Medicine and five other German Jews have themselves teaching=
received orders.

Selig Brodetsky, an ardent Zionist, was a professor of
applied mathematics in Leeds. Several works originate from him
Works and numerous articles in scientific journals.
Myer Coplans is a well-known scholar in bacteriology.
He has authored countless essays and books.

1) Annual Report of the Society for series (108): ©. 14.

9 awesome Chronicle from January 13th
ewish Chronicle of November 11, 1988.

294

Leeds has so far admitted only one
Jew from Germany, as far as can be ascertained

In Birmingham we find H. Goltein as a professor of
Commercial law, Sophia Weitzmann as lecturer for history
and eight German Jews. H. Cohen is a professor of medicine in
Liverpool, Ffrael Levine, Head of the Philosophy Department
and J. Sager, Professor of Botany at the University of Exeter.
J. Lipkin, scholar of medicine at the University of Liverpool,
R. Powell, Lecturer in Law at the University of Hull,
L. Rosenhead Professor of Applied Mathematics in Liver=
pool, J. Doffey Lecturer in Anatomy at Cardiff University.
Finally, it should be mentioned that Birmingham, among others, has eight,
Bristol four, Edinburgh seven and Glasgow five German Jews
have been added to their teaching staff. In total, up to the
November 1938 in Great Britain: 251 Jews from Germany in
British teaching and research institutes have been housed").
We are convinced that this number, taking into account the latest information,

The migration of Jews has now far exceeded expectations. One can
They should therefore not be surprised that of England's educational institutions the
directed against the Third Reich the ugliest propaganda campaigns
will be. The appointment of the Chief Rabbi of London by
the Chancellor of the university there, the Earl of Athlone,
Brother of the King's mother, awarded an honorary doctorate from the University
(will therefore no longer be a surprise for the reader).

Jews also have a focus on general education.
significant influence. Lane already points to the increasing influence.
The increasing foreign influence in this area and the associated consequences—
(boundary dangers to the entire nation). We also want
Don't miss the opportunity here to examine individual people and their positions.
and publications, to verify one's opinion. This is how they find
we are referring to well-known educators, including Joseph Bernberg,
V. Cohen with fine works: Economic Society, The Nineteenth
Century etc., Charles Fox, Director of Teacher Training
hospital and author of Practical Psychology and The Mind and
its Body. L. Franks, former Deputy Mayor
of the London suburb of Stoke Newington is now director
a boys' school in Hadney, Sidney Golding if English
He is a teacher at the London County Council Hackney Institute.
Examiner for English at the Ministry of Civil Aviation and the London
University. A. Gould is the director of the Park House School in
Middlesex, and J. Hadida, director of a boys' school in Mile
End. FfaacGourvit ds tft also works at the Hackney Institute.
A. Kahn was formerly an inspector in the Ministry of Education.
Morris Lewis is a lecturer in education at the university.
Nottingham, Miss A. Marks is a school inspector and H. Salv:

ur Annual Report of the Society for Protection (1938): SM
a) 0 1015 Chronicle of December 2, 1938.
1) Lane: pp. 151–160.

205

Mons, Director of a state school in Christian Street.
J. Simons, Lecturer in Modern Languages at the municipal
College of Portsmouth. Sir Philip Magnus held a professorship there.
higher positions in the Ministry of Education, also Sir Philip
Hartog. Many publications originate from the latter, such as...
e.g. B. "An Examination of Examinations", "The Marks of
Examiners", "The Purposes of Examination", "The Writing of
His English articles are in "Special Reports on
Educational Subjects of the Board of Education" and "Fort=
The "nightly Review" was published. Mr. Maurice Wollmann
was elected a member of the Royal Society of Literature because
chosen for his merits in literature. The reason for this

His works include "Modern Poetry 1922-34" and "Poems of
"Twenty Years." Wollman was formerly an English examiner for the
northern universities, since 1938 he has been in the same
Property at London University.

This brief summary shows that everywhere in
Leading positions are held by Jews in education. In addition,
There are a number of English people who are working in their interests.
They may have. From 1924 to 1929, Lord Eustace Percy, son
the Duke of Northumberland, Minister of Education. His
The intellectual direction can be seen, among other things, in the fine work "Pefponfibil:
of the League" recognize!).

Earl de La Warr, the Parliamentary Undersecretary of State
in the Ministry of Education in the years 1935 and 1936 and
F is, refused to serve in the war as a student=

enst.

To what extent Jews and their system are valued in responsible
positions and which teachings of Jews and Jews=
Friends of youth are preached to, as follows=
fall.

In October 1938, the Jew J. Ellis, director of the
Finnart Houfe School, retired. Sir Alexander
Maxwell, Under-Secretary of State at the Department of the Interior, praised the
The outgoing director's work is considered particularly outstanding. "The departure=
The division for children of the home office had always asked him when
she intended to introduce a new scheme, and about it
He would always be praised for his efforts on behalf of the
Development of the association of school principals, officials of the
Home office and the teaching staff of the schools in grateful
"Retain the memory."

Sir Alexander then turned to the pupils and made them
pointed out that in the future they would decide whether
England would be governed according to its traditions, or not.
One should never tolerate a dictatorial regime in England.
"He reminded them of the prophets of Judah and Israel, who
had put their dictatorial kings in their place and

"aay Percy: p. 150.

whose words have now become part of English tradition
free..." Other high-ranking negationists, such as SW Harris,
Undersecretary of State in the Ministry of the Interior, Chief Inspector of the

The children's department there also expressed their views.
(Identification for the work of the departing director!).

We also don't want to forget the field of medicine and
some of the most famous Jews of this profession.

Abraham Abelson is a well-known specialist in
internal diseases, and various works, such as "Measurement of
Mental Ability" comes from him. Every. Frederic
Alexander is a doctor in the same field and at the same time
Surgeon. He also has several publications to his name.
Dr. Harold Avery is in the Central Research Clinic, and
E. Baron works at the Prince of Wales Hospital. S. Blackman
is a well-known radiologist with numerous publications.
Dr. M. Cutner has made a name for himself in medicine because of his
Books and articles in scientific journals.
J. Emanuel was formerly a professor of medicine at the university—
Verbitz Birmingham. V. Feldmann is the chief physician at Effex.
County Sanatorium, and W. Feldman, a very well-known
Women's and pediatrician. M. Fenton is a dermatologist at Battersea
General Hospital, and N. Finzi, Director of the Radiology Department
at St. Bartholomew's Hospital. By Hugh Gainsborough
There are numerous medical works and related articles.
He is reluctant to write about magazines. DH Geffen is a civil servant physician and
Recognized physician for internal medicine; W. Geffen
is among others Vice Chairman of Kensington Medical
Society; M. Goldblatt physiologist at St. Thomas Hospital
and Dr. J. Gorsky, District Medical Officer with the London Police.
Davis Haldin has done various works on skin—
diseases etc. written by B. Homa and D. Krestin.
knew doctors for internal diseases, the latter being a member of the
Royal Society for Medicine. Martin Ifrael is acting
Acting Director of the Department of Clinical Research and
Investigations and J. Quastel, Director of the Municipal
Cardiff Asylum. Bertram Nisse and G. Slot
They have a great reputation as specialists in rheumatism.
Both have various publications in this field.
Edited by the brothers Arnold and Maurice Sors.
have a presence in the medical world of Great Britain
They have gained a great reputation. Both are, among other things, trusted physicians in
The City of London administration has published numerous works—
given, — the former about eye diseases, the latter about
Deafness and ulcers. Arnold is an employee of various...
scientific journals, such as the "Quarterly Journal of
Media", and Maurice, co-editor of the "Medical Forum"
and the series "Pocket Monographs of Practical Media, Short"

The Jewish Chronicle of October 28, 1938.

"History of Medicine" Simon Wigoderr is a medical advisor to Royal London Assurance and Eugene Wolff Pathologist. Both are authors of numerous scientific publications. actions.

This brief summary of the leading Jewish physicians may suffice here. It remains to be left to future works to compile a To write a book about the Judaization of medicine in England. The same applies to dentists, regarding whom, however, we have no further information. We would like to refrain from listing them. Here and in the medical profession, we demonstrate However, currents that averted foreign infiltration already exist. warn. This is especially due to the immigration of Jewish people. Doctors and dentists have apparently become aware of this. At the annual The meeting of the British Medical Association in July 1938 already detailed discussions took place about the fact that one should more or less unimpeded influx of emigrants no longer er= might believe. The Jews and their friends, on the other hand, maintain that Immigration of these people is a great benefit to the Health of the people and therefore demand extensive stay= Permit. This was primarily granted by the Jews Viscount Samuel and Marquess of Reading in the House of Lords Printed!

It is impossible within the scope of this work to cover all areas of to treat science, and therefore we will only discuss in the following some of the most famous Jews in various fields— draw.

Professor E. Andrade is one of the leading physicists in the field of atomic research. Very recently he has awarded himself in Claimed to have discovered an external energy source. as the alpha article of radium).

Furthermore, A. Yahuda belongs to this circle in the area Oriental sciences. His publications are in It was published in German, English, and Spanish. R. Barnett is Deputy curator of the Egyptian Department and Assyrian Antiquities of the British Museum, and J. Le= veen is in the same property in the department for oriental Books and manuscripts of the British Museum. Miss Phyllis Abrahams is editor of the Briti committee= fchen Academy for a dictionary in medieval Latin. Samuel Alexander is a professor of philosophy and has He has received almost countless awards. Ph. Guedalla is He was known for his historical publications. formerly Barrister and, among other things, legal advisor to the war effort, and Munitions Ministry. Levy Leonard is a member of the Institute of Chemistry and Chemical Society, and PE Sptelman is a well-known chemist. Miss S. Rosenfeld delivers including contributions to numerous magazines, such as "Review of

0 8) Daily Tel Telegrap 4 from July 11th and 28th 1
Daily Telegraph, February 1, 1039. Jewift Dear Book (1937): p. 401.

298

English Studies". Jakob Rich is a member of the Royal Institute of International Affairs and former editor of the "Jewish Chronicle". A. Ornstien is among other publications known as the editor of the yearbook "Property Companies". Furthermore, Sir Henry Rothband should also be mentioned, who has made a name for himself through writings on social issues.

Finally, we would like to point out that the Jew Sir Lionel Faudel Phillips – one of the Britain's largest import merchants – according to their own According to reports from the British Council, it holds a leading position there.

299

The Jew in Art and Literature

Now we would like to give the reader a brief impression means to what extent art has been corrupted by Judaism. This will already be evident. aptly described in an article in the magazine "The Jewish Peril" from It was discussed in detail in April 1924. Just like before with us, Even back then, degenerate art was considered the latest achievement. explained. The most famous art galleries were in the hands of Jews. This applied especially to Leicester, Gaupil, and National Jews. Gallery. It almost goes without saying that this is still the case today. Nothing has changed. Especially Lord Duveen and the family. Rothenstein are leading figures in this field as full Jews. The former is now the decisive man in the National Gallery. He was or is in a leading position at the Wallace Collection, National Portrait Gallery, Imperial Gallery of Art, Museum of Modern Art in New York and others. He is also the founder of the Society for the Promotion of Lesser-Known Artist and member of the National Art Collections Fund. Almost He has received countless honorary positions and other awards. became. He is the author of the work "Thirty Years of British Art".

The head of the Rothenstein family is Sir William Rothenstein. He was a Principal of the Royal College of Art, Member of the Royal Fine Art Commission and in a leading position

in the Tate Gallery. His paintings and drawings are located there. He is known throughout the world, and his writings are numerous and known. Sir William's eldest son is now director and curator of the Tate Gallery. He was previously director of the City Art Gallery in Leeds and in the same position at the City Art Galleries and the Ruskin Museum in Sheffield. He also has published many works and contributes to, among other things, the literary supplements of the "Times". Another son of Sir William, Michael Rothenstein, recently published an art exhibition is being held at the Matthiefen Gallery. Sir William Rothenstein's brother has meanwhile the name Albert Rutherford was given to it and is nothing less than the other family members are known. His paintings and Drawings hang in the Tate Gallery and the British Museum. at the Victoria and Albert Museum and others. Various He designed the theater decorations. He is the mastermind. donor of the "Contemporary British Artist Series".

Solomon J. Solomon was a well-known portrait painter and After the war, he became President of the Royal Society of British Artists. JH Amshewittz is also a portrait painter, mural painter, etc. His works can be found, among other places, in the rooms of the London Stock Exchange, the Liverpool City Hall, in the South Africa House at Trafalgar

300

Square, the Victoria and Albert Museum, and many other locations around the world. He is also a cartoonist for the "Sunday Times". Two other painters found FJ. Emanuel and Herbert Horwitz. They both have, among other things, exhibitions at the Royal Academy and in the Parisian salon. The former, among other things, equipped the London Stock Exchange. E. Kapp is also a well-known artist. His paintings can be found, among other places, in the National Portrait Gallery, the British Museum, the Victoria and the Albert Museum and the League of Nations Peace Palace in Geneva. He contributes scientific articles to journals, and newspapers "Time and Tide", "New Statesman and Nation", "Manchester Guardian", "Daily Telegraph", "Observer", etc. Mark Gertler belongs to the New English Art movement. and is also known for his corresponding paintings. Joseph Mordecai is a well-known portrait painter. He painted For example, King Edward VII and Kitchener. The portrait of the former It hangs in St. James's Palace today. FJfaae Snowman has the portraits of King George V and the mother of the current The king, Queen Mary, painted. One of the most vehement advocates for modern art in word, writing and image by A. Wol mark. He has had numerous art exhibitions in all parts of the world. had. Reuben Rubin is also a well-known painter. and recently held an exhibition at Tooth's Gallery.

The most famous, but also most controversial sculptor and
 The painter is Jacob Epstein. He is the son of Polish Jews.
 Born in 1880 in New York. His first major appearance...
 The decoration of the new British building is likely to be quite something.
 It was a medical profession in 1907.
 18 fiaauras. Their unveiling caused a storm in the land.
 about his artistic vision. The majority of the press, almost
 All religious and other bodies attacked him.
 Among the few who defended him was the Times.
 Art is influenced by, among other things, African sculpture and Cubism.
 influenced. According to his own opinion, "Negro sculpture
 governed by the same considerations as any other image=
 "Hauerei". He attributes his inspirations to his Jewish heritage.
 Tribe back. Another work, Jesus Christ, is, as
 Moreover, almost all of his works have been criticized very harshly.
 and has been called blasphemy. Among his busts
 There are two of Ramsay MacDonald's alone. As a result
 But one doesn't need to worry about Jewish influence in art.
 It is surprising that, according to a report in the "Jewish Chronicle" of
 November 19, 1937, Epstein selected ift, on certain inter-
 to represent England with its art at national exhibitions.

After listing some of the most famous Jews in painting
 And sculpture, we now want to take a brief look at the
 Literature.

301

Regarding the past, we only want to mention what has already been
 The aforementioned Jews Difraeli and Grace Aguilar are remembered.
 Also from their time was Sir Francis Palgrave.
 was born in 1788 as the son of the full Jew Meyer Cohen
 born. In 1823 he converted to Christianity and took
 the name Palgrave. Just nine years later he became
 Elevated to the rank of knight. Besides many historical works.
 He has published countless lighter works.
 It is impossible to list them. He died in 1861.

His four sons also set off on different journeys.
 offer a name. Thus, Francis Turner Palgrave
 (1824–1897) Editor of the "Golden Treasury of English Songs"
 and Lyrics" and Professor of Poetry at Oxford. William
 Gifford Palgrave (1826–1888) is known for its fine mature wines.
 stories, especially through the book "A Year's Journey"
 through Central and Eastern Arabia" and through his work
 He became known in the consular service. Robert Harry was the
 Editor of the "Dictionary of Political Economy" (1827–1919),

and Sir Reginald Francis Palgrave (1829–1908) was Clerk of the lower house?). 1

Israel Zangwill, the later Zionist leader, has, among other things Publications about purely Jewish events, including works of all... written in a vulgar style, such as "Six Persons" or "Three Penny". Bits", "The Revolting Daughter", "The Moment of Death" etc., which found the applause of the audiences of England and America should have. His poems are published under the title "Blind". Children" appeared). * ev ; i

Finally, we want to see someone from the older generation who is still a Sir Sidney Lee should be mentioned. He was born in 1859 as Solomon. Lazarus was born. Later he changed his name to Sidney Lee. and was raised to the rank of baronet in 1911. He has written extensively about Shakespeare, and he has, as our current statements have shown, been thoroughly examined with the problem of guilt of Roderigo Lopez, the role model by Shakespeare's Shylock. His works on the The greatest English poets have widespread distribution. found. Besides this activity, he is probably best known for his Collaboration on the publication of the "Dictionary of National" He became known as "Biography". The first 21 volumes were... he, an employee of the publisher Leslie Stephen, for the next He was co-editor of 5 volumes and for volumes 27 to 63 and the In later addenda totaling 41 volumes, he was the sole author. Editor. Among many others, he has written a work about

1) Gentleman's Magazine of 1861, Part I: pp. 441–448. Dictionary of National Biography: Vol. 15, pp. 107–1083. .

3) ae a National Biography: Vol. 15, pp. 109–110. Jewish Encyclopedia:

) Jewish Encyclopedia: vol. 12, pp. 633–685.

302

Written to Queen Victoria. King George V commissioned him, with access to all archives, to write a to write a biography of his father, King Edward VII. His other publications are so numerous that they are un= They could possibly be called that. Sir Sidney died unmarried. in 1926). 1

Modern playwrights and writers include, among others: Major J. Brandon, F. Emanuel, L. Spero and Benn Levy with many well-known releases, such as "The Devil",

"Evergreen", "The Poet's Hart" and others)). Especially
 Golicator Harold Rubinstein was productive.
 His publications have been known since 1918, such as...
 Consequences, Exodus, Churchill, The Dickens of Gray's
 Inn", "Prelude to Tragedy", etc. Finally, he is also secretary of the
 "League of British Dramatists". Marion Spielmann is
 A leading writer and art critic. It is impossible,
 To list all her works and positions here. She has contributions
 to "Bryan's Dictionary of Painters" and to the "Dictionary of
 National Biography" and has been published in various editions=
 entries in the art section of the "Encyclopedia Britannica"
 She collaborated on the project. The "New Art Library" is partly hers.
 published, and for 17 years she has been responsible for the Ver=
 Responsible for the publication of the "Magazine of Art". Her work:
 Sentences in leading magazines and newspapers are hardly to
 count. Her namesake Mabel Spielmann has
 While not such a large Nuf, her works are also, as
 e.g., "The Rainbow Buck". Other Jews and Jiai-
 inside, namely Lily Tobias, Rose Woolf, S. Bensuan,
 Hannah Berman, Regina Block and N. Burstein
 have distinguished themselves with their works. Humbert Wolfe, a
 A senior official in the Ministry of Labour, he has many volumes in
 Edited poetry, prose, and satire. Louis Zangwill
 can also refer to the publication of numerous works
 to look back, which also applies to Gladys Stern. Her
 Plays such as "The Matriarch", "The Man who pays the
 Piper" was very well received by the London audience. Except=
 We only want to add the Sassoons to that, namely Alfred,
 David, Flora, and Siegfried are mentioned. Among them is...
 especially the latter with numerous works in poetry and
 He became known for his prose. For example, we find his "Memoirs of
 a Fox Hunting Man", "Vigils", "The Old Century", "Sherston's
 Progress" and War Poems. The latter are war poems and
 They are moving at roughly the same level as before.
 Works written by Jews in Germany.

| 4) Jewish Encyclopedia: vol. 7, pp. 661-682. "Dictionary of National Biography:
 d. 1922-1910 pp. 497-502. Times from 4th and 6th Vary 1926.
 s) Jewish Year Book (1997): pp. 409, 484, 464, 502. Who's who (1080): pp. 1882ff.

808

Temperley, HM: History of the Peace Conference of Paris,

6 vols., 1920

Tennant, E.: Spanish Journey, 1936.

Unseen Net, 1936.

Wasfilevsky, J.: Jewish Refugees and Military Service, 1916.

Walpole, Sir Spencer: A History of England ... 5 vols., 1878-86.

– History of Twenty-five Years, 1904.

Weir,

M.: The Tragedy of Ramsay MacDonald, 1938.

Whelpley, J.D.: The Problem of the Immigrant, 1905

White, A.: The Destitute Alien in Great Britain, 1892.

– The Modern Jew, 1899.

Wilkins, WH: The Immigration of Destitute Foreigners, 1891.

Wilkins, WH:

The Alien Invasion, 1892.

Wilson, R. Me. Nair: Monarchy or Money Power, 1934.

Wolf, L.: Essays in Jewish History, 1934.

Wolf, S.: The Influence of the Jews on the Progress of the

World, 1888.

Worms, H. de: England's Policy in the East, 1877.

Zangwill, J.: Hands off Russia, 1919

Zukerman, W.: The Jew in Revolt, 1937.

Newspapers and magazines

Action.

Daily Chronicle.

Daily News.

Daily Sketch

East London Observer.

Evening News.

Evening Standard.

Fafeişt.

Illustrated London News

Jewish Chronicle.

Jewish Guardian.

Jewish World.

Jewry Above All

Manchester Guardian.

Morning Chronicle.

Morning Herald.

News Chronicle

New Statesman and Nation.

322

Public Ledger

Spectator.

Standard

Sun.

Sunday Chronicle.

Sunday Express.

Sunday Times

The British Guardian.

The Daily Express.

The Daily Mail.

The Daily Telegraph
and Morning Post.

The Hidden Hand.

The Morning Post.

The Observer.

The People.

The Star.

The Times

New York City Evening Paper

Written to Queen Victoria. King George V commissioned him, with access to all archives, to write a biography of his father, King Edward VII. His other publications are so numerous that they are un= They could possibly be called that. Sir Sidney died unmarried. in the year 19260). 1

Modern playwrights and writers include, among others: Major J. Brandon, J. Emanuel, L. Spero and Benn Levy with many well-known releases, such as "The Devil", "Evergreen", "The Poet's Hart" and others). Especially The solicitor Harold Rubinstein was productive. His publications have been known since 1913, such as... Consequences, Exodus, Churchill, The Dickens of Gray's Inn", "Prelude to Tragedy", etc. Finally, he is also secretary of the "League of British Dramatists". Marion Spielmann is a leading writer and art critic. It is impossible, To list all her works and positions here. She has contributions to "Bryan's Dictionary of Painters" and to the "Dictionary of National Biography" and has delivered to various Mus- entries in the art section of the "Encyclopedia Britannica" She collaborated on the project. The "New Art Library" is partly hers. published, and for 17 years she has been responsible for the Ver= Responsible for the publication of the "Magazine of Art". Her work: Sentences in leading magazines and newspapers are hardly to be found count. Her namesake Mabel Spielmann has While not a huge number, her works are also well-received, such as... e.g., "The Rainbow Buck". Further Inden and Jü= inside, namely Lily Tobias, Rose Woolf, S. Bensuan, Hannah Berman, Regina Block and N. Burstein have distinguished themselves with their works. Humbert Wolfe, a A senior official in the Ministry of Labour, he has many volumes in Edited poetry, prose, and satire. Louis Zangwill can also refer to the publication of numerous works to look back, which also applies to Gladys Stern. Her Plays such as "The Matriarch", "The Man who pays the Piper" was very well received by the London audience. Except= We only want to add the Sassoons to that, namely Alfred, David, Flora, and Siegfried are mentioned. Among them is... especially the latter with numerous works in poetry and

He became known for his prose. For example, we find his "Memoirs of a Fox Hunting Man", "Vigils", "The Old Century", "Sherston's Progress" and War Poems. The latter are war poems and they are moving at roughly the same level as before. Works written by Jews in Germany.

4) Jewish Encyclopedia: vol. 7, pp. 661-662. Dictionary of National Biography: id. 1922-10 0 pp. 497-502. Times of March 4 and 6, 1926.
) Jewish Year Book (1937): pp. 409, 434, 464, 502. Who's who (1999): pp. 1882ff.

303

Finally, we want to mention an art critic, namely Reginald Wilenski. During the war, he was a secret service. His works and essays, such as in the "Observer", "Apollo" and "The Studio" have received widespread attention in England. found.

In the field of music, there should be no exceptions to the aforementioned areas. Thus is Gertrude Azulay, Professor of Music at Trinity College, author of the book "Youth Own Book of Great Composers" and Her- editor of "Adult Albums". Gustav Pearlson is Member and examiner of the National College of Music, and Har- Cohen, very well known in music circles, was born in the year Selected to represent England at the 1924 International Festival to be represented in Salzburg. Mark Ham is expected to be the pianist. Bourgeois in England recognized fine, and Lionel Tertis He has made a name for himself, among other things, because of his compositions for viola. done. Moses Biart, who recently passed away, was an- well-known music critic and consultant for Columbia Graphophone Co. as well as author of many articles in various music magazines. He was, incidentally, one of the founders of the Socialist Party of England. Sir Ronald Landon enjoys a great Reputation as conductor, composer and director of the Guildhall School of Music. He has published many works on music. In 1918 he received special honors from the Freemason. He was, among other things, a music critic for the following: Contributed to newspapers and magazines: "Artist", "The Onlooker", "The Tatler", also as publisher of the "Musical News", writing- Head of the musical section of the "News Chronicle".

The theatre world cannot complain about a lack of... lament the influx of Jews. This arises, for example, without further excerpts from a compilation in the "Jewish Chronicle" of September 11, 1936, for the preceding year. Thereafter were the pieces performed in the past season too a not insignificant number of Jewish authors, such as Schnitzler,

Sarah Millin, H. Bernstein, Bella and Samuel Spewack, H. Wolfe, Ernst Toller et al. The Number of Jewish Actors was also quite considerable. Henry Kaß served as director. at the "Old Vic" theatre, a stage that almost exclusively dedicated to Shakespeare performances. However, the two results the mastery of the theater stems from the fact that many, and not the worst and most insignificant, in the hands of Jews.

The Theatre Royal, Drury Lane, has had two Jewish directors. namely JB Joel, the gold magnate, and Louis Dreyfuse). Another theatre company, Associated Theatre Properties (London) Ltd, has appointed Sir Harold as Chairman Wernher and A. Gumpert as well as MS Myers as Director

9) Stock Exchange (1938): p. 1924. Directory of Directors (1938): p. 918f.

804

tors. All three persons are Jews. This company owns the Apollo Theatre, Cambridge Theatre, His Majesty's Theatre, Shaftesbury Theatre, Adelphi Theatre, and Gaiety Theatre. There In addition, the aforementioned company also controls the Affociated Catering Co. Ltd., which owns the entire restaurant operation, and the Theatrical and General Advertising Co. Ltd., which has a large part of the advertising business and the associated business hanging areas controlled in the theatre world.

Word of mouth

At the end of our remarks on the Judaization of individual areas of British life, we must also mention the Rundfunk and the press are coming. Both are out today. most decisive modern means of governing a people can.

One of the honored directors of the broadcasting company, the British Broadcasting Corporation, or as it is most often called The BBC, as it is commonly called, was the one from the Marconi scandal. Godfrey Isaacs, already familiar to the reader. It is the Lane deserves credit for pointing out that already In the beginning, Jews and their socialist friends, namely, for example, Lord Sankey, the Archbishop of York, and the Jew Professor H. Laski held a leading position. Thus, it is possible It is no wonder that the program was accordingly flawed. and is. Even before 1934, it was not uncommon that Jews and communists were glorified. The works of the aforementioned Jacob Epstein and Bolshevik Russia

were praised. Personalities with opposing views. Voices were barely heard. For example, Nesta Webster, who... various publications against Freemasons and Jews= has been issued, the possibility of broadcasting has been taken away to speak. Sir Oswald Mosley also has a strong opinion on this matter. Please, so far, no use of this material to explain your reasons. Sentences and ideas were denied. About the actual co-op= Little, or rather nothing, is known about the workforce. Lane has once undertaken to submit a related inquiry to the to direct the management of the BBC. The result was a harsh one. (Rejection).

The "Jewish Chronicle" is published every Friday and concludes its extensive contents with a summary Excerpt from the radio program of the following week. This This usually refers to radio broadcasts from all over Europe. The special thing about it, however, is that only the events are those who are Jewish in character, i.e., those who either had Jewish music, art and literature or Jews as executors. Since the selection is made by the official Since the organ of the British Jewish community has been affected, we have no Concerns about accepting them as correct. To gain an overview of We have received information regarding certain periods of the years 1936, Investigations were conducted in this regard in 1937 and 1938. For the The period from May 15th to October 23rd, 1936, i.e. 24 weeks, is 242 such presentations took place. A similar sample for the period from October 1st to December 31st, 1937, thus 14 weeks, This resulted in a number of 263, of which a digit totaling 56 was used.

1) Lane: pp. 84-95.

806

faces leadership across the entire continent. The The year 1938 shows a considerable increase, because for that time From October 14th to December 30th, i.e. 12 weeks, it amounted to the number of shipments reached 366, while at the same time According to the aforementioned magazine, only on the continent Sixteen such broadcasts took place. After all this, we have for the year 1936 a weekly average of 10, for the next year one of 20 and for the past year 1938 out of 30. Nothing could better illustrate the situation than these bare digits. To shed light on the spirit of the BBC. Apparently, they are in the process of doing this. to significantly increase rate for the current year 1939, because according to the first issue of the "Jewish Chronicle" from January 6, 1939 the performances in this regard amount to... The following week it will rise to 40. How low are these numbers compared to... the related events across the continent, where there are still plenty of states that are friendly to Jews.

It may be of interest that in England even on June 24th...

In 1936, for a certain period of time, an exclusively Jewish [place/restaurant] was established.
The program with directional beams has been sent to South Africa.

Press Jews

There is probably rarely a country in the world where the press has such a great influence as in England. This is primarily due to the fact that newspapers are disproportionately expensive. They are available at a moderately low price and consequently have a wide distribution. There are newspapers in England that are published daily and sell two million or more copies. This means, that not only two million readers of the newspapers in question are present, but at least twice that number, since a newspaper either from all family members or from friends the buyer's is also seen. It is quite possible that it is possible that with a turnover of two million, approximately seven millions of readers are assumed. Be that as it may, in a country where the total population of Great Britain is approximately 46 million. One can assess the influence a newspaper with the stated sales figure must have.

Furthermore, the average Englishman is only too willing to believe what his newspaper reports, and that he believes all other members of the press. He rejects divisions as untrue from the outset, or at least treats them with skepticism.

Newspaper publishing, with a few important exceptions, is controlled by a few large groups. He will be, from the following six large groups errrficht:

Od hams Prek

. Beaverbrook Group
Berry Group
News Chronicle Group
Daily Mail Group
Westminster Press

In all these corporations, we will either be Jews at the head or to locate the place or to sense its spirit.

One of the Jews who had a dominant influence on the Odhams-Presse was, it is said, Baron Southwood of Fernhurst. His former name was Julius Salter Elias.

He was only recently knighted.

He is initially the Chairman of the Illustrated Newspapers Ltd. This owns: "The Tatler", "The Drapers' Record", "Men's Wear", "The Bystander" and "The Sphere", with which the latter is merged with "The Graphic". Furthermore, she directly controls "British National Newspapers". The latter belongs (it rules together with Inveresk Paper Comp. Ltd.), which also indicates a close connection with the latter.

SN ee N

3 Jewish Chronicle, September 8, 1997.
) Stock Exchange Yearbook (1938): pp. 1419, 1442ff.

808

Furthermore, she has a great influence in Illustrated London News & Sketch Ltd., where Lord Southwood is also chairman. This company in turn belongs to Lascelles & Co. Ltd. and controls Sporting & Dramatic Publishing. In the latter, it is Lord Southwood who is also chairman. She publishes the "Illustrated Sporting & Dramatic News".

Finally, he is also chairman and managing director in Odhams Press Ltd. and Director in Odhams Properties Ltd. The latter. The company was mainly formed to secure the rights to publish to purchase a copy of the newspaper "The People". This newspaper is being published today with a print run of over three million copies. The first company, however, represents by far the largest share of Lord Southwood.

It was formed, among other reasons, to protect all the rights of "John". to obtain Bull Ltd.", which is still known today as "John Bull" and "Everywoman's" brings out. This company also includes all shares of Coming Fashions Ltd., Dean & Son Ltd., English Newspapers Ltd., Gosnay Advertising Ltd., Cinematograph Publications Ltd., Pref Printers Ltd., Melody Maker Ltd., NRP & Co. Ltd., Woman's London Printing Co. Ltd. Further controlled by Clarion Presses Ltd., Odhams (Watford), Victoria House Printing Co. Ltd., Feathered World Ltd. and Willbank Publications Ltd.

Among other things, the following emerge from these numerous companies:

1. The Melody Maker

2. Kinematograph Weekly
Picturegoer

Electrical Trading

Weekly Illustrated

Puffing Show

Ideal Home

. Broadcaster

. Sporting Life

10. 20 Story Magazine.

Finally, Odhams Press Ltd. is publishing the "Daily Herald" with a daily circulation of over two million published. It is the official organ of the Marxist Workers' Party. Another Jew, A. Easterman, was also there.

a year ago literary editor and

Deputy editor for foreign policy on the staff of this

Newspaper. Now he is the main correspondent for foreign affairs.

opportunities (Chief Foreign Correspondent). In the very early days, he was

Foreign policy editor at the "Daily Express" His Ver=

Services for the Zionist cause are great.

SONA of os

) The Writers' and Mrtifts' Year Book (1938): pp. 62, 54, 81, 80, 110, 78, 48.
Odhams: p. 45.

809

One can get a rough idea of the size of this newspaper group when one considers its co-founder

hears that he prints no fewer than 60 newspapers and already in

In 1934, it employed ten thousand people. At the meeting of

Shareholders of 1 May 1934 were informed by Lord Southwood that the

Sales during the financial year exceeded £8,500,000.

Free. Salaries and wages alone amount to £2,000,000.

Payments have been made. Paper consumption would have amounted to 132,000 tons.

amount to").

The Beaverbrook Group includes:

1. "The Daily Express", circulation approximately 2,500,000
2. "Sunday Express", circulation approximately 1,500,000
3. "The Evening Standard", circulation approximately 500,000).

Lord Beaverbrook, to whom this group practically belongs, He is likely to be friendly towards the Jews. He and the Jew Lord Melchett and I were close friends. On March 7, 1928, he wrote Lord Beaverbrook in the "Daily Express" that "not the mistakes, especially the virtues that made Jews unpopular in England, ver= made him foolish and hated." Furthermore, he is particularly proud, that a few years ago he met the Jew Edwin Montagu, then The Secretary of State for India would have defended it almost single-handedly. Likewise. He stated that his lawyer was the Jew Sir George Lewis. As late as December 4, 1930, he expressed his satisfaction with it, that there is no anti-Semitism in England. On September 17th. In September 1930, we already find similar articles in the "Daily Express". thank you, but even more so in a positive sense. "The coming= "The physical and intellectual abilities of the Jews," Lord writes Beaverbrook, "and therefore so outstanding in Great Britain, Because there is neither a ban nor a restriction on them. With us Is the Jewish question solved by the complete assimilation of the Jews into our diverse activities are solved, and the nation is therefore richer and happier. On the continent, one is met with the Time to realize that there is no other option.

This should be sufficient to determine the hiring of the person primarily responsible= to demonstrate the lichen head of the Beaverbrook Group. In addition We found and still find Jews in leading positions. For example, NR. D. Blumenfeld, former editor of the "Daily Express", then chairman of the same newspaper. We remind you that the Jew A. Easterman until recently editor of the was the foreign policy department of the "Daily Express". Lord Castlerosse is the director of the three companies belonging to the group. Newspapers. He wrote in the "Daily Express" on May 30, 1930, that, "If he were Jewish, he could earn his money in America, whereas

) Odhams: p. 4344.

5) Daily Express, December 9, 1938. Soames: p. 54.
) Bolitho: Lord Melchett, p. 337.

1) Daily Express of April 9, 1028.

would spend in England, because there are only idiots there who are anti-Semites

The Berry Group comprises approximately 30 newspapers. The main paper is the "Daily Telegraph" with a circulation figure that is rapidly approaching the two million mark. The political stance This newspaper is probably well-known in Germany. is one of the most anti-German and one of the most pro-Jewish. Lord Camrose is to be regarded as the head of this group, who ...is, moreover, almost exclusively in the hands of his family with the name Berry. Lord Camrose probably has no Jewish blood in their veins. Undisputed, however, are the close ties. The Berry family's relationship with Jews. One of their (Has a younger member married a daughter of Rothschild?).

The "News Chronicle" group includes the "News Chronicle" with a print run of approximately 1,500,000 and the "Star" with approximately 700,000 copies. In addition, it also has various provincial editions. Leaves. There should be little doubt that these The group is under Jewish influence.

Until November 1936, it was published by the United Newspaper Ltd. controlled, whose chairman in 1926 was the Jewish Lord Reading was'). This company was founded by the Daily Chronicle Investment Corporation (berrfdt). It now follows again controlled by General Investors and Trustees Ltd. (become fine), Of the directors of the latter, three alone are Jews, namely Harry Kahn, Maurice Stern, Felix Rose (formerly Rosenheim). According to a statement from "Action", the owners The shareholders of this company are almost exclusively Jews.

However, there has now been a formal change in these financial matters. Obligations of the "News Chronicle" towards the last= joined the aforementioned company. For in November 1936 The interests of United Newspaper Ltd. in this were transferred to the Daily News Ltd. newspaper.

The Daily Mail group includes, among others, the Daily Mail with a circulation of almost two million and the "Evening News" with a circulation of approximately 700,000 copies. Until very recently These were the only two daily newspapers in London that... advocated for a friendship with Germany. However, this has only lasted as long as Lord Rothermere held the majority of the He owned shares. This is no longer the case. Rather, The group is now controlled by a man who is behind a share package. His name is not recognizable because the Shares are held in a bank trust company. suspects that this person is one of three Jews, namely Roth=

Schild, Sieff or Sir John Ellerman.

—

) Who's Who (1938): p. 536. Stock Exchange (1938): p. 847. Action of April 2, 1936

2) Jackson: p. 287.

1) Stock Exchange (1958): pp. 1974, 1160–1161.

") Action of March 12, 1936.

311

As we have already discussed in detail above, tft
Lord Rosebery was half-Jewish, and one of his daughters married the
Marquess of Crewe, who also had Jewish blood in his veins
Lord Rosebery has interests in the Westminster Press.
in which he is the director. All shares belong to this company.
at the Bradford District Newspaper Company Ltd.; it has direct
Control over the following companies:

Barrow News and Mail Ltd.

Bedfordshire Standard Ltd.

Bedfordshire Times Publishing Co. Ltd.

Birmingham Gazette Ltd.

City and Town Building Ltd.

Darlington and Stockton Times Newspaper Co. Ltd.

Durham Country Advertiser and General Printing Co. Ltd.

Lancaster Guardian Ltd.

Lincolnshire Guardian Printing and Publishing Co. Ltd.

Lincolnshire Newspaper Ltd.

North of England Newspaper Co. Ltd.

Northern Presses Ltd.

Nottingham Journal Ltd.

Oxford Times Ltd.

Stamford Mercury Ltd.

Swindon Prep Ltd.

Weftmorland Gazette Ltd.

Wm. Dreffer and Sons Ltd.

Wiltshire Gazette Ltd.

These companies publish a large number of newspapers. out. After the compilation of Grünbeck from An= Starting in 1936, they published four morning papers and nine evening papers. blätter, a Sunday newspaper, thirty-eight weekly newspapers and eight sports newspapers!).

But the newspapers outside these six groups are also partly of considerable influence. This applies to= Next up for the "Times". Not long ago, the... The late Jewish scholar Sir John Ellerman had a great interest in this. newspaper, but he sold his shares even before his death. (again). So at the moment, neither a director can be appointed. as noted by other prominent figures in the "Times", the Jew is. However, in the course of this treatise we have so often encountered enthusiastic Articles in the "Times" in favor of the Jews up to the present day. encountered the fact that it is hardly necessary to consider their attitude and to point out individual articles. N

The "Sunday Referee" belongs to the Jew Ffidore Ostrer, who has already been treated in the film industry. He has various books on economic issues, especially on

18) Grünbeck: Vol. 2, pp. 135-186.

18) Times of July 18, 1083.

312

Folds that are connected with gold, written. Maurice Oster, my brother, is chairman of the Sunday Referee Publishing Co. Ltd. The newspaper in question, incidentally, belonged to Previously also a Jew, namely Mark Goulden. Since 1982, the latter has been editor-in-chief of the "Sunday". Referee." According to the 1938 "Who's Who," he held this position. still within, while according to the Jewish Communal Directory it was so looks as if he abandoned it in 1935. Until By 1929 he was, among other things, editor-in-chief of the "Eastern Morning News" and other newspapers; subsequently publisher of the

"Norway Evening News". The edition of the "Sunday Referee"
The amount is approximately one million.

The ownership structure of the "Daily Mirror" is currently under discussion.
Not entirely clear. It's a daily newspaper with about a
Million copies. It is said that the Jew Ifrael Sieff
would have considerable interest in it. 600,000 shares are owned by
a bank as trustee. Perhaps he owns them. Others
Jews, like Nathan Wolff and Meyerstein, are simply
if mentioned. In any case, the family of the Jew Sir
John Ellerman played a significant role in this. Besides his
The Daily Mirror also mentions further interests.
This millionaire's investments have been reported in the press. It is, in fact,
It has become known that Sir William Cox, former managing director,
480,000 shares were purchased in the Odhams Press. They are certain
not clear whether this purchase was for Sir John Ellerman
This follows. Be that as it may, Sir John Ellerman is likely to have been fine.
Managing director exerts a great influence on Odham's press
practice, since Sir William Cox is Vice President of this company tft!').

The magazine "The Leader" is strongly opposed to Germany.
Discontinued. This is probably due, at least in part, to that.
leading to the fact that H. Hyams, a leading Freemason and Jew,
(in a responsible position!) and co-editor. The
The owner of the aforementioned magazine is Alfred Coshier.
Probably also a Jew. He was, incidentally, involved in the scandal.
involved former minister J. Thomas.

But the influence of the Jews on the
Design of the content of newspapers and magazines. We
have already had frequent opportunities above to collaborate
to draw the attention of numerous Jews and are probably now allowed to
to refer to that. Furthermore, we would like to add a few more things.
list the Jews in question.

D. Magarshak was formerly the editor of the "Joreign"
Affairs". Israel Cohen is a well-known journalist and
He was currently Secretary General of the Zionist Organization.

1) Evening Standard of 19 September and 11 October 1938. Daily Express of
January 11, 1937. The Britisher of September 15, 1937.

18) emits Chronicle from 7, 9 1086.

% Action of January 16, 1937.

818

formerly correspondent for the "Glasgow Herald" and "Globe", and

at times as a special correspondent for the "Times", "Manchester"
He worked for publications such as the Guardian, the Westminster Gazette, and others. He s
he wrote the article for the "Quarterly Review", "Fortnightly Review",
"Nineteenth Century", "Contemporary", "Times" etc.

In this context, we also want to remember,
one of Britain's most famous journalists, namely
Herbert Sidebotham, to mention. He is not Jewish.
But he is very close to this race. Under his pseudonyms
"Candidus" in the "Daily Sketch", "A Student of Politics" in
"Daily Telegraph", and as "Serutator" in the "Sunday Times"
etc. He has achieved global significance. His sympathies for the
Jews are so strong that one could almost call him a Zionist.
can, especially since he himself emphasizes this connection. He has various
Books about Palestine and the Balfour Declaration
related questions written. Very early on, in the year
In 1916, it belonged to the original British Palestine Committee.
in Manchester and was also a member of the "Palestine Mandates"
Society".

The author Leonard Woolf became known not only for his fine writings but also
through his work in the press. Thus, he was
he was formerly editor of the "International Review", and also of
international section of the "Contemporary Review", the literary=
part of "The Nation", he has been co-editor since 1931=
donor to the "Political Quarterly". In addition, he also...
The "Hogarth Press" was founded in 1917.

Finally, the Jew Mortimer Epstein is the editor of the
"Annual Register" and the "Statesman's Year Book".

Besides the documented evidence above, there are much larger,
outwardly invisible influences of the Jews. The following examples...
Games may shed light on this.

Lord Rothermere had a few years ago in the then-owned
The newspaper he controls, the "Daily Mail," has begun to campaign for the
National Socialist movement of Sir Oswald Mosley=
set up. After a few weeks, Jews and their
Friends, as we have been informed by a reliable source, who
An advertisement was placed in the newspaper in question. Within a short time...
Lord Nothermere had between the arrival of his newspaper
or to choose the task of his politics. To er= his newspaper
He chose the latter.

It should not go unmentioned here that a large part
The publisher is either Jewish or influenced by Jewish tradition. Among the
The first group includes, for example, Victor Gollancz. He is the chairman.
and managing director of "Victor Gollancz", a large publishing house.
Furthermore, he is the managing director of Mundanus Ltd. and chairman.
Favil Press Ltd. Its political stance is evident in the
best of all, he is the founder of the Left Book Club. This

The association publishes numerous discounted books that contain more

314

or less all have a Marxist tendency and are not directed against the Third Reich. The influence of the Be-
The influence of these books on the population was and is so strong that nation=Nale Kreise felt moved to create a Right Book as a counterweight.
to form a club.

A very well-known publishing company is also almost exclusively Jewish. It is Tuck (Raphael and Sons) Ltd. The
Jude Gustave Tuck is the chairman and managing director,
Sir Reginald Tuck and D.A. Tuck serve as directors.
The company also controls its other branches in
New York and Paris. The capital amounts to £500,000.

Until recently, the Jew Sir Leon Levison was also

at the well-known publishing house of Marshall, Morgan,
Scott.

815

Summary and Retrospective

We break off here. A wealth of events and figures
It passed us by and revealed the terrifying extent of
The Judaization of England made visible. It may be suggested that,
to what extent this mixing of the best racial strata with those of the
Whether the presence of a dangerous parasitic population is accidental or intentional is a
We will not discuss here whether perhaps the English nobility, who came from=
shaped by the British ruling class, unconsciously or in a seemingly clever manner
Foresight, the dangerous, plutocratic and power-oriented ones are particularly...
the outstanding representative of Judaism in himself and his
It picks up circles and believes it can neutralize them. It's just...
Leaving aside the question of whether the strong stratum of English Jewry
deliberately mingled with the English nobility in order to gain these advantages for their
for example, an uncomfortable ruling class in its danger and power=
To neutralize the abundance. Accident or intention, that is irrelevant here.
even if we believe more in mutual intent. Decide=
The success of this is important and significant here.
Politics.

The extent of Jewish-influenced English life diminishes according to
what was only hinted at in the last chapters of this work

The material brought in should no longer be underestimated. May the list...
of names and organizations, of positions of power and per=
personal, political and financial obligations of this or
Even if it tires some of us, the enumeration is still necessary in order to
an outline of the endless abundance of Jewish influences and
To identify possible ways of influencing the situation.

England is the stronghold and center of world Jewry. In it
The Jewish element has the most important and decisive courtly features.
He knew how to achieve his goals. The Jew truly rules in England.
and often only uses seemingly disguised methods
and concealing intermediaries. But what is the English
Fate? The wealth and power of the empire have
in recent years have not been able to prevent a diploma=
The defeat of the others was followed by the fact that in this area it was
The state association is crashing alarmingly, with millions of earning=
to perish miserably, that the healthy peasantry, once

816

the pride of England, destroyed, and urbanization seems to be the
natural fate of England. Population policy
The situation of the island nation is anything but pleasant: instead of the
loss of the best blood caused by imperial policies
to counteract this through a targeted population policy, has
the meaningless mixing of the physical and the psychological.
The destructive Jewish element created further areas of weakness.
We will not prophesy here. History will tell its harsh side.
but to deliver a just verdict. When this book is published
England is at war with Germany, so they know
we, who this "English" opponent is.

English Judaism may believe it has achieved its goal.
have. But we will know how to do it. The
Jews corrupt and ultimately destroy their host peoples. Also
England will be no exception – the Jewish triumph=
The shouting will turn into lamenting.

Thus, in a fateful way, English destiny is intertwined with
Jewish connections, inextricably intertwined and matted. To these
The future of England is indeed being decided.

817

Bibliography

Abbott, GF: Israel in Europe, 1907

Abrahams, L.: Sir L. Goldschmid and the Assimilation of the Jews
in: Trans. Jew. Hist. Soc., Vol. IV, p. 116 ff., 1901.

Accounts and Papers, official collection.

Adams, Ch.: Representative Orations, 1884.

Adler, M.: The Jews of the Empire and the Great War, 1919.

Aguilar, G.: History of the Jews in England, in: Chambers
Miscellany of useful ... Tracts, Vol. 18, No. 158, 1847.

Annual Register.

Argyll, Duke of: Autobiography and Memoirs, Vol. I, 1906.

Ayerst, W.: The Jews of the 19th Century, 1848.

Banister: Our Jewish-Fresh Labor Party, 1931.

Bardsley, C.: A Dictionary of English and Welsh Surnames, 1901.

Beadon, N.: Some Memoirs of the Peace Conference, 1938.

Belloc, H.: The Jews, 1922.

– The Crisis of our Civilization, 1937.

– An Essay on the Nature of Contemporary England, 1937.

Birks, TR: Letter to the Right Hon. Lord John Russell, 1848.

Bleloch, WE: The News South Africa ... 1902.

Bolitho, H.: Alfred Mond, First Lord Melchett, 1933.

– Twelve Jews, 1934.

Bradshaw, SA: The Trumpet Voice ... 1884.

Brazol, BL: The World at the Cross Roads, 1921.

Britannicus: The Cafe of Mr. Salomons ... 1836.

Brodick, G.: The History of England, 12 vol., 1906.

Buchanan, Sir G.: My Mission to Russia, 1923.

Burton, Sir R.: The Few, the Gipsy and El Islam, 1898.

– Lord Beaconsfield, 1882.

Campbell, J.: Life of the Lord Chancellors ..., 8 vols., 1848–1869.

Carlyle, J.: The Lords and the Jews, 1853.

Cafe of D. Salomons being his address to the count ... 1844.

Chambers Miscellany, Vol. 18.

Clarke, T.: My Northcliffe Diary, 1931.

Clayden, P.: England under Lord Beaconsfield, 1880.
Clergyman: A Clergyman's Apology..., 1847.

Cobbett: Jews, and the Jews in England 1938.

Coleg, J.: Observations on the Civil Disabilities ... 1834.

– Vivian Grey, 1826.

– Conningsby, 1844.

– Tancred, 1847.

–Lord George Bentinck, 1852.

Confett, MW: The Triumph of Unarmed Forces, 1923.

Denny, L.: We fight for oil, 1928.

318

Dillon, EJ: The Inside Story of the Peace Conference, 1919.

Directory of Directors: 1938

Disraeli, B.: Aloroy, 1833.

Dycke, J.: The Jewish Workman in: Contemporary Review,
Jan. 1898.

Edison, JS: The Impossibility of Aomitting Jews . . . , 1858.

– The Question of the Widmiffibility ... 1859

– Two additional chapters..., 1859.

Egan, Ch.: The Statutes of the Jews in England ... 1848.

Eliot, G.: Daniel Deronda, 4 vols., 1876.

Elliot, A.: The Life of George Joachim Goschen . . . first Viscount
Goschen, 1911.

Emanuel, Ch.: A Century and a Half of Jewish History ..., 1910

Englishman: Britons awake, 1909.

Farrow, Th.: The Moneylender Unmasked, 1895.

– In the Money=Lenders' Clutches, 1896.

Francis, GH: The Rt. Hon. B. Disraeli, 1852.

Fraser, Sir JF: The Conquering Jew, 1915.

Fry, L.: Waters Flowing Eastward, 1934.

Golding, L.: The Jewish Problem, 1938.

Goldfmid, FH: The Arguments advanced . . . 1831.

– Reply to the Arguments..., 1848.

– Remarks=s on the Civil Disabilities, 1830.

Gordon, WE: The Alien Immigrant..., 1903.

Graetz, H.: Hiftoric Parallels in Jewish Hiftory, 1888.

Guttenberg, V.: A Modern Exodus, 1904.

Gwyne, HA: The Cause of World Unrest, 1920.

Hanfard, Th.: Parliamentary Debates from the year 1803 to the
present time.

– The Jews and the English Law, 1908.

Heine, H.: Heinrich Heine's Works, edited by H. Laube, 6 vols., 1884–1888.

Henriques, HS: The Law of Aliens and Naturalization, 1905.

– She Question whether a Yew can be Lord Chancellor of England; in: Trans. Yew Hift. Soc., Vol. 8, 1915.

Hobson, JA: God and Mammon, 1931.

– The War in South Africa, its causes and effects, 1900.

Hollingsworth, A.: The Holy Land Restored ..., 1849.

– Remarks on the present condition and future prospects, 1853.

Hughes, H.: A few plain Thoughts . . . 1849.

Hurwitz, H.: A letter to J.L. Goldsmid . . . , 1833

Hutchison, GS: Truth, The Evidence in the case, 1936.

Hyamson, AM: British Projects for the Reftoration of the Jews, 1917.

– A History of the Jews in England, 1928.

– Great Britain and the Jews, 1918

319

Israel: To the Rev. H. Mackenzie, 1847.

Jackson, St.: Rufus Isaacs, First Marquis of Reading, 1936

Jarvie, JR: The old Lady unveiled, 1988,

Jewish Disabilities: Views of the Question, 1847.

Jewish Year Book from 1936, 1937, edited by S. Levy and Cecil Roth, 2 vols.

Kebbel, TE: Selected Speeches of . . . Beaconsfield, 1882.

Keith, AB: The King and the Imperial Crown, 1936.

Klingender, FD: Money behind the Screen, 1937.

Landa, MJ: The Alien Problem and its Remedy, 1911.

Landman, S.: Great Britain, the Jews and Palestine, 1936.

Lane, A.: a Wlien Menace, 1934,

Lawson, W.: The Government and Marconi, 1912.

Layman, A.: Remarks on a letter... ., 1848,

Levason, L.: Jewish Disabilities, 1847.

Levy, S.: Anglo Jewish Historiography, in: Trans. Jew. Hist. Soc., Vol. VI, pp. 1 ff., 1907–1908.

Lewis, H.: Another View of the Question, 1900.

Lewis, W.: Count Your Dead–They are alive, 1937.

Lingard, J., et al.: The History of England, Vol. II, 1915.

Low, S.: The History of England, Vol. 12, 1907.

Ludovici, AM: A Defense of Conservatism, 1927.

– A Defense of Ariftocracy, 1983.

– Man: An Indictment, 1927.

Lymington, Viscount: Famine in England, 1933.

MacColl, M.: Lord Beaconsfield in: The Contemporary Review, June 1881.

Mackenzie, H.: A Letter to the Parishioners, 1847.

Margoliouth, M.: The History of the Jews in Great Britain, 3 vols., 1851.

Maxfe, L.: The Great Marconi Mystery in: National Review,
 Vol. 61, pp. 405 ff, 1913.
 Mendelsohn: Jewish Pioneers of South Africa in: Trans. Jew
 Host. Soc., Vol. VII, p. 180 ff., 1912.
 Militant Christian Patriots: Ziontam.
 Mills, J.: The British Jews, 1853.
 Montagu, B.: A Letter to Henry Warburton ... 183g.
 – A Letter to . 4. Lord Bishop of Sbideter, 1834.
 –The Jews in Parliament, 1858.
 Mosley, Sir O.: Tomorrow we live, 1938.
 Myers, M.: Some SM. Sidelights on... in: Tranf. Jew. Hift.
 Soc., Vol. VI, p. 240 ff., 1908.
 Nichols, B.: News of England, 1938.
 Nugée, G.: England and the Jews, 1881.
 O'Connor, TP: Benjamin Disraeli, Earl of Beaconsfield
 2 vols., 1878.
 Odbams, W.: The Business and I., 1985,
 Oven, J. van: Ought Baron de Rothschild ..., 1847.

,

820

Padley, A.: An Answer to from the opinions ... 1852
 Parishoner: A few Words on a Minister's Letter. "1847.
 Paul, A.: A History of Modern England, Vol. 1 and 2, 1904.
 Percy, Str E.: The Responsibilities of the League, 1919,
 Piciotto, J.: Sketches of Anglo-Jewish Hiftory, 1875.
 Pope, WL: On the Removal of Jewish Disabilities, 1847.
 – The Notschids, 1887.
 Prentice, A.: History of the Anti-Corn Law League, 2 vol., 1853.
 Query: The Jems, in the journal Query, Book No. 2, 1938.
 Raymond, E.: Disraeli, The Alien Patriot, 1925.
 Reeves, J.: The Nothschilds: The Financial Rulers of
 Nations, 1887.
 Reitz, F.: A Century of Wrong, 1900.
 Report of the Case of Miller versus Solomon, 1852
 Riddell, Lord GA: More Pages from my Diary, 1908–1914, 1934.
 Rivers, GP: The World Significance of the Ruffian Nevos.
 Lutton, 1920.
 Russell, C.: The Jew in London, 1900.
 Salomons, D.: A Short Statement .. ., 1885,
 – Further Observations... . 1836,
 Shapira, J.: The Relief of the Jewish Disabilities. . under the
 Instructions by F. Clarke, unpublished, 1935.
 St. Aulaire, Comte: Geneva versus Peace, 1937.
 Saffoon, S.: The War Poems of Siegfried Saffoons, 1919.
 Sidebotham, H.: England and Palestine, 1918.
 – The Future of Palestine, 1922.

- British Policy and the Palestinian Mandate, 1929,
- British Imperial Interest in Palestine, 1997,
- Sinclair, JG: A Defense of Nuffia and the Christians of Turkey, 1877.
- Smallay, GW: Anglo-American Memoirs, 1912.
- Smith, G.: The Jews, in: The Nineteenth Century, Vol.: No November 1882. ö
- Soames, J.: The English Press, 1938.
- Society for the Protection of Science and Learning, 1934, 1935, 1937.
- Sokolow, N.: History of Zionism, 2 vols., 1919.
- Sombart, W.: The Jews and Modern Capitalism, 1918,
- Spectator: Prince Bülow and the Emperor, 1930.
- Stanhope, C. and E. Cardwell: Memoirs of Sir Robert Peel, 1871.
- Stead, W.: The Scandal of the South African Committee, 1900,
- Are we in the right? 1900.
- Steed, HW: The Habsburg Monarchy, 1918.
- Steed, HW: Through Thirty Years, 1892–1922, 2 vols., 1924.
- The Press, 1938.
- Stock Exchange Official Intelligence, 1920.
- Stock Exchange Official Year Book 1936, 1937, 1038.
- Stoughton, J.: The World a debtor to the Yew, 1858,
- Street, H.: A Plea for the Removal of Jewish Disabilities, 1849.

ái 821

Temperley, HM: History of the Peace Conference of Paris,

6 vols., 1920

Tennant, E.: Spanish Journey, 1936.

Unseen Net, 1936.

Wasfilevsky, J.: Jewish Refugees and Military Service, 1916.

Walpole, Sir Spencer: A History of England.

e +? 5 vols., 1878–86,

– History of Twenty-five Years, 1904.

Weir,

M.: The Tragedy of Ramsay MacDonald, 1938.

Whelpley, J.D.: The Problem of the Immigrant, 1905

White, A.: The Destitute Alien in Great Britain, 1892.

– The Modern Jew, 1899.

Wilkins, WH: The Immigration of Destitute Foreigners, 1891.

Wilkins, WH:

The Alien Invasion, 1892.

Wilson, R. Me. Nair: Monarchy or Money Power, 1934.

Wolf, L.: Essays in Jewish History, 1934.

Wolf, S.: The Influence of the Jews on the Progress of the

World, 1888.

Worms, H. de: England's Policy in the East, 1877.

Zangwill, J.: Hands off Russia, 1919

Zukerman, W.: The Jew in Revolt, 1937.

Newspapers and magazines

Action.

Daily Chronicle.

Daily News.

Daily Sketch

East London Observer.

Evening News.

Evening Standard.

Fafeişt.

Illustrated London News

Jewish Chronicle.

Jewish Guardian.

Jewish World.
Jewry Above All
Manchester Guardian.
Morning Chronicle.
Morning Herald.
News Chronicle

New Statesman and Nation.

322

Public Ledger

Spectator.

Standard

Sun.

Sunday Chronicle.

Sunday Express.

Sunday Times

The British Guardian.

The Daily Express.

The Daily Mail.

The Daily Telegraph
and Morning Post.

| The Hidden Hand.

The Morning Post.
The Observer.

The People.

The Star.

The Times

Norkshire Evening Post.

Table of Contents

Part L: Emancipation

"EEE HERNE chose telracte 9	
Method of the Jews l E ODY 13	
The number of Jews in 1830: 2.2 17	
Jewish Preparations and First Defeats 18	
The battle for decision erupts... 21	
The years 1888 to 18311lee· h..... 27	
A fictional interlude: David Solomon's... 30	
The fight continues CCF 33	
Disraeli on the Jewish Nose CCC 34	
Ritual murders in Orlen 'U 000! 38	
New defeats $\frac{1}{2}$ Hn EEE EEE ee 42	
Salomons becomes councilor of the Citi naa nnn n. 43	
Solomon's fails – Rothschild ff... 8 46	
New propaganda wave 77. ain ateere. ok 50	
The comedy Rothschild repeats I. 57	
Rothschild's expulsion... VFC 63	
For the second time: David Solomon .. 69	
New battle in parliament... 80	
Advance and resistance. 88	
Inden and Lords /.!!! sî?ě; aac: 94	
Judah hath aefieat.....VVV 106	
BECO ````]3f,n 8 116	
Part II: The Rule of the Jews	
Prime Minister Disraeli, or Politics and Character. 117	
Disraelis Außenpoliii aaa. 126	
Retrospective: The impact and effects of Disrael. 130	
Leading Jews as shapers of English life. 133	
The Jews in Scandal: Honduran Bonds 135	
Anti-Jewish advice. CCC142	

England and World Idonia FFC 145

e " " "" "" " "" " " "6 0

blee ee tea.

rr

hh " " " " "

„..... " " .. „„ E r

.. .. 2. e 2. . r €—ee

EZ EEZEZZEZ TIME IT TEA Tar

"" E EE E a E

Jews in Berfailleß eee eee cece e 209

England's Palestine=Politics jj ee 211

England's weakness .. 214

How many Jews live in the Empire? 220

England under Jewish leadership gd 230

Jews and Lordztert een. q 3Z 235

Jews in the Cabinet! 237

Foreign policy interlude. 239

Jews in the Party and Parliament .. 241

Jews in Administration and Law... 5 . 247

Jewish Family ss. 251

Faithful Judaization of Olindus. 258

Judgment of the insurances FFC 260

Judaization of the sagas inbuilti f ene 263

Jews everywhere!l!ldc?c?qscscscJc .. . 264

Jewish finance nn. 269

Gold and diamonds 273

Jilmjuden i cc ccc idea eee 285

Science and education in Jewish hands. 291

The Jew in Art and Literature 8

The Rundfununun k ,,, 306

Press Jude ndnd 308

Summary and review "e 316

Scripture nmmnmnm 318

Introduction

Jews rule England

It is almost a mark of the Jewish race that they always carries the seed of anti-Semitism with them and that where the Jewish element prevails to a greater extent, Anti-Semitism also arises and becomes effective on its own. It would be an unprecedented historical event if it happened in England would have ordered things differently. Already in the early English History repeatedly reveals the anti-Jewish attitude as almost... to establish the self-evident basis of the mindset, and often Enough anti-Semitic currents manifest themselves in pogroms-kind of riots and strongest state and nationalist Measures. Just think of those that were so fateful for England. The expulsion of almost all Jews by Edward I around 1290. Was it had been customary until then, as it later became common again It became common for princes and kings to have Jewish advisors. surrounded and, above all, by a Jewish financier were accompanied, for Edward was one of the few noblemen who

the nationalist interest takes precedence over everything, including its financial gain. It probably highlights the general mood of the people. He carries it out and expels the Jews from the country. The people knew how to All too well, at any time, what it thinks of Judaism. At that time, some cases of ritual murder were probably—Coin debasement, usury, and land exploitation have been rampant. not unjustly attributed to Jewish machinations, in short, The royal act was merely the logical consequence of a non-existent only ever latent anti-Semitic attitudes of the people.

But this great work is also episodic in nature. and what was in itself a fruitful event did not go beyond that. Above all Things Cromwell has to the greatest extent not only the narrow Ber— The integration of the Jewish element with English folk life, but almost even the identification of English and Jewish Policy initiated and justified. Not that it would be possible,

9

To describe Cromwell as a philosophical secularist or to attribute pro-philosophical endeavors to him — Cromwell was English and only Englishmen. But several factors had to force his return. The promotion and advancement of Judaism appear expedient. let.

Let's start from the genuine Puritan basic feeling of being chosen and divinely bestowed. Who would want this a high degree of similarity between the assessment of the external— lichen upswing, of regular success and of social Ascent with the Jewish Old Testament basic attitude ver— know? And didn't have to be for the Puritan in his sober, a clear and religiously and outwardly expressed basic attitude a comparison between the Old and New Testaments that Should the former win? Didn't the history of the religious and therefore politically chosen people called to rule puritanical Englishmen, intent on world domination, more au— say, as the New Testament teaching of love, compassion and Renunciation?

But apart from this intellectual attitude, Cromwell was keen to not only thwart the English claim to world domination to give religious commissions and divine consecration, but Furthermore, the English people directly as successors of the old— to present and to the testamentary divine mandate to rule to mark. It is no coincidence that the English royal family still leads the way today. The house traces its origins back to the lineage of David.

Cromwell would have been too little of a Puritan if he Besides the justification through tradition, not also the very

would have drawn concrete and materially successful conclusions.
With the new wave of immigration from the Puritan-dominated
The largest part of Judaism was still present, along with a good portion of those already
World trade relations with England and currently in hand
He thus became perhaps the best federal comrade in the fight against
Holland and Spain.

All of this can only happen here very randomly and on a small, individual basis.
phenomena are observed and presented and is for the
Understanding the following is only directly important insofar as it is relevant.
meaningful, as it is the inner and spiritual kinship of the
Puritan Englishman and Old Testament Judaism
makes it understandable, with the Old Testament playing the role of, as it were, a

10

to play out the "matter-political parable". Also Cromwell's
death, which undoubtedly put Judaism in a not very favorable position
and left behind a pleasing situation, could basically only
little will change. The Jewish spirit of chosenness and
divine grace lived in countless sects and associations.
and still finds its strongest overshoot in the
extreme efforts to make the English people one of the ten most-
to shape the Lorraine tribes of Israel. On this inner readiness
The emancipation movement of the 19th century could not be successfully implemented.
take on fateful dimensions and are very essential to Judaism=
play into their hands regarding positions and key situations.
Even after Cromwell, every English king had once again been in his
Leading Jews in the surrounding area, among the most important court and association:
consulted by registrars or at least by one
Advised a Jewish banker. Although anti-Semitism was still prevalent.
Not dead. The last bulwark against Jewish emancipation.
represented the upper house, until this position too was stormed and
was destroyed. But only very rarely were genuine racial ones still destroyed.
Instincts and racial knowledge visible and clear, and only
The religious differences were recognized and emphasized.

The following pages may now be about emancipation-
judge and demonstrate how Judaism does not view its findings
only dominated England's national and state life, but
believes it is possible to strive for and achieve world domination.

11

J. Zeil: Emancipation

The Jewish Method

The period from 1830 to 1866

The year 1830 had arrived. The Jews and their Friends had all of them necessary for the general attack Approached the emerging positions with calm and composure. They then set about removing the last remaining restrictions of To break down Jews. What did these consist of?

The question is quite difficult to answer, because purely theoretically— At the table, many things were still closed to the Jews, but practically speaking... There were very few things that were forbidden to the Jews.

The first group included the question of ownership. Perhaps the reader is familiar with the two laws from the 13th year[≈] hundred, according to which the Jews were denied the possession of free land ownership was forbidden. These regulations were reinstated in 1738. discovered. Since they were not explicitly repealed. They were still there. Gradually, however, people only cared about them. little attention was paid to them, and this has not been uncommon in recent decades. (that Jews had acquired real estate). Nothing[≈] Nevertheless, a battle had been raging among the lawyers for some time. regarding the validity or invalidity of such a measure. But the last word has by no means been spoken yet.

The Jews were also theoretically allowed to exercise their right to vote. hardly possible. Although, after obtaining British statehood, Membership fulfilled the first prerequisite for this. It was However, it is still necessary, among other things, that the eligible voter a free landowner in a county or full right[≈] was a citizen of a city-state. The former was for the Jews, at least with regard to the ambiguity of their own identity[≈] tumsproblems unsure – the latter property was the Jews from urban municipalities, such as the City of London, only in recently granted. Furthermore, the election supervisor was able to at the request of one of the candidates of the constituency by a require certain voters to take the oath of abjuration, which was impossible for Jews for religious reasons. Despite this Despite the theoretical difficulties, the Jews participated in the Elections. This situation persisted, incidentally, until the final The question was clarified in 1867, in which the Jews were granted complete (Freedom of choice was granted).

) ae ews, pp. 191–194. ,
) Henriques: Jews, pp. 246–247. Hyamson: History, p. 261.

actually only theoretically – not practically – for the Jews caused difficulties in their pursuit of power.

In contrast, the number of important territories that still lie with them is They were completely closed off, larger. So they were not allowed to to take up the profession of barrister. Nor could they to hold municipal or state positions. Furthermore, they were entitled to I was denied enrollment at the universities. Finally, I was able to... (they cannot be elected as a member of parliament).

The oath presented the main obstacle that had previously seemed insurmountable. of abjuration, which mostly precedes the granting of the relevant rights Rights were demanded. These were the concluding words of the oath:

“By the faithful faith of a Christian,” which the Jews made it impossible to take the oath. These words were almost sole reason why for almost 30 years the

The fiercest battles did not calm the English public.

The motions in parliament for repeal

for its admission there, its usual acceptance in Parliament and their rejection in the House of Lords are hardly to count. Sometimes we find several years in a row.

Parliament dealt with this question, and another time

We even see several similar applications within a single year.

replace. There is hardly a similar incident in English

A story that stirs emotions so deeply and has been discussed for so long.

This domestic political event has kept people on edge.

The Catholic question was also the subject of much discussion for a long time.

had been. But when the final settlement was completed in 1829

in the legislative bodies, she also succeeded

Completely satisfactory for those interested. Which

a greater amount of energy, money and effort of every kind is involved

was spent to resolve the Jewish question in favor of the Jews

to be done. Debates took place in parliament for days, even nights on end.

instead, and for 28 years the House of Lords was the bulwark

against the Jewish onslaught. According to the British at the time...

A version was required for the legal validity of a law.

Agreement of both houses. At the beginning of 1858, the

The lords' resistance remains unbroken. What one sees today in almost all

England's circles, which he could hardly believe anymore, threatened to come true.

namely a constitution that had hardly existed in England before

crisis. The Jews and their friends incited hatred in their newspapers in

irresponsibly against the upper house and demanded

more or less openly resorting to violent interference with rights

of the lords. And so, later, partly, the inglorious

Explain the end of the latter. | |

It's quite astonishing – but again, even for experts.

Jewish methods not surprisingly – that the general

English historical works hardly mention these battles and crises.

mention. One finds prominent historians who gloss over such events with two to three sentences and then spread the word in detail that one has to present for a long time— I negotiated whether the marriage of the sister of the deceased would now take place. Whether or not a deceased woman's funeral is permitted for the widower. Of course. Things that are much more important to the average Englishman today are the Jewish question, which strikes at the very core of his being. For him The latter is completely irrelevant and therefore not the Worth mentioning. We want to discuss one of the— not to discuss such attitudes, but only once ask why the Jews and their friends almost thirty They fought for years with every conceivable effort to achieve this, if it was so insignificant.

It is mainly this ignorance of the British that prevents us—

This prompted the following detailed discussion of important speeches from that time. to return members of parliament. They can be found all in the official collection of Hansard and are therefore beyond any doubt regarding their veracity. Furthermore We were guided by the idea that content and form quite modern anti-Jewish versions— promised and thereby also the Jews in England promised widespread theory unequivocally refuted that in Great Britain There had never been strong anti-Jewish circles. Even if their point of view is mixed with religious reasons. and our racial standpoint is not clearly expressed, so However, the content of the speeches leaves no doubt that They viewed the Jews as something immoral and harmful to the Look at the people. Increasingly, we will also have to deal with the position of the press. Lord Thomas Babington Macauley, who lived from 1800 to 1859 and was mainly Having become known through his historical works, he has had consequences— coined the phrase: "The only true history of a country "You can only find it in their newspapers." This contains a good Partly true, but one should be careful not to attach too much importance to it— to measure. It will be interesting to determine that the press became increasingly preoccupied with the Jewish question and gradually turned completely towards the Jews and their friends.

We have already discussed in detail above how the Jews gradually cleared the land for their use in the years before 1830. purposes prepared.

The Jews owe their victory, among other things, to the fact that they were partly respons: Friendly press. Furthermore, it was the liberal circles,

the Eman- under the slogan of general freedom
They had inscribed the emancipation of the Jews on their banners. Above all
But it was the organized Jewish community in London that was responsible for
Money and connections to leading statesmen ensured
so that the matter would not be allowed to rest.

15

Behind these associations, however, were men who were equipped with
energy and inexhaustible financial resources. It
This is the aforementioned Lord John Nuffel.
and around the Rothschild house. The latter was completed in 1836.
by Nathan Mayer Rothschild and later mainly by his
Son Lionel led. Lord John Russell had been in charge for decades.
a significant share in English politics, while Rothschild over
had the necessary money. Besides these two, there is also...
Saac Lyon Goldsmid. He too possessed an un=
he possessed great wealth and had friends among the nobility and so on=
rising leading circles. As the efforts of
Jews had no success at all in the first years of their struggle.
as demonstrated, he devoted himself almost exclusively to emancipation=
movement. He was just about to witness the final victory of his fellow race.
witnessing this, after he had previously been elevated to the nobility.
The last, and certainly not the least important, in this group.
Then there was Benjamin Disraeli, who actually only came into being in the year
1837, upon his entry into parliament, in favor of the Jews=
He may have intervened. We will be looking into him more closely.
have gone.

The Jews' tactics also require a brief explanation.
After achieving partial successes in the city, they
was the aim of the application for statutory repeal of the
Restrictions brought Jewish emancipation to an abrupt halt
win. When this attempt failed, they went to the
old methods. The overall endeavors were dissolved into
individual actions by imposing a restriction on Jews according to
which allowed the other to be overturned. This established the general principle.
The opponent was broken through and finally brought down.
Furthermore, this was initially achieved by gradually appointing Jews to public office.
came into them, in which they with all the power associated with them=
authority to support the Jewish cause. The most ruthless and
For English conditions, this was almost the only existing method.
in the fact that Jews elect themselves to any public posts
left them without being able to legally fill them in. They worked
then with the people as expressed through the election=
will and the potential lack of freedom in the event of exclusion
Justice for voters and elected officials. To what extent is this actually achieved through
Such elections allow the true will of the people to prevail.
We will find out more below.

Here we would like to briefly mention the number of Jews in England. and their main settlement sites. This seems therefore necessary to prove once again emphatically to establish that in all major upheavals within a Community in the Jewish question should never rely solely on the numbers= moderate strength of the children of Israel arrives, but merely on individual wealthy Jewish cliques.

16

The number of Jews in 1830

The estimates of individual researchers in 1830 regarding the The number of Jews varies, however the discrepancies are only insignificant. One can probably assume with reasonable certainty that that at this time there were approximately 20,000 Jews in London and another approximately (lived in the rest of England). In 1848 (The Jewish population was already listed as 40,000 souls?), which, however, This contradicts an estimate from 1853. (estimated the number of Jews at 25,000), which, taking into account the Estimates from 1830 do not appear entirely without reservations. These latter details come from a clergyman named Mills, who as a result of his numerous interactions with Jews, a precise He claims to know their lives. Thus he shares us, among other things, that the majority of Jews are considered poor I have. This group is usually made up of people who only recently They had recently immigrated from other European countries. He would find them mainly in London. Based on his With a total estimate of 25,000, he gives the number of the latter with 12,000 – almost half – belonged to the group. Another 8,000 belonged to the group. so-called middle class, while the rest of 5000 belong to the rich would have to be allocated to districts. These latter would likely be for a

Leadership and influencing the leading men of England only

They may have been considered. Of these 5000, it is probably again, only a few people like Notschild and Goldsmid were-beings who, because of their wealth and connections have made the English government subservient.

Finally, we learn more from Mills, that even already At that time, Birmingham and Liverpool were industrial centers alongside London. and Manchester were the main centers of Jewish settlements.

1) Hyamfon: History, p. 260. B. al p. 21. Goldfmid: Remarks: p. 26, 69, 70. Salomons: Short Statement: p. 21.

R. Egan: p. 86.
3) Mills: p. 256.

2 17

Jewish Preparations and First Defeats

In the preparations for the first attempt at emancipation of the Jews are known to us through documents published by Jews. rare opportunity offered to start from scratch in goal setting and To gain insight into the Jewish approach. consist of letters from the estate of JL Goldsmid, who was a played a leading role among the Jews. Unfortunately, this is only a selection. published, while the main part is still in Jewish private property. But even this small part gives We already have a good insight into the secret negotiations. of the Jews with influential men of England at that time.

As early as May 1828, we see from a letter by Lord Holland to JL Goldsmid, that he recommends the fatal words to abolish the oath of abjuration for Jews by law let him. He assures him that he will use all his influence for this request would be considered in the House of Lords.

Further correspondence between the two from February 1829 It puts Rothschild's work in the right light. He, he recommends... Lord Holland is to confront the Duke of Wellington, how valuable the favor of world Jewry is. With the growing Russia's influence in Western Asia was absolutely essential for England. necessary, the secret help of the Jews living there= to be against it.

But Jews around the world made their position clear. vis-à-vis the various governments regarding their treatment dependent on their racial comrades. "If, therefore, the Jews of England would enjoy the same rights as other subjects then not their brothers in Constantinople, Turkey and Levante feel that by promoting political goals Britain's interests as a friendly power under= "Support...?" If England is therefore generous towards the If Jews were shown, in his view every Jewish Banker, every Jewish doctor, every Jewish merchant in the Throughout Türkiye, an active and useful supporter of the system of English politics in the Levant fine ..).

Other letters indicate that one should pay particular attention to... attentively followed the progress of the Catholic Law. In the minutes of the meeting of the "Chamber of Deputies for the "Opportunities of British Jews" from March 1829,

that JL Goldfmid with numerous members of both laws= The giving houses had held discussions about the Jewish question. He had, among others, met with Lord Holland and Lord Lansdowne, as well as negotiations with other leading men. It was also hoped that... further powerful influence through Mr. M. Montefiore in this To be able to exert direction.

1) L. Abrahams: pp. 185–187ff.

18

The month of April 1829 saw apparently new steps of the Uden

We find letters from Lord Holland dated April 11th and 12th to JL Goldfmid, which demonstrates the general lively activity. In addition, it is interesting to learn that Mr. R. – – un-Doubtful Rothschild –, with influential people who... He would have spoken if he were in favor of the plans. Likewise. It had apparently been established that the press and the public– was only too inclined to undermine the cause of the Jews. support.

The minutes of the meeting of the organized Jewish community

of April 16, 1829, have also been published. According to these minutes, Noth– shield with the Duke of Wellington, the Lord Chancellor and I spoke to other influential government representatives, who all They had promised their help. However, emphasis is placed on the fact that "Not a single mention of this in the daily newspapers" The matter should be dealt with, as it was believed that every conflict is considered a step towards the desired goal= would prove to be partial. The request to lift the Jewish restrictions was It was designed immediately and was ready by the beginning of May of the same year. completed. Its main demand was for equality. with the English, because the Catholics already had the same rights be granted. However, before taking the final formal steps Regarding the submission, they asked the Duke of Wellington was asked whether he would continue to offer his support. It was certainly an embarrassing surprise for the Jews when he did this. now denied it on the grounds that, with regard to the Catholic Law a similar measure for another people= The group was inappropriate. One would immediately be met with violent... They can expect attacks from the public. Even Lord Holland agreed with the Duke of Wellington's view, and so The intended step was abandoned.

However, there was no inclination to prolong the matter.

to postpone it for a few months. We will meet again at the end of June.
a letter from Lord Holland to JL Goldsmid containing the hin=
He points to necessary future measures. He represents the
The opinion that one should not visit a high-ranking church official in
House of Lords would have to be brought to the side of the law in order to gain followers
in a direction not very inclined towards Jewish emancipation=
win. He considers the Bishop of London suitable for this and
to have him worked on in this direction by Lord Bexley
ate.

Lord Glengall also apparently belonged to the friends of the Jews,
who made considerable propaganda efforts in favor of the proposed law. Thus
he reports in a letter to JL Goldsmid that his this=
Regarding these efforts, it seems to have been successful with Lord Hertford.
would have led.

27 19

In mid-September 1829, the help of the leader of the
Catholic Party, Daniel O'Connell secured. He had with
great energy led the Catholic cause to victory, and
was only too inclined to help the Jews, since he saw in them the
He saw the oppressed, as in his letter of September 11, 1829
as expressed by JL Goldsmid. Special emphasis
He emphasized that the Jews had been brought about by a fait accompli
Parliament should be compelled to take a position. N

"They should," Goldsmid explains, "not focus on
to abandon English generosity. This is a plant that the
British soil is not to its liking. It must be forced and
requires a greenhouse. The English were always pursuers.
Before the so-called Reformation, the English tortured the
Jews and hanged the Lollards in droves. After this
During the Reformation, they still burned the Jews and the
Popes hanged."

Immediately before the motion in Parliament in 1830
MP Robert Grant, who was to introduce the
The law was chosen so that certain members of the
Parliament has doubts about how to finally resolve the issue.
would address the Jewish question.

From all this, one can see what years of effort and
Work has been expended to complete the last tasks behind the scenes.
To make preparations. Here too, the often suspected and so
Rarely admitted by Jews, a game of one or more of their
racial comrades who are the highest dignitaries of a host country
to use them to achieve their goals. It is unlikely that
various members of the legislative houses, let alone
for it must have been known to the public in what near future

Their leading men were closely allied with the Jews, indeed, that they only took certain steps after receiving their consent. Unfortunately, this is not the case in any of the many other unsuccessful emancipation efforts. Attempts in the following years revealed the game of intrigue.

The time was now considered right for a general offensive. It had come. For years, the position of the opponents had been underestimated. It was undermined. The city, formerly the strongest bulwark of the anti-Semites, had not only fallen, but was now the center of the Jews' efforts. They had become friends. The number of those who are in the highest ranks of the government was legion. If any. It was then now was the moment for a successful action to be given.

20

The battle for decision erupts

On April 5, 1830, Robert Grant proposed, "German citizens—no restrictions that apply to British-born followers of the Jewish faith."

In a fine way of the Jewish history of England, which is of interest in his speech, Grant presented all the circumstances that would justify an appeal—He spoke about his draft legislation. He explained his reasoning by saying He argued, among other things, that the time was now modern enough to address the issue of justice, which has been denied to the Indians for centuries—to lift the restrictions. The restrictions are in no way just—manufactures. The Jews have always acted in the interests of the country. subordinate, and what was cheap for Catholics must also be perfectly legal for the 30,000 to 40,000 Indians in England. In fine, very lengthy explanations, he also addressed the issues that needed to be resolved—awaiting arguments from the opposition. A particularly strong one The opposition saw the reason in the fact that "the Jews would have a demoralizing influence on others and therefore still not ready to be granted rights. That accusation was True in respect of some of them, but false in respect of others. the greater part. There would be no citizens in the country who— notable for their integrity, untouchability, and high They are of a more refined disposition than the higher classes of Jews. He would have to also admit that the opposition's accusation regarding the lower classes are not lacking in foundation. But one must consider that at the moment of the lifting of the Restrictions through a finely proposed law of the most potent a course would be taken that would forever eliminate any accusation would bring an end to it."

After him spoke the leading opposition speaker of the time. Sir Robert Inglis. With eloquent and bitter words he attacked

the draft legislation.

"In my view," he explained, "I justify neither the character of the Jews nor their general behavior neither its history, nor its current overall constitution either. only in the slightest the measures envisaged for them." He insisted emphatically that the Jews were foreigners. be, not in the technically legal sense, but in the general sense, Popular significance was discussed. Their country and their interests. They are not only different from the English ones, but hostile towards them. The Jews of London would have more Sympathy with the Jews in Berlin or Vienna than with the Christians with whom they live in a country. A A brief mention of some of them would show that their

1) Henriques: Jews, p. 285.

2) Hanfard: Vol. 23, p. 1293. Hanfard was widely regarded as an authoritative source work. It trembles noticeably and will therefore only be used in exceptional cases in the following quoted.

21

-i

Interests may differ and even be hostile. In one of the In the last centuries, the Jews were expelled from Bohemia. The reason for this was that they were exposed to the penetrating- They would have provided aid to the enemy. Furthermore, it was all- It is common knowledge that they largely caused the withdrawal of would have made it easier for Napoleon to escape from Russia by making him happy The escapees had provided further funds. It is also an undisputed fact that the Londoners Jews during the war between England and France Napoleon was supported by a loan, thus enabling him to... would have set in motion the most persistent hostilities.

After a few more similar hints, Sir Robert drives Inglis continued that, "if the Jews were to enter parliament, they further their power for their own selfish and un- They would use them for national purposes. They are by no means only a sect, no, they would have considered themselves a people to this day. They would use their political influence for purposes to... to take advantage of opportunities that are connected with their own increase. If his predecessor had stated that he knew many Jews, Those who are willing to come to parliament, then it must first be The following should be taken into account: In the entire British royal family In the rich, there would be at most 40,000 Jews. Furthermore, it is known that on For every 40,000 Christians, only one representative would be elected to parliament. In-

Consequently, the number of four members of parliament is considerable. above a reasonable proportion. But the possession of capital would enable Jews to win seats in parliament. The introduction of a Jew must be considered direct proof of criminal activity. This can be considered election interference. There is no question that that only bought votes from the people would have been enough for them= won can be. A Jewish member of parliament would be the manner in which it had obtained approval, "wear it on his forehead."

Ultimately, Sir Robert concludes that Under no circumstances should Jews be allowed access to parliament. be allowed to.

Another MP named Macauley supported the bill for "moral reasons". Mr. Harrison Batley Parliament warned that, "if the Jews come to Parliament..." would be left, 25 of them would receive seats in parliament and some of their leading men then had just as much influence they would acquire them there, as they already did via the three percent "Consols would have." Another MP then speaks out again in favor of the law. "He admitted that the Jews to be submissive. But this would only be because they were treated that way. I openly despise them. The moral deficiencies of theirs Characters are solely a product of the oppression inflicted upon them. They were born. They should be given rights and their children properly cared for. Let them be educated. Then the Jews would undoubtedly become better people.

22

can be made of people." The then Finance Minister also intervened in the debate with a long speech, and admittedly in favor of the anti-Semites. He deals, among other things, with the The argument of the proponents of the proposed law is that it is unfair. not to grant Jews the same rights as Catholics. "He takes the liberty of pointing this out," he explains, "that that there is a difference between Catholics and Jews. Catholics had shed their blood for her. They had their They fought battles on land and at sea. They would have risen to power. contributed to their fleet and their armies. As a result, a There was a reasonable reason why one should have done that did not make them enemies who would have fought for them in the war. Finally, there is the fact that there are seven Catholics. Millions of people traded – but the Jews did not. They had fought their battles, nor would they have lost their armies. and served in their fleet, and finally their number amounted to the information provided by a writer from their own ranks no more than 27,000 people. Consequently, one could... Arguments that can be made in favor of the emancipation of Catholics had cited, not cite for the Jews as well."

The vote at the first reading resulted in a narrow margin.
A majority of 18 votes in favor of the bill.

The debate in parliament had long since made it clear.
A smoldering fire broke out and was naturally extinguished.
fought with all means by the enemies of the Jews. Even the
Presse intervened in the disputes. Initially, she was
however, still quite moderate, and only the major battles of the year
From 1847 onwards, the stark differences became increasingly apparent.
between the two views on the Jewish question.

The "Public Ledger" of April 6, 1830, and the "Spectator"
The document dated April 10, 1830, mentions the Grant Act. It brings
expresses that the question of emancipation is as quickly as
It should be done as possible. The stance of the "Standard" is also relevant.
The date of April 6th is rather vague. Only the "Times" in one
The article from May 3rd took a very harsh stance against the Jews.
She writes, among other things, as follows:

"The Jews are neither a part of a nation nor
can they ever become that, because their civic and religious
Institutions prohibit such distribution... It can
They are not granted any rights because an Indian never
can be a patriotic Frenchman, German or Englishman,
before he shed his refined Jewish character... More than one
As is generally known, a third of the seats in parliament are held by...
purchasable, and a few years would therefore perhaps be a British
"To transform the House of Commons into a Jewish Sanhedrin..."

These were harsh words for the Jews and their friends, and one
looked forward to the second reading with mixed feelings, especially since
the majority at the first reading had been very narrow.

23

But they were not inactive; rather, they now also used their influence in
the public sphere. Already with the application of the
A petition from a portion of the voters had been submitted under the law.
Liverpool was taught in favor of the Jews. It is not quite
unimportant, to establish that the two thousand signatures are main=
(derived primarily from bankers and merchants). As is well known
Liverpool was one of the centers of Judaism in the province,
and so we can probably assume that under such conditions=
not a few of the petitioners, both baptized and unbaptized, are receiving
Jews, mixed-race individuals, friends and from the Jews Mb-
have been pending.

For the second reading, however, they wanted to attract even more people.

to express their opinion to parliament. As a result, they brought
In the stronghold of Judaism, Citn, another petition was submitted.
with approximately 14,000 signatures. These were almost all there.
if exclusively bankers, merchants and academics.
Among them were eleven directors of the bank of
England, 1100 doctors and thousands of leading men.

With the greatest participation of all involved districts, the following took place:
second reading. Lord Belgrave believed he had granted the Jews equality.
to have to deny permission because they are international and
as a result, they were unable to muster any patriotic feeling.
Sir E. Deering did not want to deny them the city offices,
but definitely a seat in Parliament. Sir Norbert too.
Peel was against the proposed law because it did not address the sects.
who took Quakers and Sevaratists into account. All that rhetoric
Lord John Nuffell could not, the Geans of the Jews
to convince, and the bill was passed with a majority.
Rejected by 228 to 165 votes.

The defeat in the Jewish camp was great. But
that with their innate tenacity they continue to fight for the Eman=
We can see from a shortly afterwards that cipation should be fought for.
incident taking place in parliament.

An Indian named Levi had lived between the first and second
Reading of the aforementioned law, the request for clarification of the
The question was raised whether Jews are legally allowed to own real estate.
to acquire. His request was even supported by the Crown Prosecutor under=
supports. However, when a final statement was later made on the matter.
MP Robert Grant wanted to speak with the Green Party representative.
The argument, on the other hand, is that "one should either all or none of the Jews be giv
should not fulfill any claims; he would not agree to any partial solution.
voices".

Change had to be brought about here, which could best be achieved through
"enlightening the ignorant masses". Thus,
resorting to every possible means of propaganda), the

) Egan: S.
') Shapira: S. off. Marks: S. gaff.

24

yes, the Jews owe their successes in the 19th century not least to
them. ö

First, the proposals in parliament in favor of the

Speeches given on Jewish emancipation are printed and presented in large format. Distribute the number. Various authors of reputation were awarded with approached with the request to produce brochures or leaflets in favor of to publish the Jews. Most of the time they had the right ones. People were pre-selected, and so they also had to deal with their Efforts successful. The first of them to publish was the The aforementioned and then very well-known Macaulay, a this-regarding the essay in the "Edinburgh Review" of 1831. He set This is explained in such a way that, according to philosophical principles, one can... They would have to be granted access to parliament. They already have. They have so much power in the country that they could never get any more. The Jews cannot be held responsible for the fact that they They might not be patriotic, because that would only be because... They had been treated badly up to now. But also in the public- Well-known Jews took up their pens, and among them were said to be... only the two most important ones, Barnard van Oven and FH Goldfmid, the son of JL Goldfmid, is mentioned. The latter came to prominence through his writings. He campaigned going with the arguments put forward by the opponents in parliament He analyzed the reasons and sought to refute them. Thus, the fatal concluding words of the oath of abjuration not at all against (the Jews were judged and therefore not applicable to them). It is also not right to grant Catholics equal status. I granted it, but not to the Jews. The English were solely due to the partly reprehensible behavior of the Jews It was their fault, because they had always treated them badly. It was true. It is ridiculous to speak of a Jewish threat when only about There were 30,000 Jews in the country, and perhaps three or four Jews would enter parliament as members of parliament. In a In other writings he points out that the twelve Aboe representatives the City and the other districts of London in Parliament They had unanimously spoken out in favor of the Jewish law. It was wrong, that the Jews from England would ever return to Palestine They wanted to. But they refused to become slaves under the English. to live. He too seems certain of imminent victory. when, at the end of his detailed explanations, he rejects every compromise-rejects and seeks full equality with the English.

It is reported that this propaganda achieved its intended purpose. It was successful. This should be partly very good, especially since... The other side had hardly any noteworthy similarities Measures were taken.

However, the English political public was in the following He has been very busy with parliamentary reforms for years, and so

) FH Goldfmid: Remarks, p. off.

It may well be quite nice that the Jewish problem had to take a back seat to these things for the time being. The time span, however, should be the Jews may not have been so disliked after all, since they were used for further purposes. used in the detailed preparation of a new draft law have.

At the beginning of 1832, Jews in Canada were granted full emancipation by law. The Jews failed not, with reference to this the same law in the mother country for to demand it. Perhaps this fact also helped them in "next year will bring about a not insignificant success" win.

The four associations of barristers – called Inns of Court – had hitherto closed themselves off from the Jews and still demanded the full oath around the year 1830. Abjuration. In 1833, the first Jew, who had already mentioned FH Goldsmid, the application for admission to Lincolns Inn and admission to the court with permission to the last to be able to omit words from the oath. Some members set opposed the request. When her statements were read... resisted, it was a hardship for the young Jew, to first quiet him= silently granting training within the Inn and then to refuse admission, Lord Campbell declared, at the same time Member of Parliament: "What does 'toughness' mean? Not at all! Let's..." "His writing will become...)." However, the majority approved the motion. instead, and on January 30, 1833, the first Jew was ordained as a barrister admitted").

FH Goldsmid then took the oath in a form possible for him as a Jew. It wasn't long after that The other three inns also followed suit and took in Jews.

This success should not be underestimated, because the profession of Barrister is exceptionally well-regarded in England, as a judge and other state institutions offer training as a barrifter- to abandon. In other words, the Jews had a new gained a position of power, within which and from which they had gained new bases for their general attack.

In January 1833, the newly formed parliament had convened first meeting. The liberals, with whose help the Jews Those still calculating had no fewer than 511 members of parliament in the House of Commons, while the Conservatives had less than 150. FH Goldsmid addressed the public in a letter. new House of Commons, in which he expressed his hope that the Parliament's activities are being described as "an act of justice".

would begin.

9 Lives of the Chancellors: Vol. V, p. 544.

Administrative Register no. 19, fol. 65, Records of Lincoln's Inn: Vol. II, p. 127

Hyamson: History, p. 262. Pictotto: p. 396.

The years 1833–1834

On April 17, 1833, Mr. Robert Grant presented the following in Parliament:

Motion that a committee be formed to study Jewish restrictions=

Kungen should be formed. Grant was particularly keen this time.

The applicant is suitable, as he now holds a higher position in

held the government formed by Lord Grey. The application

was, despite the patronage of Sir Robert Inglis, without further ado

Vote carried.

This Member's name has already appeared here before

a second time. This will become even more apparent in the course of further battles.

This will often be the case. It would therefore be worthwhile to briefly...

fiber fine life to communicate.

Sir Robert was born in London in 1786. According to a

After receiving an excellent upbringing, he devoted himself almost exclusively to the

He turned to politics and repeatedly appeared in parliament as a representative

of the conservative English viewpoint. One be=

characterized him as a representative of those represented in the countryside

Opinions and – perhaps only for that reason – as not being of be=

especially great abilities. A careful review of his

Speeches in parliament on the Jewish question provide no indication whatsoever=

Points for that. On the contrary, his speeches always demonstrate

again, a good knowledge of Jewish history. Perhaps.

It was also his stance on this issue that made him a liberal.

The majority of England is considered backward and not particularly

made him appear capable.

Grant then introduced the law without any difficulty, which

Regarding the committee, he returned to parliament and received it without...

Furthermore, a majority voted in favor of the first reading.

The second reading took place on May 22nd. Again it was Sir

Robert Inglis, who faced the bad Consequence in every respect=

consequences arising from the passage of the law

had to, he warned. He was warmly received by Sir Oswald.

Mosley, probably an ancestor of the current fascist=

supported by the leader of the same name. The Friends of the Jews

They, on the other hand, considered a rejection incompatible with the

liberal principles of England and the brilliant abilities=

The Jewish way of life. What one learns from the composition of the Par=

What had been expected happened, namely the second reading was

It was passed with a majority of 107 votes. That also the
The generally unimportant third reading found the necessary majority.
This hardly needs mentioning. This success should not be overlooked.
to a small extent thanks to father and son Goldsmid
Fine. The latter had tirelessly championed the Jewish cause through public-
liche Schriften were recruited, while the former incessantly Ver-
He had engaged in dealings with influential people.
reports that he spends every night in the arcades of the Par-
I have delayed laments to allow incoming and outgoing members of parliament

27

to stop them and explain to them the reasons for passing the
Jewish Law. The following little anecdote may have been heard on
to show fine Jewish zeal:

When one day it was uncertain whether the bill would pass because
It was heard that the onset of night should still be dealt with.
two members of parliament who offered their help to the Jews in voting
had promised to talk. "There is hardly any..."
"Prospect," said one, "that the Jewish law will still be in place for this
"It will be negotiated at the late hour; I will go home." The
Another replied: "I would like to do the same, but it
It's completely useless to try. Goldsmid fits into the change-
The hall will open and will surely force me to wait."

But they did not rest on their newly won success, because
For it to be legally valid, the approval of the upper house was still required.
necessary. The leaders of the Jews and their loyal friends, such as
For example, Lord Holland visited and interviewed various peers.
They talked with varying degrees of success to convince her to stay under=
support. Lord Holland even managed to win over some members of the
to get the royal house on his side and their under=
to secure support for the vote in the House of Lords.
He also made every possible effort to recruit members of the high
to win over the clergy in the upper house. In fact, they had at
Bishop of Dublin success.

The last meeting took place on August 1, 1833.
House of Lords.

As a powerful demonstration of strength, they first had the
The Duke of Suffer will appear and announce that he has 7000 sub-
Writings by West Minister for the passage of the law in
holding hands. Subsequently, Lord Bexlen, a close associate-
workers from JL Goldsmid, the formal application for second
Reading. The Archbishop of Canterbury was the first to speak.

against it. He does, however, have respect for morality and religion. of the Jews. But parliament is a Christian institution. where Jews had no place. The Bishop of Chichester supported the motion, however, because the Jews were only elderly. They were brothers of the Christians. But when the Duke of Wellington spoke out against the bill because it was against the Christian character of the country. There was no doubt that this would violate the Christian character of the country. Moreover, the majority of the lords refused to approve it. would. This then happened, and the application was approved with Rejected by a large majority.

Great was the grief in the Israeli camp, which could not be alleviated even by an article from the "Times" of August 2nd, which has since become one of the Jews and their friends had switched sides, to hide The law was indeed rejected yesterday, but in the A new one would simply be introduced at the next session. And then it would work out. The "Morning Post" from the same

28

Days, on the other hand, welcomes the events of the previous evening at the House of Lords and continues:

"...A Jew, if he is consistent and conscientious, must always consider themselves strangers here and refuse the offer, to be actively admitted to our national institutions, whenever such an offer is made to him..." i

Regarding the previously shown nonchalance of the Jews at Given the failures, it doesn't surprise us that already on the 18th of November... November 1833, the Jews, under the chairmanship of J.L. Goldfield, new Decide on formal steps in parliament.

But it wasn't until spring that it finally arrived, until the

On April 24, 1834, Grant submitted another application. Again There were the usual speeches for and against the law. The draft legislation passed without difficulty. the lower house and found their way into the upper house. But here, the Jews were once again denied success. During the debates, the Earl of Malmesbury pointed out that that in the event of the law being passed, not only Jews, but should also admit Muslims, and the arch-Bishop of Canterbury was very indignant that people were thinking would have to deal with another anti-Jewish law.

The events had taught the Jews and their friends that

the opposition was still too strong despite the many preparations, to solve the Jewish question in one fell swoop. We will therefore see that they will return to their original state in the next ten years= return to the natural method and pursue emancipation in stages – or, as we call it, by means of laws of attrition –,

to strive to achieve.

29

A Jewish Interlude: David Solomon's

This tactic should bring success as early as next year have.

The Jew David Salomon's, who will keep coming into our lives will be elected Sheriff of London. London has not only the character of a city community, but also the a county. As is well known, a [district] had existed since 1829. A law stipulating that anyone elected to such an office must be examined before He had to make a formal declaration upon taking office. This pre-... However, the Jews could not escape because of the fatal closing words. not enough.

In this election of Solomon, one should not overlook the overall situation: Voter and elected official knew perfectly well that the Jew was right was not able to assume the office. Nevertheless – or perhaps precisely because of that – people gave their vote to him. off, in order to challenge the law and reach a decision of the to bring about Parliament or the House of Lords.

David Salomon, as expected, refused the offer from him requested explanation. The consequence of this was that he was given the He was not permitted to exercise his office.

Apparently, everything had been carefully prepared in advance; the The government immediately took up the matter and, under the Initiative by Lord John Nuffel and the then Crown Prosecutor Lord John Campbell introduced a special law to protect David to enable Solomon to assume office.

One shouldn't even think that the draft law was from the present case or generally the inability of the Jews Regarding the submission of the declaration, not even that. The word "Jew" appeared in it. The name London was also not mentioned. The tale was told. The title was also completely meaningless. autete:

"Law for the resolution of doubts regarding the declaration and oaths that must be sworn by persons who are to be elected to the office of sheriff of a city that is also a County if').

Among many convoluted phrases that a layperson can hardly understand able to, the law intended to allow the Jews, in the case of over- The declaration was allowed to proceed by municipal authorities. It should have been obvious to any attentive reader that The law, in the event of its renunciation, does not grant the Jews full [right of protection] Emancipation was granted, but it brought them a big step closer. which would get us there. The most important thing was, above all, that one The general principle would be abandoned if the law were adopted. and therefore confessed to the friends of the Jews the infamy against them Exception to the request for approval of further Bue

1) Statutes of the United Kingdom, Vol. 75, p. 127128.

80

confessions. In other words, a principle of such far-reaching scope tolerates no exception, since otherwise there would be no end to it names are given and in the end it is completely hollowed out together must break.

It is therefore incomprehensible and probably impossible to clarify. why the opposition did not fight against it with all its might. Was she misled by the wording of the law? Did people believe that... to be able to grant this exception generously because one feels felt strong enough to reject general emancipation? Or was the draft law considered too insignificant to be passed? to become dangerous in general terms? Probably they were There are both reasons. We, who today look back on the events, to be able to judge their results, know that it is the greatest and irreparable mistakes in the fight against the Jews was. In dealing with them, there is only the The motto: "All or nothing!" Because even "something" leads to... "Everything" is the beginning of the end. Note the following: the data, to show the incredible speed with which the law pursued through the instances necessary for legal validity was, to be recognized. ;

The Gefebes bill was introduced on July 23, 1835 and I read it for the first time the very next day. July 29th. He already saw the second reading, after the application had previously been in Committee had been dealt with. He was already on August 3rd. finally passed in the House of Commons. With the almost unbelievable With the speed of ten days, he passed through what was otherwise so hostile.

a sympathetic upper house, and on August 21st the king already gave his formally required consent. i

But the speed is not the only surprising thing.

The press takes almost no notice of it, and despite careful
The search returns the otherwise reliable official collection of Hansard.
not the slightest thing about a debate or even a vote
again. After that, the anti-Semites must have come from some unrelated source.
They knew no reason to take any action against the law.

Immediately after the law comes into force
Solomon took over his office. Two years later, his successor...
folger fein rassengegenye Moses Montefiore.

The tactic of diverting the fight from the general principle
and limiting it to specific areas and persons was successful.
had been. It was therefore hoped that further successes could be achieved in this way.
won and had the same David Solomon on November 18, 1835
to be elected as a city councillor.

In this case too, Solomon was unable to relinquish his office.
to take up a seat, because the requirement for this still existed under the law.
Law from the year 1829, since the aforementioned law merely
had made a change to the position of sheriff.

On December 3, 1835, he arrived accompanied by a large number of people.
A large number of his constituents went to the Court of Aldermen to be officially sworn in

31

to be installed in his office. Here he was informed that he
first had to make the declaration required by the law of 1829
to hand it over. He refused this just as he had previously refused his
Appointment as sheriff. However, the Court of Aldermen allowed itself to be...
He refused all negotiations and declared his election invalid.
A new election was called and a different candidate was nominated.
chosen. Solomon now rose up against this new councilman.
Lawsuit seeking to establish that his election was invalid.
However, the legally binding judgment recognized that the view of
The Court of Aldermen has complied with the law and the second
The election is legally valid.

The court's stance is not surprising, as it is openly
He had clearly only spoken the law according to the law. Rather
It is somewhat surprising that the City's organ,
the Court of Aldermen, still objective of the facts and the law
The situation was handled fairly.

But Solomon, shortly after his defeat, pointed this out in a writing.

pointing out that it was more important for the Jews to know, that the people elect them, rather than that the Court of Aldermen deposes them. "Reject. Moreover, the fight would continue."

9 enriques: 0 pp. 254-255. Hyamson: History, p. 263.

1) Salomons: Observations, ©. 4.

32

The fight continues

In July 1836, the Minister of Finance submitted a new bill general abolition of Jewish restrictions. This time The last days of a session had been cleverly chosen. elected by parliament. Clever insofar as, as is well known, in the In the last days of a session, the members of parliament ments more or less tired. In addition, there was the fact that... It was the height of summer and most members of parliament probably already their stay in parliament in favor of a had abandoned such things in a seaside resort. It's not like that at all. It is inexplicable that the debate about the law took place before a little interested, almost empty house went on and with only 39 to The parliament approved it with 17 votes. This whole However, the action was completely fruitless insofar as it resulted not even to the government's dismissive stance a second reading took place in the House of Lords. Thus, that was it. The law, in turn, did not become legally valid.

The manner of disregard, which the last attempt of The discovery of the Jews must have been a harder blow for them than if they were only defeated after the fiercest opposition. So Do we also hear that the failure is "a devastating (A blow for the Jews) But already in the next year David Salomon is running for re-election in Shoreham. This. Sometimes the majority of the local electorate rejects his election. However, it clearly differs.

In this year, the Jews were also confronted with new [unclear] Courage through the aforementioned election of Moses Montefiore as Sheriff of London fulfilled. At the celebratory banquet, which given on the occasion of his inauguration into office was also Lord Campbell was present. In a speech, he expressed his delight. about the election from under the simultaneous assurance that the The current government will do everything in its power. would, in order to grant Jews full equality.

In contrast to the king, one could also...

William IV now sought the favor of the young Queen Victoria, reckoning, who had ascended the throne that year. She drew Montefiore repeatedly failed. This was most evident when She raised him to the rank of knight in the same year. Besides the The Jews could also, as before, rely on the deed to devise a plan against the queen. strong support from the Queen's mother, the Duchess of Kent, and the Duke of Sussex.

1) Shapira: p. 92.

883

Disraeli on the Jewish Race

In this year Lord Holland and the now-retired Sir Robert Grant was defeated by Nitter. However, they were to be replaced by... Two people appear, who with the same zeal, but probably with greater abilities to address the Jewish question alongside Lord John Nuffel and Rothschild. These were Lord Lyndhurst and the baptized Jew Benjamin Disraeli, – later Lord Beaconsfield. Neither played immediately after the Years 1837 the leading role in Jewish emancipation, from Year after year, however, they became increasingly assertive with their best efforts. exercises stand out. Of the former, it is even said that he then sought to obtain the epithet "Liberator of the Jews", which He actually deserves it, as we shall see.

We will refrain from going into further details about life. to give from Lord Lyndhurst. It may suffice to mention that he was born in Boston (America) in 1772 and almost He lived to be 92 years old. He was a lawyer and held the position of such. high and highest offices. With his political principles, he took He wasn't that precise and therefore often switched sides.

Disraeli was born in 1804 to Jewish parents.

On July 31, 1817, he converted to Christianity and therefore had no difficulties participating in the public life of England to participate. He was active as a writer from an early age. As He praised primarily the Jewish race in this way. In the year 1837 He first came to parliament as a member of parliament, in order to then to achieve the highest honors in England. One of his greatest His friends were Lord Lyndhurst, who in turn was very close to Roth. The shield was friendly. We even hear of grand galas! Festivals given by Rothschild in his honor. We They see a triumvirate that was already suitable to handle the Jewish cause. to enforce ruthlessly.

Before we return to the general history of the Jews, however...

To turn around, it might be necessary to confront the reader with the almost overwhelming Disraeli's raging view of race and its all= to make public the general attitude towards the Jews.

These result from fine public speeches), but still more from fine, often forgotten throws?).

His attitude is particularly evident in "Conningsby" or "The New Generation" (1844), as well as in his political biography=

Graphic "Lord George Bentinck" (1852). The one in the first work

The persons involved were removed from public life.

They were given names and only their names were changed. The main characters are...

1) Sat, among others Ganfard: Vol. 95, p. 1821ff., Vol. 133, p. 872ff., Vol. 149, Taji, E. Kebbel 1882, 2 volumes, "Selected Speeches of the late Rt. Pa Gari of Beaconsfield",

) Val., among others, Vivian Gray (1826), Tancred (1847).

34

a young Englishman, Conningsby, and fine friend and teacher Master Sidonia, a Jew. Sidonia's role model is Rothschild

The book "Lord George Bentinck" was given to his friend, the Dedicated to a well-known politician. Chapter 24 of this book has Disraeli dealt exclusively with the Jews and Naffe questions employed. | |

In "Conningsby" he explains that Sidonia is the one in the world visited scattered Jewish communities and found that that the Jews of the lowest classes were generally down-would have come, while the upper classes were getting dirty devoted themselves to business. He noted that their intellectual The future development was unaffected, and that gave him hope. The only human quality that interested Sidonia was his intellect. He didn't care where he came from, where he found him. Faith, fatherland, class, character – in this direction= From his perspective, everything was the same.

In "Lord George Bentinck" he admits that the Jews are full of Hatred would be hostile towards humanity. The lack of Furthermore, understanding for the Jews has led to the fact "that the most skilled collectors of wealth sided with the communists allies; this particular race now walks hand in hand with to the scum and outcasts of Europe."

At the same point he goes on to explain that with the Revolutions Jews were involved in the riots around 1848.

New developments in Germany, Italy and even France

They were allegedly prepared by secret organizations that were involved in whose outbreak also led to the formation of the provisional government would have – and everywhere would have been at the head of such a Jewish stood.

The aim of these revolutions was to turn against religion and property. Thus, it came to pass that the Children of God walked hand in hand with the atheists.

This sinister direction of the Jewish movement is, according to Disraeli's view is not based on Jewish nature, but solely a consequence of the mistreatment of the Jews by the Christians.

Despite all the evil deeds, humanity has treated the Jews We owe an extraordinary amount of thanks. In art they would have received more. performs better than the Athenians. Their creative genius has never been surpassed. It appeared so brilliantly, as if instantly. And when "the Russians, French and Anglo-Saxons, – completely surrendered to the magic a Mozart (17) or Mendelssohn, applauded in the theater, Thus they paid homage to Jewish art."

Besides music, Jews are also leaders in knowledge. shaft.

9 Disraeli: Conningsby, p. 91.

) Disraeli: Lord George Bentinck, pp. 489–490

In "Conningsby" Disraeli believes he can establish that no major intellectual movement is taking place in Europe, which is why The Jews were not involved. The first Jesuits were Jews. essence. Russian diplomacy, which alarms Western Europe so much – mierte, fei haupt achrich von Juden organised und ein zum Leben was called.

He then proudly lets Sidonia confess that he is about to stands to undertake large international financial transactions. The story, told with great sarcasm, describes how Sidonia was treated by a The minister is being recalled to London for a stay in the countryside because the minister of the English Empire not the interest on a bond on – can bring about. Now he, the all-powerful, international one, should The banker deferred interest payments. He remarked mockingly to... Conningsby: "Can anything be more absurd than that a nation to maintain its credit and through this Loan to maintain their existence as an empire to a individual to whom the law grants the proudest civil rights denied, namely the privilege of sitting in his Senate and

To be a landowner?!"

Also the fact that the Jews exerted their influence on every country
Disraeli describes the attempt to spread the world as a special
Quality of Jewish character and Jewish skills=

"Sidonia," he writes, "has been acquainted with every minister of the
He is known in various states. He maintains secret agents and
political spies, to obtain any information. He under=
even maintains connections with all the clever outcasts of the
World. Its organization is so extensive and yet so secretive,
that the world in general is influenced by his influence in this direction=
He learns nothing. His immense wealth has opened all doors for him.
opened, and there is nothing he cannot experience."

Disraeli then has Sidonia cry out: "The Jewish
Opinion has an enormous influence on all events in
Europe and will be passed down from generation to generation to humankind=
more powerful and dangerous in their relation to lichen society
"Enmity will arise." Consequently, there is also no [enmity] through [enmity].
Sidonia's interests were limited by national borders.

His reasons why the Jews, despite
all persecutions since the millennia ago are able to this un=
to exert considerable influence in the world. In his opinion.
Only the unmixed race of Jews is suitable for this.
Consideration. However, the aristocracy of [the state] was an unmixed race.
Nature. Such sublimity is a positive fact and not
"...perhaps imagination." "Only this circumstance of racial purity
"I have enabled the Jews in the first place," he continues, bringing up the topic of the e
pressure, "all the persecutions by the Egyptians, Assyrians,
To survive the Romans, etc. No penal code, no corporal punishment
Torment could cause a superior race to be defeated by a
lower levels would be absorbed or even destroyed. The mixed

86

Races, as history has taught, have disappeared. But
the pure race of the persecuted Jews has survived to this day
"The same statements have been preserved."
also elsewhere. But he adds that it
It is nonsense – as would now be so popular – to claim that a natural
to speak of the inherent equality of all people and then to put this into practice
to clothe a form of global brotherhood. Would the latter in
If the act were carried out, it would mean that the large races
would perish and all the genius of the world would be destroyed. "Which
This would have consequences for the great Anglo-Saxon republic,
if, for example, their citizens depart from the healthy principle of reserves=
separate the fourth race and mingle with Negroes and other colored peoples
would mix! Over time, they would degenerate and their
States would probably return to the natives=
conquered." This is the viewpoint of a leading Jew on

The Jewish question and the nose question. Disraeli therefore considered—
There is no difference between baptized and unbaptized people.
Jews made, but for him, just as for us, there was only the
Raise the rash. This viewpoint will also be held by Hente.
by the vast majority of the world and especially by
England is being attacked as wrong. It is therefore not surprising that
a contemporary of Disraeli") him because of this statement on
most attacked.

This may initially suffice to determine the attitude of this "great"
Englishman", as one not rarely hears in Great Britain
He is fond of describing the Jewish question. That he...
has done to make a finer "superior race" the one they are looking for in a finer
To give them their rightful place in the sun, they will
we'll be downstairs.

5) Padley: An answer.

87

Ritual Murders in the Orient

The year 1840 would prove significant in many respects
to be. | ; Ä
Just before the Jewish Easter festival, there was a [event] in Damascus.
The Capuchin monk disappeared. The population immediately took action.
their suspicion against the Jewish community, as they assumed that the
Jews used human blood to make their cakes
They would have needed them. A Jewish barber was arrested, who
allegedly after severe physical punishment, the suspicion arose=
confirmed this in order to protect himself from further abuse. He be=
identified a number of Jews as perpetrators. Some were already
fled, but six of the Jews designated by the barber
They were still able to be arrested. They denied their guilt, and
Even Turkish torture methods could not lead to any guilt.
to provoke a confession. Meanwhile, the excited crowd stormed in.
He destroyed some Jewish houses.

The French consul in Damascus had long represented
Time for the interests of all Catholics in the Middle East, and under
Under his chairmanship, the trial against the accused Jews took place.
It took place. It ended with her being sentenced to death, as the guilt
It was proven beyond doubt. The consul had to carry out the execution.
the judgment, the permission of the vice president responsible for Damascus=
to catch up with the king of Egypt, Mehemet Ali.

At almost the same time, there was a boy of ten in Rhodes
died years ago. Suspicion immediately fell on him as well.

The Jews. The entirety of the consuls accredited there. European states, with the exception of the representative of Hfter-rich, turned to the responsible Pasha with the request for Punishment of the Jews denounced by two Greeks. The Jews They were arrested, and here too they are said to be subjected to harsh treatment. to obtain a confession from them. a | The news of these incidents arrived in early April 1840. London. Without any delay, the Jew Sir Moses summoned Montefiore, a gathering of leading Jews. Him It should have been immediately clear that he was not only acting in the interest of not only for his affected fellow race members, but also for the future of Jewish emancipation must be addressed immediately. Should the Jews executed and thus the charges against her being confirmed, was the struggle of the Jews for equal rights throughout The world, but especially England, is doomed to failure. Because The events in Asia Minor gave the opponents of the Jews good reason to oppose them. "Trump cards in hand."

Thus, in the house of Sir Moses Montefiore, they found themselves Rothschild, J.L. Goldfmid, David Salomon and others to to discuss the necessary measures. They had received word from Paris. summoned Crémieux, the leading Jew in France, to

lack, but the opposite. He had considerably

to ensure the international cooperation of the Jews. One first drafted a memorandum outlining all the advantages This would be a disgrace to civilization and some kind of guilt. declared impossible by the Jews involved.

Only those who understand the methods of the Jews on such occasions Anyone who has studied diligently and recognized this will be able to guess which means now to refute the events in Asia Minor and to ret= The treatment of the convicted Jews was applied. Most The steps will, as always, not be made public. have become known. But those mentioned by the Jews themselves fine enough to detect their feverish activity to let. | |

The first step was to win over the public. The one from the A report written by a Jew about the events was initially sent to Thirty newspapers were sent, which immediately published it. With few exceptions, we find the English press here. defenses of the Jews. She couldn't do enough to denounce the innocence of the to emphasize Jews and the cruelty of those involved to condemn the Christians in Asia Minor. Almost A relentless barrage of fire was unleashed on the population. left alone. Once one takes the trouble to do what also Even then, the leading newspaper, The Times, was to be investigated, so it will be one can learn about the frequency of the related issue treated there.

A topic that is of great global interest to England.
of subordinate importance, more than astonishingly fine!).

Given this propaganda, it should come as no surprise that the
The city convened a formal protest assembly and its full roster
He expressed sympathy for the Jews.

A delegation of Jews went to the Foreign Office.
and asked the then Minister, Lord Palmerston, for immediate action
Intervention by the British government in favor of the Jews. This
agreed with the greatest pleasure to fulfill the wishes
to comply. "He would immediately," reads the published statement.
Communiqué, "Lord Ponsonby, the English ambassador in
Constantinople, and Colonel Hedges, the English representative in
Alexandria, give instructions and direct them to each in
to raise ideas within their power in order to advance the fort=
setting these shameless cruelties in this day and age
prevent.

Some time later, a delegation from the London Society went
for Promoting Christianity among the Jews to Lord Palmerston.
It consisted of the Bishop of Ripon, Lord Ashley, Sir George,
H. Rose, Member of Parliament, and Sir Thomas Baring. Man
expressed his deep sympathy for the Jews and requested...
in case the British government urgently needs protection for the Jews.

- 1) So e.g. B. Times of May 2nd, 14th, 18th, 28th, June 2nd, 25th, 20th, 2nd, 5th, 6th, 7th
July 15, October 6, 10, December 3, 7, 1810.
- 2) Times, May 2, 1840.

39

Lord Palmerston replied in a public letter that he
would give the matter his serious attention and
One could assure that the influence of British directing-
The power to exercise this power should be exercised to oppose the government in Constanti
and to persuade the Pasha of Egypt to accept any kind of pre=
to ensure that justice is guaranteed and a revival is achieved
such processes would be avoided)).

At the end of the year, a delegation from the "General"
Assembly of the Church of Scotland for Promoting Christianity
amongst the Jews", which also includes Christianity among the Jews
wished to promote, with the same request to Lord Palmerston and ver=
went further than that, so that the British government would from now on
generally placed the Jews in Asia Minor under their protection."

One wonders in surprise what reasons this company

The group took this opportunity to stand up for the Jews, since they were already... Allegedly, he only wanted to convert the Jews to Christianity. (Anseiz)
One felt enthusiastic when publicly advocating for the Be=

For a long time, the unbaptized Jews were also not entirely comfortable, since one could The step was explicitly justified by the fact that one could also "tiefites
"Interest in the earthly happiness of the Jews."

Apparently, the last delegation also had its special=

whose wish was successful, for from now on England declared
The Turkish government officially stated that England –. how
France the Catholics – in the future the Jews in Asia Minor
would represent and protect. Lord Palmerston stated to the
The consul appointed in Jerusalem in 1839 was instructed to "the
"To grant Jews in general every protection." This
The request was expressly acknowledged by the gate and the
He instructed other British consuls in Turkey accordingly.

But the incident has another important significance. Since

At this time, one can openly discuss international cooperation.
to establish the work of Judaism. Thus we see how from almost all
Parts of the world, such as Hamburg, Altona, Amsterdam,
Barbados, Jamaica, Gibraltar, Philadelphia, etc. are not unaffected.
Interpretive contributions to the implementation of the Jewish action to London
were sent.

The Jews then also formed a society under
the name Alliance Israelite Universal, which together
had its headquarters in Paris. "The English Jews," Wolf emphasizes,
"have never ceased to hold first place in the Jewish community"
to possess, thanks to their freedom-loving English instincts and
the support that their work has always received from their government and
learned from their Christian comrades ..."

It is actually superfluous to mention that world Jewry
with the help of the powerful British government, the one he had
desired success achieved. Sir Moses Montefiore, who led the Ver=

Times, June 2, 1840.

Times, December 3, 1840.

40

actions carried out in Alexandria and Constantinople, he
held in both cases the official assurance that the innocence
the Jews were proven to be guilty. The accused and arrested Jews
They were subsequently released. For his services to the cause.
He was honored by Queen Victoria and also in other ways.
praised by members of the royal family.

New Defeats

On the stirred-up mob of pity, the Jews again hoped to be able to drive their demands upwards. Thus, ver= It is not surprising that already on February 9th of the following A draft law was introduced this year with the aim of... Jews finally have the opportunity to assume office as to enable councilors.

To everyone's surprise, the law was even passed in House of Lords a majority in the first and second readings find. In the third and otherwise usually no longer decisive round. However, the reading was rejected again by the Lords.

Another Jewish partial attack had been repelled, and it was another setback, as Solomon's efforts were once again in vain. as a candidate in an election to parliament in Maidstone erected.

The renewed defeat of the Jews certainly contributed to this to ensure that from this year onwards they dedicate all their energy to it= They went to build their own press. This allows us to observe that that from now on an organized press of them into existence was summoned.

When, in 1843, the Jews of Tetouan and Tunis were allegedly treated badly, the local British consul at the instigation of his government at the meeting there presented himself to the incumbent Bey, who then promised to remedy the situation.

In England itself, the second half of 1841 and the two following years saw no particularly noticeable events Actions taken by Jews to achieve their goals. This may on the one hand, a certain fatigue, but probably mainly This can be attributed to internal disagreement. Within the The Jewish community was, in fact, a powerful reform movement. religious sphere arose, which mainly involved the forces of

Jews were being targeted because two opposing camps were involved. had formed.

Salomon becomes City Councillor

David Salomon was re-elected City Councillor in 1844 elected to the City. He hoped this time to win the Court of Aldermen. to convince him that he can relinquish his office without the explanation that is impossible could take up the position, since the relevant authorities in other cities already They had distanced themselves from it. But he received it again, as well as... The previous times, a rejection, and thus received the true message. justice, which he, however, lacked with the arrogance of his race. I wanted nothing!

This time, Solomon let the Court of Justice decide. Aldermen leave it at that, without seeking a court ruling. Apparently, they didn't want to face the rejection again. A court ruling was obtained, especially since negotiations could begin immediately. likely included in order to extend the 1829 law to the to change Jews.

On March 10 of the following year, Lord Lyndhurst, as The Lord Chancellor personally introduced a draft law according to which the Jews The original declaration should be issued. In its place A version acceptable to the Jews should be adopted.

Lord Lyndhurst cited the following as justification for his application= that many Jews already satisfactorily hold high positions= filled and even some cities, like Portsmouth, Southampton and Birmingham, Jews without submitting a declaration to the They would have been allowed to hold positions as councilors. The bishop of [unclear] also London indicated that it would agree to the request. so as not to "provoke angry feelings and the grace of well-being" to reduce what was about to happen, this very respect= to grant to the community." However, he would still be against every law in favor of admitting Jews to Parliament. Not a single speaker addressed the assembly, as far as could be ascertained. It was possible to oppose the bill, and no objections were raised. No more named votes will be taken.

There was therefore no doubt that it would be possible without any difficulty= possibilities in parliament – that such draft laws already had always been friendly towards – assuming who= the would. There it was personally opened by Sir Robert Peel. brought forth and thoroughly explained. Undaunted, Sir Robert took up Inglis once again reiterated his arguments for rejection= gathered and complained bitterly that the Jewish council= Gentlemen in Birmingham could have violated the law without

to be punished, and now, in addition, the Jewish
The nation will be rewarded with a law that is so favorable to it.
With an overwhelming majority of 91 to 10 votes,

1) Salomons: Cafe, pp. 3–4. Henriques: Jews, p. 255.

48

the bill was passed in Parliament and received the Queen's assent on 31 July
1845

The Jews could be satisfied with this success.
The tactic of attrition had led to success, because
Now all the offices of the communities were open to them, including the
(The position of mayor is open?). The danger posed by the
The passage of this law is a boon for the opponents of the Jews=
What had been invoked was partially recognized. With bitter words.
The Morning Post complained about the adoption of the law in
House of Lords. In her editorial of July 19, 1845, she referred to
They see these events as a "blow to the old British"
"The state of [the state]." She can't believe that this is also possible.
still had to accept it from a conservative government.
It's truly enough to drive you to despair that for a handful
Jews would jeopardize the British Constitution.

But this was not to be the only success of the Jews.
They should continue to win and clear the ground for the
The final attack, namely admission to parliament.

The aim was to dispel any remaining doubts about the project as early as the following year
to resolve the still not fully clarified ownership issue.
It was also desired that the laws be repealed,
which, among other things, Jews wore special badges to identify themselves
to wear. Finally, they also wanted the so-called
To formally repeal the Statutum de Judaismo. As always,
Lord John Russell distinguished himself on such occasions, and
The draft law in question passed through the process almost without difficulty.
different stages of the upper house, in which he again first
It had been introduced. Parliament also passed it.
This application will be processed as quickly as possible. With the
official title "A Law for Exemption from Certain Penalties
and restrictions regarding the religious opinions of the sub=
"By order of Her Majesty" it went into the official collection of laws.
a)).

This effectively removed all major restrictions on Jews.
They fell. Only access to Parliament and the House of Lords.
was still impossible.

The Jews and their friends now set about conquering the conquered
To thoroughly clean and scour the foreland. This is how we find
In ever-increasing numbers, Jews held positions in the community. David
Solomon was reappointed as a councilman shortly afterwards.
He was elected to the city council and was finally able to take up his post.

The progress of the Jews could also be clearly seen in other ways.
Positions. Anthony de Rothschild, one of the brothers from the house
von Rothschild, and Ifaac Lyon Goldsmid were knighted
The powerful position of the Jews was made most apparent.
but marked by the events of 1847.

- 2) Statutes of the United Kingdom, Vol. 85. pp. 480-481.
-) Statutes of the United Kingdom, Vol. 86, p. 418.

44

At this time, the general elections to Parliament
were being held. To the surprise of most, David was running as a candidate
Solomons in Greenwich, a district of London, and
Lionel Rothschild, the head of the bank, in the City. The
The former only made his intention in this regard the day before the election.
announced"). |

-) Daily News of July 80, 1847.

45

Solomon's fails – Rothschild flies

The tactics of the Jews and their friends were quite obvious.
They wanted a parliament here too, just like in the municipalities.
elections, presenting a fait accompli by making some of the
The influential Yuden was elected. One could then focus on the
invoking the alleged will of the people and in turn invoking the struggle from
To translate principles into personal ones.

The so-called Nomination Day for the candidates took place on July 29th.
This meant, and still means in England, that on this day in
The candidates in question from a constituency were formally appointed.
be named. Furthermore, if no explicit name is given,
An objection is raised; the candidate has already been elected by acclamation.
will be. The latter election, however, is taking place more or less as a trial run.
always takes place, and so one can speak of a before on this day=
speak of the current election.

In Greenwich, Solomon was by no means alone as
A candidate appeared. Rather, Admiral Dundas attempted to
Barnard and Kidd also wanted to be elected to Parliament.
As is usual on such occasions, Nomination Day had taken place.
a crowd of about 5000 to 6000 people gathered,
to obtain the statements of the various candidates regarding their
Listen to the program.

The preliminary election resulted in a majority for Solomon.
Dundas and Barnard then requested a date for the following day.
a formal election. This brought them a complete victory, and
Once again, Salomon was fighting for a parliamentary seat.
defeated.

But Lionel Rothschild was to win in the important electoral district of Eng=
countries have a resounding success, although the conservatoire=
held counter-meetings and attempted to...
To make it clear to voters that Rothschild should not be elected
(may). Their press championed this and described it as
It's a disgrace that a Jew should be chosen to lead the city.
to represent?).

The pro-Jewish press, on the other hand, was not only confident
regarding the election, but maintained the previous status=
Point for being completely unjustified. Because in the drafting of
England cannot be prevented from indirectly already
exerted their influence on the legislature. "Through their entry
"Into parliament," they state, "they do not gain new
influence, but merely a just and wise confirmation
deffen, was fie schon befeten.")

Certainly, various circumstances have contributed to this.
To secure Rothschild's election. The main reason, however, is likely...

- 1) Morning Herald, July 27, 1847.
- 2) Standard of July 26, Morning Post of July 7, 1847.
- 1) Morning Chronicle of July 27, 1847.

46

to seek in an organized bribery of voters.
We have often emphasized that this type of crime is associated with the
It is hardest to prove, since almost always all those involved
are condemned to silence. But in this case, we believe,
based on completely objective historical research, the
to be able to take responsibility for the findings made.

As early as July 19th, a police force generally known for such crimes left the station.

The notorious agent and his two assistants visited the city of Norwich. Their destination was London, and honorable citizens of Norwich They decided to warn their friends in London. They sat down. contact with certain people and learned that the Re: Agent already several years ago for a liberal MB-£20,000, – for bribery in connection with an election I have turned to him. It was an open secret that he was now going to He went to London to conduct the elections there in his own way. influence.

These facts were reported in an open letter by a

leading Conservative in the "Morning Herald" of July 31, 1847 brought to the public's attention. We will continue See below for any signs during election day. They spoke of the agent and his accomplices at The work was. The Nomination Day took place with a large turnout. Here too, the various members of parliament of the Conservatives spoke= vatives and liberals and exposed their political views= each other. We are currently more interested in the accompanying- circumstances of this event and in particular those present Voters. ;

From the third-largest part of the city, most of the voters had hurried along. They were right in the limited space– arrived early and therefore made up the majority of the – key voters. They consisted of at least three-quarters from Jews of the worst type and most repulsive appearance. Their roars filled the air almost incessantly, and could not do enough to silence the speakers they did not like. to prevent them from speaking. Only in Rothschild's case did they preserve their right to Peace and quiet, interrupting fine speeches only occasionally with commotion. Screaming. They were so unrestrained that they even attacked those in need. shield-allied liberal MPs temporarily not through– allowed them to penetrate. All in all, this was, as we learned, a matter of... is communicated to produce an "unwashed hired mass of Applauding, consisting mainly of coal carriers and – "Buyers of old clothes consisted of".

In the preliminary election, the Liberals, and also Rothschild, at least nine-tenths of the votes present, which is of course the case with the composition of the voters present. not surprised. The conservatives therefore requested a formal election.

Election day was approaching, and it must have been the most amazing have brought scenes. The so-called long-shore men, i.e.

those individuals who were ordered to bribe,
They were at work all day. You could see them particularly...
in the poorest parts of the city, such as Cripplegate,
Bishopsgate, Smithfield, etc. These were at the polling station.
Completely unknown persons to the citizens and almost entirely blocked
the entrance. Voters who were about to exercise their right to vote=
Things that needed to be practiced were usually put aside at first.
She then saw the strangers talking to her. In most cases
In some cases, after lengthy haggling, they handed the relevant voters the documents.
£3 to £5 out, while they received insurance for it,
that the person in question would vote liberal, i.e., Rothschild. Some
The voters made no secret of this deal. Many
came to the nearby members of the Conservatives
They approached the party and told them how much they had been offered.
If you paid them the same or perhaps even more,
would not be averse to also including the conservatives
choose. They indignantly refused and were able to confirm shortly afterwards=
to suggest that the person in question would have voted for the Liberals.

In general, these processes could happen again and again.
be determined. The same picture in every electoral district. Completely.
It must have been terrible in the last hour of the election.
be. Not only was bribery even more blatant than at the beginning,
The prices for the voice had risen considerably.
One paid no less than £63 for it. Truly, the late
Voters have been richly rewarded!!

The outcome of the elections is likely to be affected by such methods.
had been determined from the outset. Lord John Russell had the
The most votes were united in favor with 7137; then followed as
next two more liberal MPs, including Rothschild,
and only one conservative had managed to prevail.
able to.

The pro-Jewish
press celebrated Rothschild's victory in the most effusive tones. The prevailing view was
City has acquired immortal fame through the election and the
The Jewish question is practically solved (fet'). "We have seen," fo
The "Morning Chronicle" writes that "a Prime Minister of the
British Empire (Lord John Russell) a Jew at the
took his hand and walked with him to the first of the British electoral districts
went and said: 'Help me to emancipate this man (Rothschild)'
to pierce the last sinister remnants of stupidity and insults=
the tyranny and to make him one of ours." |

The leaders of the anti-Semites are appalled by the outcome of the
Elections. It's a disgrace that a Jew should be chosen for this.
fet, the Git, the City, represent. The outcome of the elections fet der

Jens) Sunday Times from August 1, 1847.
Morning Chronicle of July 30, 1847.

Triumph of money. In unimaginable quantities, money – we are talking about £25,000 – – – –, has been used for bribes People have been. They are also giving serious thought to the future. What good can one expect when religion and principles that money would be worshipped and abandoned. Because "It is crystal clear that Nothschild's finest choice is money, money and (thanks again to money)".

Rothschild himself later confirmed this through his own statements. Suspicion of bribery confirmed and reported to persons: to state that the election in the City cost him £20,000 to £25,000. would cost. In fact, however, the expenses for a Such an election normally cost between £800 and £1,000 back then. City might, but at most up to £5,000.

However, there was still no possibility for Rothschild. keit, to take his seat in the House of Commons, since he lacks the necessary qualification could not afford the flexible oath of abjuration. The Jews and Her friends prepared everything to finally make this last thing happen. To remove the obstacle. Therefore, new ones should be developed soon. We can expect heated debates to erupt over this in parliament.

) Morning Post v. July 30 and 31, 1847. Morning Herald v. July 30 and 31, 1847.

1 49

New wave of propaganda

Before and during this wave, the country was bombarded with a new A wave of propaganda has flooded the country. It is impossible to read all the writings. We will mention only the most important ones briefly, outlining their content. cite.

FH Goldsmid published a new pamphlet in which he considered it unjustified that the Jews should be administrative officials could be in the highest positions, but not in parliament= could be elected. Only the unfortunate Jews will be. (still excluded from this right in England)). The attitude The opponent would be incompatible with the Christian religion, since One should then love one's neighbor as oneself.

Another writer demands reparations from the

"Injustice done to Jews by the ancestors of the English."

Hopefully, the British nation would soon be seen as a younger and loving sister to the happiness and resurrection of
Contribute to Israel.

"The van Oven, who had previously come to prominence in a similar vein
He couldn't be missing this time either, of course. He sat down in the
especially with regard to the religious reasons of the opponents
and considered them completely misguided, since England was "not a Christ."
"Liesland" free).

Finally, we don't want to miss the opportunity to mention a book that was published back to point out the "History of the Jews". It was not in a single
Volume appeared, but in a collection of general,
Entertainment stories that interest the public. Their
This meant a much larger readership from the outset.
Secured. Furthermore, it's interesting that they appeared anonymously.
was and therefore no one easily came up with the idea that the
The author was a Jew, namely Grace Aguilar. Would that have been
Had this been known, certainly not a small part of the
The English perceived the statements as considerably presumptuous.
and were consequently rejected.

In the first part of the book, the Jewish woman can't get enough.
to do the alleged past atrocities of the ancient British
(to list them?). This is immediately followed by a eulogy.
the scholarship of Menasseh Ben Israel.

It is regrettable that one still sometimes has to rely on the
look down on Jews. "Because they are," she continues, "in fact
Jews only in relation to their religion, whereas Englishmen in every other respect
"In other respects..." Isn't that incompatible with the view
of our age, that such hardships still exist in relation to this

1) Goldfmid: Reply, pp. 5-7 ff.

1) Birks: S. :

3) van Oven: Baron de Rothschild, pp. 20-25,

) Aguilar: pp. 1-11 ff.

50

Part of the community that has already been completely absorbed into us
should exist. '

The Jewish immigrants from Spanten resembled princes,
However, the part originating from Germany still belongs to
would leave no wishes unfulfilled. But the Jews were not to blame for this, – but

was responsible for the oppressions in the aforementioned country.

Moreover, one could search in vain for Jewish criminals.
and looking for beggars.

Then follow the descriptions of the so-called persecutions.
on the continent, which then as now has the Mit=
should cause suffering among the English.

Finally, there is a serious appeal to talk to the Jews.
to make peace and give them everything they wanted and
which would be theirs. : |

Besides these publications, there was also the pro-Jewish one
The press was extremely active. It seems that things were also happening behind the scenes
As always, they worked with great energy. They applied
to the various leading members in the upper and lower houses
members, in order to express their attitude towards the Jewish question in advance
to clarify). |

The correspondence we received regarding this matter should certainly
represent even a fraction of the negotiations at that time.
At the beginning of December 1847, it was believed that there was sufficient resources in
to be prepared to fight the Jewish question in parliament
to be able to do so. This time they had the full support of the liberals.
Government. As always on such occasions, Lord should
John Nussell, Prime Minister of England, will be honored.

On December 16, 1847, he personally submitted the request,
"that the House should form a committee to lift the
religious restrictions on the Jewish subjects of your
Majesty." The aim was to grant the Jews complete freedom all at once.
To achieve equality with the British.

Lord John Russell took a dialectically excellent approach
the word on his draft law. The speech must follow the
The text he provided took hours to write. Apparently, he had
He studied the history of the Jews in detail. He believed
in particular, the opposition has to point out that it
that the Jews were "people of the highest morality".
They would be unsurpassed in fulfilling their duties towards
the state and their loyalty to the crown. The Jews, in English=
Those born in the country should be English and nothing else.

He was succeeded by the leader of the anti-Semites, Sir Robert.
Inglis. He too spoke at length and in detail. Mostly
He was surprised that the Prime Minister personally had...
He largely supported the proposed legislation. However, he was also in
generally a completely different view than this one. They were already boasting

the Jews, with the support of the Prime Minister, publicly announced that their final triumph was no longer be far away.

Benjamin Difraeli also intervened in the debate. The assumption, Judaism could destroy the Christian character of a country. To change it would be downright ridiculous. Furthermore, he couldn't be under= to point out that the Jews are superior to all other races of the They are superior to the world. Their overwhelming influence is felt everywhere. to feel it. Not even Christian doctrine is spared from it. remained, because the Jews were the true originators of the Christian religion. Given this situation of emancipation of the To contradict Jews for religious reasons is surely more as absurd. On every holy day, the doctrine of Jewish heroes and poets were read aloud to the people. This could but only as a prerequisite that they are also morally sound would be regarded as highly distinguished. Furthermore, "every gentleman here In the house he professes the Jewish religion and believes in Moses and the prophets. (Interjection: Oh!) Where is your Christian? "What if you don't believe in Judaism?" In fact, it was But a Jew is only an undeveloped Christian, and a Christian is only a undeveloped Jew. He asked his listeners if any of them could deny that "Jesus of Nazareth, who came to be a man= "The Son of God, who became the eternal glory of the Jewish Rafe." His speech then concluded with the demand to eternally condemn the Jews to be grateful for her works. Only from this feeling, not from the consideration that the Jews, as citizens and Taxpayers should have a right to a seat in parliament. One would have had to approve Lord John Russell's motion.

Representative Wood believes it is an injustice. to use the great influence and wealth of the Jews, without granting them rights, while in the further course of the During the debate, MP Seymer warned against "even one To grant Jews access to parliament. Had they only just... If they had a seat, they would gain a number of additional seats in parliament. to acquire help with their money.

The law was passed by parliament after a lengthy debate. accepted.

After that, as on previous occasions, the House of Commons had taken Jewish wishes into account. Nevertheless was despite all kinds of propaganda and support in the The highest circles have by no means silenced the opposition. This was demonstrated by the speeches in parliament. and also the press of the anti-Semites, which is now fighting back.

The "Morning Post" tries to make it clear to its readers that
It is by no means an injustice to banish the Jews once and for all
to deny the right to sit in parliament. Because the
The reason given was that the Jews were English and therefore had a

1) Morning Post of December 15th and 18th, 1847.

52

Right to that, certainly false. The Jews could never become English
people. Rather, they were only "natural and undoubtedly
"Enemies of the state".

The "Standard" joined this view in numerous articles.
He elaborated and added that "never the caste of
"Usurers were more hated in the country than at present."
The paper also turned against the fairy tale with all its might.
of the "intolerance towards the Jews". It would really be nice
enough that one would have to endure the presence of the Jews themselves.
They were also allowed to freely practice their religion.
and to accumulate wealth.

The editorial in the "Standard" of December 18, 1847 contains
particularly sharp attacks against the Jews, and includes, among other things,
as follows:

"Nothing has happened to change the character of the Jews or their
relations with us during this long period. If
We are therefore fools and oppressors because we have despised the Jews.
excluding the government of our country, then our pre-
For more than ten centuries, fools and oppressors have been driving
been |

Now Jews are not English, although they were born here.
They are a distinct nation and also raise claims
to be it. But, contrary to the truth, – it is assumed,
that the Jews born here were English, would be the presiding judge.
Lord John Russell's proposal, however, will not be applied.
because there are millions of English people born in this country who are from
are excluded from a seat in parliament because they do not meet the requirements.
Qualification of the landowner or lack of resources=
We are sitting down to raise the funds for a parliamentary election.
could add: "the millions of those born here who did not
They have the right to vote once because they do not own real estate.
40 shillings or own a house worth E 10,-.

We would like to present a statistical breakdown of our 25,000
or see 40,000 Jews. How many of them are usurers?

How many of them are owners of thieves' and fences' businesses?
Dive bars, or employed in even more disgusting professions? How
Many, if any, pursue a useful occupation.
After? How many have ever driven a plow or been involved with it?
Connected to the land's soil? ..."

In her article of February 14, 1848, the
"Morning Post" as follows with the general character
of the Jews:

"The true impression of the people in this country is that the Jews
are more dishonorable members of society than any other
Sect or class of equal number. Whatever the most vile term.
and most repugnant in their immorality and secret atrocities
large crowds – whatever vices the cruel city possesses

) Standard of November 26th and 20th, December 18th, 20th, 21st and 24th, 1847.

a
š

produced' –, it is mostly under the direction of members of the
Jewish race. We are not accusing their religion, – because we
believe that these people have no religion at all. "The
"Lower-class Jews," says Mr. Coleridge in fine papers.
"Table talk" – 'find the meanest people in mankind. They possess
No principle of decency. To amass and acquire money.
ift stets ihre einzige und ausschmpts bescharbeits"

"Since the wickedness of these people in our great
Given that cities are obviously affected, one would assume that the best options are...
preparations that could meet their leading men to...
to convince the British people that they are worthy to participate
to turn to parliament, they should go there, and work diligently to
to strive to understand the character and behavior of these wicked people
improve, which is not only a disgrace to the Hebrew race, but
fogar for human nature find..."

One can see from the tone of the press that opinions are very divided.
They are more confrontational than before. It also always breaks down.
more the realization that the battles were not just that
concerning religious areas. The anxious question of the anti-Semites was:
What will the upper house do this time? Will it once again
Do you have the courage to resist all that pressure?

On May 25, 1848, the law was introduced before the House of Lords.
Language.

The stormy debate ended with a vote in favor

of the anti-Semites. Another attack by the Jews was again rejected.

The general public was still not inclined to support the wishes

of the Jews in any way. This is evident from

including from the petitions addressed to Parliament, the votes cast by voters for or against a proposed law were submitted. A brief overview of the relevant ones. Applications regarding the draft laws against Jews clearly reveal an overwhelming majority against the laws in question). Also otherwise All circumstances in public life point to anti-Semitism. The people's attitude. Although we occasionally hear of two Meetings in Edinburgh and Cambridge in support of Jews. But they face anti-Semitic actions from others. (page in rich majority opposite).

For the overly confident Jews, the events of the The year 1848 must have been a bitter disappointment. From the the immediate wave of Jewish propaganda could

However, it was concluded that they wanted to continue the fight.

A comprehensive work, probably published by them, brought the main speeches that were associated with the last Jewish law was observed. The author, Egan, was a

') Morning Post of December 17, 1847. Standard u. 1847. Standard of December 29, 1847 and Times of December 17

14) Standard of 30 December 1847. Times of 13 January, 2 February 1848.

54

Barrister. He summarized, in the form of a legal opinion, the individual counterarguments of the opposition and attempted to refute them).

The following year saw another Borftoß. the Jews in Parliament under the leadership of Lord John Russell. This time he called the draft law "Law concerning... parliamentary oath", in order to create the impression from the outset to avoid a situation where only the Jews were actually helped by it

should be. Basically, he generally demanded a Reform of the oaths for members of parliament. The ones for The new form of the oath proposed by all members was thus It was assumed that it was also readily acceptable to the Jews. But the Jews quickly recognized the secret intention. by Lord John.

During the negotiations in parliament, the leader of the Anti-Semite Sir Robert Inglis, after a skillful speech The Prime Minister spoke. He gave the latter the The accusation is that the entire law is only intended to serve the purpose of harming the to gain access to parliament. "Once the Jews..." Once admission to parliament is granted, they will be given a seat there. form the core of their own opinion... and have a great influence on have public resolutions." ö

He was supported by MP Major Beresford, In his view, the main reason for the requested Inde-Swearing an oath that a Jew had been elected by the City.

Both were supported by the still frequently emphasized Newdegate, the anti-Semitic activist.

"He fears," we hear, "that his predecessor, who advocated for the who would have agreed with Voltaire on the adoption of the law= agreed. He had asserted that with consideration that Jews and Christians would invest their money together on the stock exchange. earned – also no difference between parliament and the stock exchange. If these two institutions actually If they were the same, there would of course be no right to exclusion. of the Jews from the House of Commons. But he was in a grew up with a different opinion on this issue. Parliament would be the highest and most honorable thing for him, and a place in it would be more than a privilege. However, Jews could be denied a seat in... Parliament will not grant them this. They would be discriminated against according to race Religion is a separate people."

After further discussions, a vote was held, which A majority of 93 votes was in favor of adoption.

Contrary to expectations, further issues arose during the third reading. interesting debates, in which the Member of Parliament Newdegate intervenes in the debate once again. His speeches find mostly of very special value and of special Interest, especially since he apparently acquired it through in-depth study.

11) Egan: p. 150 ff.

had familiarized him with Jewish history. Above all In this regard, Newdegate points out that the Jew, as a result of his

Religious principles of an inferior nature. In Furthermore, he was not surprised that the Jews were such general subjects. They would have support in parliament. Because they would be listed on the stock exchange. prevailing and the principles present there are already fully introduced into parliament.

The opposition's efforts to pass the law had been unsuccessful. Attempts to thwart the plan were unsuccessful. The vote was 272 to 206. in favor of the government.

However, the attack by the friends of the Jews in the courtyard was again of Lords rejected. Here, too, there were bitter debates about The pros and cons were discussed. The Bishop of Oxford took part. passionately opposed the acceptance.

"First of all," he argued, "the approval is dangerous, because it is impossible to count the electoral districts in which the The power of money would be needed to create one for the Jews To ensure an important matter... Especially in recent times Years ago, one could have observed the great growth of financial power in the legislative bodies seen. . . . Consequently, he found the The opinion that the adoption of this law, which directly Representation of the direct financial power in the country, a truly great evil..."

The House of Lords then expressed its opinion in the vote with The vote was 95 to 70 against the adoption of the law.

56

The comedy Rothschild repeats fid

The next eight days after this defeat of the Jews in House of Lords are perhaps the most revealing for the 28-year-old fierce battles.

The session of the Lords, in which the bill was defeated, began late in the evening on Tuesday, June 26 1849. At 12:30 a.m., so actually already the next day, The debates ended with the vote. With consideration The House of Lords adjourned until late. Very early in the morning. The next morning, Rothschild relinquished his seat in the Parliament, so that a new election became necessary.

Immediately afterwards, the responsible official authority The certificate for the new election in the city was issued. Unver

She was immediately sent to the city sheriffs, where she arrived shortly before 2 p.m. Just a few hours later... It was publicly announced that Nomination Day would be on Monday, July 2nd, and the election would take place on Tuesday, July 3rd).

The speed with which this formal matter is handled is simply unsurpassed. We can hardly imagine that it There is a similar case in English history. Usually This takes weeks. The "Standard" of July 2nd states Therefore, the necessary information is not lacking. The "Morning The Herald of the same date states that "every fool thinks: It must be evidenced that everything had been prepared in good time beforehand. would be to surprise the city's electorate."

On Thursday, Rothschild's election appeal was already published, that "the form should be given justice and also the true spirit of the British Constitution . . . "). The "Morning The Herald of June 29th is particularly concerned about this phrase. angered because, in his opinion, all of Roth's actions shield of the Constitution and laws of Great Britain contradicts this, as he is by no means entitled to a seat in parliament—to take.

Simultaneously with the call to vote, signs appeared everywhere and Posters in favor of Rothschild were put up at the ends of the city. In contrast, nothing of the sort was seen from the unprepared anti-Semites, let alone those who opposed them made this public, whether an opposing candidate would even be nominated. How How surprised one was by the whole maneuver, one can see the best way to do this is to first set up a lineup of candidates= considered the data completely worthless. Only after lengthy debates in the At the meeting concerning this matter, it was decided that Lord John to establish Manners. This decision was only made in the late Afternoon hours of Saturday, June 30, to the voters with= i Standard of June 28, 90, and July 2, 1819. Morning Herald of July 2, 1819.

- 2) Times of June 28, 1849.
-) Standard of June 29, 1849,

57

divided. Whether Lord Manners was even capable of issuing an election appeal on this day seems more than doubtful In custody. In any case, we won't find him until Monday, the Nomi= National Day, published in the newspapers. This will be noted pointed out that the election had only been staged to... to intimidate the House of Lords. Lord Manners would defend himself. to appear before the lords and attempt to refute every action directed against them. to thwart it."

The position of Rothschild's opponent was, of course, Anything but pleasant. Rothschild had been at it from day one. They worked with sophisticated, long-planned election propaganda. Since there was hardly any significant electioneering in England on Sunday Lord Manners therefore did not have a single day for the event to take place. He made himself available. This was what Rothschild gave – apart from everything else. and others – a much more favorable position. But even on Sunday The Jews of the city were active on behalf of their fellow Jews. Even during church services, they flooded the city with Election posters, which were probably put up overnight from Saturday to They had to be made on Sunday. Because the content of the same took hold. already Lord Manners in an outrageous manner. Next to him were stuck They posted leaflets on every suitable wall and door. The “Standard” points to the outcry that arose. would have happened if, for example, the opponents of Jews had issued a call such as “Juda and justice for the Jews” or “Barabbas, the election of the “British”, which would have been published.

The morning of Nomination Day saw large crowds of people. on the streets. Upon closer inspection, one noticed that it mainly Jews from the darkest east side of London acted. It almost seemed as if not a single Jew had his He pursued trade on that day. For he would otherwise be in the streets. The cry of the Jewish ragpickers, “Clo, Clo,” could be heard in the city. (Abbreviation of Cloths = Clothes) was not there all day. to hear. As far as was still possible, Even more election appeals in favor of Rothschild were pasted up. Flags with the inscription “Civil and religious freedom” or “Rothschild” were unfurled in every possible place. When Rothschild was introduced to the crowd by a friend, She was beside herself with enthusiasm. When, on the other hand, Lord John Manners... The welcoming words of a friend of [name omitted] were given during the meeting. him in the tumult of the masses.

Rothschild's speech mainly referred to the hardship= The flexibility of freedom and equality of all rights for everyone. When it ended, the applause knew no bounds.

Lord John Manners tried in vain to explain his message to the crowd. to discuss election principles. Not even the one that was closest to his heart.

) Standard of July 2, 1849. Morning Post of July 2. Morning Herald of July 2, 1840

1) Standard of July 2, 1849.

The nearest occupants could understand him. When the noise finally became too much even for Rothschild's friends, the official meeting leader was urged to restore calm. He appealed to the spirit of those present, by describing it as un-English, if you didn't also let your opponent have their say. On~~=~~ However, this clue apparently made no impression whatsoever. pressure, because immediately after the start of Lord's further speech John resumed the same roar. With a final up... He hurled his weight with force, at least for those close to him. Those seated could understand the words to the assembly: "It he~~=~~ It seems, gentlemen, that you do not consider freedom of speech to be a fundamental right. "To invoke freedom of conscience." Apparently, Rothschild felt that Uncomfortable with the situation, he himself asked the crowd to be quiet. He too had only partial success. At least now it was possible to understand bits and pieces of Lord John Manner's speech. Rothschild was attacked primarily because of his international relations that undoubtedly run counter to national interests England would have to be expelled,

The preliminary election resulted in an overwhelming majority for Roth~~=~~ sign. Subsequently, the final request was made for the next day. valid election.

In contrast to Rothschild's first election, they wanted to apparently play it safe this time and had therefore already on Nomination Day began, the masses were illegally gathered~~=~~ to influence Rothschild's favor. For already at this Days were held in various locations near the meeting place. lying innkeepers followers of Rothschild with an early~~=~~ (a piece of food and drink).

Election day itself would, to a completely different extent, bring such things Riots are showing. Just like in the elections of 1847. His agents, the so-called long-shore men, controlled the Field. The same scenes occurred (fic) as before, and the Be- The stings were at least no less severe than the first time.

In addition, Rothschild also worked with inaccurate, but Naturally, the ballot papers were drawn up in his favor. Thus, he had the Conservative Association had been in power for some time before the elections determined that approximately 1400 people – a large percentage of the Citizens of the city who were eligible to vote at that time – were wrongly excluded The ballot papers were listed. These were already Deceased persons or those not eligible to vote. The Conservative Association~~=~~ tion lodged a formal objection with the responsible regional authority. City Court and requested the deletion of these names. However, the presiding judge rejected this. This... It's no surprise when you know that for years now, over the

Public complaints have been filed regarding the bias of this official body. were. In addition, the decisive member of this

Times, July 3. Standard, July 3. Morning Post, July 3. Morning Herald, July 8, 1849.

59

The office was held by a clerk who was exclusively employed by a morning newspaper. The director of this newspaper, however, was in turn, completely dependent on Rothschild financially. Thus, the unlawful situation remained, and the unjust upheaval continued. Almost all of the companies they managed were bought by Rothschild and voted for him. Those who had already died were replaced by the living. replaced. , |

Rothschild's opponents were not entirely idle either. remained. Already in the first hours of voting, they distributed a Leaflet against Rothschild.

In this they pointed out that the emergency shields were removed- The votes cast would be lost, since the Jew, according to before, taking into account the fatal concluding words of the oath, not his He could take a seat in parliament. Furthermore, he is a Government entrepreneur, so that he does not represent the interests of the citizens. could represent.

Finally, "Lionel Nathan Rothschild himself or fine agents", The public was informed that "both bribery and including the keeping of people free in restaurants and other inadmissible places actions on the occasion of the election on July 29, 1847, culpable and therefore also unable to be elected to serve as a citizen. Parliament of the aforementioned city regarding the current situation To fill a vacancy

The leaflet was dated July 2, 1849, and bore the following title: Letter from four citizens, written in the presence of two legal representatives. were submitted to lawyers. | | |

Apparently, this was very unwelcome to Rothschild and his fine friends. pleasant, because only a few hours later they let us fly= Distribute the barrister's report. According to this, The opponents' view that Rothschild's election was null and void is false. be. Rather, he remains without regard for attitude. of the House of Lords. But most interesting is that not the slightest attempt is made to refute the accusation of Be= to refute the sting or at least to refute it in the strongest possible terms= assign"). i EN,

It couldn't have turned out any other way! Rothschild was with 6017 votes compared to Lord Manners with 2814 votes re-elected. The "Morning Herald" will likely confirm this. Verdict published on July 6, 1849, addressed to the majority of Voters can best describe the situation with the following words:

Write it on your banners –
Dispute it if you can.

Nothing Lord Manners means here –
No, money only makes the man.

During the official announcement of the election results, it may be possible to Rothschild's great friend, a certain Mr. Wire, was not enough.

7) Times of July 4th. Morning Herald of July 3rd, 4th, 5th, 1849.

60

to do, to praise the Jew and to condemn the House of Lords for its attitude?). Similar statements are made in the The "Sun" of July 4th. Here, the upper house is threatened completely. openly resorting to retaliatory measures if its members still... would no longer dare to stand in the way of the Jews. They They should only be reminded that the funds for the They wished to have the House of Lords approved by Parliament. to see only the stupid faces of the bishops, if one The parliament will no longer provide any money. would. The "Daily News" of the same day also rejoices. and believes that Rothschild Lord Manners in the same way I beat Sidonia, like young Conningsby.

It is now very interesting to examine the attitude of the Jewish press regarding the public charges and efforts regarding a violation to establish the driving against Rothschild.

The Times and the Sun remain completely silent, and also Here the general formula applies: Silence is To-mood. The "Morning Chronicle", Rothschild's court newspaper, This time, however, in contrast to 1847, it was discussed in detail Position. In her editorial of July 7, she shows the whole Fear of a trial, even if it presents a contrary case Attempts to create an impression.

"We believe," she proclaims to the world, "that the attempt

will fail. To the best of our knowledge, the accusation is the bribery or unlawful release in 1847 just as baseless as that of bribery and unlawful Keeping the area clear last Tuesday... But even assuming, that it is confirmed by evidence would not merely be necessary. Lord John Manners in a highly embarrassing and humiliating situation Situations are coming... We can hardly imagine that any an influential group of citizens will be crazy enough to to involve the capital in such a scandal.

In our opinion, a decision that would affect Lord John Manners, contrary to the wishes of a large electorate, won the seat. in parliament, conjuring up a crisis that is full Danger is.

One sees howling fear coupled with threats that would intimidate a small citizen, generally trembling for his right to vote must have sounded unpleasant to their ears.

It is therefore not surprising that one searches in vain for further Appeals for fundraising to cover further steps are being sought. People don't like to spend money on such things, and a gloomy The "Standard" newspaper hinted in its article of July 6th that this was true. It seems likely that the whole matter will fail because of this. This has proven all too true.

Times, July 5, 1849.

61

One rightly wonders what purpose Rothschild's abdication and re-election served. This is difficult today to answer. But the press of the Jewish sympathizers has given us a A hint was given. It was to be expected from the outset. the re-election of Rothschild, intends to elevate the upper house- to intimidate him by presenting him with the alleged public opinion (would want to guide eyes'), At the same time, one always wanted to something sleepy and easily forgetful English measures to remind people once again of the Jewish question through a play. Finally. was it a particularly good opportunity for the press to report on the Jews= question in a way that the English man on the street can understand= in a lichen way. For according to the "Times" of June 28, 1849 the entire struggle was no longer a matter for the Jews, because "the draft law does not intend to deny Jews the right to..." to grant permission to parliament, but to the Christians "Authorize the Jews to vote." In other words, this The backward House of Lords dared to violate the sacred right of

to question the freedom of choice of the English and actually through to rescind his stance. This, of course, had to involve the blood of a to make a staid English voter boil over, especially since he It was further clarified that his side "regards the principles of Freedom of religion and the express will of the English People's representation."

Times, June 28. Morning Chronicle, July 2, 1849.

62

Rothschild's Expulsion

Almost a whole year would pass before any serious steps were taken undertaken to exploit Rothschild's victory, i.e., to harm him to bring it into parliament. This was still done in the form of... The oaths, especially the oath of abjuration, are impossible.

On March 12, 1850, Parliament decided to establish a committee to investigate the question of whether and under what conditions Exclusions could prevent Jews from taking seats in parliament. During the debates, it was noticeable that Lord John's stance Russell, in contrast to earlier times, though not exactly dismissive, was rather reserved. Despite the deployment of the The committee did not pursue the matter further, and it remained closed. Next, at the first reading on May 31st. In response to an inquiry In Parliament, Lord John Russell even declared on July 22nd of the... same year, it was hardly likely that one would find in the opposite= Further steps could be expected during the current session. What reasons led him to his hesitant stance, It can hardly be determined today . The court newspaper of Roth= Schild was naturally not pleased about this and didn't keep up. his unwillingness.

Rothschild now took the achievement of his goal into his own hands. Attack. He called a meeting in London for July 25th. Tavern, Bishopsgate Street. Approximately [number] people were there. 500 people in total. Among them were the well-known ones. Jews, such as Montefiore, Goldmid and Cohen, and more significantly- white the acting governor of the Bank of England, Mr. Thomson Hankay.

The course of the meeting is described in great detail. (have been!). We can deduce from this that the assembly Rothschild unanimously called for the next day to go to the to go to parliament and take his seat. Especially

Lord Dudley Stuart distinguished himself in the various speeches. In his opinion, the assembly was the most important of all. Times are changing, and we just need to finally take drastic measures. proceed.

Like wildfire, despite the late hour, news of Rothschild's decision spread throughout London. Even the Anti-Semites in parliament were informed of this around midnight. taught.

The next day therefore saw a rarely full house, as many Mb-orderly only because of Rothschild's announced project had appeared. Immediately before the start of the meeting, it happened. then also Rothschild with numerous voters who supported him on his who wanted to accompany the heavy procession, in the lower house.

1) Morning Chronicle, July 26, 1850.

63

The atmosphere in Parliament was tense. The eyes of all MPs were fixed on the door through which Rothschild to take the fine route into the actual meeting room had. Until the very last minute, there were doubters as to whether Rothschild I will really have the nerve to take up his seat on to enforce this in this way. They shouldn't wait too long, because Immediately after the opening of the meeting, Rothschild entered the room and step onto the raised special seat of the to the president. He asked him to take the necessary oaths. may, however, only on the condition that he directs them to the He could resign his Old Testament. However, the president refused. off and requested that Rohrschild (fic) be removed immediately. The latter complied with this request.

One can imagine that the ensuing debate about the

Incident related to the already discussed Jewish question was extremely violent.

Sir Robert Inglis was no longer alone in his opposition to the Jews. in a leading position, but he was succeeded by two younger people, Sir Frederick Thesiger and Charles Newdegate, actively supported.

The first was the grandson of John Andrew, who emigrated from Saxony to England around the century

Thesiger. He had received a good legal education and

He was soon considered the most brilliant bar keeper of his time. He wore the highest offices. Later he was in Lord Derby's cabinet.

On February 26, 1858, he became Lord Chancellor and under the name Lord

Chelmsford was raised to peerage status. It seems like an irony of...
Fate suggested that the House of Lords would fall under his rule.
He succumbed to the onslaught of the Jews, and he himself believed, without his inner
to have overcome aversion to Jews, out of solidarity
to have to vote with the government for the Jewish law.

Charles Newdegate was just as brilliant a speaker as Sir
Frederick and of the same good academic education. He
He attended Eton and then Oxford. His family name is...
We've met before. During the battles of 1753...
another member of his family who was first against
who had fought the Jews. The life of the younger Newdegate
He was entirely devoted to politics. He died on April 9, 1887.
was buried in Harefield Church. Unlike Sir
Frederick remained loyal to his cause against the Jews until the very end.
fought. When, in 1866, the restrictions on Jews, the
They were merely a formality and will be abolished by law.
should, he defended at the head of a small group of four
He shared his conviction with other upright men. Perhaps it will come.
in England once again the day that this Briton is honored
is being done what he deserves.

It was these two men who, in the subsequent
debates lasting all night led to the admission of Jews from the former Soviet Union.

84

considered inadmissible for various reasons. The first day of the
hearing was not intended to bring about any decision. Rather, it was intended to
The meeting was adjourned until the next session day, Monday, July 29th.

The pro-Jewish press could not contain itself the next day.
Doing enough to call for further action. The Times
judged Lord John Nuffell's behavior to be too slow
and not conducive to the Jewish cause. The voters of the City could
Rightly displeased about yesterday's events in parliament
It's now or never, according to the "Chronicle" of July 27th, is the...
The moment for complete emancipation has arrived. Courage and
Perseverance is the only way. That the press of the Jews
opponents who vehemently condemned Rothschild's move need
hardly to be mentioned.

The battle broke out on Monday of the following week.
Parliament again. The majority secured the decision where
Rothschild should be asked by the President whether he was willing
be, to swear oaths on the Old Testament. Then it was
established by resolution that the swearing-in would accordingly be...
should follow. However, due to the late hour, the act should be postponed.
will only take place the following day.

The jubilation of the pro-Jewish press knew no bounds. More. Now, finally, the end of the conflicts could be in sight. He would see it, and victory would be near. Tomorrow Rothschild would sworn to the Old Testament, and he would and must profess his Take a seat. Why couldn't it have been done that way from the start? can??)

One can imagine that on the other side there was dejection and despair. It does not seem impossible that the government worked closely with Rothschild and had chosen the path to avoid any influence from the upper house to switch off.

With the same tension as on the first day, the session began on Tuesday, July 30. Once again, Rothschild went into the Near the President. Again he demanded the removal of the oath under the express condition that he takes it under could appeal to the Old Testament. This time it was He was not asked to leave the room, but politely informed about= The assistant handed him a copy of the Old Testament, which he had to hold in his hand during the oath. Rothschild, Lord John Russell and all the many others saw each other They had reached the end of their journey. The men sat in impotent defiance. about Sir Frederick Thesiger and Newdegate.

With a confident smile, Rothschild performed under the on= encouraging nods from fine friends, the oaths of Allegiance and Supremacy. Only the Oath of Abjuration remained. How

2) Times, Sun, Morning Chronicle dated July 30, 1850.

5 65

During the first oaths, the words were spoken to him, which he repeated without hesitation. And now he was almost finished. "At the "The faithful faith of a Christian," so the responsible official was heard to say. An official recites the concluding words of Rothschild's oath. And Into the breathless silence came Rothschild's reply: "I will let I omit these words, as they are not binding on my conscience. He then concluded the oath with: "So help me God."

Friend and foe sat frozen. Into the silence of At the high assembly came the clear voice of the President, who

Rothschild demanded that everyone leave the room immediately. Rothschild prepared, albeit reluctantly, to comply with the request to come. One of the active, pro-Jewish members of parliament, jumped up and protested against this order from the President, by pointing out that Rothschild had properly taken the oaths had been dismissed. Now even the anti-Semites found their voice. again. They apparently still couldn't believe that this one too. such a skillful and already seemingly successful attack by the Jews should have been struck down again. Her relief and her Previously accumulated anger manifested itself in tremendous resistance. A cacophony of words filled the air. Again, friend and foe tried to... from the correctness of their respective views to each other witnesses. Parliament spent a third night with these Debates, only to postpone again. N

What a different picture in the press the next morning! One went from the highest euphoria to the deepest despair. Beatings overthrown, and vice versa. The newspapers of the Jews Friends asked desperately what would happen now. Be again Is a new election needed in the city, or should Rothschild...? Introduction of a new law to amend the oath formula wait and see?"

On the other side, of course, there was nothing but joy. Thus, the "Morning Herald" of July 31st says that one should actually be concerned about the to be not at all surprised by Rothschild's repeated failures I need. Because even if a Jew were incredibly rich, he would But they don't learn to behave like a gentleman. Without this However, he could only achieve his goal with difficulty due to these qualities.

Apparently, the government felt it could justify the behavior of Rothschild no longer completely excluded the Volkssturm. On August 1st, the Crown Prosecutor announced a motion for the meeting. from August 5th onwards, after which emergency signs were to be banned, to take his seat before taking the oath of abjuration. Furthermore, it should be expressly stipulated that in the next Session period, a law to amend the oath of The application for a declaratory judgment should be submitted and discussed. In the The meeting scheduled for the day in question also included a discussion. A clear decision was reached.

) Times, Morning Chronicle, Sun, July 31, 1850.

Thus, the well-laid plan of the Jews and their friends had once again collapsed, and one therefore had to consider-

go to the House of Lords to request a change to the law.
to win.

But this should take quite some time. Apparently
they initially wanted to unofficially aim for a majority in the upper house
working towards that, or there may be other unknown reasons=
beings who initially prevented a new action. In any case.
It was only on April 3, 1851, that an application was submitted by Lord John Russell.
issued pursuant to the decision of August 5, 1850,
after which the subjects of the Queen of Jewish faith the
Oath of Abjuration omitting the fatal concluding words
N could. The first one took place the very next day.

eating.

Heated debates began again in parliament. The
anti-Semites were outraged that this question was being raised again and again
reappeared and they also saw it as an affront to the
House of Lords, which has clearly been opposed several times against the
Jewish emancipation would have been proclaimed.

"One cannot simply get lost," as Newdegate stated in a
in a fiery speech, "that Baron Rothschild had come to the table
of parliament and on the basis of its own authority
in his case, the content of the oath would have been altered... The
The president, in his characteristic dignity, pointed this out.
that he had made fi... . guilty of a serious impropriety.
The election of Rothschild in the City of London was too
under the large purse of Rothschild and the others there
resident Jews. The Jews could not cope with the
to be granted equal status with the English. Their religious precepts
It can be found in the Talmud. Its content is more than just...
Reprehensible. Thus, among others, the Jews were allowed to keep it.
what belonged to a Christian ..."

Newdegate then carried out further similarly immoral acts.
writings from the Talmud.

The vote resulted in a fairly close result in favor of the
The law was passed. A majority of only 25 votes was required.
hand. In the previous votes, the measure was
The right to emancipation has never been so small. The reason
This was probably because many were previously responsible for the An=
took favorably disposed members of parliament, through the tactics of the Eman=
They rejected emigration and had joined the anti-Semites. Because
One legislative proposal followed another without regard for the...
The upper house's negative stance, and probably mainly
Rothschild's behavior before parliament had the Jews
opponents gained new supporters. Perhaps they also
in turn, others contradict the historically documented statements of the Member of Parlian
Newdegate could not refuse their approval.
In any case, it was certain that the opposition in parliament and

had grown in the country. At the end of June, further consultations took place regarding the form of the law, and on July 3rd The final reading took place in the House of Commons.

But the upper house again followed the Jewish attack. reject it. Even the Bishop of Norwich's suggestion that the The previous stance of the majority of the upper house was unbelievable. An inexcusable spirit of persecution "towards the The fact that he was a "Jewish brother" had not been able to change anything. On On July 17, 1851, the second reading of the bill passed by Parliament took place. rejected the differing law.

For the second time: David Galomon's

Nevertheless, for the 4 and 14th time, officially in this way It was established that the admission of Jews in general and The Rothschilds, in particular, were not welcome, the latter moved and Fine friends certainly do not appreciate the resulting conflicts. quenzen, namely, to give up its headquarters in the city.

A few weeks before the events in the top house, a Elections have taken place in the Greenwich borough. Several have already been held. Days before the scheduled date of June 27th, the Rumors are circulating that the well-known Jew David Salomon wants to after some unsuccessful attempts in other places to look for to apply for this seat in parliament. It was just the right time. the fierce battles in parliament and immediately before the third, final reading. Hope was therefore already high. generally again strongly concerned with the Jewish question taken. The anti-Semitic side was furious. that apparently no conservative representative The party was inclined to put forward a candidate. Meanwhile, the nomination had been... Day came close. Besides Salomon, another candidate was also running. Mr. Chambers and Mr. Wire. The former gave immediately on The evening before election day, to everyone's surprise, without any visible signs. He withdrew his application for personal reasons. Mr. Wire, on the other hand, accepted th The battle with Solomon began. He was the one who, in 1847, after Rothschild's first election did not do enough in a speech. was able to celebrate the big day. But apart from this It was generally known that he completely opposed the Jews. was subservient. The organized Jewish community in London expelled him. He was lavishly occupied with tasks of all kinds. Once he was even

on their behalf to carry out certain tasks for
went to Jerusalem for a considerable time. Under these circumstances,
So the Morning Herald says, it is not surprising that "he
has acquired a kind of Jewish slant."

The election was eagerly anticipated, and
wondered if Solomon's really cost what he had said,
Whatever it may be, – with the help of the beer barrel and the brandy-
"Winning the bottle" (if it were to win).

So it was no surprise that Solomon's this time
Parliament was elected. The total number of all votes cast
Voices indicated that approximately 1500 voters of the voting party had cast their ballots
had included the tax. The Morning Herald of July 17, 1851
rightly pointed out that this had happened because "both
Candidates not enough resistance in the hostile confrontation=
"offering a solution between Jews and Christians".

- 1) Morning Herald from July 4th and 17th, 1851.
-) Morning Herald, June 26, 1851.

69

On Saturday, June 28, at 11 a.m., the result was publicly announced in
Greenwich. A large crowd was present
and learned that Solomon had 2165 votes, while Wire only had 2165.
He would have received 1278 votes. Solomon showed his...
ghostly voters whose cheers would never end. He
took the floor and announced his firm decision, in which
to go to parliament next week. He just has to wait for the
After the grueling election campaign, have a few days of rest and besides=
to be informed by the government which day would be suitable to
scheduled important meetings were not disrupted by his appearance.
disturb.

The press of the anti-Semites left no stone unturned in trying to inform the public
about the methods used by Solomon
clarify. She did not, incidentally, criticize the voters of
Greenwich was so pleased with her choice, because in her opinion it was
It is quite understandable that they wanted a real Jew and not
They chose the shadow of a Jew as their representative.
batten').

But Solomon's appearance
in Parliament should not happen so quickly. Apparently, his friend had
The government changed its mind, because on July 3rd Lord John announced
Russell in the House of Commons informed Solomon of this plan

intends to keep his distance until the matter is resolved before the House of Lords.
bende Judengesetz in one way or another.

Late in the evening of July 17th, the Jewish Law was famously passed.
Brought down by the House of Lords. The newspapers were on
The next morning, he was full of this event. Will Solomon's
dare to now make his threat – to come to parliament
and to continue the struggle that has been raging for years – to make it a reality,
So asks the Morning Herald? The Times of the same day,
Apparently well-informed as always, he answers this question.
as follows: "There is no doubt – they (the Jews) will do it
Do it! Your vitality and perseverance will overcome any kind of
Survive setbacks.

The beginning of the survey of the lower house on July 18th stood
immediately before. The Speaker of Parliament had barely finished speaking.
The meeting was declared open when Solomon suddenly appeared in the doorway.
appeared and walked without hesitation to the president's seat.
Once there, he demanded that the three oaths be taken. He asked,
to be allowed to place them on the Old Testament. This wish
was granted to him, and one was handed to him. The first
He took both oaths without difficulty, by reciting the oaths prescribed by the
He repeated the words spoken to his assistant. These words proved fatal for him.
He replaced the concluding words of the third oath, however, like Rothschild.
the year before with the words: "So help me God."
Immediately afterwards, he read the explanation from a sheet of paper.

) Standard of June 28, Morning Post of June 30, 1851.

70

before, he could not reconcile the concluding sentence of the Oath of Abjuration with
his conscience. In his opinion, he had
nevertheless meets the legal requirements, and he
He is duly entitled to occupy his seat.

The president was informed by his aide of the omission of the
Words and the successful presentation of the reading by Solomon
The document was communicated. The president then declared, "the ver=
Honest members of parliament have taken the prescribed form of the oath.
disregarded, and it is therefore my duty to seek him out,
to go behind the barrier."

Solomon had followed the development of events very nervously.
and became increasingly excited. To everyone's surprise...
He did not follow the president's request. After some time
He reluctantly left the seat in front of the president's table,
but sat down next to the MP Sir W. Molesworth
the bench located directly below the ministers' seats.

Suddenly, an incredible noise erupted, mixed with the
They shouted "out!" or "order!" The commotion grew louder and louder.
when it was seen that Solomon was making preparations to join the high court
to speak of a collection. This was of course a second, probably never before the first.
previous breakthrough in English history
otherwise so strictly followed house rules. The unwillingness of
Anti-Semitism knew no bounds.

Only after a considerable amount of time was the president able to find peace.
create and he once again called on Solomon to convene the meeting
to leave the room, since he had been following the events of last year
must know that he did not properly take the Oath of Abjuration
had filed away. | |

Solomon now rose from his fine seat and went to the
Down the barrier. There he paused for another moment.
as if he was still hesitating to comply with the request.
Once again, tremendous commotion broke out. One heard again the...
The words "Out" and "Order". Mr. JA Smith then stepped forward.
He led him behind the barrier. But Solomon remained
stand between this and the door again.

Sir Benjamin Hall had meanwhile risen and gave a speech for
Solomon's declaration that he had complied with the request of the Pre=
he wanted to add to the presidential team. Then he made another announcement.
He wanted to give up for Solomon's, but was turned down by Sir Frederick Thesiger
interrupted. He had jumped up and asked the president
about the word. Again, there was a roaring noise. As opposing
When members of parliament tried to call him to order, he replied that
he was about to speak to order. "I'm afraid," he continued.
continued in a raised voice, "that the esteemed councilman should not..."
"has added house rules." (Cheers from fine party members-
(friends.) "He hasn't withdrawn, but is still holding on."
always inside the house. It is my duty to open the door.
to draw the attention of the distinguished assembly to it. (Listen, listen.)

71

Now the President again called on Solomon to leave
the interior, which was reserved for the members of parliament alone
Solomon still hesitated and remained unentious.
Locks between the barrier and the door of the house. Close=
He climbed the steps to the gallery of lords and entered
He moved to the left side of the entrance door. He remained there in the
The role of a listener throughout the entire subsequent debate.

After things had calmed down a bit, Sir Benjamin drove
Hall continued his speech and asked if the Crown Prosecutor had been questioned about the
He wants to bring charges against Solomon for his conduct. The Finance Ministry
The minister declined to answer, citing his absence.

of the Prime Minister Lord John Russell.

After some skirmishes between friends of the Jews and their Opponents agreed to postpone the discussion about the An= opportunity to postpone until Monday, July 21.

On that day, it was noticed immediately before the start of the The meeting of Solomon's Jew, who was already waiting behind the The gate of the house was closed. This part of the house did not belong to to the room reserved exclusively for members of parliament. A A buzzing unease hung over the entire house. The spectators The seats were overcrowded, and outside the crowd was densely packed. no more seats had been found. Everyone waited with bated breath for the Things to come.

After the opening of parliament, the president read a letter. from Solomon, according to which he, among other things, corrected the He requested the minutes of Friday's meeting. The president refused. Solomon's request was readily denied. He was told regarding The fine decision was not contradicted by any of the members of parliament. spoken.

Immediately afterwards, the agenda was addressed. As the first speaker, Sir Benjamin Hall rose and asked the now present Prime Minister, whether the government will impose a penalty= Proceedings against Solomon because of his behavior on Friday to make it a pending case. Lord John Russell denied this. He had barely announced this decision when Solomon... went into the part of the house forbidden to him and looked towards the front= the first bench, which was reserved only for ministers. A A wild screaming erupted. It surpassed even what had been heard before in terms of intensity The scenes from the previous Friday. Sir Robert was immediately Inglis, the veteran in the fight against the Jews, as Wolf called him") named, jumped up and tried to speak. To= First the noise prevented him, and then the clear light, the riot the president's overpowering voice. As a little peace and quiet... Having stepped forward, he urged Solomon's Jew to immediately He was eager to leave the meeting room. He had barely finished when a new, indescribable tumult, mixed with the word

1) Wolf: Essaus, p. 382.

72

"Out!" he shouted. Solomon, however, made no attempt to leave his seat

During the incessant noise of the members of parliament, The Minister-President was sitting very comfortably. Apparently, he intended to

He tried to speak to him, but all efforts were in vain. They let him
He was not allowed to speak.

The MP C. Amstey was seen by the President as a
Hand him the document and talk to him. Only after a longer time
Over time, the president managed to restore some semblance of calm.
to produce. First, he informed him that the Member of Parliament had informed him
Amsterdam had submitted a request. The processing of the same
However, he refused. First, things needed to be put in order-
to be dealt with.

Now Lord John Russell rose again from his seat,
but this time too his attempt was thwarted by the fact that it was again in full
Strength, revived cry, doomed to failure from the outset.
He judged. Resigned, he took his seat again. Still.
Solomon sat quietly in his seat, although he was somewhat anxious.
looked into the excited faces of his opponents, whose shouts
"Get out!" echoed in his ears.

Finally, the venerable man, who had been completely beside himself, rose.
President, who certainly would never have done something like that in the English Parliame
would have thought it possible. With energetic hand movements, he tried
he wanted to find some peace and quiet. After some time he succeeded, and
He asked for the assistance of the House and the government, Solomon's.
to be thrown out. Cheers and other gestures of support.
The mood was perceived.

Lord John Russell rose again, and this time he was able to
to finally prevail after a long time. Apparently, he had...
Meanwhile, the situation has become embarrassing, and to the point of...
To everyone's astonishment, he personally made the request "that Councillor
Solomon should now withdraw." Cheers erupted.
to the anti-Semites!

Sir Robert Inglis jumped up and supported the motion.
Surely it was the first time that these two opponents had met in the
Jewish question.

But just as quickly, from the other side of the house came the
Motion by MP Osborne, Solomon's Ordinary
to recognize appropriate authorization and to allow him to take his
to grant him a seat. His request was approved by Mr. Amsterdam.
Words. New noise began and under constant under
The latter attempted to justify his position through his arguments.
Meanwhile, the president had great difficulty keeping strangers safe.
Many Jews among them – who were in the privileged part of the house
They tried to break in, to have them thrown out. It was a
Utter confusion.

Finally, MP Amsterdam ended his fine remarks.
and initially requested a postponement. Solomon was still sitting on

fine place. They proceeded to the vote on the motion from Amsterdam, which was rejected by an overwhelming majority

To the great dismay and displeasure of the vast majority Part of the house had to be determined to show that Solomon's an- had possessed the measure to vote. This was due to two- There were several reasons against the established order. Once upon a time... He had just been made aware by the President that he had no right whatsoever to sit in the house, let alone to leave= votes. Secondly, members of parliament never participated in Decisions in their own affairs.

The noise, however, continued almost without interruption. Also The spectators participated to an unprecedented degree. The president therefore had officials clear the galleries.

He wanted to decide on Osborne's application as quickly as possible, after which Solomon had rightfully taken his seat, from= to have his proposal voted on. His proposal was opposed by a member of parliament. interrupted, as he was about to elaborate. Noisier Opposition arose from the majority of the members of parliament. Action! Objectively speaking, a vote should not take place for a long time yet. Much= There were even more long-winded speeches accompanied by continuous shouting. held. As has often been the case, the pros and cons of the reasons were discussed. The admission of Jews was discussed. It really only deserves... a remark by MP Bright mentioning that Queen Victoria also urgently requested that the matter be resolved. longed for the favor of the Jews.

Finally, the vote on the application was approaching. Un= Immediately before that, Solomon, who was still in the room found, to be communicated by Representative JA Smith, that he had done this= to leave the room during the upcoming vote would, however, every decision for the subsequent events= Nisse reserved. After the announcement of this decision Solomon stood up and bowed to the president. and left the meeting room. By a significant majority Osborne's application was rejected.

The vote had barely ended when Solomon's under the Protest shouts from his opponents in the house could be heard, and his former... took a seat on the ministerial bench.

MP Amstey again submitted the motion for a report. conference. To everyone's surprise, Lord John disagreed. Russell spoke most energetically. Suddenly Solomon himself spoke up. to the word. A tremendous scream began, and only after For a considerable time, Solomon's voice was able to penetrate the crowd.

Over and over again, people shouted "Out!" at him. Eventually, it became possible to understand bits and pieces of his speech, and He was heard explaining that his stance was not based on disrespect towards the president can be attributed to fet, Rather, he only wanted to protect his rights through his behavior. to defend himself, to which he believed he was entitled.

74

Further motions from other MPs followed. The vote showed that the majority rejected Amsterdam's motion to adjourn rejected. Immediately afterwards, the president had the already vote on Lord John Nussel's earlier motion, according to which Solomon had to leave the meeting room. An overwhelming A majority was found in favor.

Solomon, in turn, had not hesitated to use both occasions- to cast his vote.

The President then reiterated, "that the honor- Dear Member for Greenwich, the decision of the House belongs have and he now expresses the hope that Solomon's "Finally, be ready to obey."

"Councillor Solomon," as it literally says in the parliamentary records. Reading the reports, "remained firmly in his seat. The prefect- Dent then ordered the Sergeant of Arms – the duty officer Watchman – to lead Solomon behind the barrier.

The Sergeant of Arms then placed his hand on the "Solomon's shoulder and led him behind the barrier."

Solomon's Jew has let it get so far that He was forcibly removed – only a Jew could have done such a thing Maintain a stance throughout the entire duration of the negotiation! The meeting, which lasted late into the night, then concluded, among other things, with in response to a question from a member of parliament as to whether the government finally inclined to bring charges against Solomon. The The Prime Minister replied: "In my view, the honorable member for Greenwich, in case there is a judicial matter Desiring to pursue the matter, a private individual should be found. which initiates a corresponding procedure." So once again a clear refusal of public prosecution.

Because of the late hour, they agreed to postpone the question. to postpone until tomorrow's meeting at 5 a.m.

The next day, July 22nd, things got quite lively again- The entire incident was discussed in detail until the night fell. Solomon was also present – but this time he was sitting

on the front bench of the gallery, which is usually occupied by the peers was taken.

After much back and forth, it was postponed again

Negotiations resumed on July 28th.

At the start of the meeting, the president read a letter from Solomon's of July 25th. In it, the latter stated that already two lawsuits against him for his conduct in parliament They were strained. Then they proceeded with the petition. to be employed by Greenwich on July 25th. According to this, the Voters of this place are granted the favor of being elected by a Lawyers have the right to prove their rights before parliament, that They could elect whomever they wanted as their representative. At the same time, a request from some of the voters of the City was submitted, to allow Rothschild to take his seat and at the

75

also consult a recognized lawyer in these matters
As you can see, the cooperation between the two Jewish
The selection of electoral districts went exceptionally well.

The two applications were handled differently. There was no consideration of...
However, the wishes expressed therein were met with fierce musical resistance.
The debates were rejected by a large majority. Also, an appeal...
The amendment to the Oath of Abjuration was passed by a majority
Rejected by 38 votes. The original motion, Solomon's
fet before the coronation-like taking of the oath of abjuration not
entitled to take up his seat, was elected with 123.
68 votes accepted.

Every reader will agree that this is the most persistent one to date.
and had been the longest attack by the Jews.

Solomon's participation in the meetings should prove even more valuable to him.
a legal aftermath. There was a law based on the
Reign of King George I, after which significant penalties were imposed for
such violations were established. Thus, the person who
who violated this law, for every instance of contravention=
He was ordered to pay a fine of £500. Furthermore, he was granted, among other things, the
agreed to be the guardian of minors, so that he
He could not legally represent his own children. Except=
He was unable to obtain any legal protection against property rights.
to claim injuries, nor had he been involved in the removal of
assets, the right to sue for the return of the stolen
Objects. Finally, he was unable to hold office.
and to participate in elections. A person convicted by a final judgment stood
so much worse than in today's times, if someone

Civil rights have been revoked. The consequences for Solomon's were therefore extraordinary in the event of a conviction=

very difficult.

Since the government, for reasons not publicly disclosed, did not initiate proceedings against Solomon under this law
Two private individuals filed separate lawsuits against the court.
These and requested the application of the law. One of the complaints.
was returned – probably with the agreement of the parties.
taken. The second, however, was taken under the heading Miller.
a case against Solomon is pending before the Treasury Court.

The first trial took place on December 9, 1851.
The judges consisted of both professional and lay judges. After a short time
During the negotiations, it was decided to resolve the matter in light of the
The importance of submitting the question to the plenary for a decision.

The trial took place on January 26th and 28th, 1852.
Salomon had no fewer than three baristas for fine bar-
A defense was called. Among them was also his race.
Comrade Augustus Goldsmid. During the course of the trial, the
The plaintiff, in agreement with the defendant, alleged two cases of
Violations are recorded and the hearing was – allegedly –

76

to simplify the procedure – limited to one
case only. |

Solomon defended himself in particular by claiming that, according to his
In view, he had been authorized to speak during the debate in
to hold the meeting room and even vote, since he had taken the oaths,
insofar as its essential components were relevant, performed
would have. The closing words "in the faithful faith of a Christian"
are not an essential part of the oath, and it is therefore
It is irrelevant whether he omitted these words or not. Except=
the fet da8 law concerning the oath of abjuration no longer applies
in force. Finally, it was granted to him by a special law from the year
In 1838, it was permitted to take the oath in the form he had given it.
to afford. N

The public took a significant interest in the negotiations.
Share. To everyone's surprise, after a lengthy discussion...
actions contrary to English practice not immediately after
Conclusion of the session or the verdict on the following day=
not announces, but the chairman announced that in view of the
The size and difficulty of the issue in dispute make it "for the court"

"It is necessary to take time with the legal process."
The date of the announcement will be announced later).

However, one should expect to wait quite a long time for the verdict.
It was only announced on April 19th, and to their disadvantage.
Solomon's. After that, he was not only fined by
not only were they fined £500,-, but at the same time the above also appeared
a severe penalties, such as not holding public office
etc., one. u

Solomon appealed this verdict, which was in
Tried in 1853 before the Court of Exchequer Chamber
The appeal was unanimously dismissed as unfounded.
explained, thereby upholding the judgment of the first instance.
The then Chief Justice, Lord Campbell, pronounced
A friend of Jews had chaired the meeting. He, too, had not
can close the case to the viewpoint of the court of first instance.
In his remarks, however, he did not fail to emphasize,
that he deeply regretted the legal situation and the wish Mus-
pressure was exerted to change the laws in favor of
the Jews should be abandoned'), One understands this attitude
from Lord Campbell all the more so if one speaks from his own experience
Munde in the House of Lords hears that he is proud of Solomon's
to be able to call him his friend.

In 1854, Salomon submitted a Writ of Error – a
Art Revision – at the House of Lords as the final judicial instance
One. However, it should not be brought to trial immediately.
come. Neither in 1855 nor in 1856 was there a De-
Divorce. On July 21, 1857, Lord Campbell asked in the House of

5) Times from January 7th and 20th. Morning Herald from January 27th and 29th, 1852.
e) Henriques: p. 276. ;

77

Lords, whether and if so, when the revision should be
negotiated. A decision is more than urgent
necessary, since the public remained engaged until very recently
with the anti-Semitic attitude of the majority of the Lords=
He would have understood and explained it. Now, however, a change has taken place.
to provide, especially in the former anti-Semitic conservative
Circles. This remark by the friend of the Jews is very interesting.
Therefore, in his opinion, the people until at least July 1857
He had been against the Jews. Lord Campbell demanded in his
Further details will be provided as soon as possible. The case will be resolved.
Miller against Solomon. The Lord Chancellor answered him there-
that it would be at the discretion of the parties whether negotiations would take place
Should or shouldn't. The parties have agreed so far.

A motion for postponement was unanimously approved – as was recently the case from The meeting, originally scheduled for June 15th, has been postponed to August 15th.

We will remember that the sensational verdict
The decision was first announced by the court on April 19, 1852. Thus,
until this judgment is overturned, the entire existence of Solomon
questioned, as this would give him an even worse legal position
received what is now considered a legally incapacitated adult. It was therefore said,
To take rescue measures for him.

Already on May 4th, just two weeks later, Lord
Lyndhurst introduced a draft law. The law followed from this.
after which Solomon's conviction was overturned and a new ver=
be dismissed. In this case, only a fine should be imposed for
Such violations are threatened, but not the
other significant disadvantages for a convicted person.

Lord Lyndhurst's proposal was very warmly received by Lord
Campbell supports this, as the punishment under the old law is "a disgrace".
of the age in which we lived, and remnants of barbaric
Prejudices of earlier times are."

At that time, there was a conservative government for a short period of time.
under the leadership of Lord Derby. It is quite a
It is an irony of fate that the latter, who until then had always opposed
who had spoken out against the Jews, as leader of a conservative
The government supported this request. His [statement/action] also changed that.
There was no objection that he still needed to consult with the other colleagues.
The cabinet must maintain its structure. After Lord Campbell
had also requested that the law be made retroactive to January 1, 1851
To be considered valid, the draft law was presented in its first reading.
taken. The two already took place on May 7th and 17th.
necessary readings in the House of Lords.

The first two readings in the House of Commons were without debate.
Assumed. The third reading was attempted so late in the
to do at night so that no one would have any interest in it anymore=
would bring. However, one member of parliament protested against it.
such a procedure. Mr. Newdegate joined him and gave his
Intention expressed to vote against the motion. "Mr. Salomon's

78

have," he explains, "the risk of committing a crime, with
open eyes and in full knowledge of the consequences."
"taken." Finally, it was decided, because of the advanced
The meeting is to be postponed until June 21st.

At the start of this session, Mr. Newdegate rose once again.

and vehemently opposed the new law. "According to his
In view, it is clear that Mr. Miller's lawsuit against Salomon's
It's a rigged game. Besides, everyone here is welcome to...
"Vote in the house night after night without punishment." At the end
He requests that the processing of the law be postponed by three months.
to postpone. This was practically equivalent to a motion to dismiss.
Mr. Roundell Palmer, another MP, then recalled
Mr. Newdegate pointed out that the draft law was indeed from a
It was introduced by conservative MPs. Newdegate understood.
this appeal to one's duty as a conservative member of parliament and
and his associated sense of solidarity towards his
party. He therefore accepted the motion, visibly very reluctantly.
back. The law was then passed without
Difficulties.

(Since the law had expressly entered into force retroactively),
The verdict against Solomon was only valid with the proviso that
that the monetary penalty alone was applied. We see what
What was possible in the days of Sampson Gideon was all the more true.
A hundred years later. Better proof of the subservience to Jews=
It can hardly be the case that the leading English circles at the time
give.

7) Statutes of the United Kingdom, Vol. 92, p. 107.

79

New battle in parliament

The legislatures were therefore opposed to emancipation.
Bodies and even the completely impartial judiciary
The situation was described. Public opinion remained opposed to the Jews.
It is truly astonishing that despite everything the Jewish Be=
renewed their efforts, with the help of their powerful patrons
to reach the goal. New attacks should follow soon. In=
In between, the cabinet of Lord Derby was that of that Lord
Aberdeen was replaced. Lord John Nuffel was in Auker-
minister and as such he submitted a request in February 1853
in parliament. Following this, a committee should be formed.
with the task of addressing and clarifying the question of
to comply with Jewish restrictions.

After the debate, the vote took place, which narrowly passed.
The decision was in favor of the applicant by a vote of 234 to 205.

The drafting of the law was then entrusted to a commission.
transferred. The first one took place as early as March 1, 1853, and on

The second reading took place on May 11, 1853. Again, during the the latter led to interesting, but also heated, arguments. between the two opposing directions. The Jews= Opponents were initially met by the Member of Parliament Sir Frederick Thesiger and Mr. B. Osborne were represented. The former also pointed out= pointed out that the Jews, as a special nation, were not granted any Seats in parliament could be granted. The latter believed not being able to conceal the fact that the Jews were already under Cromwell had made inappropriate demands. The MP Mr. Drummond warned that "the Jews were already preparing for the Times rejoiced when they attacked those of other faiths= They could trample as if on the ashes beneath their feet. They didn't care much about principles, but they cared all the more about... Interest." |

"Although they are all bound together for better or for worse but their center, around which everything revolves, is the Stock exchange, and the talisman that controlled it, not 'the credo', fundern 'the credit'. The word credo would no longer exist. Never= Mand said more "credo," meaning "I believe in something," but only... nor the word "credit," meaning he believed someone else. The draft legislation now to be presented is based on this attitude.

born!). The rabble of London elected a Jew.

This happened for various reasons, partly due to the slope. the pure causation of damage, partly due to disregard of the opposite the House of Commons, and finally, because they wished to to deliver a slap in the face to Christianity."

1) The subtlety of the enaltide BER cannot be fully captured in the translation: aute

be given. He t: rue we were still bound together. But our centre was the stock-exchange and the talisman, which governed us, was not 'credo', but 'credit'. It is not credo, – no one says I believe in anything, – but credit: he believes someone else

80

The MP Herbert, speaking in favor of the motion, criticizes the anti-Semites for their evidence against the Jews are a separate nation with bad characteristics= permitted.

"Therefore," he argues, "if one continually speaks of an innate nationality of the Jews and their race, then But surely one couldn't allow a baptized Jew. His Race, origin, and blood are the same. Based on this. On what principle would one then allow a baptized Jew to do so? to have been a member of parliament for several years. Unfortunately, it has not been possible to deny that the Jews are a separate nation within the state, But the English themselves are to blame for that, since they always "They were treated badly."

These latter statements are very interesting, since they refer to... This actually contradicts our current views. The line of reasoning used by the anti-Semites is recognizable.

The debate dragged on for two days and two nights. During the ab-

The mood remained positive in the second reading, with the friends of the Jews remaining a majority of 41 votes. The government took over, as before, for the third reading, refuge in a typical parliamentary maneuver, quick and smooth to pass a law. Just before Easter, she suddenly... removed the discussion of a law from the agenda and brought Surprisingly, the anti-Jewish law was brought before parliament. The majority of members of parliament, and probably especially the The anti-Semite had already gone on Easter vacation. But the The few members of parliament in the house objected rather strongly. Courageously opposed to such a tactic by the government. Especially the The energetic protest by MP Vansittard prompted the Government, from the third reading on this day, distance to take.

The third reading took place on April 15, 1853. Contrary to the usual parliamentary proceedings, lengthy discussions ensued once again and heated arguments ensued. Representative Bruce expressed that negation is never such a thing who would have dared to take a position on this issue, if the Duke of Wellington had still been alive.

Later in the debate, a presentation with consideration The current events in Palestine are very interesting. It was about... about Representative Kirk, who was in favor of the anti-Jewish law took the following position:

"One should not disregard the words of God in the choice of Abraham as Forgotten the ancestors of the Jews: "I will bless those who bless you, and curse those who curse you... He knew that the Jews returned to their homeland with the help of England= hoped to come. He supported these efforts. One should try everything to bring them back to the Holy Land so that the

Englishmen are the best friends of the Jews. For friendship with such a resurrected people would be for the
 It would be of the greatest advantage to the English nation. The Jews should be... not merely the possession of Palestine from the time of David and Solomon's, but the whole land that they have once promised, namely the territory in its entirety
 Extent between the Euphrates and Nile and from the Mediterranean Sea to the Indian Ocean. That land which came into the possession of the
 If Jews were to gain access, it would become the richest and most desirable. It would create part of the sea route from Great Britain to its colonies and Australia. The Jews, however, would in possession of this country undoubtedly one of the most important Nations of the earth will be. Therefore, one must consider the Jews for England commit, and first and foremost the law= accept the template...

It is at least noteworthy that already in the year
 In 1853, an English deputy advocated for the return of Palestine and
 He spoke of allocating larger areas of land to the Jews.

At the end of the debate, Sir Robert Peel increased his stance once again.
 The position on all these events is as follows:

"There are two kinds of countries in Europe, one where the Jews Restrictions are imposed, and one where they are completely Enjoy equal rights. He should be allowed to first... to deal with one, then the other. It should be just the news about a decree issued by the Tsar of Russia
 A law was passed granting representation to the Jews there. Christian businesses and trading houses were forbidden. His
 In my opinion, the behavior of Tsar Nicholas would not have been too to criticize. But assuming it were indeed the case: what if one wanted to Take a moment to look around your own country. Here we see the world's most extensive trading community, which includes a part their political rights to a wealthy citizen of the Jewish entrusted to race – a kind of Goliath. He knew, of course, that the City of London, constitutionally speaking, could elect, whomever she wanted. Perhaps one should remember that The constituency of Sudbury during the reigns of George II and George III. It was publicly offered for sale to the highest bidder. Nevertheless, it would never be possible to convince him that Trade, commerce and influence of the City of London more reasonable= knowledge that could be entrusted to this Mr. de Rothschild. He I highly doubt whether it would be possible to achieve the English to convince the people that the powers of the representative of The City of London, which had long been the bulwark of freedom

is, an Austrian Consul General, the wealthy Ver-
the footsteps of a wealthy family, which were to be transferred,
Certainly more than any other family in the world for that.
What he would have done was to gag and stifle freedom. He was one

82

those who hold the view that the City of London
is represented by a great political character
He should. He didn't believe the City was a wiser choice than the
could have been met by the noble lord sitting opposite him
However, he did not hesitate to claim that Rothschild's election
as a representative of the economic influence of the City of London
In his opinion, the biggest stain on character and
Honor of the city fet. (Shouts: Oho!) He said, in his opinion
'After' and repeat it. (Laughter.) Yes, in his opinion.
Afterwards, it was a great disgrace to the character and the
Integrity of trade and commerce in the city of
London, to have made such a choice."

"And now he wanted to turn to the other case he had mentioned."
to turn to where Jews were granted full equality
had been. In the state of the Prince of Meiningen, one would have
The Jews were granted complete equality. And what about the
What was the consequence of that? This princely ruler was over-
He was inundated with petitions from his subjects, who begged him to...
swore to oppose what its representatives had approved
would have. He didn't know if the house was interested in hearing,
what happened next; but what – he asked – would become of the request
sought from our country? He would have determined that requests with
35,000 signatures against the law after its second reading
Such requests, he claimed,
They would have the greatest claim to consideration. How many such
Were there any requests from the other side? Indeed, only...
Very few. But considering the mainpoints of the case.
Did he ever want to submit one petition in favor of the Jews and one for their
Remove the disadvantage, namely the corporation's request.
the City of London for that, and that of the University of Oxford.
On the other hand, the first one is from the "Times," the recognized organ.
public opinion, as 'of the scandal and the plague of the Me-
tropole', the latter, on the other hand, as 'of the most learned and up-to-date'
clarified community of the empire coming designated wor-
the..." Despite all the efforts of the opponents of the Jews, the
The law was adopted by a majority of 288 to 230 votes.

The law passed by parliament went through as usual.
to the House of Lords. This time, the friends of the Jews were able to
They expect to find a majority there as well. The one that
The Minister-President in office at that time was the Count of
Aberdeen. In earlier years he had been a member of the Ober-

house voted against the respective anti-Jewish laws. Since he now
Even when the law was brought before the House of Lords, it was hoped that
his personal followers there follow his example and
would have been sufficient.
to finally pass the law. The upper house voted
After lengthy negotiations, the vote was again 164 to 115.
against the law.

6* 83

It is also interesting here to learn about the stance of the press in both countries.
The "Times" has a barely comprehensible
View on the true reasons of the anti-Semites'). After that,
namely "the true and only reason for the opposition on
"attributable to religious reasons." Apparently, the "Times"
I haven't heard anything about the speeches of those around Newdegate. Because these
Their position was by no means solely based on religious reasons.
The take, as we have heard. Only once does the
"Times" with the opposing side's claim that the Jews are
international. She believes that the English actually export more-
wander like the Jews and let no one claim that the English are
international'). You can see, an unfair confrontation with
the question, since the Englishman almost exclusively thinks in his own
colonies emigrate and it is therefore a completely different matter
The process is treated as if it were the Jews.

The "Morning Paper!" is outraged that the Jewish question
It's on the parliamentary agenda again and again.
The sole reason for this is that Rothschild, with all
He wanted to use violence to enter parliament, and the government wanted him
support in this.

"If any little man, like Mr. Moses, seller
of new clothes, or Mr. Isaacs, seller of old clothes, on
The basis of his rights as an English citizen is a seat in Parliament.
Had the demand been made, the leader of parliament would have heaven
and have set the earth in motion to help him do so?
We don't think so. The little Jew would give a hint of
the place he has occupied among his fellow citizens=
have to hold on. But because the Croesus of the day, the welcome
Agent of continental governments, the mediator of enormous state power=
bonds, the refuge of exhausted finance ministers who hold the keys
who holds half of all European cash reserves, the
Those who have the ambition to sit in parliament will be the top priority=
Sentences of our constitution were thrown overboard in order to give him
"Pleasingly too refined..."

The "Standard" expresses its displeasure in a similar manner.
to express this. He accuses Lord John Nussell of being an un=
A clean deal had been entered into with Rothschild. The latter under=

Support Lord John Russell's elections with money, and the Jewish voters would give their votes in his favor. Lord John Russell then introduced one law after another. (for the Jews)). There must be some truth in it. These accusations may have been based on something else, because there is in no way any basis for something against the "Standard" for defamation, etc. under the law have been nominated.

2) Times of February 26, March 14, April 18, 1858.

3) Times of April 18, 1853, i

4) Morning Post dated 16th May 1853.

) Standard of 21 and 25 February 1853.

84

But it was not only the press that considered the wishes of the Jews partly to be completely misguided, but also the broad masses. They expressed their dislike through supplications. This shows without further ado, occasional spot checks. Thus we find among the Negotiations on the latest law in March involved numerous petitions. Requests from individuals and entire communities. To whom (There is not a single one in favor of the Jews). The month of April (?) is an even better proof of this. In response to almost countless petitions with many signatures, submitted by individuals, as well as by cities, towns and municipalities. Only a few municipalities can be found that favor the Indians. This became very clear in July, when 1055 applications with 34595 sub-Writings against the Jews, a total of 7 with 450 signatures in support of their Favorable conditions are present. As you can see, the people still want the Jews were excluded from the legislative bodies.

This anti-Jewish sentiment among the people is probably to be understood. Thank you that the great friend of Germany, Thomas Carlyle, contributed to this. Feder grabbed a pen and turned against the Jews.

Already the following year, on February 6, 1854, Lord John Russell is bringing a new bill before Parliament. This time He changed his tactics. It was not a law for general Lifting of the Jewish restrictions, but merely to Amendment of the oath of abjuration to be taken. The Law The proposal was therefore called "Law concerning the parliamentary oath". The application contained the three oaths already mentioned.

to be replaced by a single, comprehensive oath. Furthermore, it should

through him, the special law of 1829 for Catholics
Certain oaths could be revoked. It was therefore the case for all British
subjects intended to take a common oath.

It seems that plans had been made for these envisaged nde-
There are two reasons. Firstly, they probably wanted to protect the people.
opinion does not explicitly indicate that in the case of the
The law granting Jews access to parliament was passed.
would. On the other hand, they probably also wanted to... in parliament
gaining seated Catholic members because of their sub=
Support made the adoption of the law seem more secure.

The first reading took place without any debate, indeed, without any names being called.
A vote was pending. In the second reading, the already [unclear] was
Sir Frederick Thesiger, who frequently appeared in public, was particularly active.
and led the debate more fiercely than ever. Among other things, he did not refrain from...
to point out to the house that only the Jews were allowed behind again
this law stands, and one should not be deceived by it.
to ensure that Catholics are also mentioned in this law.
The newly proposed oath gives the Protestant
Government of England because of the change to the Catholic oath
Not enough security. One shouldn't forget that especially in

N Times of March 9th and 10th, 1853.
7) Times of April 15 and 30, 1853.

The very latest time of the Pope with demands for all Catholics
emerged which is not aligned with the national and protest movement.
to agree on England's table goals.

As the debate progressed, the opposition suddenly emerged.
s0ition a support she never expected. Disraeli led
suddenly some of the former supporters for the repeal
the Jewish restrictions against Lord John Russell. He led
that, in view of the recently emerged concerns, he
Sayings of the Pope regarding the draft legislation, insofar as they relate to the
Catholics would have to withhold their consent. But since the
The proposed law is inseparable, he regrets, and they vote against it.
to have to.

Furthermore, he did not think it right that the word Jew
should not appear in the law at all. For the masses
It would therefore by no means be clear from the draft that with Ver=
The passage of the law also finally brought the Jew his deserved justice.
full equality is coming. The Jews have a right to...
Slogan for full and publicly visible emancipation.
This was missing from Lord John Russell's proposal. The Jews
They could, moreover, calmly establish their equal status in public life.
look forward to a life of grace, as they are under the protection of the Almighty.

would be supported by someone who has never left them.

Disraeli most likely caused this through his statement.
numerous former supporters of Lord John Russell of the Oppo=
brought about by the situation. That's how the friends of emancipation experienced it.
To their surprise, the law didn't even pass the House of Commons.
happened. Rather, it was done, albeit with only a slight effect.
Rejected by a majority of 251 to 247 votes in parliament.

The Jewish press was, of course, once again disappointed by the failure.
deeply saddened and believed that it was solely due to that
Yes, that the enemies of the Yudens and Papists are together this time!
gone free?). When the law appeared, the "Times"
not even shying away from suggesting, in the event of a
A renewed rejection in the upper house raises the possibility of dissolution.
of parliament and the appointment of one hundred new, the
to target peers favorably disposed towards Jews. The intention was to
thus an unconditional majority of lords who were friendly to Jews
to work in the upper house. The Times therefore recommended someone who was hardly there.
a revolutionary legislative act that changed domestic political life
It should have shaken me to my core. And all for thirty!
A thousand Jews in a nation of thirty million!

Lord John Nussell had certainly made a tactical error,
the law in the form he drafted, after it became known
to bring the Pope's claims before Parliament. To=
At the very least, he would probably have done better after learning of the
Disraeli's direction to change or abolish the law

4 Times from May 25th and 26th, 1851.

86

to let. It may have been added that probably in
the English public the memory of the outrageous
Incidents in Parliament on the occasion of Solomon's incursion
was still too alive. It was precisely because of these latter events that...
the Jews the aura of the poor, unjustly persecuted Jew
have lost. This realization of the English nation is a
A factor not to be underestimated.

87

Advance and Resistance

The latest events in the struggle for emancipation were for the Jews despite all the support from their powerful patrons. The outcome was quite unfortunate for the patrons. The public was outraged. who are more hostile to the Jews than ever before. One can therefore It is clearly evident that the Jewish movement is taking a break. needed to recover from the recent setbacks. Because Contrary to previous practice, neither in the same year Another new action was undertaken in parliament in the next session. Nevertheless, the Jews had further partial successes. record.

The universities were closed to Jews for a long time Various laws under Queen Elizabeth'), King Jacob I.2) and George I.) forbade this, in particular, Here, the oath on the New Testament is required. Initially, they employed Oxford University deals with the Jewish question, insofar as it was affected by this regarding the admission. In 1854 The Oxford University Reform Act was passed. According to this act, It is true that "it is no longer possible to enroll in the A university is necessary, regardless of its law or statutes, to make and sign a declaration or take an oath to afford)." This granted Jews access to the university= The University of Oxford made this possible. This example was soon followed in the Years 1856, the University of Cambridge'). The other universities as well. States joined this step a short time later.

In 1871, a uniform regulation was established in Erft. It may be briefly mentioned here that the Jews were accused of... This law also granted complete academic freedom.

The profession of educator and teacher was long considered unacceptable to Jews. It had been closed. Here too, the main obstacle was the... Performing oath. In addition, there was another law, the so-called Act of Uniformity of 1662). Among other things, The agreement contained the provision that all Professors, lecturers and teachers were held to make a statement. to sign, which contained the promise to "employ themselves in the to insert into the framework of the Church of England, as it is now defined by "The law is established." In accordance with this law, they also had Educators and teachers in private homes require a license to practice to obtain their professional credentials, specifically from the bishop of their parish. Circs. Failure to comply was punishable by imprisonment of up to three months. punished?). Of course, only the members of the English

34 and 35 Victoria c. 26.
13 and 14 Car. II c. 4.

3

4

i 19 u. 20 Bictorta c. 88

7

) Henriques: p. 180.

88

Church such a license. The Indians were thus exempt from this Occupation excluded. This condition was first established in 1846) amended by the so-called Religious Disabilities Act. Following this, Jews were initially allowed to work as private tutors. to be active. The last restriction regarding full teaching= Freedom was abolished by the aforementioned law.

The City of London should once again strongly support the Jewish community. Advocate for interests. She elected David Salomon on September 30th. September 1855 to Lord Mayor. Only those who speak English... Knowing the circumstances, one can appreciate what honor and at the same time what Power thus fell to the Jews. The jubilation of the Indians and their Friends who were happy about this success, however, something went wrong in everything. fibertinenden Rausch über die Nehmen Sebastopol unters).

On November 9, 1855, he was installed in his office with the entire [unclear] World-renowned splendor was introduced. A grand feast was held in his honor. in honor of the Queen in the town hall (n). Also the Queen's husband Victoria, Prince Consort Albert, was present. One of the åa- The former highest dignitary of the church was also present as a guest. He was so delighted by the great event that he didn't was able to restrain himself and follow the royal guest- he turned to the words: "Thank God, Your Royal Highness, finally We finally have a gentleman for the mayor's chair. found." "Yes, my Lord," replied the Prince, "but we We had to look for something outside of Christian circles."

Solomon's three Jewish successors were still to be established in the 19th century. successors in this office, namely Sir Benjamin Philipps from 1865-1866, Sir Henry Isaaes from 1889-1890 and Sir George Fandel Philipps from 1897-1898.

This new success and the fall of the so-called coalition- The government under Lord Aberdeen caused the Jews and their Friends to new attacks.

The new cabinet was formed by Lord Palmerston, who was favorably disposed towards Jewish emancipation. However This government, too, initially had no [problems], contrary to expectations. Inclination to formally act on behalf of the Jews in parliament to stand out. The preceding 25 years of failures They issued warnings to be cautious. Whether the government or the Jews

now the Member of Parliament Milner Gibson on February 22, 1856⁶ allowed a new corresponding motion to be submitted to Parliament. Whether that's the case can remain undecided. But the fact is that... this Member of Parliament in the first week of the parliamentary term introduced a draft law containing the content of the Oath of Abjuration to abolish.

This motion also cleverly avoided speaking of Jewish restrictions. It was also cleverly justified by the fact that

) 9 and 10 Viet. c. 59.

Morning Chronicle, October 1, 1855.

11) Morning Chronicle of October 10, 1855.

89

that even in the opinion of the anti-Semites the Oath of Abjuration

is outdated and therefore nothing stands in the way of its abolition could stand.

This oath, as is well known, required the subjects of the English royal house to refuse all allegiance to the
To summon pretenders or fine offspring. But since
fiberhaupt no more offspring were present, consisted of
There is no longer any objective need for the oath to be taken.

There should be little doubt that the government and
The applicants cooperated closely. This is evident from the fact that...
that the government immediately took up the bill and fully implemented it
and fully supported. Lord Palmerston and besides – how
Lord John Russell was always the spokesman for the Jews.
friends. They led to the reasons already mentioned.
The law also states that at the time of the introduction of the oath
of Abjuration there were hardly any Jews residing in England, so
that the will of the legislator is reflected in the measure taken
I couldn't relate it to the Indians. In any case, the
The overall situation is such that the oath is an obstacle to the legitimate
The claims of the Jews should be considered and therefore overturned.

Once again, there were days of debate, discussing all the reasons of both sides.
Directions. The vote on June 23rd brought the Jewish-
friends in parliament celebrate the victory at the second reading
230 to 195 votes. The spokesman for the anti-Semites, Sir
Frederick Thesiger, once again in the third reading, sought a
to bring about a turnaround in favor of his direction. He stated

the proposal to include the words "By the faithful
to use the faith of a Christian. All his efforts were

Unsuccessfully. His motion was defeated by a vote of 159 to 110.
rejected.

Once again it was the House of Lords that refused to recognize the bill,
by a vote of 110 to 78

The anger of the Jews and their friends was boundless.
was directed mainly against Lord Derby, under whose leadership
(even this attack was rejected in the upper house!).

Rothschild's court newspaper almost surpassed itself in its...
Insults. In his view, Lord's attitude was
The derby was simply incredible. "That nobleman," that's what we hear.
Blatt rages, "has taken an irresponsible challenge
against public opinion and an insult against
committed against the representatives of the people." It would probably be
Such a statement has very serious consequences between
the two legislative houses).

As you can see, disappointment is once again combined with...
new threats against the anti-Semites.

--

u) Times of June 23 and 24, 1856.
1) Morning Chronicle of June 25, 1856

90

It was certainly not without influence on the government's participation
in the bill that, according to the
The Crimean War was marked by severe financial difficulties. As is often the case in such
In some cases, Rothschild had appeared and had, without hesitation, iber-
nommen, the bond to cover the debts of etma five
to accommodate millions of pounds. No reasonable person would
seriously deny that the draft legislation and the cinema
The government is required to provide, among other things, a reciprocal service in return.
has been portrayed.

One would think that the Sudetenland had once lost its courage

or courage. In particular, one must wonder that it always cabinets were again found that under- the emancipation laws supported themselves and suffered one defeat after another.

In the spring of the following year, 1857, a new election took place. Parliament was meeting. Now seemed the time for the end. valid success of the Jihad endeavors has come to be. Lord Palmerston not only had his old majority in Parliament not only rediscovered, but on the contrary, significantly increased their size. could. Rothschild, too, had once again moved from the City to Parliament. was elected. Initially, there had been great reservations. whether he was successful despite all the means he employed would be – because the election took place on a Saturday, which March 28, ftatt –, and it was feared that strictly observant Jews would refuse to go to the ballot box. On their under- Rothschild could not entirely do without support, however. In the In the morning hours, voter turnout was also very low. However, this improved considerably around noon, as they had meanwhile had left their synagogues; afterwards, however, the Jews were seen in large numbers, especially since the rabbis have a corresponding had issued a motto. In their view, the The exercise of a public right is not incompatible with the Commandments given to them by God.

To everyone's surprise, Rothschild was even able to do more this time. Voices unite as Lord John Nuffen. The joy The re-election of these two to parliament was of course especially in Jewish circles!).

Already six weeks after the elections and immediately after The Jewish question was addressed when the new parliament convened. The issue was raised again. This time it was the Prime Minister. Lord Palmerston personally, probably trusting his great success in the elections and his strong following felt strong enough in the lower house to open the fight himself. His draft legislation proposed replacing the three different oaths with to replace just one. He had asked himself all the questions like that. so much so that he took it upon himself to appear before Parliament. was guilty of having taken over the treatment from Lord John Nuffel. I have taken over the matter. He further pointed out that

1) Times of March 28 and 30, 1857.

that the acceptance of the Gefebes would allow the Jews to enter Parliament. However, under no circumstances would the The special oath for Catholics from 1829 has been amended. See, he had learned from previous years and let the Catholic

Question unaffected. The new one proposed by Lord Palmerston
Eid omitted the closing remarks, which had been contested for years.

Sir Frederick Thesiger gave a summary account
about the entire fight so far. He considered this necessary=
agile, because a large number of new members of parliament are entering parliament.
that may have come about, which perhaps wasn't so clear about the individual phases
would have been fully informed. He was content with this and kept to himself.
He intends to later state his reasons for being in opposition.
In this way, the first reading took place without any resistance.

To everyone's surprise, there was also a second
The reading contained no opposition speeches. Rather, Sir Frederick gave a reading.
Thesiger only offered the explanation that the opponents of the Jews had their own
There would be support for the bill if it were in be=
would be complemented in a more appropriate manner. He therefore requested the following:
Addendum: "And I give this oath of abjuration... truly in
"The true faith of a Christian." His motion against
The friends of the Jews spoke most emphatically, since this would mean the
Jews will continue to be banned from entering parliament.
its nature. The ensuing debate lacked any of the intensity.
The nature and length of the earlier disputes have been lost.
However, the situation was soon resolved to the detriment of the opposition.
when a leading conservative, Sir John Pakington, spoke out against
issued the supplementary motion. In all the previous years
He had previously sided with the anti-Semites. Now he believed,
no longer speak out against the admission of Jews
can. Although he would have preferred to see that in the
new oaths through the familiar words of the Christian character
the oath was upheld and the Jews were given a special treatment.
whose addition would allow the omission of words. But he
could no longer rely on the Jewish evidence for their
Close the entrance.

You can see the conservative party is starting to criticize the Jews
The question becomes indecisive and divided. This had to lead to victory.
the Jews lead.

It is not surprising that Sir Frederick's supplementary motion
It was rejected by a vote of 341 to 201. Thus, the
Anti-Semites suffer defeat with a result not seen for years=
The majority suffered. Therefore, there could be no doubt under=
The third reading is only in favor of emancipation.
could be cancelled, which was also due to the relevant vote.
was confirmed.

Again, everything depended on the attitude of the upper house.
It was hoped in government circles that this would finally change there as well
a majority would be found, since the anti-Semites were entirely absent this time.

had been significantly defeated in Parliament. Furthermore, the government campaigned very strongly for its adoption. Lord Derby, the leader of the fovorous opposition in the House of Lords proposed reopening the debate on the matter proposed by Parliament to postpone the passed law for six months. It is clear that this in the event of a successful rejection of the threat- The draft was equivalent. In a fine speech to justify his Lord Derby believed he could not deny that the application Jews possess certain good qualities and are looking forward to a long future. They could look back on the development. But he couldn't be happy about the to disregard the fact they themselves have claimed, that they still referred to themselves as a nation and sought.

The already elderly Lord Lyndhurst then spoke at great length in favor of emancipation. Again, the final result was the House of Lords, which on July 10, 1857, voted 171 to 139 spoke out against the law.

All this did little to bother the Jews and their friends.

So we can't be surprised that already a week has passed After rejection by the upper house, Parliament is again being asked to... to deal with the old question that has been discussed so often. However, the government under Lord Palmerston openly admitted to it= know that they are not currently available for further prosecution of the was inclined towards Jewish endeavors, since they involved the introduction of the law recently rejected by the House of Lords= I have done enough with the design.

Meanwhile, Rothschild had resigned his seat in parliament. sights, but in the now necessary new election He ran again. He was re-elected. His resignation was probably only for some tactical reasons for the further Measures were taken. Presumably, they wanted to immerse themselves in the The following battles are based on the unchanging will of the people of the City. called for the admission of a Jew to parliament.

Rothschild was elected by shout at a public meeting He was elected because no other candidate was nominated. The election meeting consisted, as usual, of a colorful mix of people. a randomly drawn group consisting almost exclusively of members of the Jewish community.

The opposing press described the election as a farce and got upset that one was dealing with this unimportant The question of Jewish elections occupied him, since, with regard to the Despite the serious unrest in India, there are completely different interests at play. Games were suspended. It was therefore completely incomprehensible that the population to bother you with that.

South and Lords

The public remained very divided about the development of things.

The Times, as always, couldn't get enough of the To criticize the narrow-mindedness of the lords. For ten years now. Rothschild was already elected by the City, and still is. He was unable to take his seat. But finally... Perhaps the high lords will finally succumb to their resistance. zichten. Parliament should really summon the courage to... Rothschild, contrary to jurisprudence and the constitution, to grant a seat. One could then wait and see which The stance the upper house would take). And yet they believe, still far from their goal. This is evident in their Article from July 20th expresses the following words:

"There is absolutely no prospect that the Lords will give in, and we also believe that no one should give in to liberalism. The party is expected to be involved in the struggle. Over the next twenty years A Jewish member will always be lawfully elected, However, he may be unable to take his seat if the Parliament does not decide the matter on the basis of its to regulate one's own power. Well, necessity knows no law. Unbearable! Legal injustices must be eliminated, and this can only be achieved through A special action by parliament will take place.

As you can see, all this contains nothing more and nothing less than an incitement to violate the constitution. And Eng had... The country is struggling to fight for the survival of its empire, since in A dangerous uprising had broken out in India, which threatened the An= It required the full exertion of all forces to subdue him.

Meanwhile, the "Daily Telegraph" had been founded. His attitude at that time also differs from today's attitude among Jews. Don't ask different questions. In his editorials, he rages about the Years of resistance by the Lords: .

"The conservative aristocracy and priestly rule now takes hold their true character is revealed. They are the most dangerous. and the most rebellious classes in the country... A clique of Counts and prelates, like ghosts in a pagan ruin haunting prevents progressive and beneficial measures= took... |

The "Morning Post", on the other hand, rightly takes a different approach in its articles. It draws attention to the fact that the necessary measures for the lowering= suppressing the Indian uprising was far more important than the Satisfying the ambition of a Jewish millionaire and the (Playing out one legislative house against another).

E from August 16th, 20th and 24th 1919 and August 4th 1857.

Daily Telegraph, 11.3 July 1857.

3) Morning Post from July 21st, 22nd and 29th, 1857.

94

It was believed that the year would bring no new battles, since it was unlikely that Parliament would even be able to convene again would meet again. Special circumstances required it. However, the extraordinary conscription in late autumn 1857. That However, Parliament did not convene until December of the year in question. together. It was only intended that measures regarding to discuss how to resolve the economic crisis that has occurred should. However, Lord John Russell used the opportunity to... On December 10, 1857, a new indentured guild law was presented to Parliament. bring. This template again contained the three oaths. to replace it with a single one. The version was similar to the- those who, in the spring of that same year, were appointed by Parliament- accepted, but was rejected by the House of Lords. All- However, the fatal closing words were contained here. These However, this version was not intended to apply to Jews; rather, it was intended for This is contained in a special passage in the draft law. 11 a folte den Juden erlaubt fein, die diese letzten Worte aus= ate.

The renewed final hearing before Parliament was prevented by the fall of Lord Palmerston's cabinet hesitates.

Now the conservative party, led by Lord Derby, came to power. At first, the friends of the Jews gave up their hope to be able to achieve their goal in the near future. Lord Derby As is well known, the anti-Semites had only a few months earlier in The upper house was led. However, the Jews drew new hope when Lord Derby was one of the greatest supporters of the Jewish movement. as minister in his cabinet. Among them was his own son, Lord Stanley, Sir Fitzroy Kelly, the Crown Counsel, and finally Disraeli, who has meanwhile become the leader of the Parla= ments had risen. These men now practiced a great influence on Lord Derby, because after a short time he was able to One can see that he too is willing to compromise on the entire issue.

was not averse to the question.

Thus, on March 18, 1858, the debate in the House of Commons came to a head once again. plot about the one brought in by Lord John Russell and still Unfinished law. The former eloquent anti-Semite Sir Frederick Thesiger was Lord Chancellor under the new government. He became Lord Chelmsford. As such, he was no longer a member of Parliament, but of the House of Lords. Mr. Newdegate was now faced with the task of managing these difficult days. to lead the final battle solely against the Jews in the lower house. He introduced the one already by Sir Frederick Thesiger in the— The supplementary motion announced during the previous session. Here— This was followed by the special paragraph in the draft law, according to which The Jews were permitted to omit the concluding words of the oath. should be deleted.

95

Already in the course of the conflicts it became apparent that the opponents of the Jews had considerably merged. This was confirmed by the vote. The decision was passed by a large majority. Newdegate's application was rejected, and shortly afterwards the second one was rejected. The reading has concluded. The final third reading will take place on April 12th. It didn't even result in a vote by name.

The law was passed with completely unusual speed. brought to the House of Lords. Apparently, they wanted to avoid un—the lasting impact of the devastating defeat of Exploiting anti-Semites, because already the day after the third The law was first read in parliament. The upper house is debating. As in most cases, the debate also took place— No discussion took place during the first reading.

The second reading should follow very quickly, as the government everything was done to accelerate the process. The very next week, it took place. the eagerly awaited discussion about the second reading The House of Lords looked in particular to the statement by Lord Derby is eagerly anticipated. Under general He informed those present of their sympathy that he welcomed it. would, if the outdated parts of the various oaths the would be adapted to current times. But because of the He would have addressed the Jewish question despite the opposing views of three colleagues They maintain their old position within the government. He would be more than willing to change his mind if... I could only give reasonable reasons for it. The situation was It had gradually become very annoying. After all that, he had to go to his Express regret that he will not be able to attend the current session. He must stick to his earlier statement.

At the meeting held on April 27, the former Sir Frederick Thesiger, now Lord Chelmsford, had the last word. All The reasons put forward again could have him, who had been there for so long. Englishmen fighting against Jewish emancipation, not from to convince the opposing side of the correctness of their evidence. This was not about individual Jewish people against whom, according to in his view nothing further could be put forward, but rather to the Jewish people as a whole. He harbors no personal animosity. against the Jews, but "I only feel," we hear, "the seriousness= a strong desire to support a principle that upholds I consider it necessary to ensure welfare and even the CHa- "To preserve the character of our country." Consequently, he introduced the Proposal to amend the special paragraph for Jews, according to which they are entitled to Omission of the fateful closing words is permitted, from to delete the law passed by parliament.

Lord Lyndhurst objected to this version. However, he could nothing changes the fact that the vote in favor of Lord The Chelmsford-led opposition ended.

It continues to be evident that despite all the propaganda and the The influence of powerful Englishmen meant nothing to the majority of the people.

96

with the Jews in mind. This speaks to the sound attitude and tenacious resistance of the English at that time The body politic against the looming threat of foreign infiltration. In the first In months of 1858, the overwhelming majority still still opposed to allowing Jews in parliament. This results from samples of the documents submitted to the upper and lower houses Requests from voters. A very large number were received in March. which were submitted by cities, municipalities and private individuals= who are. Thus we find numerous petitions against the Jews= law during the negotiations of March 17 and 22 in Parliament, but not a single one in favor of the Hebrews. This rejection by the people becomes even more apparent during the debates in the House of Lords. It seems almost ironic. that Lord Lyndhurst, upon a formal request for a second reading –

Imagine – a single plea on behalf of the Jews

could hand over, while a large number of individual= persons and around 60 cities, towns and municipalities continue They demanded the exclusion of the Jews. A similar picture is at to be determined on April 27th, on which Count Granville made a single appearance ...which is handed over in favor of the Jews. It is downright depressing. but the majority the next day, when the friends of the Jews were indeed

have submitted 50 applications with 2793 signatures – the Jews= Opponents, on the other hand, submitted 224 applications with 11,359 signatures. to express the true will of the people.

That the "Times" wasn't too concerned about how things were developing
It can be imagined what it was built of. We want to focus on that for now.
to stop, to tell us about their further outbursts of anger and merely to tell us
on their confrontations with the reasons of the anti-Semites
to restrict. The latter were becoming increasingly dominant in the
Parliament and the press pointed out that the Jews–
Do not ask solely from a religious standpoint, but from
it depended on many other considerations. For example, there were fears that...
the immorality of the Jews, which is evident in all their teachings and writings,
as, for example, in the Talmud. At the same time, the Jews are
to be rejected, because they are strangers in the body politic.
The Times is very indignant about this latter view. It says:
clarified that these claims are not acceptable to a modern Jew
more would apply. These would already have all such disadvantages eliminated.
laid. Moreover, it would be monstrous for the English nation,
to criticize the Jewish race.

"...It's quite a fine thing for a nation of upstarts."
just like ours, barely 1000 years old, in this corner of the world
following in the footsteps of stubborn, old pharaohs, great, un-
Shameful Philistines, Assyrians, Babylonians and a thousand other kings=
to find imperial and imperial persecutors. The persecutions are
always of an unruly, capricious and almost childish character
have been)"

Times of March 18 and 23, 1858.

7 97

We are quite used to a lot from the pro-Jewish press, but
the "Times", then and now the leading newspaper in England,
is not even ashamed to criticize her own nation in relation to the Jewish
to portray it as inferior!

Once again, the upper house was insurmountable for the Jews.
It remained a bulwark. According to the English constitution, the
amended law returned to parliament for explicit consideration.
to be accepted in its amended form. Lord John
Russell, in impassioned speeches, made the House of Commons aware of this.
attentive that the amended law will not be adopted
could, since this in turn would allow Jews admission to Parliament=
ment would have failed.

On May 13th, Parliament decided to...
to empower members to hold a conference with members of the

to hold a House of Lords to address the whole issue with the ultimate goal of bringing about a solution. Under Rothschild was among the designated members. One be= I think what an affront this election represents to the members of the upper house. It is therefore almost surprising that the The upper house agreed to the proposal of parliament and just= if the appointment of a corresponding committee was promised.

A few days later the conference took place, at which self-determination was discussed. Understandably, Rothschild was not absent. They talked about the... points were decided. Apparently, the relevant participants gave The upper house made the promise to resolve the matter. to discuss it again in their house and, if necessary, his to change one's mind. In any case, the Count of Lucan gave on On May 31st, he gave a short report in the House of Lords and proposed that to allow the final words, so fatal for the Jews, to continue. One should The people's petitions against the admission did not receive much attention. not to measure interpretation, but rather to take into account that meanwhile the majority of the press was on the side of the Jews.

Lord Lucan was until recently one of the leading Jews= opponents in the upper house. Therefore, one was on his side. former party colleagues were quite unpleasantly surprised that he suddenly, without any outwardly apparent reasons for who employed Jews.

The house had not yet recovered from its surprise at the Lord Lucan's statement has recovered, as another leading member also left the ranks of the anti-Semites, namely Count Stanhope. He was the one who, in 1856, Opposition against the motion proposed by MP Gibson The law had led to his entry into the House of Lords. He justified the camp of the friends of the Jews by arguing that the latter were in Parliament has tripled in size within the last two years. This was a far better sign for him than the repeated ones. led by the anti-Semites and perhaps actually a majority existing in the country, but unproven by anything, of

98

Opposition. Because there would be no reliable standard for this, unlike the vote in parliament. Furthermore, the Admission is not un-Christian, since meanwhile bishops and Other leading clergymen have spoken out in favor of emancipation. would have. Finally, he couldn't understand why the Jews weren't... Access to parliament should be granted, since one should be able to would have had no qualms about appointing a Jew as mayor- to become master of London. "Furthermore," he continued, "the leaders of all major political parties would have contacted the Society-" That gentleman participated and received compliments and

"Exchanged pleasantries with him." With consideration for all the previous... For the reasons he had given, he felt compelled to deny the admission of Jews. to recommend.

One cannot help but have a slight doubt that the speaker has also been a frequent guest at Jewish gatherings in recent years institutions were there and exchanged compliments. This This incident clearly demonstrates the validity of the principle that in There must be no exceptions or concessions regarding the Jewish question. because otherwise the principle will gradually be undermined.

But it was to remain a truly surprising day. Immediately after Count Stanhope finished his speech, he- He was the Count of Clancarty. He had, in contrast to In earlier years, he joined the anti-Semites. His superiors He justifies his departure by stating that, as a result of the whole inner= political life dominated by the Jewish question, very thoroughly dealt with the I have been involved in the entire matter. In his previous role... He said his statement was guided by the fact that it was unfair. be, to deny Jews certain rights as English citizens. But he now has very strong concerns about whether it is right to deal with to explain this reasoning in favor of the Jewish cause. He had namely, to gain insight into the history of the Hebrews, and this showed him "that the Jews never gave up weapons for England." They had seized land. They had merely presented themselves as money. Lenders are active. Not only in England, but in every country. It was determined that they were a special nation, foreign in blood, Religion and social interests. He is completely certain, that to this day nothing has been said about Jewish An= would have heard the sayings if Rothschild hadn't been there with his own Wishes, . . supported by great wealth, behind which lay. He did not know Rothschild personally, and he certainly wanted to That he is an honorable man. That is what it's about. not in this fight..., but one must focus on the The principle should become clear, and a decision should be made accordingly. After After long and careful consideration, he realized that in the Allowing Jews would pose a danger to the state and the church. Therefore, he must now oppose Jewish emancipation. to express... |

7. | 99

As you can see, the Count of Clancarty has adopted the tactics of the Jews. to detach the contentious issue from the principle, clearly recognized and comes from his current knowledge of true Jewish ab= Views and actions leading to a negative attitude towards the Jews. But another sensation was yet to come.

Lord Derby now indicated that he too was prepared to cooperate. To find a compromise to resolve the issue. It's probably time to take the majority in the House of Commons into account. wear. Therefore, it would probably be advisable to form your own opinion. to give up. One could only distance oneself from this if one enjoys the full support of the people. But it will probably have to It can be determined that the mood in the country towards the The Jewish question would be irrelevant. Perhaps the proposal of Lord Lucan could be a solution, but one would first have to... Above all, consider it carefully. The best thing would probably be to... to bring thanks from Lord Lucan into a special law. Until However, he would not be able to discuss this proposal in detail. recommend maintaining the current position. N

Now Lord Lyndhurst led the friends of the Jews and conceived in in a long speech the compelling reasons for the admission of Jews together. In the end, he made the request that had previously been made. supplementary motion submitted regarding the matter already decided by Parliament= to repeal the enacted law, in other words according to the law passed by parliament, the Jews to parliament to allow.

The Lordfangler, Lord Chelmsford, vehemently opposed this request. He addressed the nine ver= in a factual manner The parliament split for various reasons and came to the conclusion that The conclusion was that none of them were convincing enough to justify the one= The stance taken by the House of Lords is to be marked as wrong. The upper house then agreed to first consider its They are to remain silent on the matter. However, an agreement has already been reached to to undertake a further investigation into the question of whether a A compromise might be possible.

This decision of the House of Lords, in turn, was a masterpiece of parliamentarism.

In the week following this sensational debate, Two bills were introduced. One of them came from Lord Lyndhurst, the other by Lord Lucan. The first intended, to replace the three oaths with a single one and certain needs= to create swift relief measures for the Jews. The second pursued the same purpose and is known as the "Lord Lucan Law". known. However, it had a different form. According to the two before= The existing paragraph stipulated that the two laws= each donating house allows a Jewish member to to omit fatal closing remarks. Furthermore, it was planned to every given similar case a general such er= to grant permission.

However, due to the absence of the Minister President, no discussion of these two laws took place initially drafts.

On July 1, 1858, the eagerly awaited great debate took place in the House of Lords. The Minister's final position The president was still unknown to the public. Quickly However, this uncertainty was resolved when the Prime Minister as the first to speak. He gave another overview. about the numerous laws that had not passed in the House of Lords= can be brought about. Finally, he admitted to it. that his attitude regarding the admission of Jews that hasn't changed at all. On the other hand, it finally needs to happen. a settlement of the dispute between the two houses will come= men, who gradually became a serious danger to the entire political life would have developed. This thought—and only this one. alone — would have guided him, one of the introduced laws — and He did, however, give preference to Lord Lucan's — to support.

Although the Prime Minister's position had long been uncertain, the House was nevertheless moved by his statement on= He rushed. Lord Lucan then spoke at length about his He proposed that, in his view, there was "complete apathy and Indifference in the country" regarding the admission of Jews to Parliament. The upper house could therefore decide what, according to its The opinion is good for the country.

All the efforts of the opposition were also in this case in The House of Lords was in vain. For the first time, the friends of the Jews were denied po in the House of Lords, they had the upper hand, with 143 to 97 Stim= men. The Prime Minister's change of heart had its effect. not missed.

The vote had resolved to read Lord Lucan's bill for a second time and to be dealt with subsequently in a committee. The commission He added two more paragraphs. According to these, the Jews continued to be subjected to, among other things, exclusion by the leadership of the Offices of Lord Chancellor and Lord Lieutenant of Ireland (Governor of Ireland) be excluded. The second, added paragraph remains in use to this day.

Power. This stipulates that the right of representation of ecclesiastical benefices to the Archbishop of Canterbury over= will wear if it comes to any office within the Crown belongs, which is practiced by a Jew. This amended draft law was presented to the [relevant authority] on July 12th.

Diefer fo abgeänderte Gefetzentwurf wurde am 12. Juli dem The bill was submitted to the House of Lords for its third reading. The opposition seemed not at all discouraged.

The Earl of Harrington was the most passionate this time
Speaker of the anti-Semites. He gave various reasons for
his statement:

101

"One fine reason," he explained in the course of his fine speech
went on, "is that the Jews are great moneylenders, indeed, the greatest
The world's moneylenders celebrated. They lent money to anyone who
They just wanted it. They didn't care whether they spent their money
to give for a good or bad cause, and whether they thereby gain freedom
or supported despotism. It was all the same to them whether they
by donating funds to promote the interests of their host country
Whether they were or not, or whether they finally lent the money to a state,
who was hostile to him. Thus, they would have inflicted great damage on Russia.
Funds provided... With the help of their wealth
They would have complete freedom in Poland, Germany, Hungary, Italy
and destroyed other countries. The great Jewish moneylenders
but they are not only located in England, but in every other country
Land. It is precisely such millionaires and moneylenders who...
who stood on the British public election stages and sweet
Speeches in favor of freedom were given where they actually always were and
everywhere they have been the greatest enemies of freedom..."

He then addresses the question of why
Jews had been elected in some electoral districts. He could
not decide, after the development of all these matters, to
To trust Jews.

"He remembers well that only a few years ago no less
as sixty electoral districts for criminal election interference=
They had been sued. Many election committees had spent months on this.
The matter was investigated and various findings were made during its inquiries.
Proposed remedies for the future... Should it happen again
Will the floodgates of election manipulation be opened? He be=
I maintain that a moneylender should not seek great honors for the seat
in parliament. He would much rather have a
To see Muslims or Hindus in the lower house as a
Jewish moneylenders. This would, incidentally, add much more to the discussion.
to be more right-wing, in order to protect the 180 million British subjects of this
F a representative in the House of Commons
give

There have rarely been men in a large state who
possessed such powerful influence as the Jews in this one
Wait a minute. Had they not a considerable part of this house
Did she win, the one who voted for her? Shouldn't she have had one long ago?
A majority in the House of Commons? To that, one would then need a
Part of the press – the most powerful political element ever
existed – calculate. And everyone supported them."

"All decent circles in England are against the admission" of the Jews to parliament. He could not help but say it again. to warn against the Jews. They would have caused great harm to all countries. This resulted in national debt, which caused suffering for the entire world. For all these reasons, the Jews did not deserve to have their power would be further increased by admission to parliament."

Lord Derby believed these sharp statements.

102

to have to step forward, pointing out in particular that there were also Christian money-givers

The Earl of Harrington responded very excitedly that He has long been the result of this entire parliamentary process He had foreseen the battle. He reminded Lord Derby and the Haus believes that enormous sums were spent during the Crimean War. Money had been sent to Holland by the Jews. Could such moneylenders be the soul of the pro-Jewish Party, as ordinary citizens sitting in parliament?

An equally vehement speech by the Earl of Galloway followed. He explained that he was quite certain and saw the time coming. and quite soon, that a wicked prime minister of England would receive a large bribe for the proposal, to appoint a Jew as a peer. This house certainly had power. Enough to reject an unwanted peer, but how easy could the current sentiment against the admission of a Jewish Peers will be changed by adding more Lords to the list. The Jews' release must be won!

All the efforts of the anti-Semites were in vain. Even the The third reading resulted in a majority in favor of the bill. And with that, the victory of the Jews was practically achieved.

The whole situation is not entirely easy to understand. It is supposed to Therefore, it will be briefly summarized.

As is well known, Parliament first passed a law- departs, which omits the fatal conclusion for the Jews= The words of the oath provided for. This was rejected by the House of Lords and modified insofar as the closing words were reinserted had. The law in this new version had to be amended after the ber- version was approved by parliament and was considered to be Time again there. A parliamentary committee had in the be- Nine points rejected this addition and with representatives The upper house discussed the various objections. Further pursuit of this question was made possible by the fact that it was meanwhile in th

The bill passed by the House of Representatives has stalled because... the interest of both houses in the aforementioned advantages had finished the corridors in the House of Lords. were, one had to deal in parliament with both the earlier – amended law, as well as the new one passed by the House of Lords dismissed. Regarding the former, it had already been discussed in It was negotiated before a special committee. Surprisingly, it had the upper house did not withdraw its opposition to the first law drawn, but still insisted on the insertion of the ver- concluding remarks sufficed.

Parliament was to proceed with astonishing speed now examine both laws.

As early as July 16, 1858, that is, four days after the farewell. The Lucan Law in the House of Lords led to the discussion of the The Jewish Question.

108

Lord John Nuffel first proposed the second reading of Lucan's Law. It was surely one of the greatest days in his parliamentary career. Finally, he had his The goal, the admission of Jews, has been achieved. That even those in Par- lament necessary majority for the adoption of the House of The law already passed by the Lords would be in place, was There is no doubt about it. Nevertheless, the anti-Semites resisted until to the extreme. The main burden of the fight rested on their shoulders. by Mr. Newdegate. "He is," he continued immediately after The submission of the application by Lord John Russell, "more than ever before completely convinced that the friends of the Jews were not knew the people's attitude towards this question. He had until For a long time, the people had no satisfaction regarding the probable He was able to observe changes to the constitution. He therefore regretted it. extraordinarily, that the decision in this matter is not "Left to the people."

The disgraced Spooner supported Mr. Newdegate and pointed out, among other things, that Parliament had already been asked to make a request. Applications with signatures of 11808 persons against admission the Jews.

All resistance was in vain, and with 156 to The Lucan text received 65 votes in the second reading. taken.

The third reading of the law of July 21, 1858, could

no longer be uncertain. However, resistance persisted here as well

even the anti-Semites with the last vestiges of desperation.

The anti-Semitic Mr. Warren reminded the house that the laws were made against the overwhelming majority of the people would. By the day of the third reading, only

400 people in favor of acceptance, but 14,500 against acceptance of the law. This should be clear proof.

for the mood of the people. Furthermore, he had no doubt whatsoever, that with the admission of Jews to parliament, the morality of the latter would suffer a loss.

Mr. Newdegate also intervened in the debate again.

He did not want to, he continues in the course of his speech, adopt the stance defending the Prime Minister, Lord Derby. He did, however,

he gave his consent to a measure which, according to his

Words contrary to his own principles would be. In a

In such a case, he would have had to make an appeal to the people.

But if a storm of confusion arises because of this omission...

If wishes had been raised against him, one should not be involved.

He forgot his difficult situation. Who is the real one then?

Who was the mastermind? No doubt about it: the finance minister!

(Disraeli.) They all knew that the latter was himself a Jewish ab= of Jewish descent. He harbors particular prejudices against the Jewish race. Feelings that can be found in almost every one of his works. Be= rather, this inclination of his is completely open in his biography about

104

Lord George Bentinck emerged. Here he had as a right of the Jewish race the all-surpassing dominion over the explained to other races of mankind. But such a man was He was a proponent of emancipation!

But even this renewed reference from Newdegate to the

The true intentions of the Jews could no longer be concealed by the farewell. to prevent the law. They lost by a vote of 129 to 55.

Anti-Semites again. With that, the real fight of the Jewish emancipation is complete.

105

Suda has flown

Immediately after the vote, Lord John Russell rose and reminded the house that one could still connect with the original—to examine the original law, according to which the Lords insisted on retaining the final words that were fatal for the Jews. would have. “The Lords would have,” he continued, “given the House their all—to base reasons that led them to the Jews to exclude him from parliament under all circumstances. At the same time However, they would have made a different legislative proposal, according to which provided for the admission of Jews. Consequently It would of course be unnecessary for this house to undergo the modifications. to oppose the lords, since they are acting on their own grounds “It is therefore sufficient if with consideration Due to this contradiction, the matter was considered settled. and would be decided accordingly.

Representative Spooner also held the view that the single— The walls of the lords had become inert. He introduced the Request to express this clearly as follows: “The be= said the law is in direct contradiction to the clear and unambiguous For the reasons of the Lords against the admission of Jews to Parliament ...

This motion was rejected, however. Probably, they did not want to make the high lords' undignified attitude too obvious demonstrate this through a corresponding resolution of parliament.

It was finally agreed that, in the opinion of the Par— laments no longer allow for addressing the opposing arguments of the Lords necessary free, “since the Lords by a law at the moment— lichen session period, entitled ‘Law to create Er— concessions for the subjects of Her Majesty's Jewish “Faith” pathways for the admission of Jews to seats in the have provided for the legislative body.”

The content was practically the same as the application from Mr. Spooner, but the opposition wasn't so clearly expressed in it. The verdict of the individual actions of the lords was established.

With this decision, the 28-year struggle between the To consider the conflict between Jews and their opponents as over.

As early as July 23, 1858, the Queen gave the necessary approval. Vote in favor of the Lucan law, and thus legal validity entered.

A few days later, R.Nothschild appeared and took the oath now possible for him. With that, he was for the first time a lawful and became a full member of parliament.

As you may recall, the second and in most cases the

In these cases, a decisive reading of Lucan's Law is performed.
Those opposed to Jews knew then that the struggle in the legislative process
The decision was practically unfavorable to the bodies.
Their last hope was only Queen Victoria, who...

106

to give their consent to the law to be passed in the next few days.
according to old English constitutional law
Did every Englishman have the opportunity to visit the Queen in a
Request to be granted their consent.

Consequently, many barristers voted on July 19th to...
A carefully worded petition addressed to the queen. It had
the following content:

"To Her Most Gracious Majesty the Queen.

The most humble petition of the undersigned members of the
The Barrifters' Association proves: .

That every Jew who sincerely follows the faith of his ancestors
is devoted to Christianity because of its connection with
must be averse to the laws of England.

We do not consider a Jew to be a suitable legislator in the
Realms of Your Majesty and therefore request Your Majesty under=
competent, the law enacted in the House of Lords for the purpose of the
The Jewish complaint was brought before parliament, the royal
to refuse consent ..."

The application was submitted early in the morning on Tuesday, July 20th, to the
Post abandoned and had to wait under normal circumstances until
no later than the afternoon of the same day to the person responsible for it
Interior Ministry delivered fine').

The English authorities were and still are well known today.
for the fact that they at least on the same day receive a
confirm a specific document. This general rule
However, this was deviated from in this case. It wasn't until the morning of July 23rd,
The applicants were informed "that every request to the
Queen, that correctly and respectfully worded and befitting this office-
will be served, would be presented to Her Majesty."

The answer, or rather the rejection, arrived on the day of the
royal approval of the Jewish law.

Edison rightly points out that it is exceptional,
that the applicants in particular, barristers by profession, and therefore in
To learn about such matters, they would not have the correct form

should meet.

Furthermore, one could absolutely have expected that this announcement would have been made no later than July 21. In such a case the applicants could have asked a peer to do that. The request should be presented directly to the Queen in an audience. The Queen had already taken steps in this regard, in case that the Interior Ministry was expected to cause difficulties, and it did. There is no doubt that among the highest peers, there is only too much willingness that Lords would have been found for the intended purpose. These had, namely, generally on the basis of established rights, the possibility, namely, such a request to be submitted to the Queen no later than July 22nd to transmit. f

) Edition: The Question, pp. 14–15ff.

107

In addition, one could have, with a timely statement from the Interior Ministry with this consultation about the allegedly unacceptable proper form and make a corresponding change, could have taken. With goodwill, all of this could have been achieved by July 22nd. It can be completed by July 22nd.

One cannot help but get the impression that in any case it should be avoided to present the request to the queen before the... to submit a statement of opinion on the Jewish Law. Otherwise, it is inexplicable that until the day of final legal effect, the completeness of the law would have waited for the answer, especially since the transfer was rejected due to alleged formal errors. The responsible authorities were aware that... the queen as quickly as possible by her signature that the law should be recognized. The ministry's obligation for a corresponding immediate notification of the applicants was. Therefore, it is all the more necessary, especially since the purpose of the request is clear as was evident from the content.

The 28-year struggle for the emancipation of the Jews had come to an end. How shamefully the resistance of the anti-Jews collapsed. But before we comment on everything, let's first listen. once public opinion and the attitude of the press against about the entire process.

It should be more than obvious that the press of the Jews. The opponent was desperate about the outcome of the fight. in recent months the "Morning Paper" had been dealing with all Bitterness against the Jews was sown... She still saw The Jews were a danger to all of English life. "Civil and religious freedoms," she argued,

"have nothing to do with this matter; rather, it turns out that..."
"It all amounts to nothing more than a worship of money." Similarly
She explained in her article of April 23 that "the masses of
The people do not assume that the law is even in the slightest
by taking into account civil or religious freedoms
was caused."

In the preceding section, we have frequently discussed the view of the
"Morning Post" regarding the stance of the House of Lords with=
shared. She repeatedly welcomed the rejection there of the
Jewish attacks. But now she no longer had the slightest chance.
Sympathy for the Lords. "The House of Lords," she writes in
one of the aforementioned articles, "has transformed itself into an extraordinary=
It has brought about a shameful and disgraceful situation, and it is a cowardly act on his
Submission..."

In her article of July 6, she once again unleashes all her
Anger at the way things are turning out:

"Rothschild will take his seat," we hear. "Then
We will witness the spectacle of a man who... through

2) Morning Poft from March 11th and 18th, April 19th, 23rd, 28th and 20th, Mat 12th, 2nd,
and July 14, 1858.

108

the tradition of fine fathers is obliged to the non-Jewish world
as a kind of dog and the Christians as something even
To consider worse, which is in a decidedly Christian context
The community makes laws that concern Christianity.
Lord Nuffel will look smugly and explain that it
the legal and natural development of the English Union
Version. Truly, that is progress! And progress through
ee hand of a federal ministry and through its
Help."

"Never has anything been more inexplicable than the energy that the Conserv=
Vatives have mustered to enforce liberal laws,
abandoning all their previous principles, which they had set for themselves
The security of the country and for the maintenance of an honorable-
have deemed legislation indispensable..."

At least the "Morning Paper" published it on July 14th.
another article on the same matter. Their anger
and their outrage had to be vented once again.

The "Daily Telegraph" was, during its short existence,
to one of the greatest voices in the struggle for the Jewish cause

became. When, in March 1858, the prospects for the Jews were still Since they were not in a very good position, their anger was directed mainly against Mr. Newdegate. In his view, it is not proper "that Mr. Newdegate, who is intellectually unworthy of a seat in the Parliament is defeated year after year ..).

When victory gradually turned out to be on the side of the Jews As they inclined, they continued to pour the cup of their scorn over her. Newdegate, while simultaneously glorifying Jewish people Race out)).

"The ten-year dispute is over," he exclaims triumphantly out. "The peers have given in to the House of Commons. Mr. Newdegate will therefore be forced to share a roof with Baron Rothschild to sit, unless his sincerity compels him to to resign |

There is no apparent reason why a Jewish member of parliament should not serve his country with the same amount of freedom drawing and serving with greater sincerity than some Leading liberals or die-hard conservatives. In any case, it is It is not the business of conservatives to denigrate the intellect, who warms the blood of the Hebrew nation...

No one can claim ignorance of the fact that Disraeli lived until the the last fiber of his being is Jewish and a born Jew, that he was consecrated as a Jew and is still a Jew, Despite his transgression. In any case, he belongs to those who after They should be cursed in the sight of Mr. Newdegate. Nevertheless. The conservatives follow his leadership because their own minds

2) Daily Telegraph of March 24, 1858.

\ Daily Telegraph from May 11th and 15th, July 2nd and 3rd, 1858.

109

is exhausted and because he could remedy the intellectual shortcomings of their party...

But at all times the Jewish spirit has possessed superior abilities. possessed of qualities ..."

The Daily News and the Spectator were overflowing with stories. their praise for what had been achieved. It would now certainly It won't be long before there's also a Jewish peer in the The upper house would have. They too had a say in the course of action. of the lords who alone had made the victory possible, almost only words the disapproval of their contradictory stance").

The Times naturally welcomes the development of things, but She also has only contempt for the behavior of the lords. and the conservative government. In their opinion, "for the implementation of any liberal legislative measures" a liberal in the opposition and a conservative in office fine'), but no article can better denigrate the Lords to show as the one of July 21st. It should therefore essentially= can be reproduced as follows:

"The Lords gave the Jews equal rights and the parliament honored with certain "reasons" why they honored their They have always rejected equality and will continue to reject it. would... They did not say it with the contempt of a lord: "Well, let these noisy bourgeois have their way; it It is hardly proper for us to continue arguing with them any longer." They themselves started doing something they abhor. The Jewish law is a law of the lords, voluntarily enacted by them. offered and dismissed. The position of Lord Derby and His peers are not those of the tolerant Muslim who... Christians are allowed to eat pork in his presence, and merely holds his nose and averts his gaze from such He turns away from the shameful act. His attitude is rather that of a groveling one. Muslims who themselves get the pork and give it to their Christ= offers a gentleman, while at the same time constantly shouting that 23 The Prophet will severely punish all those who eat pork. efen...

Had the Lords lasted five more years, they would not have caused their class as much harm as through this Surrender. We English have a great admiration for Dignity, ... we have a strong sense of the ridiculous. But surely there can be nothing more ridiculous than the sword= He grabbed to present and simultaneously exclaim: "No er= "giving!" Unfortunately, they worked under the courage of people, who do not have the true dignity of an English gentleman to consider it incompatible to say one thing and another to do...

) Daily News of 11 March, 1 June, 2 July 1858. Spectator of 1 and 15 March, June 5, July 3, 1858.

e) Times of June 11 and 14, 1858,

110

There should be no doubt that the success of the Jews in 1858 was mainly due to two men, namely to Disraeli and Lord Derby, is attributable to this. It should therefore not be This will be neglected, including the attitude of the press towards these issues. to restore both.

When the Jews were apparently attacked again in the spring of 1858 were, according to the pro-Jewish press, only Disraeli was responsible for the failure. The Spectator of May 1st criticized Disraeli for "doing so little". had for the law that he had been obliged to support ..."

Even the Times of April 28th found only the bitterest words. for him, if she takes a position as follows:

"Regarding the behavior of Lord Derby and the Lord Chancellor (Lord Had the country been prepared (Chelmsford), perhaps it would have been. What about? But our complaining is weakness and political cowardice. another member of the cabinet. Disraeli has himself He identified with the cause of Jewish emancipation. He wrote about the Jewish nose, he not only protected it taken, but rather glorified her beyond all races ..."

How completely different the "Times" was two months later when it spoke about... the Jew Disraeli. She not only congratulates him on the Victory, but hailed him as a "political genius". It is probably There is no need to say anything about this change of heart. to conduct tours, as it is even for a newspaper like the It's likely that "Times" is quite unique to have someone within to go from "coward" to "political genius" in a few weeks-clarify).

In contrast, the entire press, both pro-Jewish and anti-Jewish, with the exception of the "Daily News" and "Times", had a fairly unanimous view on Lord's actions Derby. We don't want to go into the details of the statements and the Labels for him in the hitherto anti-Semitic press That these are the most serious accusations against him That it was raised is surely beyond question. Rather, we want to to communicate the opinion of the pro-Jewish press, which is nevertheless true for everyone He would have had reason to be grateful to him in particular. That's exactly what... The opposite was true, however. There was only contempt for this prototype of a parliamentary system and gave it the well-earned wage.

The Daily Telegraph can't stop trying to protect him from the to expose to public contempt, in his article From July 2nd onwards, he launches the most vehement attacks against him and leads as follows:

"Lord Derby did penance last night, putting his neck in the liberal halter... Perhaps never before has a minister of Crown so humiliated before the legislative bodies and

7) Times of July 3, 1858.

) Daily News and Times, July 2, 1858.

stood before public opinion. In reality, he recanted the politics of his life. He openly abandoned something sacred to him Principle, in order to retain his office. He called for a split among to his own followers in order to reassure his opponents. In fact, he endured the bitterest humiliations in order to achieve political goals. Overcoming difficulties

...For ten years, Lord Derby has been fighting for the approval of the Jews resisted, supported by his followers. Mr. New Degate wasn't any more heated about it. And again and again it was Parliament was implored not by abandoning the principle that Righteousness exalts a nation, bringing forth divine wrath. to demand. But now bread and fish have worked a miracle, and the head of the House Stanley appears like a coat of arms On stiff linen, having become orthodox out of fear, the penitential law in one hand holds the reasons for its acceptance, the other hand Lord John Russell's principles were branded on his forehead, during Lord Chelmsford's appeal, at his feet Lying down, awaiting burning by the public executioner..."

This brief overview of the opinion of the leading press has already largely confirmed our criticism of the last We have rendered conflicts and their cessation meaningless. There is hardly anything to add to the judgment on Lord Derby. Welch It's a twist of fate that he spent years in a leading position Place fought against the Jews and defeated them in the decisive that moment helped him to victory. And all this after he had only a few months before the Jews' final success He rebuffed attacks by referring to his principles. had. Even in the days of his collapse, he had allegedly been looking for in his own words, he has still maintained his principles. But how can one do something that completely contradicts the principles? which contradicts the idea? The only explanation is probably that, that it is not at all a prototype of the parliamentary system was able to recognize his contradictory behavior.

These 28 years of struggle in England are, incidentally, proof. for how the Jews were persecuted by every legal and illegal means They achieved equality and thus power. The end. could not be far off when the principle was first established. left. The Jew will always seize the smallest opportunity, in order to consolidate his position and thus increase his influence. It may seem harsh to some to make every compromise rejects this on the Jewish question. But history teaches us more.

than once, that there is only one alternative: either the Jew
To tolerate it completely or not at all. Any deviation
This rule is the beginning of the end, and the consequence is the
Rule of the Jews.

Finally, we would like to thank our English friends once again=
call out: Do you want to rid your country of Jews again?

112

You must do it like them: namely, from London the way
leads to victory

Even the Jewish barrister and writer Henriques must
to admit "that the regulation of every principle and every logic
lacking." He believes, however, that this is due to considerations of the in-
accepting the unbearable internal political situation
to take, especially since one would not have dared to ask the question
to let the English people decide. We too are the
The view that this would have been very dangerous. Because the English
The people of 1858 would have overwhelmingly approved the
Jewish emancipation failed. At least he mentioned...
and calls England then and now a particularly
A good democracy. Perhaps it will one day be the task of an engineer.
Länders, to answer the question of what the meaning and purpose still is
A democracy is one where the opinion of the people doesn't count.
and is even frequently decided against his wishes and goals.

The Jew would soon further consolidate his position.

As is well known, Lucan's law was fundamentally against the Jews.
permitted to omit the closing remarks, however, each time a
Special permission from the house is required. This was, of course,
Uncomfortable for Jews and friends of Jews, since through some
political circumstances once again brought the old opposition to new heights
Life could have awakened. This danger had to be averted forever.
They were banned. This could only be achieved through a new law.
that this authorization is not subject to the approval of the
The majority of a house would be made dependent. Already in
In 1860, such a draft law was introduced, which
was passed without any difficulties. – The
Anti-Semites were by then – just think, in two years! –
It had faded so much that hardly any debate took place.

As early as 1866, Parliament had again dealt with
to deal with the Jewish question. Jews and friends of Jews
introduced a new law which aimed to establish a
to create a new oath for Parliament and the House of Lords. That
The most striking feature of this draft law was that the fundamental=

the remaining closing words: "In the faithful faith
The phrase "of a Christian" should be omitted. The intention was to make this clear to all
Members of Parliament and the House of Lords – regardless of which
Religion – create a unified oath.

It is also strange that hardly any
Opposition existed against this law. Disraeli led the
entire action and justified the actions in a very long speech.
Justification for the adoption of the law. On completely lost ground
Despite his position, the old champion of the
Anti-Semite Mr. Newdegate, a long and heated speech
against the acceptance. He accused Disraeli in particular of
the law he proposed aims to allow even greater bureaucracy–

) Henriques: Jews, pp. 297–800.

118

parts for fine race comrades to achieve. These should be
created by gradually, imperceptibly, – and
so that they would be introduced in a less unpleasant way for the people, because
that they were not clear about the true intentions.

But the power of the anti-Semites had grown so much in just eight years
completely shattered, that only five were elected in the vote
298 votes were counted.

The bill went to the House of Lords as usual, and one
I also had to find here that only a shadow of the former remained.
Opposition against the Jews existed. It is also mentioned here.
the same powerful influence of interested circles may have been there,
who, after such a short period of time, has already embittered even the former ones=
had silenced his last opponent. And yet, he surprised everyone.
that the former champion in political life for the cause
of the people, Sir Frederick Thesiger, later Lord Chelmsford,
did not maintain his resistance. He justified his actions.
He changed his stance by stating that he previously viewed the fight "only from
"Principle, and solely on principle," I have led.
The law was passed in 1858 through the well-known compromise.
was separated. This made the principle so clear to him.
He argues that it is no longer worth considering the draft legislation.
to oppose this. Previous laws had already prohibited all restrictions.
The Jews' [unclear] have been removed. Furthermore, a
To view opposition as an insult to the crown. It is
There would also no longer be any practical obstacle to allowing Jews access.
to refuse entry to the House of Lords. Under these circumstances
There would be nothing left to fight for. The principle,
for which he himself had previously firmly and confidently admitted, free.
He had been sacrificed and therefore he saw no further reason to oppose it.

to approve the reading of the draft law."

Perhaps Lord Chelmsford did not achieve the desired result with this speech. to explain his previous position. One must Rather, they should probably be seen as a resignation, which is characterized by the The realization that nothing more can be saved has been brought about. The idiom is particularly interesting in that it means "a current Opposition is an insult to the crown." What a transformation! within eight years in public English life!

As you can see, the Jews had broken all resistance. How The Count of Clancarty was absolutely right in his speech at the last debate in the House of Lords in 1858, when he then pointed out that "principles tolerate no compromise and never..." changed."

One might have thought that, given the circumstances, no opposition would have been heard on the law. The Marquis However, Lord Chelmsford and Lord Derby of Bath made the The accusation was that they had betrayed their principles. Each of them They should one day be included in the official collection of Hansard. Read it. From this, one can understand the reasons of these two men.

114

against the Jews in many of their speeches. Earlier, Lord Derby had called upon the majority of the House to even speak out against the Indies to exclude from parliament, the foreigner in race and Religion. Now neither of them were ashamed to call the Jews. support.

But the Marquis of Bath was pretty much alone, and there wasn't even a vote by name, which suggests that there is no longer any significant opposition was present. The Jew had finally triumphed in England.

What a change in the press as well! The over— The vast majority of newspapers didn't even include the the slightest note of the related proceedings in the laws= giving houses. Only the former leading newspaper of the Jewish— The opponent had published an article on March 9, 1866. But She too had fundamentally changed her mind in the meantime. She probably only felt obliged to make statements because she wanted to sufficiently demonstrate her change of sides to the public. She goes so far as to call the upright Newdegate "and his half "Dozen followers" ridiculed for their attitude Many may have agreed with this, — but no one will be able to deny that he was a man!

Overview

With the implementation of Jewish wishes in parliament and In the upper house, the Jewish struggle for emancipation had been on the rise. The political side has at least formally reached a conclusion. The railway was free for new and now truly decisive and to the core the ongoing developments.

The preceding enumeration and registration may also all the various attempts by the Jews to enter parliament and to penetrate the administration of England, initially tiring he= appear to be due to the uniformity of the arguments on both sides. and through the stereotypical repetition of the same method, as you know but precisely this uniformity has a completely consistent political impact Jewish will formation and utmost determination, the political to gain emancipation. In these events, which are associated with the Collapse of the superior officer, who had resisted until the very end. The end of the house proves how important these keys are to the Jews= maintained their position. On the other hand, we can recognize from these Facts about how deeply England, the England of the past, has changed. He was hit and defeated. The way was not only clear for the last Jewish emancipation, but also beyond that to the Jewish= şian rule over England. The key was in the hand of the Judaism, which opened all doors and gates – the last bulwark a pure race had fallen.

The following chapters will now reveal themselves to us in an almost frighteningly clear v to show the shocking extent to which Judaism has this He recognized and, above all, used this key position. "Jews "Rule England" was thus achieved in one fell swoop– word about the most dangerous reality; to point out this reality and to mark them in all their depravity is the task the next chapters.

116

Part II. The Rule of the Jews Prime Minister Disraeli, or Politics and Character

In the preceding chapters we saw how the Jews in England understood that they could not only gradually not just full equality, but already the first prerequisites. to create a dominant position.

The coming years will clearly show that almost simultaneously with the complete final victory of the emancipation of the Tomorrow for the advance of the Jews into the highest positions It has begun. This will be best and most obviously evident first. in the person of Benjamin Disraeli, the later Lord Beaconsfield. 1

Already in the course of the previous chapter, we had the opportunity to discuss it in connection with the battles for the To mention equality. After all, he was primarily concerned with-being who, through his policies together with Lord Derby, the emancipation and had helped Judaism achieve victory.

When Lord Derby was removed from the post of First in February 1868

When the minister resigned due to illness, the Jew Disraeli was appointed to this post by Queen Victoria. Even if his reign was short-lived, However, he was supposed to take up this post at the beginning of 1874. return, which he had continuously until 1880 held. In the meantime, Disraeli was the leader of the Conservatives have emerged in all political matters. Thus, we find his influence everywhere. Disraeli now stands with the overwhelming majority of the narrow-of the people in grateful memory, and he is granted the He gained a reputation as one of the greatest statesmen. This is based on the idea that... this with his domestic policy measures, which proved to be a blessing of the British people and their fruits up to the They would have worn them today. But above all, people believe him. He should not withhold recognition for his foreign policy successes. to be able to do so, as it significantly contributes to strengthening Britain's reputation have contributed to the world.

Thus, in 1876 he acquired a considerable amount of land. Parts of Suez Canal = shares the basis for control fchung dies so wichtig Wasserweg und Agyptens legen. Furthermore, in 1878, through the Berlin Conference, he established the could incorporate the island of Cyprus into the British Empire, which This again marked the beginning of English dominance in the Middle East.

117

Often depicted. Moreover, immediately afterwards, through his victory over Afghanistan, he created the necessary strategic Borders on the famous northwest border of India to the Ab= defended against the Russian threat and finally strengthened in the south of Africa after the Zulu War, the rule of England in this Part of the Earth.

Let us now begin the critical review in an equally open and objective manner—debate about whether Disraeli really was such a gain for Great Britain was, or whether it might have had its dark sides. to at least reverse external successes. This sub-Search is all the more necessary as leading fonfer—to claim volative circles for themselves, to lead the party according to the to be guided by the "eternal principles of that great man". One can These principles can only be understood if one has a brief overview. provides an overview of his domestic and foreign policy actions.

In 1832, Disraeli already tried his luck in the Politics. He had wholeheartedly dedicated himself to the Radical Party. deported and registered in the electoral district of High Wycombe to nominate as a candidate in an election to parliament. He was unsuccessful, and another attempt took place shortly afterwards. Finding an election in the same district did not bring him into House of Commons.

When a new election for Marylebone was imminent in 1833 It seemed he published a pamphlet with radical ideas to in Taking into account a possible candidacy itself, the voters with its to publicize political views. Contrary to expectations, however, it turned out that No new election will take place.

However, during that year and the next, the following occurred first signs that the Tory party under leadership the future would belong to Sir Robert Peel. Furthermore, It is no secret that the agricultural circles that have mainly in the same party, a new leader needed. In any case, Disraeli discovered shortly after the Publication of his pamphlet full of radical ideas, that His place is in the Conservative Party. That's how we find him. in 1834 as a very zealous conservative, who already Member of a committee for the composition of farmers= economic grievances and necessary corrective measures ge— had been.

But even his defection to the Tories would not bring him into Parliament in the next years

In May 1839, he married the wealthy widow of his Colleague Lewis. Disraeli was 35 years old, while his wife was already in his 50th year. There is pretty much a consensus on this—about the fact that it was not a love match, but rather Disraeli got the money to his wife to pay off his increasingly oppressive debt wanted to use the debt.

Meanwhile, Disraeli had increasingly consolidated his fine position in the party. Over all these years, he had never grown tired of the leader Sir Robert Peel with the most tedious praise in to overwhelm newspapers, books, and public speeches. Everywhere he sang the praises of "this great man in a "great position" and described himself to him as ("humble but ardent followers"). Sir Robert replied Not only did he not suppress these feelings, but Disraeli openly expressed his to recognize aversion. He hated all people, "of whom he could never assume were at the head of a would face attack." This stance of Sir Robert is about This becomes more understandable when one hears about the Duke of Wellington. that Peel was "the most genuine person he had ever known".

In 1841, Peel was appointed head of government. When the list of ministers was published, Disraeli had to go to his great disappointment that he couldn't even with He had been appointed to the post of Undersecretary of State. But he knew how to hide his disappointment and about it Furthermore, to continue praising the fine leader in public and to defend. But that this disappointment is the cause of his The fact that there was hostility towards Peel can hardly be taken seriously. It is doubtful, even if the first signs of this only appear later. should show much later.

There was a reason between the Tories and Whigs back then= Legends differ on economic issues. The former were in favor of so-called protection, while the latter were in favor of Free trade. A special role in this area was played by the debate about the grain laws.

In 1815 and 1822, the import of [items] was restricted by law. Grain is prohibited as long as the price on the domestic market does not had reached a certain level. Through another law from In 1828 the general prohibition was lifted and replaced by a customs duty, up to a certain minimum= The price was set at a considerable level. If this price was exceeded, So the customs duty decreased in line with the further increase. But This situation also protected agriculture and ensured a fair price for their grain. The Liberals had now intends for a long time to lower the guaranteed price—to add and more or less allow free import. They always faced the fiercest resistance from the Tories. pushed. | ,

It was therefore a sensation when Peel was appointed to the board of directors in 1852. Parliament presented a plan to amend the grain laws, which did stipulate a minimum price, but was considerably lower. which was previously fixed. Furthermore, he wanted the sliding one.

Abolish customs duties and replace them with a scheme that replicates the previous one.

1) O'Connor: Vol. I, pp. 346, 457, 490, 692 ff.

119

reduced protective tariffs by practically half. Equally surprising was his explanation that he would reduce tariffs on 750 types of He wanted to know that food prices were reduced. This was therefore a... This represents a significant departure from Peel's earlier principles. after which he had always advocated for protective tariffs. It was the- after only one step towards the one represented by the Liberals Free trade. This also seems to have been Peel's position. to be, when he in his speech to justify his law= The draft stated that the government had considered including all Protective tariffs in accordance with the general principle of free trade to lift.

Disraeli was not among the party members who, in word or deed, expressed their dissatisfaction with the measures of their expressed by the leader. On the contrary, he was one of the Most ardent, who defended Peel against the attacks of his adversaries= defended themselves. He was primarily the one who addressed the accusations of the Liberals, Peel had stolen their ideas, the opposite to be said wisely tried, although he was also aware that The non-peel measures are based on free trade principles. dealt with those who had been fought by the Tories for years and . Law described by liberals as their ideology were. |

In vain, however, did Disraeli wait in the following time to be appointed by Peel to some important post will. As a result, problems arose during the course of the year. The first open attacks against Peel took place in 1843, albeit still in... in a very moderate form. In the following years, however, it occurred his hostility towards Peel became increasingly apparent.

In 1845 there was once again a great famine in Ireland. To reduce these, Peel proposed to the members his government the opening of the ports for unhindered entry= Von Korn drove up. Everyone was aware that this was the beginning. would be a genuine free trade. Various participants Members of the government rejected such a far-reaching measure. Peel consequently resigned along with his cabinet. But when Lord John Russell was unable to form a new government, Peel was once again entrusted with the management of the business.

Meanwhile, a large number of conservatives had taken hold. Outrage spread. Protest rallies took place in throughout the entire country. The Duke of Buckingham, who had previously Peel's opposition to domestic policy led to= together with the Duke of Richmond, the furious opposition.

In 1846, Peel had received approval for his measure= to obtain votes in parliament. Even if it was over the years before that, increasingly heated arguments between him and Disraeli had come, but hardly anyone could have known predict the following events.

120

When the speakers who supported Peel had finished their statements, Disraeli began to give his opinion

He clearly stated that he was fully committed to implement protective tariffs. "Men must stand by their principles." "persist," he calls out to Peel and his followers, "through the They grew up. Regardless of whether they are right or wrong. I make no exceptions. If you are in the wrong, "One must resign." In the whole story, it would be difficult to argue against this. find a similar case of such behavior as Peels. The latter would have caused them to lose their position as a party, But they would still have their voters, whom they did not would have betrayed. Before a man like Peel, who had led his own banner Had he merely followed the prevailing winds, he would have lost respect. "My "View," he continues, "of a great statesman is, that he embodies a great idea, an idea which leads him to Power leads, an idea with which he identifies, . . . an idea, with which he can fill a nation. That, sir, is after In my view, the prerequisites that make a person a "Make a great statesman."

In the following days, Disraeli also made it clear that he did not- to believe in the correctness of the principles of free trade could, since they would inevitably lead to the ruin of the country.

Disraeli was warmly received by Lord George Bentinck under= nevertheless, Peel retained his position with a majority of 97 votes prevail.

But the fight continued, and to the surprise of the public= Disraeli and his followers succeeded in capturing Peel in the Inn of the same year, during the vote on a law that did nothing had to do with the preceding area, to fall.

Peel's introduction of free trade had the effect that

A split had occurred among the Tories. The majority remained with the original party, emphasizing its interest in the protective tariffs. These members were initially formally led by Lord George Bentinck, but entirely under the influence of Disraeli. The former in December 1847 The party leadership because of differences over religious issues Disraeli's resignation also outwardly paved the way for... Unrestricted control of the Conservatives has been freed.

From then on, Disraeli did everything he could to rebuild the lives of those who had fallen the newly formed party formerly led by Peel, with to implement his ideas and principles. Above all, he wrote one will apply the principle of protective tariffs to one's [products] in the coming years. Flagg and therefore called themselves protectionists. f

In parliament, a new coalition was formed after Peel's downfall. tion was founded, which successfully opposed free trade against the Storm defended Disraeli and his followers.

The fight for free trade continued even outside parliament. and protective tariffs. The public outcry caused

12¹

partly bloody clashes between the followers of both sides

When Parliament opened in 1849, it also brought Disraeli once again expressed his confidence in protective tariffs. "In my view," he explained, "the new economic system, ... that has a reasonable probationary period behind it had failed." Even in the years 1850 and 1851, the Conservative Party led by Disraeli occasionally An expression that they still adhere to the principles of protective tariffs attached. a

In the spring of 1852, a Conservative government was formed. Lord Derby First~~er~~ was in this cabinet minister and Disraeli finance minister. Now it had to be resolved. to determine whether the latter and his followers were inclined to their the to put promises made to farmers into action and to abolish the free trade introduced by Sir Robert Peel. Disraeli gave evasive answers in Parliament. Lord John Russell condemned this attitude in harsh terms. Apparently If one wants to uphold the principle of free trade, for which he is associated with his government had to resign, maintained in order to participate to remain in power.

General elections were held in August of that same year. out. The new parliament convened for the first time in November.

Together: Everyone knew that Disraeli was no longer one
was able to evade an official statement.

For three days and three nights, the speeches went back and forth. Despite
The efforts of the supporters of both sides could be seen
Don't force Disraeli to give a clear answer right away. More
And it became increasingly clear that he had long championed his cause.
Principle, protective tariffs, not to be implemented. The Bor:
The reactions to such behavior were harsh and went
up to and including accusations of dishonorable conduct. Last night
But the intensity of the accusations reached its peak.
Mr. Sidney Herbert reminded Disraeli of his stance in the
Years from 1846–1852. "Was the country peaceful?" he asked.
"Was there no fuss about this question? I'm not suing him."
to have forgotten what he said or what happened in those years
believed. I only accuse him of having now forgotten what
he wanted to make people believe back then."

He then continues and lists everything he has done in favor of the
who proposed the introduction of protective tariffs. It might be
too strong to have the courage to declare: "I am never
advocated for the reintroduction of protective tariffs." What a
There would be a contrast between Sir Robert Peel and Disraeli!
No one would have given the former—not even his finest adversaries—
Unfair motives were suspected. But "if someone humiliates
to see what, God knows, is always a pitiful sight.
"If, — he only needed to look there." At these words he pointed

122

he with outstretched arm at the man sitting on the minister's bench
Disraeli,

Another MP stated that he hadn't even been in
I saw a man in a theater who had the forehead
to tell the house that neither he nor Lord Derby ever
had attempted to abolish free trade.

Disraeli offered his apology for his contradictory statements.
The attitude is that the course of time is based on free goods—
Exchange urges and no statesman without harm to the mind
He could disregard the era in which he lived.
The Marquis of Granby replied that in such a
A reparation for the memory of Sir Robert Peel
had to happen').

Since Disraeli maintained free trade, his earlier
no reason for his political opponents, whom he fought so vehemently,
to vote against him. She and part of his party declared
agreed with his policies. Only the upright fellow citizens—

Members of the Conservative Party, 53 in number, gave their Vote against him.

However, another incident from 1852 had already occurred in The public gave rise to derogatory criticism of the attitude. Disraeli was given.

In November 1852, the funeral of the Duke of Wellington took place. It fell to Disraeli as the leader of the Under Houses is tasked with delivering his eulogy. This Cr- Disraeli also complied with the demands in a flowery speech, although he had previously expressed his dislike for the in various ways had publicly expressed this view of the great general. had also left no doubt that he was a great (He had a general aversion to professional soldiers).

The day after this state celebration, the following appeared in the newspaper "Globe" published an article entitled: "New Curiosities in the Literature." This referred to the content of Disraeli's speech. and in agreement with the obituary that Thiers wrote on the occasion= The funeral ceremonies of the Marshal of France, Gouvion de St. Cyr, had held. Attention was drawn to this- fam, that a print of the latter in a French The magazine was published in 1829. A translation of this was in the London newspaper "Morning Chronicle" in 1848 published. There was no doubt that Disracchi had published his speech. had copied from this, since not only the same thoughts, but whole sentences and a full half page of the Nede of Thiers were adopted verbatim.

The English people were outraged. Their indignation air themselves in the fiercest attacks against Disraeli, since it with He was quite bitter about the fact that one of his greatest sons had been...

s) MacColl: p. 1005.

3) Raymond: p. 196.

to have caused such a disgrace and not even to Disraeli for the had considered it worthwhile to express his own words of thanks and appreciation. Praise can be found at the passing of the Duke of Wellington.

Another sensational case did not help either. to strengthen confidence in the party led by Disraeli. It was revealed that the Minister of War, who was also a Member of the Crown Council, directly involved in a major bribery scandal= was wrapped. | |

After the death of Lord Palmerston in 1865, Lord John Nuffell came to power again.

The Rufet government was then voted out in a vote.
She was struck and had to resign. She was immediately...
replaced by a cabinet under Lord Derby and Disraeli.

In the following, we will only briefly discuss the already mentioned-
to take a position on the interpreted extra-political events
have, which are linked to the person of Disraeli.

On November 26, 1875, it was publicly announced that the
British government 176,602 shares of the Suez Canal Company
Prices of £3,976,582,- would have been acquired. The announcement murder
mostly greeted with joyful surprise, especially regarding
These shares were at risk of a price crash, due to
which has harmed, among others, the holders of such shares in England
would be. The idea of buying the shares did not arise,
as is generally assumed, by Disraeli, but non
a certain Mr. J. Greenwood, the editor of the "Pall
Mall Gazette." He had mentioned this at a dinner.
Spoke with Mr. Oppenheim, a Jew, who had this idea=
Disraeli immediately proposed a proposal. The latter had immediately
agreed and contacted Roth to arrange the purchase=
The sign was connected. The latter is also said to have already been Disraeli.
have drawn attention to the possibility of acquisition.
It was agreed that Rothschild would pay the aforementioned sum.
paid to the seller, the Khedive of Egypt.

"In recognition of the efforts and risks of the house
Rothschild declared that the government had agreed to grant him a
A sum of £99,414,- as a commission of 2½ on the
(to pay purchase money).."

The public, including Gladstone, was partly satisfied with the claim=
Rothschild's position was not agreed with. He pointed out that
that the government has, at least in the last 60 years, the Ge=
had been the custom in such transactions to use the official
to use a banking institution, namely the Bank of England.
Nothing has yet emerged to explain why mediation by
This private company is being established. Furthermore, one would have to consider that at
I do not have any guarantee that the government's intentions
The details of the purchase would have been kept secret. On the contrary,

) Accounts and Papers 11876): Vol. 49, p. 649.

The whole situation indicated that other circles
had also learned of the government's plan in time and had acted accordingly
if they had acquired shares in the channel.

Furthermore, one could not see why the commission of 2.25%⁵ a reasonable remuneration for the activity and the risk was Rothschild's. The activity was very minor. The second factor did not apply, as the British government intended for a loan of four million, and it's a matter of honor to refund this amount. It would therefore be this amounts to the Commission imposing interest on the loan from Rothschild may reimburse the money advanced. Since the amount is at most three months in debt, Rothschild would have had the almost unbelievable receive a fixed interest rate of 10% per year. In addition to this... He received an additional 5% of that amount, which went to the Khedive of Egypt. would have to pay. Therefore, Rothschild would have owed a total of [amount missing]. Received interest of 15%. This is the price for which in years 1875 British credit available on the British market would be cash. | |

The finance minister had to— after Gladstone's speech. However, it was something very extraordinary. It would be better to consult Rothschild and not the Bank of England. But there were fears that the latter would not have been fast enough. They could act, and they should not have been subjected to the risk. want. Furthermore, he had to admit that Rothschild, besides his commission still received the aforementioned 5%. This, however, is... unimportant, because they are not paid by the British government. be.

The English people should continue to be preoccupied with problems of the Middle East in the coming years

125

Disraeli's Foreign Policy

England had long protected Türkiye's interests in foreign policy, especially towards Russia. England could not and would not tolerate Russia in the Mediterranean. However, the interests of the English finance also played a role. and to perceive the city.

The Turkish government had been in power for about 20 years. London readily received bonds. The conditions were very favorable for the investor. For example, in 1858... Government bonds worth five million pounds at a price of 62% with an interest rate of 6%, another of eight millions in 1862 at a rate of 68% with the same interest rate was set. Then more bonds followed with similar conditions, such as in 1865, when almost 100 million pounds at 5% at a price of about 50% below were brought.

At the end of 1875 or the beginning of 1876, Turkey declared itself unable to meet their financial obligations in the prior-to comply with the seen manner. The dismay in England, in- especially small savers who have invested all or part of their money The amount invested in Turkish government bonds was, of course, large.

Meanwhile, further worrying reports have emerged from the Türkiye. The Christian population of the Balkans was in more or less open rebellion and demanded self-administration. All major powers on the continent under-supported this in the so-called Berlin Memorandum Wishes. Only England under Disraeli had assumed that-closed.

In the summer of 1876, the first news of the horrific massacres in Bulgaria became known. The over-A large majority of the people in England condemned the hand-lungs of Türkiye in the strongest terms. One of the few who here-Disraeli was not moved at all. He called the whole thing is just "café gossip", although official reports from The documents were submitted to the consuls in question. Gladstone condemned He condemned the actions of the Turks and demanded redress. The City's finances, however, were entirely on Disraeli's side. Consequently, it even went so far as to allocate any amounts for a To reject the collection in favor of the Bulgarians. Especially Rothschild expressed agreement with Disraeli's position. "Mammon had taken his side," says Raymond!) out.

The continental powers, especially Russia, set temporary conditions for Turkey to remedy all the conditions in the Balkans. England exerted no influence whatsoever.

1) Naymond: pp. 321-822.

126

invoked against Turkey in order to make the request successful help. Turkey inferred from this passive behavior that it that he could possibly count on help from England. That's how it came about. It led to war between Turkey and Russia in April 1877.

The English cabinet was not happy about the-decisive steps were agreed upon. Disraeli stood entirely on the side of the Turks, while Lord Derby was Foreign Minister and those in the opposition The established Liberal Party will do everything in its power to provide assistance. to prevent this from happening to the Turks. They were able, encouraged by the The government party's stance in parliament, to continue to focus on a

They hoped for an alliance with England and therefore did nothing to secure one. Russia to achieve peace. In addition, Disraeli did not hesitate to act for the integrity of the Turkish Empire to enter. aa

Turkey was completely defeated in the war. This led to...
Peace of San Stefano.

Disraeli upheld the territorial arrangements laid down therein on the Balkans and Asia are unacceptable for Turkey and also for England. He left Russia in no doubt that he was now going to intervene in favor of Türkiye, and accordingly making war preparations in full public view. Lord Derby resigned as foreign minister, as he had meanwhile been appointed First Minister. The minister had received the assurance that he would outwardly represent the integrity of Türkiye was achieved, but in reality, even at the intended to participate in the division of this country. To play this game Not having decided to participate, he had taken his leave.

The English government formally granted the Russian government its position. The statement was made public, and it then came up during the course of the proceedings. Among others, to the Congress of Berlin.

But the world was unaware of the secret discussions between the hidden from the English government and the Russian ambassador remained. Already on May 30, 1879, two weeks before the At the opening of the Congress, England and Russia were already agreed. One of the main points of the secret. The agreement stipulated that Russia would align itself with England. had agreed to no further expansion efforts in the future to have towards Turkey in Asia.

Nevertheless, Lord Salisbury had already on the same day instructed the British ambassador in Constantinople to the Turks a defensive alliance against further attack plans in the to offer to Asian Türkiye. At the same time, the Turks were offered Clearly, this protection from England is not without something in return.

The following would follow: the cession of the island was demanded in return. Cyprus. |

The Turks only agreed to this reluctantly, since they had just been informed that England would withdraw its consent to the Russians conquests in the last war, such as the area around

was. With regard to the future threat of attacks by The Russians nevertheless accepted England's offer. The contract was officially signed on June 4th.

The congress showed that Disraeli had kept his promise. He did not adhere to his agreement with Greece. He gave his consent quite soon. Efforts to establish Crete, Thessaly and Epirus for this country demanded, when the Turks began to encounter difficulties again to make a decision regarding the cession of the island of Cyprus. In this way Greece, which relied entirely on the support of English, went left the country and consequently did not go to war against the Türkiye, which had intervened, came away empty-handed.

The Romanians found more favor in the eyes of Disraeli, when, in response to his demand, they solemnly agreed to the protection of the contract Jews had promised protection from attacks by the population.

This success of the Jews was initially due to secret arrangements. actions preceded this by more than ten years, which from a document published by the English government from the year 1877.

One can see from this that for years now a= outgoing correspondence between representatives of world Jewry and the English government on the treatment of the Jews in Romania and Serbia. The Foreign Office was met with reports and telegrams about the persecution of Jews showered with gifts. Representative of world Jewry, Baron Rothschild, Sir F. Goldsmid, Sir M. Montefiore, the Chief Rabbi and Other influential Jews insisted that foreign powers should be involved. The office issued instructions to its representatives in the states concerned. went to make it clear to the local authorities, indeed even to the rulers, that the previous treatment of the Jews violated the rules of civilized world and as long as the freedom is protected= could not support the exercises of the Romanians and Serbs until The Jews were not treated kindly. But it wasn't only leading Jews in England, who were granted a [recognition] by their government They demanded intervention on behalf of their fellow race members, but also the president of the Alliance Ysraélite Universelle, based in France approached the Aus with the same wishes= Foreign Office in London. It is advisable for every Englishman to... to read this official collection of letters, so that he might one day to begin to understand how much the English direction of that time was influenced by Engli rung without the existence of an English interest in the Jews deployed. Likewise, a study of this blue book will reveal let what a long time has been wasted on directing= The necessary measures of conduct in Romania and Serbia= To issue rules for the treatment of Jews. Consuls, Generals Consuls and other diplomatic representatives had to wait a long time. They prepared a sentence, and the envoys had temporarily the rulers

to warn them most personally and, in case of refusal, to threaten them. All this was not done to protect British interest, but only to satisfy the desires of the world Jew.
 The extent of these interventions results from the fact that the Blue Book contains no less than approximately 400 printed pages. Contains 357 letters, reports, telegrams, etc.

The events in Disraeli's foreign policy that led to the war relations with Afghanistan and later with the Zulus should no longer exist. These events must be addressed. Because these events are in contrast to the one just described is unimportant, and the above statements are irrelevant. suffice to now begin an appreciation of Disraeli's deeds as a step.

Retrospective: Disraeli's Work and Impact

These brief hints must suffice. They amount to, in all clarity that Disraeli only upheld principles where they were appropriate to him and served his personal benefit. Perhaps it was Disraeli's main principle was to have no principle. One might think about This behavior should be challenged where the overriding good of the The guiding principle of unprincipledness governs the nation and the state as a whole. Perhaps, but only perhaps, it could justify it. But how? Little of this applies to Disraeli, if one looks at the basics. goes back to his character and his actions and the the true, often hidden background of his actions uncovers. A few key points summarizing the facts may suffice. To bring the image of Disraelis back to mind:

Disraeli was a champion of protective tariffs, along with Peel. He changed his mind in 1842. But by 1846 he was more passionate again. A proponent of the protectionist tariff idea – he overthrew Peel. But in 1852, during his reign, he not only suddenly becomes a loser not only a staunch opponent of the free trade idea, but he even declares, never having advocated for protective tariff policies.

Is there anything more definitive than this change? Nothing else. was it with the reform law which we did not discuss further.
 The movement, which he praised in 1832, was described in Parliament in 1866 as Americanized and branded, a few months after the fall of the The government, as a government representative, itself introduces a draft law. to reach far beyond the government he overthrew went beyond the proposed reform measures.

Or how quickly praise and condemnation alternated between Peel and...

about, when, despite all the flattery, he was turned away by Peel, who had led him through
Did he look like he couldn't expect a position? Or something else:
Undoubtedly, the acquisition of the Suez Canal shares was a significant investment for Eng
to their advantage. Disraeli, Rothschild, and Oppenheim, however, made
the business. At least the latter two were right.
Information received early enough earned and the Roth=
The granted interest rate of 15% was more than acceptable.
measured. . 5 zz

The same wonderful game is being played in foreign policy.
It offers parallels to the events of our time.

But let's leave that aside: England must deal with these figures and
to come to terms with this historical past itself. We are
The Disraeli type as a Jew is not important and characteristic
not only for his era, but also for the fate of Eng=
Lands, plain and simple.

Because Disraeli is the founder of today's ruling coalition.
servative partet. With Peel's departure from the Tory-
A new entity emerged within the party, one that incorporated the ideas of
Disraeli was fulfilled and built up. He succeeded in

180

in a short time, to sweep the majority of his fine followers along to all the dishonorable
job changes, even though he was Jewish and
his party, which he led, had been the one that gave Rothschild the
The way to parliament was blocked year after year.

It remains almost inexplicable how this political adventurer – so
He is not rarely mentioned –, who has managed to complete the conservatoire –
to lead the alternative party. It may be that after the departure
Peel said that the conservatives had no one better than Disraeli.
She could be their spokesperson in parliament. It may also be that
as O'Connor) believes that he through fine novellas, and into=
especially through his viography of Lord George Bentinck, the
The Tories had proven that the Jews were by nature
They had always belonged to their party. Furthermore, the Jews
They have always been the best in politics, art, and religion.
Because we will learn from the points discussed in the previous chapter.
The divided speeches remind us that, according to Disraeli, the Jews actually
who are the true Christians. Be that as it may: One will not
can deny that the Conservative Party has ideas of a Jew
represented, who proclaimed until his last breath that he was and would remain
a Jew. In other words, he was a stranger who, like
Raymond points out, "then always made big mistakes when
He tried to 'think in English'. We therefore believe with
O'Connor), that the conservatives under Disraeli were "far from the

'national ideals of the true Englishman' removed and neither
"They were neither English nor conservative, but purely disraelitist."

But it wasn't just the foundations of the Conservatives.
Not only the party changed, but also those of England. The entirety
Social conditions were undergoing a transformation. Through
The abolition of grain tariffs transformed agriculture to the point of...
ruined today, as we will see below.
Before the days of free trade, farmers meant everything.
—and the factory owners nothing. A healthy peasantry, as long as
The pride of England was gone. From now on, the
England's entire life viewed solely from the perspective of money
governs.

All this is, not least, the deed of the Jew Disraeli, who
chose a man like Bolingbroke as a model of an English statesman
and the father of modern conservatism."
Bolingbroke was undoubtedly a brilliant orator, but morally
Completely inferior and without principles. Disraeli would probably agree.
to have been the one who coined the slogan of perfidious England in
which had made it a permanent fixture in history.

His ideas and principles did not go to the grave with him.
gone.

-) O'Connor: Vol. II, pp. 150, 641–642, 463–466.
- 2) O'Connor: Vol. II, pp. 617–622, 642, 653–654

9* 131

JB Firth, a well-known scholar, recently explained in the "Daily
Telegraph" that "the Genius Disraeli's 'his tradition
made it eternal and that every conservative conference would bear witness
of the viability of the seed he sowed in the hearts of his
political followers' fate".

Even former Prime Minister Stanley Baldwin calls himself
even a student of Disraeli, "that great man." In his
He best summarizes his attitude towards Disraeli in the following speeches.
Sentence in summary: "I have tried to change my policies, my speeches
and the policies of my Conservative Party according to the basic principles—
To form Disraeli's principles. These principles will last forever!

-) Jewish Chronicle from 15th Mar 1936,

Leading Jews as Shapers of English Life

Just like Disraeli, not only during his lifetime, but far beyond
Furthermore, it influenced the political principles of Great Britain.
The spirit of the Jew Georg still lives on today, even though it has flowed throughout the
Jessel in English legal science.

He was born in 1824 as the son of a wealthy merchant in
Born in London. After being educated at a Jewish school...
He sought out university and took exams in the fields of
Mathematics and natural sciences. Later he turned to
He studied law and soon became a well-known barrister.
In the best of times, he earned £20,000–23,000 per year.

In 1868 he was elected as a member of parliament for the Liberal Party.
elected to parliament. Here he was soon considered one of the most knowledgeable—
most knowledgeable members were presented with legal matters. Already
In 1871 he was appointed Solicitor General, i.e. a high-ranking official.
legal officials of the Crown without a seat in Parliament, made.
Two years later he became Master of the Rolls, a kind of
Head of certain archives, and simultaneously a member of the Ge-
appointed to the State Council.

This period saw fundamental changes in English.
Judicial system. The Courts Constitution Act, the Code of Civil Procedure
and the patent law was significantly amended.
were the first steps towards transitioning from the old habit-
law and existing legal provisions into a
The only legal system. Jesse was very heavily involved in everything.
worked.

Under the new laws, Jesse, as Master of the Rolls,
was simultaneously President of one of the senates at the Court of Appeals. Still
Today, subtle interpretations of laws, regulations, and
Customary law is considered the best in English jurisprudence.
These are referred to as such. In English law, these are of far greater importance—
interpretation as in German, since decisions by recognized
Over time, judges gain practical experience in understanding the nature of laws.
assume. Therefore, Jesse is also referred to as "a
legislative judge", whose authority is still undisputed today.

Besides his duties as a judge, Jesse had considerable other responsibilities.
other duties. He was the head of the patent office and on-
Visible in the register for trademarks. Finally.
He also oversaw the documents and manuscripts relating to-
compiled state historical publications, the so-called-
They called it Rolls-Series. He was also vice president on a voluntary basis.

the University of London and the Anglo-Jewish Association.
As you can see, he had no shortage of positions.

His bust is not only found in a prime location in
the Law Society, but also in the arcades of the King-
court in London.

138

He had already been knighted in 1872.
His death came eleven years later. His son Charles James
The title of Baron was bestowed upon the father after his death. ≠
The same occurred in 1917 concerning his second son.
Herbert Merton Jessel, the high post in the government and in
held a position in the administration. His son, in turn, has been in the administration since
Years. 1935 with the daughter of the famous Marquis of Londonderry
Derry married.

The year 1885 was to be the culmination of the Jewish power grab
exercises bring. Nathaniel Meyer Rothschild was appointed peer.
made by England and moved as such into the House of Lords
one. Furthermore, in 1902 he became a member of the Ge-
Home Councillor. At Trinity College, Cambridge, was
he became a friend of the later King Edward VII, who
who repeatedly honored him with his favor. His positions in
The economic sector is almost too numerous to list; its most significant was
Certainly the one who served as Governor of the Bank of England.

Among the Jews who, at the end of the 19th century, were not
Farrer Herschell also played a minor role in politics.
He was originally a barrister and in 1874 entered the
Parliament was elected. During the term of office of
Gladstone became Solicitor General, simultaneously
He was promoted by the award of the title of knight. In 1886 he was
He was elevated to the nobility and made Lord Chancellor. Thus
The Jews had also provided the speaker in the upper house.

Lord Herschell's daughter is married to the Brigadier General
RM Yorke married. Two daughters were born from this marriage.
They left. Whether and, if so, to whom they are married,
could not be determined.

His grandson is the present-day Baron Herschell. He has, among other things, the very
held the honorable position of page to the king.

The exemplary description of these Jews as the Be-
Knowing this might suffice to show what influence and
which highest positions Jews in Great Britain have already held un-

had achieved this indirectly after their emancipation. In politics, They exerted a significant influence on law and economics. river out, – areas that are among the most powerful in a state.

184

The Jews in Scandal: Honduran Bonds

The influence of the Jews is also evident from a financial scandal this period.

At the beginning of the seventies, England and France in particular were flooded with foreign loans. Already A few years later, most of them were more or less than worthless, since no interest accrues on it anymore paid and the securities on the stock exchanges only after break-even= parts of their nominal value were listed.

By 1875, this situation had become untenable. (From) State bonds up to a total amount of 240 million Pound was in arrears with its interest payments. A whole lot of it= A significant portion of the aforementioned sum was in British hands. Foreign nationals. Many were completely ruined. Officers and officials had to resign their posts because they lost their entire They lost assets and incurred debts as a result of their They had made bad investments. Widows and old people who had lost their Those who had invested money in it found themselves without means and didn't know what to not how they were to live from now on. The misery was unimaginable. in writing.

On 23 February 1875, Sir Henry James proposed in Parliament that a special committee be established as soon as possible to address the circumstances that led to this disaster= to have it covered. The proposal met with no opposition and It was agreed to focus on only one sub-area of this question. complex to deal with, namely the bonds of Honduras, Costa= Rica, San Domingo and Paraguay. The total value of this investment The loan amounted to approximately ten million pounds and was therefore in relation to the total sum of 240 million pounds only slightly. However, it was believed that, even after the investigation... in these cases sufficient knowledge of such trans= to have actions because they are probably more or less the same= would be stored. The result of the investigations has then this assumption was also confirmed.

Parliament appointed a commission of 17 members= the committee was established, which already held its first meeting in March. It It is now quite impossible to provide a detailed description of the events up to the to hold meetings lasting until July. The information regarding these meetings will be avai

The issued official documents contain no less than 6680 recorded questions and answers from participating witnesses and experts. Minutes, annexes and report of the commission. Mission comprises 700 large, densely printed pages. The newspapers They dealt daily with the results of the investigations, so that the very interested public was kept informed.

We simply want to use the findings about the lending the state of Honduras an insight into the machinations to throw the financial wheeler-dealer.

135

The state of Honduras in 1867 was more or less a wilderness and it lacked an orderly financial economy No question. How small the state revenues were can be seen from this. from this, it can be seen that the state in question is charging interest on an old A bond of approximately £120,000,- with annual interest of £1632,- had not can pay and have been working on settling the debt for quite some time. was backward).

This did not deter a clique of unscrupulous persons-held, in the years 1867 to 1871 bonds of over 6 million to place lion's pounds in public. The interest, including amortization payments, amounted to annually £700,000.

The main parties involved in this transaction were the representative the Government of Honduras in England, Don Carlos Gutierrez, a certain Lefevre and the company Bischofsheim & Goldschmidt. The owners of the latter were Jews, while we also be- Regarding Lefevre, there is hardly any doubt. He was already Sentenced to two years in these courts in France for breach of trust He was sentenced to prison. After that, he was suddenly in London. appeared and had two small, insignificant companies-founded a company whose purpose and goal were more than opaque. Soon he joined forces with the well-known Jewish firm Bischofsheim & Gold-Schmidt in business dealings, and from then on he took a rapid rise. He lived a life of immense luxury. When he the situation in England because of the investigations is too unacceptable- Once it had been approved, he returned to France and withdrew He thus submitted to questioning by the committee. The official representative Honduras insisted on its extraterritoriality and appeared also not for evidentiary purposes. The third member of the group, Henry Louis Bischofsheim, through a representative, appointed a physician Testimony of Sir James Paget and Dr. JD Chepmell - an seen doctors - presenting evidence that fine health is not permitted to be questioned.

Thus, the parliamentary committee faced great difficulties-

to fight for opportunities, and the Times notes in longer articles of September 23 and 24, 1875, rightly so, that one can thereby and by withholding important documents, as also stated by the The committee points out in its final report, among other things, that by no means the full was able to establish the truth.

The overall result revealed the most blatant manipulations, in including an employee of the company Bischofsheim & Goldschmidt, the Jew of David, as so-called trustee of the public-lichkeit had occurred.

The first bond was issued in the amount of one million pounds. The aforementioned Jewish company had undertaken to establish this in England to accommodate the country and France. Which commission should you appoint for this?

) Accounts and Papers (1875): Vol. XI, pp. IV–V ff.

136

what had been promised could not be directly determined from the documents however, the conclusion could be inferred indirectly without any doubt to claim that it was no less than £82,000. Offer The bond was intended to be used for the construction of a railway that would connect the It should connect the Atlantic Ocean with the Pacific Ocean. As a safeguard These were the future net surpluses from the revenues this company is pledged and an alleged first Hypothek on the state's domains and mahogany forests led.

But the public initially wanted nothing to do with the bond and despite all efforts, after months there was still no no more than £10,000,– accommodated by the Jewish The company itself had been taken over. Now Lefevre has reappeared. He got up and committed himself to selling the rest. However, he did not acquire the securities at 73% of their nominal value. not only were the FIC issues released, but 68%. Apparently But even he was unable to raise more than about £175,000. cieren. A new contract with more favorable conditions for the The firm Bischofsheim & Goldschmidt and Lefevre was dissolved. closed, and now buyers could finally be found for the rest. the bond. This was only possible because Lefevre accused various brokers of using illegal business practices. misled them. For example, he provided them with papers under the heading "Edition". price of 73% available and committed to in a no further securities will be placed on the market during a certain period. throw. As soon as the prices for the shares fell on the stock exchange, The fraudulent consortium had another broker handle the paperwork. buy back, so that through the artificially induced after The prices rose again. In this way, it was possible to...

to drive the shares up to 94%.

In May 1869, a new loan of approximately £2,500,000 was issued. designed for Honduras, as otherwise differs from the first at most a small part had been sold. With the help of the above-mentioned This bond was also placed using their methods.

In the spring of 1870, these same people had already decided to a new issue of securities. The public was had already become suspicious, since this new amount was also allegedly It should still be used for the construction of the railway. therefore decided to stabilize the faltering situation by inducing further dizziness. to restore trust.

As is well known, according to the terms of the bond from the Years 1867, among others, the state's mahogany forests were used as security pledged. Furthermore, it was stipulated that the company Bischofsheim & Goldschmidt simultaneously the entire distribution of the The products obtained from it would be transferred. It was now allowed a notice in the "Times" of June 11, 1870, containing the following: to use that two ships with mahogany wood from Honduras in arrived in London and handed over to the bond trustee for payment.

137

provision made. In fact, these and later three more shiploads had arrived in London. It was concealed However, that these shipments do not originate from state forests= ten, but bought from private owners in Honduras and also They were of very poor quality. The Bischofsheim company Goldschmidt, or one of the other accomplices, had this Purchases made by myself and from the funds of the previous Bond paid. | | | Ä This restored public trust. here, since this involves the payment of interest and repayments by Sales of timber were considered secure. This was exploited as follows: from the fact that the public must be informed about the conditions of the new announced the bond issue. The amount was again approximately £2,500,000. The previously pledged counter= Stands were offered. Now, however, they went so far as to say that everything was... like and income of the state of Honduras for the An= They were arrested. Honduras was obligated to pay the company Bischofsheim & Goldschmidt in London all products made from the state assets were intended for export, to sell and the The proceeds will be deposited into the fund for repayment. In other words, the entire state of Honduras was devoted to the Jews It was pawned and he could no longer conduct business without it. The money raised from the bond issue also followed to be allocated to a fund. The trustees consisted of five persons, – one was appointed by the state of Honduras.

The other four are from the aforementioned Jewish company. Bishop's Heim & Goldschmidt were further entitled, but not obligated, to in the event of non-fulfillment of the state's obligations Honduras, whose total assets at home and abroad as to seize and to seize the trustees of the securities holders manage. | | l

Once again, it was the same individuals who used fraudulent methods. Methods that placed the bond. At times, up to 100 people connected to each other who bought the papers, when prices threatened to plummet, and sold when the The market for the bond was tight. A single jobber bought it and sold the entire bond once. If you compare the prices with Since such methods could not be maintained, others were used. Deception maneuvers. | ne E |

Thus, on April 1, 1871, it was declared that £50,000 would be contributed by the Bonds issued and purchased by the state of Honduras at parity. would be resolved. Since the papers were not badly valued at this time, But since they were far from equal, this provided a new incentive for the buying public. Furthermore, the draw should show, that the financial situation of the government in Honduras is very healthy It had to be that way if one could carry out such transactions. In fact, of the documents drawn, only those... for the amount of approximately £17,000,- in the hands of those not related to the company

188

persons belonging to the plot. Only this sum was paid out to the bes appropriate. However, it was not paid out by the state made available to Honduras, but rather to the yield of the last Bond withdrawn. Also the interest and amortization service. was only made possible in this way.

Such manipulations naturally involved uninterrupted monitoring. A series of new bonds is possible and necessary, since one can afford the low interest rate The costs of the bonds can only be covered by income from new [issues]. could cover.

When attempts in this regard proved unsuccessful in England in late autumn 1871 and in France in summer 1872, the whole thing collapsed fraudulent structures, since the state of Honduras was unable to was to assume even a single penny of debt service. The All the papers fell into the attic in 1872. It was listed at about 6% in July 1875 and in September 1875 only 3%. A respectable country priest, who also... He hadn't been able to let speculation stop him, believing an earthquake "would have "Swallowed up all the valuable space."

The extent of the fraud is determined by the findings of Commission, according to which the State of Honduras owes approximately £60,000, -, the Contractors for the construction of the railway approximately E 700,000, - er-

had held. The remainder of the million-dollar bonds was for purposes used which have nothing to do with those mentioned in the bond had to do. Thus, no less than about one million Pound to Lefevre to settle alleged commissions and propaganda funds.

The victims were the state of Honduras and the Hoffentlichkeit. The former had an abandoned, half-developed railway line. a line of approximately 80 kilometers and an annual interest burden of approximately 2,700,000,—, which he could never pay, since he was known. He had not even been able to raise the sum of £1632. can. We already witnessed the misery of those affected at the beginning of the month. The course of our considerations has been described.

The investigating commission established for the other states the The same frauds were discovered, only the people involved sometimes changed. Jews were also influential there. Among other things, we also find... the well-known Jewish bank Erlanger & Co. is involved.

The audiences of France and England had therefore the ber: lust of approximately £240 million or 5 billion marks through to lament Jewish frauds.

The reader will now be interested in what is wrong with everyone involved in the project. What happened to those involved was a breakup. We want to reveal it in advance: nothing! :)

The investigating commission also took a position that seems more than surprising. Apparently, it distanced itself from Nathaniel Meyer Rothschild's opinion is to be led by fools. This He had been summoned as an expert witness and had the

9 Elayden: pp. 42–148, Sinclair: Appendix pp. 129–190.

139

The view is held that the sole fault for such occurrences is "the desire of people to receive the highest possible interest rates on their "To get money." "Do you suggest we stop this situation?" "Help me?" the chairman asked him. "No, not at all," Rothschild replied. When the chairman continued to question him... Rothschild wanted to know whether this was not a very serious evil. no answer to this clear question, but spoke of the Abuse of the use of money from Honduras– Bonds. He refused during the negotiations to issue any bonds. what your own proposals to prevent future occurrences of this kind to commit fraud. This then concluded the investigation. The committee was also completely satisfied.

With such an attitude, one cannot even be happy about the Commission's report is surprising. At the end of its statement... The members of the commission made several demands. Suggestions for future solutions. They dealt with, among other things, with the question of whether one should enforce by law that a group of people who – as described above, depending on the Market conditions artificially inflate prices through buying and selling. the stock market influenced – instead of in secret, in full public view– working with sensitivity and in awareness of the audience. "It "The committee was informed," they continue, "that all Transactions in public bonds accrue to foreign interests would, if a law were passed on the basis of which the The activities of these syndicates should be made public. Dar= The committee immediately replied that – insofar as these were the only Conditions exist on the basis of which one can derive the benefits from such offers. borrowing profits accrued in England can be retained – they to would be bought at such a high price."

The main reason for such experiences is believed to be in the credulity and greed of certain circles of the population= to see a movement. These kinds of comrades seem to have value. the promises made to them not according to the rules of any kind= which experience, but merely according to their own superior– to have measured against driven expectations. This led to the discovery of a They have become easy prey for those who, trusting in such things, Gullibility led them to fraudulently obtain their money from them. have.

The committee does not consider it its duty to make any accusations against the various parties involved in these transactions do. They generally agree that... the The cause of the collapse was equally true for all those to be attributed are the interests, rights, claims, complaints or otherwise have any involvement in the matter. It is a kind of primal evil, which even extends to innocence= digst erstreckt, which have something to do with the matter)).

9 Account and Papers (1875): Vol. XI, pp. 266–207.
Times from W. and September 24, 1875.

140

Apparently, the Times also shared the committee's view that purchasers of such securities were at risk The scandal is just as much to blame as the fraudsters. Because they should have been held under such extremely favorable conditions from the outset with They have a high probability of losing their money. Can we, given such a generally prevailing opinion... Are you surprised that nothing has happened?

Even today, five million pounds are still donated annually to the Stock market lost money through fraudulent transactions.

141

Anti-Jewish forces

At the end of the last century, however, there was no shortage of upright men in England who distinguished themselves in word and writing opposed such behavior. "This age belongs to the Favorable to the machinations of the Hebrews. The use of violence

...is forbidden by our present civilization, while The use of unscrupulous deception is permitted and enshrined in law. is protected. Whoever robs a man on the street will be punished with imprisonment. Anyone who robs thousands on the stock market will be punished to live in a palace and have the aristocracy at his feet "lying." Speculating on the stock market and making money at a cost The defrauded person made this a principle. The Jews did They take advantage of the fragmentation of the people into parties and do Everything to widen the gap and fish in murky waters. But above all, it is the press – the great evil of today. Society, . . . which all too quickly falls under the secret cin- The flow of money-grubbing schemers would come. One then points out the danger, that not only in England, but all over the world Jewish Journalists using assumed Aryan names in the A staff of newspaper employees infiltrated the premises and set up a (Further information on processing the masses in a Jewish sense would be provided).

Sir Tolle, the Member of Parliament well-known in Disraeli's time, Sinclair made the public aware of it in connection with the Turkish question in a major work, that the The Jew has committed acts since time immemorial that are incompatible with our understand The concept of honor and decency cannot be reconciled. Her old will already shows her moral depravity and The story would have been an unbroken chain of crimes. the Jews. He also warned, among other things, against mixing. with the Jews.

He belongs to the ranks of anti-Jewish writers of this period. including the famous Sir Richard Burton. He died He published no fewer than 48 works and left behind numerous others. rich unfinished works). One of these was also ours. used book in which he dealt with the Jews in general and He was particularly concerned with the Jews in England. According to his View is increasingly being conveyed to the general public in England only by

the kindness, thrift, and other good qualities—
Stories of the Jewish communities. Few would know that
the Jew actually “eats bread, not by the sweat of his brow,
but in the sweat of his neighbors' brow.” He deserves
his money through usury and fraud, and would become rich in the process, “the
Workers, on the other hand, are starving in the middle of gold.” After
Jews could previously be considered owners of gambling dens and as

1) Smith: 706–709

2) Burton: J and Geiss Borwort ©. v.

142

Find fences. They distributed salacious literature and
thus corrupted the youth

As already stated above, this book is only available after death.
The author's work has been published. The publisher has informed us
the very interesting reasons for this were conveyed.

According to his account, Burton was in the years 1869 to
British consul in Damascus in 1871. He controlled the local situation.
He spoke languages and, disguised as a native, went to the city.
His research bore rich fruit regarding the ritual=
Murders among the Jews in Asia Minor. At the same time, he was occupied with
also dealing with the mysterious circumstances of the murder of Father
Tomaso in Damascus in 1840. His comments on this matter
The investigations did not remain hidden from the Jews in Damascus.
and aroused her utmost displeasure. This hostility was
the reason that he was in 1871 by Lord Grauville, the
then Foreign Minister, from where he was recalled.

However, it could not be prevented that Burton already paid=
he had gathered a wealth of material, which he used in his new position
as consul in Trieste, he compiled it into a work. His
Work was completed in 1874.

A year later, while on holiday in England, he laid
He presented a fine manuscript to a friend who held a very high position.
found. He advised him against it because of the anti-Semitic nature of the
The content urgently advises against publishing the book. Others
Friends introduced themselves to him in the same way and...
sought to dissuade him from it while he was still in the service of the
The government of a country "where the Jews have exemplary power"
and hold positions; it would therefore be, to say the least, very
It would be unwise to make them his enemies." Through this
Warnings prevented Burton from publishing.
and took his manuscript back to Trieste with him. His friends
They tried to arrange a transfer to Tangier – which was only one.

normal promotion according to his position of service – for to enforce it.

Year after year, Burton waited for the rank promotion that was rightfully his. But it didn't come; instead, someone else was appointed Sir William Kirby-Green was sent in 1886. This bitter Burton apparently so much so that he again without regard for was determined to consider the resulting consequences and to publish the book. publish. Meanwhile, his wife tried to... To be eligible to receive a full pension before he resigned his post and his intention regarding the book in carried out the act. However, the negotiations were delayed for years. long; died only a few months before leaving his prestigious office. Burton.

His widow also died before publication. However, she had left instructions that it be published as quickly as possible possible should have taken place. Burton's findings about the

143

ritual murders by the Jews in connection with the murder of Father Tomaso in 1840 were not made public made accessible.

The omission of the chapter on ritual murders is now not It was not voluntary, but forced upon them by the Jews. Apparently, the publisher had already [made a decision] before the publication. The book includes a directory from which one can read without... further conclusions could be drawn about the content. When one I learned that the book would also be translated into foreign languages. The publisher and editor were threatened with lawsuits and other available means. At the same time, he sent Warnings were issued to all chief rabbis abroad regarding of the book with the instruction to publish on each (to prevent the case). It is very likely that this measure will be found= took the Jews who had prompted the publisher to to let the chapter continue. Especially regarding these accusations against There is relatively little flawless material available from the Jews. for modern times, and it is therefore all the more regrettable that the Science has not been granted access to these sources.

To further shed light on Burton's fate, only that pointed out that it was none other than Lord Rosebery, Burton's hopes of a transfer to Tangier through The appointment of another official was permanently thwarted. This Lord Rosebery was then Foreign Minister and later First Minister, had married a daughter of Rothschild and was thus closely linked to world Jewry.

Lord Rosebery has since passed away and been succeeded by his son, The current Earl of Rosebery succeeded him. He bears, among other things, the title of Earl, not only his grandfather's first name, namely Meyer, but also the facial features and shape of his family. His Mother inherited and is one of the largest landowners in England, as he owns more than 50,000 acres of land.

His sisters, who are half-Jewish, also have in the same way. She married into high nobility. Thus, one sister became the wife of Lieutenant General Sir Charles Grant. The other is the second wife of the famous Marquess of Crewe. The moment Lord Crewe famously attended the festival in 1905. He explained that he believed there were also honorable people without Jewish heritage. blood, but he was particularly proud to be of Jewish descent, while (fine wife of the Rothschild family).

One of his daughters is married to Sir Edward Coates, another to the Honourable George Colville, son of Viscount Colville of Culroß, married. The other two found wives. by Major JH Dodds and the Duke of Roxburghe.

) Emanuel: p. 142.

) Trans. Yew. Hift. Soc.: Vol. 5, p. 203.

144

England and World Jewry

The books mentioned above were the expression of the people's reawakened anti-Judaism. The Jews were of course. They did not miss this hostile current. They therefore considered a A tighter organization is necessary, especially given the relevant The English decor is a little outdated, and the French decor, which Alliance Israélite, hardly existed after the war of 1870/71= was present. Under the main leadership of Sir Francis Goldsmid and Dr. Benish, the then editor of the "Jewish Chronicle", the entire former organization was restructured. built up, at the top of which was, among others, the aforementioned Sir George Jesse was standing. Later we find Baron [name omitted] on the line. Henry de Worms, later Lord Pirbright.

According to the claims of the Jews themselves, one could from now on to once again rightfully state that London is the world= the center of the Jews, to which all persecuted Jews turned their eyes. They could turn around and wait for help.

How far the power of the Jews had already gone at that time, This results from a summary of the interventions that

from the British government between 1860 and 1910= favors have been granted to the Jews. For only in this way can the It will be most vividly demonstrated how far the British government has gone in the past already a tool of world Jewry was. We know that this claim is not full proof. needed. But this has once again been denied to us here by the Jews. was made possible by themselves. It is, in fact, by one of their races. comrades, Charles Emanuel, an extract from the session= minutes of the London Committee of Deputies of British Jews have been published. This is a treasure trove for our Evidence and shall be used exclusively in the following, because there is no sound basis. In addition, other factors come into play. official bases, such as the Blue Book on the Be= Actions of the Jews in Serbia and Romania.

In all the relevant interventions by the British government Is it obvious that the entire apparatus of the Foreign Office and the English world power not only the achievement of British not only serving interests, but also fully serving the world Jew= available. The further conclusion to be drawn from this is, To establish a dependence on world Jewry would likely probably not too bold.

Now, let's look at the individual cases.

In 1860, the memory of the murder of the priest was commemorated. Tomaso was revived in Damascus in 1840. In a A memorial plaque was affixed to the Capuchin chapel there. was, on which it was stated that Tomaso had been murdered by the Jews been.

10,145

The Foreign Office in London was made aware of this inscription on= made aware of the issue and decided to oppose its installation. to proceed with the board. "In fact," Emanuel reports, "destroyed Shortly afterwards, a fire accidentally destroyed both the inscription and the Chapel." Apparently, following this "accidental" Brand" unrest against the Jews, and the foreign policy The authorities were again urged to intervene. "Lord John Russell immediately sent instructions to the British envoy in Constantinople, to take immediate measures to protect the to incite Jews. He did this with such energy that Many of the oppressors were punished and the accused Jew was set free. "Footsteps were established." The reason for the unrest was... Emanuel does not reveal what happened, or why the Jew was imprisoned. However, there should hardly be any doubt that all this is in (connection with the burning down of the chapel).

In the same year, news came of a poor treatment-

Lung of the Jews in Persia. Admonitions of the British there
Envoys not only went unheard, but also led to the Cin-
The burning of Jewish homes. This sparked another protest.
presented by the British envoy. Regarding the success...
Nothing has been made public.

The Foreign Office was already informed in the next two
years in similar matters with the governments for the
. active in Corfu and Tripoli, mostly with

success.

When Jews who emigrated from Russia to Jerusalem in 1863
had relinquished their citizenship, they were on
Order from London immediately placed under the protection of the British
appointed consul.

In 1865, the British Consul General in Serbia requested
better conditions for the Jews from the ruling prince.
He also shares his fine request with the oldest member of the community whom he has summoned
local Jewish community. When the accusations of further injustices were made,
The rest against the Jews could not be prevented, new ones followed.
Ideas. A remedy was promised. The same insurance company.
was also granted upon renewed request by the Shah of Persia
given. Apparently, it wasn't meant seriously, since
The British Foreign Office will again be involved as early as next year.
believed he had to intervene in favor of the Jews.

The next four years see four different requests against-
about Romania. Lord Stanley had appointed the Earl of Clarendon as
He replaced the foreign minister. He explained to the leaders
of the Jews, that he should always be ready to make his services available
to put in place to protect the Jews from persecution. When one
in 1867 despite the earlier promises of the person concerned
Governments that declared Jews in Romania to be vagrants,

1) Emanuel: pp. 76-77ff.

146

The British representative was instructed to speak
with the reigning prince about the immediate punishment of those in
The question is to request the arrival of the next official. In the following year
Then a general protection for the Jews was granted by the Romanian authorities.
guaranteed by the government. But shortly afterwards, anti-Jluidife
When the measures became known, the British general protested.
. energetically on the personal instructions of the Foreign Minister
against. |

Serbia caused distress to world Jewry in 1869.

As a result, the British government left no doubt that that Serbia only had England's support against the Türkiye would find it helpful if there were finally no more persecution of Jews under= would take..

In the years 1872, 1875 and 1876, the Foreign Office again intervened on behalf of the Jews in Turkey and achieved and each time, the satisfaction of his desires.

When conditions in Persia changed again in 1876, the Jews were worsened, the English government announced via telegraph. fchem way instruct their representative to immediately implement protective measures to demand from the government. This request was denied. spoken.

In the coming decades, Romania and Morocco in particular would be the subject of British ideas in this regard

In 1876, conflicts took place between Romania on the one hand and England on the other. On the other hand, discussions about the conclusion between the country and France. a trade agreement. The original proposals here= for the Jews in England would have received from the grants therein Trading advantages excluded. They heard about it and pro- They protested against such contract content in a memorandum. A copy of it was sent to the Alliance Israellite in Paris. sent. The Foreign Office in London then assured the Jews, that the agreement in its intended form was not by would be concluded with the British government.

In the same year, in individual districts of Romania Expulsion decrees for Jews were issued. At the request of the Expulsion Commissioner... These regulations were not only issued by the Foreign Office in London not lifted, but the four officials responsible for this dismiss.

As the Berlin Conference approached, the Executive of the Jewish Community of London presented the English government with a request, in the event of a possible declaration of independence by Romania and other Balkan states for the freedom and equality of To demand security measures from Jews themselves. We We will remember that Disraeli took action in this regard. ift. But the Jews were by no means in agreement with those he had- They were satisfied with the agreements reached. They expressed their disappointment. in a special letter to Lord Salisbury and claimed that the British government had been ripped off by Romania

10% 147

been cut down. When, in 1884, the Jews were of the opinion

that Romania should have upheld the treaties concluded in Berlin to Feeling disadvantaged, they requested the intervention of the British government in Bucharest. For the first time, they received a negative decision. They suffered the same fate the next time. Years. Lord Salisbury explained to them that this was an inner-Romania's political affairs, into which one (sic) does not get involved—can mix. This rejection is probably due to the al—Lord Salisbury's cruel attitude towards the Jews—leading to a situation that wasn't exactly very friendly. To this For a time he was First Minister and simultaneously managed the out-Foreign Ministry. This period of his administration and also the later ones are remarkable in relation to other cabinets—valued for the almost complete absence of such interference. We We will return to Lord Salisbury again below.

Morocco was to be counter-insurgencyd in the years 1876, 1880, 1885 and 1887. The British state of mind will be. When the British Er—Since the warnings in the penultimate case had not been sufficient, action was taken. together with France, the United States and Italy.

Even during the period from 1889 to 1896, in Morocco, that the Jews are protected as much as possible on every occasion and The residents in question were severely punished.

During a criminal trial against a Jew in Corfu, The Foreign Office, at the request of the Jews, in 1880 A representative was appointed to attend the negotiations. The Jew was acquitted.

Success was also achieved in this regard in 1888 Interventions in Turkey.

In Malta, in 1892, under the express pressure—approval of the local Roman Catholic archbishop A leaflet was distributed accusing the Jews of ritual murder. were. The population was urged to keep a close eye on their children. to give.

The Jews in Malta, according to common practice—turned to London with the result that Lord Nipon of August—Foreign Office instructions to the Governor for the protection of Jews were sent. Furthermore, the archbishop of West Minister, at the instigation of the Jews in London, to his Colleagues in Malta with the request to use his influence to return—to assert the right to dispose of the leaflet. This intervention It also had the desired success.

In that same year, the Jewish community felt itself protected by a law—The draft is causing concern in Switzerland. According to this draft, ritual slaughter sho It will be prohibited for livestock. Upon the law coming into effect World Jewry feared that other nations would also do this. could take an example. Once again it was Lord Rosebery who in

The interests of the Jews were taken into account, for it was he who issued this message. which was forwarded to Lord Ripon at the Foreign Office. Immediately

148

an article published in the medical journal "British Medical Journal" stating that the Jewish method of slaughter according In the scientists' view, the least cruel and merit- The Jews in London were informed about the matter. kept informed by Lord Rosebery. The Law= The proposal failed in the Swiss National Council, so that no Further warning measures from London were no longer necessary.

Further interventions by the Aus= also took place in Persia. foreign office.

When a Jew was killed there in 1890, the perpetrator was punished on the grounds of Enaland and the Tamils were expelled from the Jews compensated. Two years later, Lord Rosebery demanded... During the attacks there, protective measures were taken against the Jews, who also implemented with the help of troops. On dte- Similar unrest occurred in the same way in 1898. and prevented in 1907. But the Jews and the exodus occupied the most. The office in question around the turn of the century and later with the events= nifon in Nussland.

When the rights of Jews in Russia were renewed in 1890 Since restrictions were imposed, a meeting was held under the chairmanship of the The meeting of the Chief Magistrate of the City of London took place in the Guildhall. the "Verfolana of the Jews as a scandal for Christianity" "Damned." A memorandum was drafted and sent to the Tsar. sent, but he refused to accept it. This time he refrained from... the British government was unable to intervene, since it "It's an internal political matter." Nevertheless, he pointed out They contacted their representatives in Russia, reporting on the impact to submit the legal measures.

In the years 1904, 1905, 1906 and 1910, the must- However, the foreign office actively advocated for the Jews in Russia and She always managed to ensure that no action was taken against her.

The compilation of these interventions by England to= The favor of the Jews should suffice and could be proven beyond doubt. have, to what extent world Jewry and Great Britain since to work together for a long time. Yes, it might even be possible without To exaggerate, it is actually quite difficult to find another one. to establish a greater difference between these two powers. The Jews themselves make no secret of this position of power, as which results from the following statement by the Jew Simon Wolf:

"We all know that the world's greatest bankers – the family Rothschild – Jews are. We know that they not only have money= not only to dominate the market, but also the political destiny of Europe The press in Europe is largely controlled by Jews; the Editor-in-chief finds Jews... The revolutionary ideas in Europe were initiated by the Jews and advanced by them= driven .. .).

) Simon Wolf: pp. 86–34.

149

Boer War – Jewish War

The close connection between the Jews and England goes but also from the causes that led to the Boer War in 1899= waged war.

The Boers were in the first half of the 19th century from the Cape Colony under English rule migrated because the English had denied them their cultural They were not granted an independent existence. They colonized, among other places... Trausvaal, which has been part of other small free towns since 1884 Boer states united to form the South African Republic= had closed. In all the years before and after this founding Until the outbreak of the war, there had been disputes with the had Eugenians. When rich goldfields were discovered in the interior in 1886 When half of the Boer territory was discovered, it was obvious that that the English would soon add this country to their colonial empire= would attempt to integrate. ö u

The center of the gold industry, Johannesburg, was known throughout The population grew to approximately 100,000 in a short time. The shops And places of entertainment were in the hands of the Jews. The country In Transvaal, half already belonged to around the year 1900, and (Nine-tenths of the nation's wealth went to the Jews). In view by Hobson, who explicitly states in his book that he is not one= if they agreed with the "shameful anti-Semitic rhetoric", they set Johannesburg undoubtedly represents New Jerusalem. If the number the Jewish population, at approximately 15,000, is relatively small. They completely dominated the life of this city. The Gord-Mines were almost exclusively in their hands. At the top At that time, the so-called Edftein group was present with the The company Wernher Beit & Co. controlled, among other things, 29 mines with a market value at the time of approximately £76 million. Similar Companies with a major influence on the entire economy of the Lands could also be found everywhere else. The City of London, including Rothschild, who also had a strong interest in gold.

industry. Names like Albu, Barnato, Neumann and others were and still are leaders in Transvaal. One of the Among the few Christians in these societies was Cecil Rhodes. Also All other branches of industry were mostly in the hands of of the Jews, regardless of whether in wholesale or retail trade. It Under these circumstances, it was inevitable that the Stock market businesses were controlled by Jews. Jewish The stock exchange was closed on public holidays. As usual, the Jews were also heavily involved as moneylenders, and the The Boers on their farms were completely indebted to them. However, the Jews acquired their greatest influence through the fact that fie the press and fo dte public opinion largely con=

1) Hobson: pp. 11–18ff.

150

trolled. The prevailing influence of the Jews went so far, that some entertainment venues also close on Jewish holidays were not open.

For various reasons, the Jews were now involved with the The Boer government is dissatisfied. Apart from the allegedly high costs. Dynamite prices – there was a state dynamite monopoly, in which the Jews were not involved – and the railway line that was too high= freight – the railway was also almost exclusively owned by the Government – it was primarily a question of wages= design and, consequently, the labor question, which gave rise to constant complaints from Jewish groups.

In addition, the economic situation in the English colony Rhodesia was very bad. The same people who were in the Gold= Those who were industry leaders also had great interests there. The damage suffered there was hoped to be offset by the expected to easily compensate for the large surplus in the gold mines. However, what was necessary for the merger of these businesses was the annexation of Transvaal').

It was of course impossible for the gold industry to use these reasons. could not communicate this to the British public. Therefore, it was necessary Others are invented to have a pretext for war.

These could all too easily be blamed for alleged assaults by Boers were found opposing Britons in Johannesburg and the surrounding area. The press played a major role in this. The Jews and their friends had already done a good amount of preparatory work for this. Thus, the Eckstein and Barnato group held the majority of the shares. in Cape Town's leading evening newspaper, Cape Argus. They He then quickly controlled almost all other important

Newspapers in this English colony. Eventually, it was also the most influential newspaper, the "Cape Times", by the Jews and bought up by their friends. Other newspapers too, like in Port. Elizabeth, Durban, and other major squares went into the hands of the Jews and their friends.

In the Boer Republic, the Prefe was also appointed by the same She controlled people. She also did everything to create a crisis. lead. In recent years, the aforementioned persons= sons founded daily newspapers, all of which were against the government of Buren Front made. The "Star" and the "Leader" made sure of above all for the fact that the reporting on the various pre= The incidents hurt the pride of the English.

This was already the case for insightful contemporaries of that time. There is no doubt that the press initially targeted the English population in South Africa and then prepared for war in Great Britain had"). :

Thus, there can be no doubt here that the war brought one of the most valuable land acquisitions for the English Crown,

– EEE EEE EEG

*) Reig: p. 60.

:) Hobson: pp. 27–228. Stead, in the preface to Reitz's book: p. VII.

151

On the other hand, however, the lust for power of Judaism is again demonstrated, without bringing any advantages to the individual Englishman. Also of a rule of the English people in South Africa could There is practically no question of it, since all of life depends on the above. was controlled by the aforementioned persons.

The conquest of the Boer Republic has affected world Jewry and his friends were significantly strengthened in their power, as the importance This acquisition is evident simply from the fact that South Africa has long accounted for 50% or more of the total annual promotes the world's largest gold yield. We will even continue to see that today one can almost speak of a gold monopoly of the Jews can speak in the world.

King Edward – Encircler and friend of the Jews

Queen Victoria died in 1901. Her son, King

Edward VII succeeded her to the throne. Was the Boer War one of the important milestones of Jewish rule in Great Britain britannic, so one can probably rightly claim that the The reign of Edward VII brought the coronation.

His fondness for Jews is so widely known that only Some details will be shared. His biggest fears... The three Rothschild brothers were the trustees, one of whom was Alfred (fogar is described as a fine bosom friend). Also the family Sassoon could not complain about a lack of affection. Sir Ernest is usually considered his closest friend. to call Cassel. The king made him and another Jewish friend, Sir Edgar Speyer, to become a member of the Crown Council'). Sir Ernest was perhaps the most influential alongside Rothschild. Banker of his time, and called a very large fortune his own. He was born in Cologne and felt obligated to the Anglo-German Fellowship, a society for understanding between Germans and Englishmen, with the provision of to launch with £200,000?). His daughter has the married the well-known Lord Mount Temple. From this marriage came... Two daughters resulted from the birth. One of them is Captain A. Cunningham Reid, a conservative Member of Parliament, The other one married Lord Mountbatten. He belongs to the highest nobility and since 1937 aide-de-camp to the King. He He is also closely related to the royal family. The father was the former Prince of Battenberg, who in 1917 He felt he had to translate his name into English. again with Princess Victoria, the daughter of the Grand Duke Ludwig IV of Hesse and his wife Alice, ve The latter was the daughter of Queen Victoria.

All of King Edward VII's Jewish friends were among the one the most river-rich circles of finance and economy. This shows best understood from a letter by Wilhelm II to the Prince of Bülow, in which he writes as follows: "Ballin told me: Shortly Werner Beit was with him. He is the biggest speculator. and stockbroker in the city, one of the organizers of the Buren war and African mine fraud. He worries about everyone. Speculation ok His Majesty, who is almost a shareholder in his Transactions are, and must always be, at his, His Majesty's house. He needs to get more money, as he needs more and more. One could say, "He runs the King" (must endure the king).

) Jewish Year Book (1837): p. 868.
ackson: p. 103.
ewish Chronicle, May 7, 1937.
pectator: p. 193.

One can therefore easily imagine to what extent the king favored the Jews. He also tried to make it socially acceptable, insofar as this was not already the case. This often happens in England because the persons concerned= the members of feudal clubs. But the king objected. his efforts in this regard were met in part with very strong opposition Resistance was present, but it wasn't always successful. To address this in the To avoid the future, he founded the Marlborough Club and He gathered only his most devoted members around him there, who were the The introduction of Jews was met with no resistance. Today The club is considered one of the most exclusive in London, and it as we have been personally assured, this is hardly possible anymore today. Jews admitted!

Of the king's determination to do everything for his Jewish The fact that he did it on a friend also testifies to his efforts to make friends. A break with a deserving minister was allowed to arrive.

This refers to the aforementioned Lord. Salisbury. To this day, the reasons for his resignation remain unclear. That's completely clear. Although it's likely that fine, bad health... He gave a considerable reason for his action. Besides However, other reasons put forward also strongly suggest that Lord Salisbury despite the ongoing pressure from the King Edward VII was unwilling to accept one of the Jewish friends of the the latter in the list of those to be awarded a title to include persons. When the king, at his request, existed and took responsibility for it, Lord Salisbury fine farewell request cins).

Keith: pp. 105–106.

Jews flood England

Under King Edward VII, a new law was also to be passed to... prevention of unhindered immigration to Great Britain to be dismissed. This process was preceded by years of struggle. This preceded a debate for or against controlling immigration.

In the second half of the last century, Emigrants en masse from east to west. Among them were... The majority of those present were Jewish.

Ever since the end of the Crimean War, one could see from year to year an increasing immigration from Russia, which at that time was (which also included Poland and Lithuania, as determined!). On= Apparently, the new naturalization law from the year The 1870s event did not fail to have an effect on foreigners. Following this, it was possible They achieve naturalization after only a few years. long, especially since the prerequisites for it are easy to fulfill. were.

After 1882, a veritable flood of Eastern Jews poured into England. In Russia, the well-known May-Laws were enacted in 1882. They stipulated that the Jews only under very specific conditions in the countryside were allowed to live. Thus, the Hebrews had to prove, among other things, that they already outside the cities at a certain time= had settled there. If they could not meet this requirement, They had to return to the nearest town. Furthermore Jews were only allowed to emigrate within fifteen days. designated provinces of the then Russian Empire= to stop. The consequence of this was an overcrowding of the Cities in the area in question took place and the Jews in= Consequently, they had to look for other settlement sites.

The main masses went to England and America. Just like today, protest rallies were held back then against Such laws were enacted, and one could not do enough to condemn them as to call it a disgrace to civilization. In the Mansion House was at such a gathering for the poor, persecuted Jews collected a sum of £108,000, – and this concerns= made available to the refugee committee?).

The Jews mainly came by ship from Hamburg and Bremen and were mostly born in London and Hull lands. There were some difficulties during the entry. No migration. At that time, no one in England knew of any such thing. Passport=, there was still a registration requirement. There was only a Immigration law from the time of King William IV, but as a result of his age of about fifty years and the Due to changed circumstances, it no longer met the requirements.

9 Wilkins: Alien Invasion, p. 18.
) Landa: p. 7ff. Wolf: Effays, p. 858.

Ships, a list of the foreigners on board= to prepare and hand them over to the responsible customs officer). All in all, the law was in no way suitable, even just... to bring about the smallest possible restriction on immigration, especially since it did not provide for immigration officers to handle the landings. They could prohibit it. Even the existing customs officers had no authority whatsoever. Therefore, anyone could come to England, who for whatever reason has established his residence in this country believed they had to exchange. The newcomers mostly offered A sorry sight. This is evident, among other things, from the shields. struggles by customs officers who had spent years in the port of London were active and appeared before a committee of the Parliament in 1889 ments gave their observations as witnesses.

The passengers of these immigrant ships were, according to this The aforementioned evidence was gathered entirely without any means. With very few exceptions, they arrived in England without luggage. They usually only had a handkerchief, into which they put a little bit They had tied dry bread and a herring together. The clothing It was caked in dirt and usually completely torn. It was acting This almost exclusively concerns Polish, Russian, Lithuanian, Galician and German Jews. Upon arrival, the ships saw one already sees their race comrades standing around, who then show their faces. took them. What became of them after that, the authorities had no idea. To establish interest. They were usually looked in that direction. East London, especially in the Whitechapel district, disappear)).

It was not only London that was blessed with these Jews was. Many other cities too, especially Bradford, Hull, Manchester, Glasgow, Leeds and others were visited by them. populations. The consequence of this was that in the cities concerned A severe housing shortage became noticeable. Entire neighborhoods. were cleared by the English population because they (could not stand the dirt and stench there). In which The extent to which this was the case can be seen, among other places, in Leeds. There had the Jews multiplied so much that the English population= The excitement was heightened. The number of people present there is unknown. It could not be precisely determined how many had been laid down. Because Neither authorities nor private individuals had bothered about the above. the aforementioned law was disregarded, and it was therefore almost beyond reproach. A change has occurred. Official censuses, as we know, were also will be seen further, inaccurately. How different the opinions are. about the number of Jews in a medium-sized city like Leeds The population at that time was approximately 370,000, according to an official statement. The evidence presented in this regard was revealed. Thus, the present-

- 8) Accounts and Papers (1889): BS. 10, pp. 267-2A0.
) Accounts and Papers (1889): Nd. 10, pp. 315-33.
) Accounts and Papers (1889): Vol. 10, pp. 333-342, 348ff.

about rabbis of the Jewish community who were heard, the number is at most 6000, while a doctor who has a large practice in he had in the Jewish quarters, estimating their number at 15,000. A Leeds, on the other hand, had at least 30,000 souls. and).

It had also become very bad in certain districts of London, such as Hackney, Shoreditch and Whitechapel. There they had The Jews will increase their wealth by three to four times in six to eight years. more and the English population already from entire streets= (moves displaced)).

Thus, in 1889, the aforementioned committee was established in Parliament. This was intended, first and foren Determine the extent of immigration, and as far as possible also its disadvantages. It met in the months of May and July and produced after extensive evidence gathering, to which we have already partially referenced a longer estate= pay attention. At the end of the same, the commission reached its conclusion. Position in seven points and its recommendations for improvement The situation is summarized in five paragraphs.

In the former, she noted, among other things, that immigration was... significantly increasing and "the poorest and worst class in England" "remained." However, she did not request any restriction of the objections. derung, since a corresponding law would pose too great difficulties would encounter. One should simply ensure accurate official- in the future. (Does this constitute a proper count of foreigners?).

Following this finding, it is therefore not surprising that the Zu= The flow of Jews did not decrease, but increased from year to year intensified.

Meanwhile, partly unbearable conditions had developed in the economy regarding wages and other working conditions highlighted. In 1890, the so-called Sweating Committee met. Committee under Lord Dunraven. The latter, after a long time, produced Investigations, a draft of the report to be submitted on. In this, he cited the unsocial working conditions as the main issue. The issue is objectively related to immigration. This viewpoint was however, this view was not shared by the other members of the committee. so that they refused to give their consent to the draft. Lord Dunraven then resigned as chairman. That same year, opponents of an unhindered Immigration raises public awareness of the danger of being overrun by foreigners. to draw attention to the issue. They called meetings to discuss it. in which Lord Dunraven and Sir Howard Vincent played a lively part Arnold White and WH Wilkins, the former

Secretary to Lord Dunraven, held leading positions.
The latter complained about the foreign immigrants in an article in

) Accounts and Papers 20 Md. 10, pp. 835–848.

1) Accounts and Papers (1839): Nd. 10, pp. 348ff.

) Accounts and Papers (1889): Vol. 10, pp. 274–275.

157

the "National Review" of September 1890, that they deprived the English of their birthrights').

The liberal circles referred, among other things, to the meanwhile... public official statistics of the Ministry of Trade (Board of Trade). This is where the arrivals were placed in such a subdivided, which are on route to places out of the United Kingdom were found, i.e., transit passengers, and those whose destination was England was. However, the opponents drew particular attention to the fact that that the publications in question were for various reasons did not correspond to the facts. To what extent they were right about that, will be discussed below.

Meanwhile, immigration took on an increasingly strong character. Scope, especially in Russia in 1890 new versions= Provisions relating to the May laws of 1882 were issued were those who further encouraged the migration of Jews from East to West increased. Protest rallies were held again via the Darba- The Tsar's measures took place, and again an amount was... of approximately £100,000, – collected.

Nevertheless, the general opinion strongly favored the Research into the entire issue of immigration interested, so that even those who came to power in 1892 The incoming liberal government will not entirely fulfill these wishes. could withdraw. However, initially they only entered into renewed sub- Searches were launched. Two members of the [organization/unit] were sent to this [location] Commission appointed for the purpose of going to America to learn about the legal immigration restrictions introduced there He= to make increases.

On February 11, 1893, the whole problem came to light in a long Parliamentary debate on language. The opponents of the over- The alienation of England was discussed by the Member of Parliament James Lowther. led. He pointed out that public corporations and Trade associations consider further immigration intolerable= held. The official statistics on this are for a The assessment of the situation is useless. It would happen that the Passenger lists, which the captains had to compile due to the now renewed situation

law enacted during the time of King William IV.
to be produced and on which the official censuses would be based
supported, not infrequently by the cabin boys of the ship in question
Steamers would be built. In addition, one would have to completely
relied on the information provided by the immigrants and no one...
steps taken to allow the transit-
to determine traveling. According to the new, stricter immigration regulations=
Regulations in America even pose a risk that here-
many remained in the country. The influx of foreigners would
best English blood displaced and forced to emigrate=
driven).

) Landa: p.

1) Ganfard: 4th page, Vol. 8, pp. 1154ff

158

His speech was frequently interrupted by the Jewish member of parliament.
Sir Julian Goldsmid interrupted. This occurred during the course
the next few years are very much in favor of unhindered immigration
one. He was the chairman of the so-called Russian-Jewish
committees and therefore significantly active in this regard. His name
and coat of arms is today held by Baron Osmond Elim d'Avigdor=
Goldsmid continued the business, and he also succeeded him. The latter has a
holds a significant position in the economy.

During the course of the disputes, James Lowther wished
to know where the draft law for an immigration regulation=
The government that had resigned remained in the government. Sir Charles
Dilke explained to him that he had no knowledge of this. An on=
Their representative, however, stated that he even the
I saw the draft legislation with my own eyes.

Mundella, the president of the Board of Trade, regretted that despite
We have not discovered anything in our investigations on this matter.
cannot help but note that this is done with regard to the
The liberal government's aversion to immigration restrictions=
to issue, is not possible. In the following
Her supporters argued in debates that one should help the poor Jews.
but not take away the possibility of immigrating to England
could. They would have suffered so inhumanly in Russia under the harsh conditions.
to suffer under laws that therefore they are granted refuge
would have to. What all did one owe the Jews! Had one already
Previously, Jewish emigrants were excluded; if one did not consider the
have admitted the Disraeli family, and England would thus be the
The service of this great Jew has been lost. Furthermore,
Should one complain about the supposedly down-and-out immigrants?
Do n't worry. Ten English people walked for each of them.
countries of the same class. In fact, it is primarily a matter of

Among the Jews, it refers to people with outstanding qualities.
The above statements were mainly made by Sir Charles
Dilke and Mr. Mundella made it. The one they led
That direction also prevailed in the vote. That's how it came about.
not subject to any legal immigration restrictions.

So things remained as they were, with the liberal regime still in place.
leave it up to you, take any precautions.

However, she still had little inclination to do so. As a result=
Lord Salisbury, who was in the opposition, brought this up in
The House of Lords introduced a bill that does not include a general exemption.
not only did it provide for restrictions on immigration, but primarily it also addressed t
criminal elements are denied free entry into England.
wanted to make that possible. The discussion took place on July 6, 1894.
over instead. After a heated exchange between Rosebery and
Salisbury, as well as a closing statement by the Jewish Lord Chancellor,
Lord Herschel, who also opposed the bill=
Despite the opposition of liberal peers, the speech was given, and the decision was made.
second reading.

159

Some Woden later, the then Lord Londonderry asked Lord
Salisbury to withdraw his application, since he was in the under=
The house would not find a majority. In fact, the law is...
The design also later disappeared without a trace into oblivion!!).

The next few years seemed to be the ones favored by a large part of the population—
to bring about legislation longed for by the people, especially since the speech from the
Queen Victoria upon the accession of the new government in the year
contained a final promise in this regard in 1896. But
Despite all the pressure from interested parties, nothing happened.
The Queen's speech next year about the activities of the
The government remained completely silent on this issue. The same thing happened.
in 1898. To everyone's surprise, Lord
Hardwig in the same year rejected the earlier bill proposed by Lord
Salisbury. But nothing came of this in the following period either.
more heard. Erft after the Boer War, which changed everything.
The measure, in the government's view, made impossible, should the
The battle erupts more fiercely than ever.

A new member of parliament had been elected, who was in the
Subsequently, he held a leading position against the foreign infiltration of England.
was to enter. It was Major William Evans Gordon,
whose constituency is at the center of the events in Stepney,
a district in East London. He had already a
For a while, all English people who opposed the ever-increasing number of
to resist the spreading Judaization of East London, in order to
gathered and incorporated a unified system into their efforts

brought in. It was probably due to his drive that an explicitly anti-Jewish organization, the so-called Britain Brothers' League, was founded. everywhere Information assemblies were held and energetic demands were made. Defensive measures against foreign infiltration were often such gatherings, moves in the most threatened areas A quarter ahead. The work of these species-preserving forces took place. great resonance in the nation, and for the second time after the Emancipation was accompanied by an anti-Jewish wave in England.

The Judaization of East London nevertheless made un= Significant progress. Where just recently the apartments of Where workers had once had gardens, there were now small ones. Tabrification plants, whose owners and workers almost entirely- Finally, they were Jews. Masses of them thronged the streets. Jewish peddlers and itinerant merchants. Everywhere you saw Ver- Market stalls. One street after another was transformed by the abandoned by the English population, the chapels and churches They stood deserted in the districts. Then as now, people believed not in an English, but in a purely Jewish one to stop the city. You can see this in some of the shops. Hebrew letters, the names of Jews. Even the fires- Messengers bear English and Hebrew inscriptions. Throughout

11) Landa: pp. 2-23.

160

In a short time around the turn of the century, the Jews had in the Often London's approximately 107 streets were completely occupied. Countless others were already predominantly Jewish and are now entirely within the Hands of the Hebrews. The population density is likely un= had been surpassed. Most were often quite extensive They had only one room to serve all purposes.

atte n). l ,

There was not the slightest indication that the Jewish immigrants belonged to a better class than the earlier arrivals. They were covered in dirt and were without every means. An official gives an impressive account of this. Writing. Thus, part of the [document] was transported by ship in 1905. Jews who had arrived in London were transported by bus to the nearest railway station. brought to the station. The official then spoke of the owner- The owners of the vehicles were assured that they would be thoroughly cleaned. New arrivals are not only very dirty, but also full of vermin had been).

The publication of this letter provoked great resentment.

among the Jews, and one of their representatives wrote an open letter. Letter to the "Times". In it he objected to the festival. Statements by the relevant health official. The Jewish Immigrants would be characterized by "excellent external appearance- Appearances. Some of them may not have been very clean, but this is not the fault of the immigrants. Rather, this was due to the six-day journey and the dirt on caused on board the ships." This, however, only seems to be the To have been in the eyes of the Jews, for they were respected men They repeatedly expressed this publicly. England "the waste of the waste from Eastern Europe and the ab= (receive the shame of the Jewish community).

The truth of this claim soon became apparent, that crime increased significantly.

It was primarily the crimes typical of Jews that were used against which meant the authorities had to intervene. Thus we find much Prostitution and illegal distilling."). Forgeries of Banknotes and tokens were not uncommon, and bankruptcy= Crimes were also one of the most frequent Jewish offenses back then. legalities"). It was, among other things, decided by the competent courts. established for a period of three years that creditors a total amount of £1,220,850,-, or approximately 45 million Reichsmarks, which had been lost in such bankruptcies. Four fifths The common debtors had already gone bankrupt more than once. does this and thereby caused further damage to the public of £354,600.

12) Gordon: pp. 10-19.

13) Times, October 4, 1905.

14) Times of October 9, 1906,

%) Cv ua Members of Parliament in the House of Commons; cf. Times of the 3rd time in 1900. Whelpley: pp. 26-27. i

16) H. Lewis: pp. 173-176. Landa: pp. 159-169. White: p. 191. Gordon: p.wo.

17) Accounts and Papers (1036): Vol. 9, p. 27. Gordon: p. 207ff.

11,161

As early as 1893, the official declaration was made that the costs of imprisonment alone for the convicted single-hikers on E 30,000, - were estimated'),

Over time, more and more mixed marriages are found, which

which inevitably led to disastrous consequences.

These untenable conditions brought about by the Jews did not remain hidden from the public, so that the onslaught of Anti-Semitism became increasingly violent, and the government sought to address it. No longer withdraw demands for in-depth investigations could. On January 28, 1902, the government indicated that it would appoint an investigative commission in the near future. This actually happened, and as early as April 24, 1902, the Commission holds its meetings.

Seven members were represented in it, among them Lord Rothschild, in order to maintain impartiality, furthermore belonged Major Evans Gordon appointed the assessors. The chairmanship was held by Hands of Lord James of Hereford.

Forty-nine meetings were held. The activity-ness of the Commission including the preparation of the approximately The 1100-page report covered a period of time of about one and a half years. One hundred and seventy-five witnesses and experts were heard, 23639 questions and answers were asked. The words were recorded. The report was completed on August 10, 1903. (posed). ;

He initially deals with the causes of immigration to Eastern Europe. A precise understanding had been gained through- This resulted in Major Evans Gordon being sent there. It was determined that the vast majority of the immigration, which had begun in 1880, from Eastern European Jews exist. The main stream of them flows through Hamburg, Bremen, Rotterdam and Libau to England. From the first Four steamers arrive at the port every week, from the nearest Three each of the two, and one of the latter. Upon their arrival would the Jews, regardless of whether they stayed in England or be passing through on their way to America, from members of the received by the Jewish organization "Jewish Shelter"?"). Upon questioning, it emerged that the arrivals in the In the years 1901 and 1902, 24.8% would have not owned a penny. The average for this over the last eight years has been 22%. beings, while another 15% had less than ten shillings can demonstrate.

Very thorough investigations once again confirmed the criminal investigations The situation of immigrants and the overpopulation of the East of London with all its associated excesses.

15) Accounts and ar 18008: 85 B. " 9, S uf. gerith Chronicle from August 14, 1908.
3°) Accounts and Papers (1008): Init.

162

With that in mind, it seemed advisable to...
migration in general and settlement in certain areas
To allow access to certain locations only under certain conditions.

The proposals to resolve the situation are now not being considered.
for example, by restricting immigration, – rather
This should only be a precaution for official and correct statistics.
will be affected. Only if a foreigner is in the first two
He was found guilty of a crime during the years of his stay.
if it is unwanted or otherwise undesirable, a certain
The court may be authorized to order deportation. To avoid
In the future, certain city districts should be designated as overpopulation zones.
Restricted areas will be declared in which the settlement of new inhabitants is prohibited
Newcomers are forbidden.

This report was prepared by Lord Rothschild and Sir Kenelm Dingby
They agreed only subject to a separate report. They explained
including the finding that the increased
Crime has occurred due to the immigration of Eastern European Jews.
be. But they most strongly opposed the proposal that
in the future the settlement of immigrants in certain areas
Districts should be prohibited.

The report immediately drew criticism from the public.
Arnold White expressed his concerns in an open letter.
Expression. He did not believe that the proposed
Elevate the system of restricted zones to law in parliament.
would. "The members of the commission seemed to be facing the enormous
to underestimate the influence of Jews in politics and the press and the
To overlook the fact that their leader does not deal with this
He had agreed to the proposal. In recent years,
he came to the realization that no measures could be taken without the
The consent of the Jewish leaders could be obtained."
Apart from that, he considered the Jews capable, even in the case
(to circumvent the law with such an arrangement?).

The press was partly pleased with this finding of fact=
Things that have long been the subject of contrary claims
had been. "This land," she explained, "is the dumping ground."
space for the human committee of other nations ge-
"They were called the poor, criminals, and idiots."
Nation Losgelaufen™). Another newspaper pointed out that
One, driven by false sentimental motives, rejects all those strangers who...
I let in people mainly composed of Eastern European Jews.
"The slogan of free asylum has been used to..."

England's doors wide open to the scum of all nations
"Open." The application of the saying is now finally demanded.
Words: "Charity begins first at home," and protection
the nation from being overrun by foreigners?). Even the "Daily Telegraph"

- u) Sunday Sun from August 16, 1908.
- un) Daily Mail from August 18, 1908.
- 23) Morning Post from August 12th and 14th, 1908.

11% 168

of August 12, 1903, admitted that the excess was mainly
caused by Eastern European Jews

However, the population of London saw progress.
in the report and asked the government in a mass meeting
lung in the following November, as quickly as possible a
to introduce a draft bill.

But it wasn't until March 29, 1904, that the Interior Minister Atkers introduced the draft
Douglas presented a draft law that essentially mirrored the
The commission's proposals were accepted.

After heated debates and liberal obstruction, as a result of which
According to a statement by First Minister AJ Balfour, it is not possible to do this daily
more than two lines of the draft legislation, the
To everyone's surprise, the government announced on July 11, 1904, that
fic abandoned the draft law and will discuss it at the next session
a new period would bring.

164

Judah in the Crossfire

What had happened? Was the government really only governed by the
Difficulties during the deliberations in the committee on the return
the draft law was drawn up, or were based on
There are other, more important reasons that are visible behind the scenes and
had become effective? ö |

To answer this question, we must first...
return to the events outside parliament.

As early as May 1903, the Jews had already been subjected to the Nazi regime.
Investigations by the committee under Lord Hereford across the entire

Immigration relations, a protest rally under leadership=

The Zionist Israel Zangwill convened a meeting. He was already able to at this time, that is, about four months before publication=

Presentation of the report, the commission's proposals to the audience to analyze. Where he got this knowledge from is unknown today. It can hardly be determined with certainty anymore. But it is probably assumed that not wrong in assuming that he received the communications from a that have been made of the members of the commission. That one

It is also obvious that one might initially think of Lord Rothschild in this context.

A year later, Zangwill held another Zionist meeting. lung ab, in which he again refers to the meanwhile increasingly- drew attention to the growing sentiment against the Jews.

This fear of his reached the ears of the First Minister. Balfour, who promised Palestine to the Jews in 1917. He explained in an open letter that this was in prospect

The law taken was not against the Jews, but only against us. desired foreign elements were directed. "I would," he said. he continues, "the emergence and growth of an anti=

Semitic sentiment in this country is considered very serious

"Look at national misfortune!"

On May 20, 1904, about four weeks after the second

After reading the later abandoned draft law, a

A delegation of leading Jewish figures visited the Ministry of the Interior. It consisted of, among others, Lord Rothschild, Leopold Rothschild, Sir Samuel Montagu, Mr. Samuel, MP, and others. They conducted a

long complaint about the hardships of the issues discussed in parliament

Draft legislation. It would bring undue hardship to the numerous

Jewish immigrants with themselves. This would probably lead to a

Intertwining of the newcomers leads to problems, which are only detrimental. for England, which has received much good from the Jewish incoming generations. I have had hikers. They further committed themselves that all

Jews during the first two years of their stay are not subject to the

State welfare would become a burden. Finally,

They voluntarily assist in the elimination of criminals

be.

1) Abbott: p. 466.

165

In a leaflet distributed in public,

They reiterated their position and emphasized that the in

Prospected legal provisions to the detriment of the

those persecuted because of religion and politics, and possibly the

would make entry into England impossible.

What was the success of these efforts? Let's leave Emanuel to that. to answer as an authoritative source: "The Interior Minister

He promised them he would take their points of view into account. The draft law was therefore withdrawn."

What had White written on August 16, 1903? "Nothing at all." Measures are taken without the consent of the leader of the Jews can be hit." He was right.

A novella by the Jewish author Violet Guttenberg is in some respects indicative of the general mood among the Jews.

It initially deals with the love between a Jew and a Englishwoman. The latter is the daughter of First Minister Moore. who is a convinced anti-Semite. The two young people marry. without his knowledge.

Shortly afterwards, the first minister proposes a law where all Jews must leave England. It will be... departs, and most Jews emigrate to Palestine.

The consequence of this is that the economy of England has almost completely collapsed. "It's coming to lie down. Everywhere there is stagnation and misery."

The first minister's daughter sent her husband to Palestine She accompanies him and comes to visit him at home. She finds her Father with shattered nerves because he still almost only dealing with the Jewish problem. A member of the government Her father's cabinet tells her frankly: "England can do without Jewish money and Jewish intelligence are indispensable."

The First Minister soon changes his mind and lifts the ban The instruction law is enacted. All Jews return, and England is Happy again.

"Moore, the first minister, the anti-Semite, is dead, and Mr. Moore, The Christian statesman lives."

The tendency of this book is so clear that one can no longer deny it. It is not necessary to address this. However, it is interesting that one can access this Time in Jewish circles to have been uncertain about the future must be done when such a book is published.

The fight was not yet over, however. Both sides They continued to campaign for their views. For the preservation of the species. Forces were primarily led by Major Evans Gordon, for the Ver Opponents of the opposite direction included Mr. Winston Churchill.

The former did everything to thwart efforts to establish a Be to prevent the restriction of immigration from coming to a standstill. Fundraising was undertaken to continue the project.

A confrontation was organized. Gordon pointed this out in meetings.

2) Emanuel: pp. 161–162. Times, May 20, 1904.

3) Guttenberg: p. 283ff.

166

pointing out that the overcrowded ghettos of Russia and Austria-Hungary would bring new masses to England.

The other side only thought about the foreigners, but not about the own people. He also pointed out that weekly=

Twelve ships carrying strangers would arrive. How could that possibly work?

End? Other voices also called for a final, for

The people desired a satisfactory solution. Again it is

Arnold White also points out the importance of the question.

But the other side was also in favor of spreading their view.

at work. She held meetings and wanted to lift the restrictions.

The immigration laws only target the sick and criminals.

"skillfully knowledgeable." Winston Churchill played a significant role in this.

Role. His father was Lord Randolph Churchill, who came from

Rothschild borrowed £5,000 and used it to buy shares in gold mines.

he had bought it in South Africa. Later, due to lack of money, he had to...

He sold off two-fifths of it; he later sold the rest for

L 70,000, –, because the shares had risen unusually. One

I was also able to determine that he was one of the closest friends

von Rothschild was a frequent guest at his country estate.

in Budinghamshire).

Winston Churchill had spoken in Parliament shortly before the above events

left the Conservatives and joined the Liberals

switched sides. As early as May 1904, he had openly opposed

The draft legislation was announced. In a letter to a

Jews in Manchester had he the efforts of the government

described as an attempt to appease the noisy part of their followers

to do a favor and gain a certain popularity in

to provide for some electoral districts. They were thinking of all this.

by achieving that they are "a number of unhappy, not chosen=

"capable foreigner treated harshly".

When it became clear to every discerning person in 1904,

that the proposed legal provisions are not in

The triumph of the House of Commons was known before the bill would be passed.

Jewish press had almost no limits. Churchill received nearly the

Highest praise and deepest thanks for his work on behalf of

of the Jews").

He also spoke in

public meetings during the negotiations in 1905 in favor of amending the new

(draft bill). Even the following year, they forgot Jews did not appreciate Churchill's contributions to their cause. imagine").

Churchill's friendliness towards Jews had not escaped the public's notice, and various English people had written to him about it

4) Times, February 18, 1906.

5) Smalley: I. Series, pp. 201-202.

Abbott: p. 465.

7 ARAL World of June 24, 1904. Jewish Chronicle of June 24, 1904.
Times, June 30, 1905.

Jewish Chronicle, December 15, 1906.

167

asked why he was so strongly opposed to the adoption Churchill had opposed the draft law.
and cited, among other reasons, that the planned police apparatus too expensive. Furthermore, the execution costs were too high. Decisions remained at the discretion of the respective Minister of the Interior. However, this power poses a danger if...
(an anti-Semitic interior minister was in office). In other cases...
On that occasion, he explained that he was proud to have contributed to the draft legislation would have opposed it, since such a policy would not be in keeping with the spirit of the would have corresponded to the 20th century).

It was clear to both parties that dropping the
The situation was not yet clear in the draft law of 1904.

As of the beginning of 1905, there were still no institutions of the government had made to remedy the entire situation,
The public grew impatient, which was reflected in the ongoing (expressed related inquiries in parliament).

On April 18, 1905, the application for the law was finally passed.
Government member Atkers Douglas in Parliament brought.

He explained, among other things, that the circumstances could no longer tolerate any further
In 1903, 82,000 foreigners came to
England, the vast majority of whom are in the country remained. The associated problems would be caused by
The numbers are growing daily. Crime has increased. Police
And judges continually sent complaints to him. The Ent
The accusation primarily aims to appoint immigration officials in certain areas.

to use ports where 97% of foreigners landed. They should decide whether an entry permit would be granted or No. In the case of a negative answer, the person concerned would have a complaint-right to a specific court in the place. Furthermore, there are also Authorisation provisions for the expulsion of undesirable persons Elements provided.

Sir Charles Dilke objected to the wording of the law. Against The draft was first approved with the votes of the Liberal Party. Reading concluded.

The discussion about the second reading took place on May 2, 1905. Once again it is Sir Charles Dilke who was the first of the opposition. He speaks. The figures cited by the government are completely exaggerated. No disadvantages would arise from the previous Cin-Migrations arise. Even now, the children of strangers are proud to become English, and they already mastered the Ge-The country's history is better than that of its descendants-population. However, he would withdraw his consent to the Part of the legal template provides for the sick and criminals They should be kept away.

10) Times, December 9, 1904.

11) Times of December 29, 1904.

12) Hanfard: Vol. 143, pp. 212, 956, 1731-1735. Vol. 144, p. 1018ff.

168

He was contradicted by Representative H. Lawson. In fact, the Jews produced the most criminals. The Aus= The last shot of mankind would come to England.

Before him, Major Evans Gordon had spoken, who commanded the train. of the thousands from west to east as a kind of Jewish It was termed the Migration Period. It was incomprehensible how Mr. Zangwill on the offer to target the Jews in East Africa= settlers might reply: "The colony is not a dumping ground for Refugees." But he was quite right, because this was already the case. England itself. | A

Joseph Chamberlain is also in favor of limiting entry. hiking. It is not right to say that the proponents of the law... The template for calling them anti-Semites. They are just good Englishmen.

After the closing speech by First Minister Balfour, the

Debate with the second reading of the bill.

Lengthy negotiations ensued in the committee. It is un-
It is possible to address all the proposed amendments and speeches.
It was primarily Churchill who took up the opposition here.
the draft law was highlighted. This was followed by further...
Days of debate before the plenary session of the lower house. On
The law was finally passed in its third reading on July 19th.
It differs. It also took place in the upper house in the three prescribed sessions.
Readings require a majority. ae

The law remained within the framework of what has already been stated.
Statements by Atkers Douglas. In addition, one might add:
It should be added that, in addition to criminals, the sick, and idiots, also
Those who are completely destitute should be denied entry. The Be-
However, the restriction for the latter does not apply if persons of this
Category can prove that they are supported in England
or that they are refugees who are deported because of their religion or
persecuted for their political views, their country of origin was...
had let. With this provision, it is obvious that they the
continued to grant Jews unhindered immigration.

At the immigration ports, the number of which was precisely determined.
and in which only ships with new arrivals dock
Since they were allowed to enter, a kind of immigration chamber was formed.
These were occupied by three people and had, among other things...
Functions that have the task of, in the event of a refusal of entry
to decide on the complaint of the person concerned. (From)
Management regulations were largely controlled by the authorities.
let.

However, all these regulations only applied to
Ships that had more than twenty immigrants on board.
Others could land their passengers wherever they wanted, and it
"Everything remained the same."

1) Law Reports (1005): pp. 2-27.

160

This was the revolt of almost twenty years of fighting in the
The public and the legislative bodies. Three commissions,
even four, if one considers the Sweating Commission of 1890
to include, had years of work for this.
They worked out a pathetic compromise!

The law came into force on January 1, 1906. One would have thought-
They should assume that the Jews and their friends are completely satisfied.

had been. Far from it. And so we have the rare situation, that both sides complain about the law and the criticize those responsible for it. One of them, Mr. Balfour, apparently believed there was widespread sympathy for the Jews to have to express this publicly. We hear that under his patronage a large charity festival in aid of was held for Russian Jews. Other protectors of these The event was attended by, among others, the Bishop of London, Sir Albert. Rollit, Sir Marcus and Lady Samuel, Ifreal Zangwill and others Mr. Balfour had meanwhile resigned along with his government. In the subsequent elections, the Conservative Party he led was defeated. The Alternative Party was completely defeated, and the Liberals formed the Government with a large majority. Herbert Gladstone was elected He was appointed Minister of the Interior, and his Undersecretary of State was a Jew. Herbert Samuel, the current Lord Samuel.

As early as March 1906, the disenchantment of the followers began. Major Evans Gordons by an arrangement of the interior caused by the ministry. An instruction was sent to the inspectors. Migration officials have been instructed that in case of any doubt about the claim by newcomers that they have their origin have to leave the country for political or religious reasons, Their information should always be assumed to be correct. Gladstone and his friends saw this arrangement merely as a interpretive rule of the law, without thereby changing the meaning of the would change itself. Major Evans Gordon explained his expressing his greatest displeasure and henceforth referred to the law as as no longer existing in practice. Now every approach would therefore be newcomers claim to belong to this class, and so they would be However, this does not guarantee protection against the introduction of diseases. "Steps would have been taken to protect the cattle from Antitoxin To protect the connection. Why wouldn't our own people protect themselves from that? protected?"

It soon became apparent that the fears of the opponents of this ministerial directive would prove to be true. Eyes Witnesses reported that the incoming officers apparently disregarded the relevant authorities Officials were told lies. But according to the meaning of the above... By ministerial decree they also allowed such immigrants in. allow!).

It should not be difficult to guess who was behind this measure of the Interior Minister. The Jewish immigrants gave

1) Times, April 2, 1906.

mostly claim that they are persecuted because of their religion or politics

would.

(In one newspaper!) there is a bitter complaint that England is "the
"A dumping ground for Europe's moral and physical waste"
be. The Jews and their friends protested against the fact that the
New arrivals were being treated badly. That's what the [name] complains about.
Jude Landa, who was a representative of the "Jewish Chronicle" and later
the "Jewish World" discontinued negotiations on complaints=
expelled immigrant attended, about the inadequacy
of such a procedure. The assessors of the relevant panel
The upcoming chambers are partly biased, partly
incompetent. Very often, the stories of complaint were given free rein.
leaders have no faith, indeed, I even accuse them of telling the
Untruth.

Winston Churchill did act in the interests of the Jews.
He promised them relief when he finally addressed all these issues
he would have personal influence. He wouldn't miss the opportunity to...
certain Jewish brotherhoods were required to provide such insurance.
(give!). Since 1906 he had been Undersecretary of State for the
colonies were formed. Thus, the Jews had another
A friend in the highest position. When he became Minister of Trade in 1908.
Having become, he had of course further consolidated his position of power.
strengthens. His continued support of the Jews also went unnoticed.
not to the public, as evidenced by a corresponding praise in the "Manchester"
Guardian" of April 21, 1908 shows.

The joy of the Hebrews at his appointment as interior=
(Ministers in 1910 knew no bounds!). Triumphant
They determined that from now on he would be handling the stranger=
would monitor the law. Based on his previous behavior
He would certainly take care of the Jews. "Furthermore, he would also
to have a significantly greater say in the naturalization issue
have, than in a finer previous position").

His help soon became visible to the outside world. He he=
At the suggestion of the Jewish community, he named three Jews as associates.
sitter to the already frequently mentioned complaints chamber in
London!).

Soon after taking office, Churchill also
fulfilled long-expressed wishes of the Jews, namely
Permission for complainants to be represented by lawyers
to appear before the Complaints Chamber. Subsequently, by
A special committee was established for the Jews, which was responsible for
the timely appointment of defense counsel if needed
caused.

: Daily Mail of 15 March
Chronicle of 14 November 1906. Manchester Guardian of 9 January 1906
ewish World from the 10th of Pe
ewish pone? from 20 1910.
Manuel: ©.

Jewish population until 1914

At the end of our remarks on this immigration=
History of Jews to England in the period from 1881 to 1914
We must deal with the rather difficult question,
how high the total number of Jews in Groß by the year 1914=
Britain has been. This finding is difficult with many.
linked to certain possibilities, so that only an approximate estimate is given.
can be.

We will only include those that, in our opinion, should be used.
Use minimum figures and thus protect ourselves from overestimations.
to try to stop. f

There are various criteria for the count. First of all...
Are the statistics of the Jews and the official censuses of the
available to foreigners residing in England. Finally, we have
we still need the total number of annual immigrants who come from
The Board of Trade will be assembled. None will completely...
flawlessly lead to the correct result, however, believe
we, that one can use the latter with certain
Corrections can be made to some extent to achieve the desired result.

The Jews themselves must admit during their census that they
are partly dependent on installments and the estimates are accurate=
(probably below the actual figure). This is also likely to be the case.
with regard to the Jewish population, it may not have been entirely without intent.
We have seen before that the fight for the Be= has been going on for years.
Restrictions on immigration were discussed and explicitly opposed.
the Jewish elements. The Jews therefore had the most-
The greatest interest is in keeping the numbers low, which has already been evident.
This was clearly demonstrated in 1889, when Rabbi Abrahams appeared before the
Parliamentary commission heard and discussed the Jewish
The entire population of Leeds was surveyed. He set the number
fixed at a maximum of 6000 souls, while two other expert
Witnesses gave figures of 15,000 and 30,000 respectively.

Furthermore, the Jews explicitly emphasize that they only...
have recorded Jews of religious affiliation. However, this is not sufficient, since for
Our estimates take into account the number of racial Jews.

Finally, the statistics on Jews should also be available from a other reasons do not apply. According to this, there were... in the years

In 1891, there were 64,280 Jews in London and 101,189 in England.

In 1901 there were 97,000 Jews in London and 144,000 in England.

In 1903, there were 106,550 Jews in London and 188,000 in England.

The total number was therefore only supposed to increase by 1901 between 1891 and 1901. 33,000 grew finely, of which the Jews still numbered 10,000 persons. merely to assume a surplus of births, the rest only as

1) Jewish Year Book (1900–1901): p. GFF.

172

Explaining immigration :). This makes for a year-long process= The figure is based on only 3300 Jewish immigrants. If one believes Is it really true that with this level of immigration, all the previously described shocks and evils of the English life and political struggles in the legislative sphere houses and the public would have come?

We also generally do not believe the official surveys. However, to be able to follow, they will be used to facilitate the estimation and, for lack of better evidence, the evidence found herein Partially based on figures.

The Board of Trade, in its report of 1894, its official immigration censuses in a certain way use which cannot find our approval. He proposes for the Years 1890 to 1893, the total figures for traffic to England and from England together. Then he pulls the latter from the first one and then arrives at a net surplus, of to whom he then drops off those persons who are sailors be led. In this way, he arrives at the conclusion omitting the The result for the year 1890 was as follows:

1891 – 9797

1892 – 10,349

1893 – 9 760°)

This procedure can only be condemned in the strongest terms. because there are thousands of [unclear] in the traffic from England Emigrants of English blood, who were displaced by Jewish immigrants be replaced. The difference between incoming and outgoing=

Therefore, the postponement of the change can never be justified by outgoing traffic. Represent the population. The Board of Trade oversees this. The lack of evidence is not a problem, but the court holds him accountable. other circumstances are irrelevant.

The 1903 commission took the position that that the official surveys by no means entitle the holder to They could measure accuracy, but they consider the same to be approximately I assume that's correct, since they in turn do not include the annual counts. the immigrant as a suitable reason by the Board of Trade= I look at the situation. We know that Rothschild and Sir Kenelm Digby significant objections to the published expert opinion= brought. When assembling the committee, it was necessary to consider – apart from these two – certainly also with the others Making compromises with the assessors in order to even get to an Ab= The final report is coming soon. Just take a look at the examination of witness Evans Gordon on this point, And one will agree with the above opinion, since this is the official findings were considered significantly incorrect") and trough-

who later signed the report as a member of the committee.
2 gemito Year Book (1000–1901): pp. 26ff., (1903–1904); p. 218ff.
) lecounts and Papers (1894): Vol. 6, see above

Accounts and Papers (1903): Vol. 9, p. Huf.

178

Major Evans Gordon, in support of his opinion, cites, among other things, that The Jew generally avoids being counted, since he always believes there are some disadvantages associated with it, and if It only poses the risk of a correct tax assessment. Apart from that- Having seen it, the committee did not miss the possibility that the incompetence of the officials in question, and Furthermore, that the immigrants do not yet speak enough English. were proficient in the language, in order to understand the not always easily understood to fill out a questionnaire. Furthermore, one would also have to deal with that. to assume that the individuals in question deliberately misrepresented their nationality specify)).

However, we also have further concerns regarding the accuracy of the official census. It was then and it is now. a frequently observed phenomenon, that Jews as quickly as possible change their name to an English one and then go outside to appear as English. This is almost impossible in England. any difficulties are possible and it requires hardly any significant assistance from the authorities. The Jew Vanda') He apparently doesn't want to deny this, he just keeps it in a... In such a case, it is right to put such a foreigner in the

To conduct statistics as an Englishman. Because the possibility of "the
Avoiding recognition as a foreigner was the safest Mn-
Signs that the individuals concerned already exhibit English characteristics
"had appropriated." However, we cannot assume such a thing-
The founding will not be followed.

Furthermore, those not included in the foreigner statistics were-
leads, who has since acquired British citizenship
had. This too will meet the assumptions of our estimate.
not fair, since a Jew does not become British simply by virtue of his
is admitted to the British state.

Finally, the children of Jews born in England were
no longer listed as foreigners. It made no difference whether
whether the parents were naturalized or still had their original
possessed citizenship, because under English law he-
Does everyone born on British soil advertise the British state?
affiliation. |

After all this, we can use the official censuses for foreigners
only then will they be used as indicators for our estimates,
if we don't have any better ones available.

This is the case with regard to the period before 1881. Because
Immigration statistics only began to be compiled in 1879.
even if initially only quite inadequately, to set up.

We therefore proceed according to the following procedure:

1. Up to the year 1881, the official records serve as a reference point.
Survey of foreigners.

3) Accounts and Papers (1903): Vol. 9, p. 20.
e) Randa: ©

174

2. After this time until 1907. Immigrants= Statistics.

3. Then free estimate.

According to the official census of 1889, there were in England
There are 136,000 foreigners present. We have seen before that these
Some of the findings are inaccurate and by no means all of them are relevant to us.
to capture future persons. This would hardly constitute an injustice.

to be, even without taking into account those foreigners in England, who are not Jews, use these figures as a basis for calculation to add. But in order to as far as possible avoid the accusation of infringement To refute claims of accuracy or bias, we will only 75% of this official figure are considered Jewish. Also We will use this percentage for the figures found later. apply. We believe we can do so for the following reasons. to be entitled to:

Based on the above explanations, there should be little doubt are subject to the fact that those streaming into England from Europe Masses to the vast majority of the Jewish race belonged. Since 1856, Jews have been arriving in increasing numbers. Number in Great Britain. Undeniably, they were after the introduction of the May Laws in 1882 and the subsequent amendments stricter implementation regulations in 1890 were considered significant It was perceived as annoying. This intensified year by year. The All the literature on this question deals with the separation sation as almost exclusively Jewish and also usually emphasizes the large predominance of the Jewish race among the immigrants from former Russia, Austria-Hungary, Germany and Romania. Also, the recordings from the debates in both The legislative bodies convey the same impression. The last However, the evidence gathered in the three trials dispels any doubts. four different commissions, as an insight into the evidence- This will be confirmed by protofolle. Furthermore, the names reveal this. of the later naturalized persons, who with more than 75% un "unmistakably pointing to Jews." Finally, the good- The various commissions almost exclusively only the issues related to Jews.

We therefore have no doubt that the rate of 75% at the official census of foreigners from 1881 and the later ones Results from the immigration censuses are appropriate and is correct.

This principle, based on the official census of the year 1881, results in a total of 136,000 Jews population of 102,000 people.

The next deposition is expected to take place between 1882 and 1888. stretch, although it is still very unlikely that the arrivals

1) 5 and Papers (1903): Vol. 55, pp. 44ff., (1904); Mb. 78, &. B41ff., (1905): Vol. 62, p. 400ff., (1906): Vol. 96, ©. 781ff., (1907): " p. 712ff.

have been recorded. In the interest of the desired accuracy
However, this should be assumed.

However, I also find the immigration figures from 1882 to 1888 very...
inaccurate. Because we have already heard that the
The law of King William IV has almost fallen out of use.
was the requirement that immigrant censuses be conducted. Only in
London, Hull, Grimsby and Southampton were their destinations around the year
It was reintroduced in 1880. All the other ports refrained from doing so.
still on it. London seems to be fairly accurate.
We have conducted investigations into this, and therefore we want to
Only these should be considered. After that, during the specified time...
81,896 foreigners landed in the Port of London. How many of
These were now en route, i.e., passing through, it cannot be determined
more certainty. The official random sample at a
Schiff's report showed it was 9%. We are ready to increase this percentage.
to increase and deduct 10%, so that we therefore have
73,706 people are coming. We again calculate with 75% of this figure.
the Jewish immigrants, so that we have a total figure of
55,281 received. So we have the arrivals in all the
other ports were disregarded, and also in this case
only 75% were employed as Jews, although the information heard about this
Officials explicitly only spoke of Jews and their misery during the
Arrival speaks. 7

For the years 1889 and 1890, only the same annual amount should apply.
Average as used for the period from 1882 to 1888
will be, although rising immigration figures for the previous
to be determined for the coming year. This increase amounts to approximately
8000 people, so that we can calculate the further sum for the two years
of 16,000.

The next uniform period extends from 1891 to 1904.
Here we have, in principle, the official immigration censuses.
based on modifications that are still to be discussed.

We have already explained above that we also have these
Consider the surveys inaccurate. In the years after 1891 he
However, there were further shortcomings that the relevant festivals revealed.
Positions appear far more likely to be too low than too high.

The lists were still compiled by more or less capable people.
Positioned among members of the crew of the incoming ships.
They relied on the information provided to them by the passengers.
Information. The officers accepted this as correct and took it seriously.
They didn't care whether a newcomer was actually
was passing through or not. Confirmation of this can be provided.
one repeatedly sees in the statements of the various people in this
The matter concerns the questioned official. Thus, the great
The probability that many who stated they were passing through to

to be, to remain in England. Others also hold the view that

176

the immigrants gave false information about their travel destination or later their changed their minds and went on to America, so that the The number of transit passengers is greater than the number in the official figures. Statistics. It may be true that in this respect too the official immigration censuses are incorrect insofar as individual Persons are being considered. We, however, believe that the The final result is correct. After 1893, the Americans were Niche immigration laws have been changed, significantly restricting entry. had swords. Some were therefore afraid of crossing to America returned or came back after a futile attempt, like As mentioned above, to England. Consequently, it is more likely that that actually more people stayed in England than in appear in the official statistics. But here too we want to In pursuit of the most accurate possible estimate, both possibilities know that they are mutually negated.

In addition, the Board of Trade, according to the above-mentioned... The messages in no way indicated a tendency to... to maximize migration figures. On the contrary, Many, including Lord Salsa, accused him of Misleading.

The Jews and their friends consider the immigrant censuses unsuitable as a basis also because between the= those who were not just passing through, tourists or They were business travelers returning to their country of origin= returned. This may be true in small numbers, but is more as unlikely. Because only those who were counted were counted. newcomers who did not travel first or second class – therefore All third-class passengers or those on the intermediate deck. However, one hardly ever finds the travelers of the aforementioned among the latter. Category. Rather, one must assume that among the Among the first and second class travelers, not a few Jews were found who have settled permanently in England. So, if anything, one could only consider an increase in the Let official censuses take place, but we want to in the Inter= disregard the total number to be found.

The opposing side insists that from the respective annual Total number of persons listed as seafarers out of those not Those passing through will be deducted. Here too, they want we follow their wishes, although we have strong reservations about a to engage in such a procedure.

The evidence presented by the commissions of 1889 and

In 1903, the results were exactly the opposite. According to the...
It is not uncommon for customs officials to find that those listed as seafarers
They processed their passage to England. They were thus, among other things, as
Keepers on pony transports). Apart from that

Generally, these were persons who were listed in the official surveys.

) Accounts and Papers (1880): Vol. 10, pp. 821, 823, 828.

12 | | 177

as sailors, permanently in England'). Yes, felbit
The Board of Trade's most senior expert explicitly stated=
In his testimony before the commission of 1903, "in my view it was
(It's wrong to deduct them all). But nevertheless,
We deduct them in full and thus do not classify them as immigrants.
take into account. ; |

Finally, one last and important circumstance speaks in favor of it.
our view against the Board of Trade's finding.

This is because two children were treated as one adult.
counted, and thus appeared in the official statistics for two
Children (only one person). What great significance this has for a
The exact count may be seen from the following example.

We know that the families of the Jews, especially the Eastern European Jews,
They are very numerous. Five to six children in a family are
Not uncommon. But here too, we want to accept the judgment of the
Rabbi Abrahams of Leeds, who was officially questioned about this
submit. This gave the average of a family with five
members. (i.e., three children, Ann). So they appear for one
Over a certain period, a total of 400,000 people were in the official [locations/records].
Statistics, in our view, are actually about...
571,000 people have immigrated. But we also want to address this.
in favor of the most unassailable estimate possible=
view.

If we now examine the official immigrant lists of the years 1891
to 1904, based on the above statements,
We arrive at the following result:

18111. 238270
1892 22 . 22137
18999. 221 296
1894 18861
1895 20634
1889. 24987

1897 28089
189. . 28486
189. . . 87522
19000 47555
190... 40318
1902... 51409
1903. 69162
194. 82874

521 60015)

) Accounts and Papers (1903): Vol. 9, p. 77, question 207ff., p. 92, question 434ff.,
P. 658. Fra ne 16. 572ff. Hanfard: Vol. 27, p. 17 2ff. a
10) Accounts and Papers (1903): Wd. 9, p. 837, question 22. 367.
1) Accounts and Papers (1903): Vol. 9, pp. 10-20, p. 108, question 864, p. 124,
Trade 1 21. Wi Ene: Invasion p. 83.
12) Accounts and Papers (181): Vol. 10, pp. 344ff.
13) Accounts and Papers (1894): Wd. 68, p. 857, (1903): Vol. 9, p. 947.

178

For the years 1905 and 1906, a completely different type now appears.
and the method of counting. One no longer distinguishes Durd-
transit passengers and non-transit passengers, but introduces a
another system that will be different again in both years=
which is designed from various perspectives. Details are of interest.
No, because the final sum is pretty much the same as in 1904.
On the contrary, it is reasonable to assume that the immigration figures
the Eastern European Jews from former Russia at least the same
remained. Because as a result of the Russo-Japanese War and
The ensuing turmoil led to more Jews leaving than ever before.
Russia. Furthermore, after January 1, 1906, that is, after the
Entry into force of the Aliens Act, not rarely the Act thereby
This circumvented the fact that immigrants on ships with no more
when twenty passengers of their category arrived in England.
As is well known, such ships were not subject to the regulations.
of the law. The passengers could disembark anywhere along the coast.
landed where no officials conducted investigations.
One consequence was, among others, that these immigrants were also not eligible for the
Statistics were collected. Therefore, if we look at the years 1905...
and if, in 1906, the figure from 1904 were replaced with 82874 each, this would likely be
a reasonable estimate.

In the following years, the structure of the
Statistics. The counts were taken based on the number of immigrant ships.
before, which from certain ports, such as German, Dutch, Finnish-
Szech and Russian arrived.

We now believe that if we only consider the immigrants from taking the ports of the last two categories, we one- The wall-free estimate should come quite close to this. We are not taking into account all the arrivals from other states and those who violated the law in the manner described above had left. This brings us to the following for the years 1907 and 1908: 66,000 or 19,000 people!). Taking our Based on a 75% allocation, this results in a total of 63,750 Jews.

From 1909 onwards, the system was changed again, And they made it so confusing, probably not without reason. Intention that there are hardly any clues left for a wanderers of the Jewish race can be found. We therefore believe that, from The low year of 1908, with 14250 each, is assumed. can. This results for the period from 1909 to 1913 inclusive. 71,250 Jewish immigrants in England. The year 1914 followed with Disregarding the outbreak of war, whether: The main immigration has probably already taken place, which should be fine, since the Numbers usually decline sharply in the autumn and winter months. went.

4) Accounts and Papers (1908): Vol. 87, pp. 909ff., (1909): Vol. 70, pp. 499ff

13% 179

Our calculation then yields the following in detail:

up to 181141. 102,000

from 1882, 188899. 55281

"1889 " 1899000 16 000

"1891 " 1904 391200

"1905 " 19000 165 748

"1907 " 1908 . . . 63750

"1909, 1918 baw. 1914 .. 71 250

875,229

Consequently, we have no reservations about estimating the number of Jews

in England by 1914 at 900,000, especially given

The above analysis shows the birth surplus for the period from 1881 to 1914, i.e., 33 years, remained unconsidered.

It is quite impossible that this large-scale immigration could occur in one relatively such a short period for the British nation without adverse consequences have remained. One must not overlook this, that the British population within Europe during these years had not exceeded the 40 million mark. Consequently The result must have been similar to or stronger than if... within the same period in present-day Germany, the Jews— The population would grow from approximately 200,000 to 1,800,000. This process must, however, have a further adverse effect, if at least as many English people in the same period left their homeland. That this is indeed the case is evidenced by an insight into the official survey on emigration (appointed by the British for this period). The danger inherent in this This is not overlooked by the English either. They complain, for example, that... Whelpley ne) the fact that, in their view, in 1904 Approximately 75,000 foreigners immigrated, compared to approximately 80,000 Britons. emigrated. The latter would be affected by inferior personnel. replaced those who only had a harmful influence on the lives of nation might have.

We lingered in this area for a long time because we considered it suitable. the assessment of current events in England, on which we will discuss below, consider essential. Furthermore Does the above estimate compare to the one issued by the Jews? in such a contradiction that a detailed explanation is not possible seemed necessary. The Jews, in fact, are giving up their population... The figure in Great Britain up to the year 1914 was 245,000.” We leave it to the reader to draw their own conclusions from the presented facts. to form an opinion about the two opposing numbers educate. However, we would like to point out that N estimate should represent a minimum.

- 15) Statiftical ur a: Vol. 44, p. 350.
- 18) Whelpley: p. 26ff.
- 17) Jewish Year Book (1915): pp. 167ff.

180

The Mareoni Sfantal

But it wasn't just the number of Jews in England that had increased— not only did they rise, but the Hebrews had also, in some cases even after Visible from the outside, it has gained an ever-increasing influence.

This was evident, among other things, from the fact that besides Rothschild, there were no other Jews had been made peers of England.

These are Lord Michelham and Lord Wandsworth, who

Both originally bore the name Stern, and Lord Swaythling, who was formerly known as Sir Samuel Montagu.

Around the year 1914, we find no fewer than 22 barons.

and 15 knights of Jewish blood. Six Jews, namely Lord Rothschild, Lord Reading, Sir Alfred Mond, Herbert L. Samuel, Sir Edgar Speyer and ES Montagu were at this time With

Members of the Crown Council. In parliament, the Jews were represented by 16 members are represented, all of whom are Jewish religious denominations. (acted). How many baptized Jews or half- and quarter-Jews

It is hardly possible to determine with certainty today when they were in parliament.

In the following, we will first discuss Herbert L.

Samuel and Lord Reading, the former Rufus Isaac, to be

have jobs. The first was a postal minister and the latter...

Crown lawyer in the liberal Asquith cabinet.

Rufus Isaacs had an adventurous career.

As a boy, he ran away from his parents. Later he became

The securities broker went bankrupt and therefore lost substantial sums. belonging to the stock exchange. He then turned to legal studies.

He completed his apprenticeship and passed his barrister exam. It took five Years until he had paid off his previous debts. Already

After ten years of practice, he had an annual income of

£7,000,-, which increased to £30,000 between 1900 and 1910, -

Annual earnings increased?). In October 1904 he was appointed a liberal

Elected to parliament as a member of parliament and appointed in March 1910

Solicitor General, promoted to Attorney in September of the same year

Appointed General.

Herbert Samuel also belonged to the Liberal Party and

had been a member of Parliament since 1902. From 1905 to 1909 he was Under-

State Secretary in the Ministry of the Interior and among other roles from 1910 to 1914 Post-Minister.

Both Jews, along with Lloyd George and Godfrey Isaacs,

the brother of Rufus Isaacs, were principal figures in the Marconi Scandal.

To describe the story of this exactly would, as at the time

L. Maxse, the owner and publisher of the "National

Review" rightly said, "the pen of Conan Doyle and the

"It requires the keen intellect of a Sherlock Holmes." It is a matter of

Jewish Dear, (por al): p. 278ff., (1914): p. 175ff., (1915): p. 177ff.

92 Jackson: gof

not only the extremely numerous material, but also the many processes behind the scenes, which even an eight The investigation, which lasted for months, never fully clarified the matter.

It is generally known how great the merits of the recently deceased Marconi was involved with wireless telegraphy. In England He was admired not only for his genius, but also by Jewish financiers. Moved forward. Also regarding the treatment by the patent office. During the patent litigation, he did not... can complain. It is therefore not surprising that he is involved in business. personal matters towards his competitors mostly to enforce, although their inventions sometimes were at least equivalent to him.

In October 1909, the Marconi company announced its shares. They said that for £15,000, all coastal stations and those there Marconi's incorporated patents for use in the next (14 years would have been sold to the English government)). N

Shortly after the conclusion of this contract, a patent dispute arose. Information about competing inventions. Among others, Marconi had Society has an interest in ensuring that the patents of its most rigorous Adversary, the holder of the Lodge-Muirhead patent, as a result would be declared invalid due to the passage of time. For general information... The Marconi Society was surprised to find support from the Crown in the person of her lawyer, Sir Rufus Isaacs.

His brother Godfrey was two months before his appointment to Solicitor-General, therefore in January 1910, to Director of the He was appointed to the Marconi Society. Later, people wondered why. generally, why he in particular had been chosen, since he no particular skills or merits for this so far large post had shown. On the other hand, it was generally It is known that Sir Rufus Isaacs in the past almost always somehow involved in most of his unsuccessful ventures (Brother's involvement had been involved).

Despite the Crown's support, Lodge's patent remained Muirhead was valid, and negotiations took place between the owners of the same and the Marconi company. The Jn-Holders of the first patent, Sir Cliver Lodge and Dr. Muirhead had tried in vain for years to convince the government of its goodness to convince them of their patent.

Meanwhile, Godfrey Isaacs, as his brother Rufus Sol= had become a general, with Post Minister Herbert Samuel negotiations on the establishment of a network of wireless stations across the British Empire.

They dragged on for a long time and were only recently discovered.
following a further recommendation from Imperial
The conference in 1911 was accelerated and continued. Even now

National Review: Bs. 60, p. 204 ff.
Accounts and Papers (1913–1913): Vol. 8, pp. 12ff.

182

No other inventions have been used for comparison yet.
They didn't withdraw, but only asked for a final offer from the
Marconi Company. |

In the event of an agreement, it would close its major stations of

Poldhu and Clifden were available and promised another
Expansion of their system at various points in the British
Empires. However, no one had bothered to
to check whether the two mentioned transmitters are suitable for the intended purpose
Purposes were established. The Admiralty experts
and the Postal Ministry did not request any details about
the previous use. However, such measures would be all the more necessary.
had been, when one then read the contract terms and all
He had to draw up calculations. It involved various officials.
or seven or eight departments of the Ministry of Finance over
let them draw up the contract. They had it on the other side.
This page deals exclusively with the cunning Godfrey Isaacs,
who expressed himself to them quite openly,
that the Marconi company, out of consideration for his brother
Rufus occupies a privileged position --
In January 1912, negotiations had progressed considerably.
further. On the 17th and 24th of the month in question,
final meetings in the relevant committees
held, in which, however, only to use the words of Samuel
to talk about the purchase price, the duration of the contract and
The ongoing patent fees were negotiated.

Lord Murray, one of the leading Liberals, Sir Rufus Isaacs
and Finance Minister Lloyd George spent early January
in Villa Gragonier at Cap Martin, their holidays. The first
During this time, he sent the following telegram to his broker Fenner.
Gramm: "Write to me and tell me how things stand." Mr. Fenner
Folat responded: "Another stock which during
The number of Marconi's [unclear] has risen considerably in recent months.
"Apart from this, the market had declining trends."

enz." Be, | i
Meanwhile, negotiations of the Marconi company have progressed.
with Samuel as the representative of the British government. In

During the final negotiations, Godfrey Isaacs received even better...
Conditions regarding patent fees were granted. In all
The final offer was hastily made on March 7, 1912.
Marconi-Gesellschaft subject to approval by the
Parliament adopted by Samuel.

The content of the contract stipulated, among other things, that the Marconi-Gesellschaft Company £60,000, – for each of its stations and 10% of the gross revenues from all stations that, according to the agreements, were built, received. It lasted 28 years.
agreed, however, the government had the right to already after to withdraw from the contract after 18 years. In this case, it was possible
However, they will have no further use for them in the future.

188

Marconi patents. The Marconi company had the sole right to take the necessary steps in their opinion directions to incorporate, including those who have patents had nothing to do. The company continued to be a
A kind of consulting engineer for the government. It went so far, that the government will in future disclose all details of its offered new invention of the Marconi company for the purpose of had to submit an expert opinion, which they might have to present in one of the to install stations built on the basis of the contract intended. Details of this contract were communicated to the holders. of shares by circular on March 9th.

On the same day, Godfrey Isaacs set sail for America, to put the affairs of the local subsidiary in order bring. He himself was also a director of this company. The The majority of its shares were owned by the English company. Conditions in America were not the basis for the Marconi invention. best, since a major trial is underway for alleged violation of a Patents belonging to the United Wireless Company were pending. It succeeded. Godfrey Isaacs, the aforementioned competitor for the British Ge- to buy out the company. The purchase price consisted of the transfer of 700,000 shares of the American Marconi company. Furthermore, another agreement was reached between the English and the state of American society. The first one sold the rights transferred from the agreement, indeed all assets to the American Marconi Society for approximately the double the price. They further agreed that each of to build them a station on both shores of the Atlantic, to secure the wireless connection between Europe and America- to deliver. In general, a fairly close collaboration was established- Work was agreed upon. Furthermore, it was decided that the share capital increased by the American company to ten million dollars Should be. Unless the shares are issued in America... If exploitation were successful, British society should have the right

have, within a period of one year, the remainder of the to issue shares at par. Finally, the two Marconi-Companies also have agreements with a third company for joint communication.

These entire agreements should under no circumstances be made before the. Open= The possibility will be communicated when American society announced its had given approval for the issuance of the new shares.

Sir Rufus Isaacs had invited guests to a banquet on March 17, 1912.

Marconi Society in New York, a public telegram

The following message was sent: "Please congratulate Marconi and my brother to the success of a wonderful venture= (I wish them all success in New York).

Godfrey Isaacs had in the aforementioned agreement personally received the right to purchase 500,000 shares at five dollars each. 9 Accounts and Papers (1912-1918): Vol. 8, p. 12, (1913): Vol. 7, pp. 124-127.

184

or to placicrene. He already succeeded in this with 400,000 units in America, leaving only a remainder of 100,000. brought to England. He was also not affected by these agreements. Nothing is known to the public.

On April 8, 1912, Godfrey Isaacs returned to England. The very next day he had a meeting with his Brother Rufus and a third brother, Harry. He under= She spoke in detail about the association that had been established in America. He explained to them that the things in his hands were existing shares would rise. Nevertheless, it would offer they the entire share package at par price (ane). Sir Rufus declined to acquire shares. Harry, on the other hand, took over. 56,000 units.

Immediately after this conversation, countless people shared Godfrey Isaacs stated that a significant opposition in Parliament against the Marconi= agreement with the British government. In his view, the greatest difficulties therefore lay in... including the approval of the lower house, especially since it is very influential Members of Parliament were among the opponents of the treaty. Godfrey Isaac therefore believed the final acceptance of the treaty was still pending. not secured for a long time. His brother Harry, meanwhile, gave his Efforts not to gain access to the influential brother Rufus's shares to sell to the American company. On April 17th, The success. The Crown Prosecutor Sir Rufus Isaacs acquired 10,000 shares. from the possession of Harry Isaacs. They were not actually given to him. not handed over, but Rufus was proportionally involved in the whole The latter held a share package. The price was set at £2 per share.

The share price has been fixed, as the shares are now unlisted on the Double the increase had been').

In the later taking of evidence, Sir Rufus Isaacs he clarifies that he had no reservations whatsoever about being with his brother Harry to reach graduation. The first commandment of his He had to refuse Brother Godfrey because he was a He had been a government entrepreneur. This was the case with Harry. This was not the case. Consequently, the purchase was invalid. ftanden, especially since he was separated from his brothers individually. It has been established that American society has nothing to do with the (to do with English).

Sir Rufus Isaacs was very close to Lloyd George, the then Minister of State, and a friend of Lord Murray. On the evening of April 17th, Sir Rufus went to meet these two. and informed them of his deal with Harry Isaacs. Should they also be interested in the shares, he would... each one thousand were left. These first inquired about the Payment terms. Sir Rufus replied that they should

) Hansard: Vol. 54, p. 455.

7) Hanfard: Vol. 54, pp. 395, 457. Accounts and Papers (1918): Vol. 7, pp. 197-129.

e) Hanfard: Vol. 54, pp. 398, 436. Accounts and Papers (1913): Vol. 7, p. 129.

185

They didn't need to worry about payment, as he had been with them for a long time. He would give advance notice if he needed the money. He further explained that, according to his communications, Brother Godfrey had no connection whatsoever between the English and American society.

Lloyd George and Lord Murray then each took over One thousand shares at a price of £2 each.

On April 14, 1912, the luxury ship "Titanic" sank and on The shares were issued on the stock exchange on April 19th and the Publicity, the important, aforementioned American ab The statements were communicated. This timing was therefore very convenient. chosen, as everyone with regard to the "Titanic" disaster the The importance of wireless telegraphy had become clear. On That same day, Lloyd George called his real estate agent and informed him with the fact that he owns shares in the American Marconi- Company free. The broker replied that he had this did not consider the investment fortunate, since society, according to its In view, it is overcapitalized and all the associated costs Circumstances reminded him too much of the last big stock market scam of Barnato was reminded. Lloyd George took this suggestion on board.

seemingly unkind, as he immediately ended the telephone conversation
abb rach'9).

The shares were raised on the morning of April 19 at £3,000/a
They were placed and rose to £4 on the same day. The Crown=
The lawyer immediately sold 7000 of his remaining 8000 shares.
an average price of 3.510). Lloyd George and Lord
Murray sold a total of 1714 shares on April 20th.
£3,532 and earned £2,200 from it. These two ministers
acquired 3000 new shares on May 22nd at a price of £2.80.
Lord Murray had previously purchased 2500 shares at 3 on April 18th.
On May 14th, another 500 were sold at a lower price at the expense of the
Bought by the Liberal Party.

Rumors had already been circulating in Börfe in April that
Ministers have interests in the Marconi company. On
On June 13th, Post-Minister Samuel was appointed by Sir H. Norman
requested to provide the terms of the contract. Samuel ant-
He told him that this was currently impossible.

On July 19th, the Postal Minister signed the contract in
Individually published. The shares surged to £9.15.-
The rumors in the city about ministers' business dealings...
More and more shares of Marconi were concentrated. In June, a report appeared.
a single article in a newspaper that dealt with it.
Such indications increased during the month of July.
The leading publications were "Outlook", "Eyewitness" and "National Review".
A certain Mr. Lawson compared the latter to speculation.
in the stocks connected to the South Seas scandal. Other newspapers De

nfard:) Hanford: Vol. 54, p. 895. Accounts and Papers (1913): Vol. 2 p. 19 ff.
"N Vol. ve. 899. Accounts and were (1918): Vol. 7, p. 181.

186

They characterized the ministers' involvement as corruption.
The press of the Liberal government remained silent.
He didn't even respond to the rather harsh criticism.
was all the more inexplicable as the opponents' press was always storming=
required a mixed examination.

Late July or early August – those involved wanted it
allegedly not knowing exactly – was said to First Minister Asquith
Lord Murray and Sir Rufus Isaacs' involvement in the
American society. However, they did not clarify it.
about the details, e.g. about the number of their shares and the
various phases of the transaction. However, they missed
They did not explain to him that the American society=
which would have absolutely nothing to do with the English one. A

Letter that Lord Murray sent to Asquith in this matter=
The latter did not keep the document he had written.

After July 19th, Samuel had done everything possible to...
as quickly as possible obtain parliamentary approval for the agreement
to receive. Still in one of the last sessions of August
he tried to persuade the opposition to abandon what had already been decided=
to distance oneself from the terminated resistance during the discussions.
It was at this time that Samuel, too, if one considers his fellow fellow-
Division follows, from Lord Murray on the transactions of
The minister was informed. He also considered this fact to be true.
for meaningless, because he believes Murray's statements
gave that there was no connection between the two Marconi=
companies existed.

On 6 August 1912, the First Minister declared that he was returning
view of the already evident large opposition to the
The contract would allow for an in-depth discussion, for which everyone...
However, there will only be time after the summer holidays. Regardless of this
Samuel turned to Major Archer Shee, who on this point
the opposition led – and tried to persuade him to his
to abandon concerns and refrain from lengthy disputes=
see. The postponement to the meeting after the holidays means
an unduly long delay, which, with regard to the
international situation and the urgent need for improvement=
The installation of remote transmitting equipment is undesirable. Major
Archer Shee rejected this request.

In one of the negotiations with the British Marconi-
The company also included a technical official from the postal ministry.
participated. On this occasion, he learned some of the
He knew the contents of the future contract. He bought himself some
few shares of the British company, because he considers them a good
He held an investment for his small fortune. After a while, he lost it.
However, he bought them with consideration for rising prices.

The matter came to the ears of Samuel, who was the expert.
The conduct was established. The postal minister did indeed speak to the officials.

11) Accounts and Papers (1013): Bs. 7, pp. 810–811.

187

He was acquitted of corruption charges, but was sentenced with
Demotion because he used official knowledge for his own benefit
would have used).

On October 11, 1912, Asquith fulfilled his promise made in August

to establish a commission of inquiry
Samuel made the relevant request that day, to-
apparently because Asquith was suffering from a minor illness.
was unable to attend the meeting. A heated exchange ensued.
took place, during which the government faced heavy accusations regarding the
The content of the contract was made. Naturally, this came about.
The individual ministers in question also had their say.
Reject all accusations as unfounded and defend themselves against
the allegedly untrue claims made in public=
preserved.

Sir Rufus Isaacs declared that he was in no way involved in the
negotiations of the British Marconi Society with the Re=
government involved. He didn't even have an official or
I received private notification of the events. Only a few days later.
before the general publication of the agreements, he
I learned about it by chance at a social event.

The Crown Prosecutor solemnly declared further that he had "from the beginning
never, neither as the shares at 14/- nor at 9.-
stood, - even a single transaction in the aforementioned
He would have had papers. He wasn't just speaking for himself, but
also for his two friends, the postal minister and the finance minister=
minister."

His statement was then subsequently reinforced by Samuel in a
longer speech. He too emphasized once again that no
the only member of the government with an interest in British affairs
Marconi-Gesellschaft would have and the opposing claims in
(presented baseless slander to the public!).

The Finance Minister, Lloyd George, also failed to do so.
not to dismiss all rumors as unfounded and called for
He sought clarification of the facts. He demanded an open discussion.
before the committee meeting, because they are dealing with the rumors
should, which behind the back of the house by a gossipmonger
were forwarded to the other...).

At the end of the meeting, the formation of a sub-group was then decided.
The search committee decided, which has full power=
heiten regarding the summoning of witnesses and the presentation of evidence=
Customers were equipped. Nine members of the government-
The party and six members of the opposition were appointed as assessors.
determined. Decisions in the committee were made according to simple
Majority system approved.

2) Hansard: Vol. 52, pp. 1884-1865, Vol. 54, pp. 454-454, 510-512, 649
a penai: Vol. 42, p. 725ff.
u) Hanfard: Vol. 42, ©. 714ff.

The sessions began immediately after October 11th. heard witnesses of all kinds and examined the most diverse sub- lay. Only the ministers against whom the charges were brought, were not heard, although one could have heard about the swearing-in of the Aus= saying that a clarification of the situation would have been possible as quickly as possib They can count. The months of October, November, and December were filled with meetings in this way.

On January 13, 1913, Lord Murray left England to go outside allegedly to pursue his major business interests in the world= They would take him away from home for months. He He himself, like his accomplices, had nothing to say to the committee. of fine transactions. Bor fine departure he sought his brother, Representative Captain A. Murray, and handed him the 3,000 Marconi shares of the Liberal Party. "He "suggested," Captain Murray later explained as a witness, "they to be kept until the Marconi matter is resolved, fo that no one but him would be involved." He told Then, if one wants to follow his pronouncements, nobody will either. some of it. It wasn't until June 15, 1913, that the public was informed. consequence of the business collapse of Lord's broker Murray is familiar with the transactions. The committee demanded Lord Murray immediately telegraphed to appear for questioning as a witness. to return to England. He rejected this request with a refusal. view of his business obligations and the great ent= distance. The journey would probably have taken a maximum of four weeks. lasted.

First Minister Asquith defended Lord Murray on 19 June 1913 because of his conduct and declared him particularly Honorable man. f

In the first week of 1913, Lloyd George and Sir Rufus Isaacs reconvened First Minister Asquith and divided He now also gave him all the details. Allegedly for the first time. They placed him on the second purchase by Lloyd George and Lord Murray was informed in May. They came with the first ministers agree to send the Trans= to the committee as quickly as possible to open actions. Lloyd George and Sir Rufus did this. but not.

Rather, at the end of January, the latter asked the liberal MP Falconer, who was a member of the committee, to take over the committee

conversation. During the course of it, Isaac told him the ver-
various transactions because, with regard to the
Falconer subjected the witnesses to cross-examinations, which he considered to be appropriate.
Brought appeared. But this too kept the confession to himself.
According to his own statements, he believed he was entitled to do so.
because the message was only sent to him privately and he
I had to fear that if I passed it on to the committee, the press would...
would gain knowledge of everything.

189

Meanwhile, Marconi was dismissed from his contract on January 27th.
alleged delay in execution led to resignation.

Even in February 1913, the ministers still hadn't done anything.
Her testimony before the investigative committee. In the course of...
This month an article appeared in the French newspaper
"Le Matin" with the headline: "A financial scandal in England."
Many similar articles had previously appeared in the English press.
It seemed, and because of one of them, the ministers even
A defamation lawsuit was filed and the trial was scheduled to begin shortly.
to be expected. On February 27th, the "Matin" was given a, Ber-
A defamation lawsuit was served, which was already heard on March 19th.
was. The transgender people were publicly discussed for the first time at the meeting.
actions communicated by Samuel and Sir Rufus Isaacs.
Surprise was hardly conceivable. As early as March 25th...
the latter was questioned by the investigative committee. Also the
The following two days were filled with his interrogation.
Despite many criticisms, he stuck to his previous views.
Clarifications!).

From October to June, the committee had smaller sub-groups
Court hearings were held. Many witnesses and experts were present.
[The following appears to be unrelated and possibly a separate document fragment:] ...and
A total of approximately 30,000 questions and answers were generated.
recorded, and the printed evidence is in two parts.
summarized in numerous volumes.

Immediately after the conclusion of the taking of evidence, the
Committee presents two draft reports to Parliament=
laid. One came from the chairman, the other from
Lord Robert Cecil, a member of the opposition party.

Following the first, a summary of the facts should be provided.
and subsequently a mild reprimand from the minister.
Lord Cecil's report presented the irrefutably proven facts.
again, but concluded with a sharp rebuke for the ministers.
To everyone's surprise, the committee did not accept any of the designs.

It appeared as if it were the first report.
which formed the basis of the final report. In reality
changed the majority of the committee, which, as is well known, consists of Mit-
members of the liberal governing party, the report of the-
so neatly that hardly anything of the original statements remains.
the chairman remained.

In the final paragraph, the committee summarizes its expert opinion on this matter.
together, that "all ministers involved in the whole matter-
that they had acted in honest faith, not even that
to do the slightest thing that would put them in any contradiction to their
Duties as Minister of the Crown set ().

16) Accounts and Papers (1913): Vol. 7, pp. 165ff. Ganfard: Vol. 54, p. 637ff.
Jackson: p. 170ff.

16) Accounts and Papers (1919): Bs. 7, pp. 100-101.

190

However, the opponents of the liberal government conceded defeat.
Not satisfied with the findings, they filed a complaint on June 18, 1913.
motion that the House of Commons address the transactions and the lack thereof
I regret the openness of the ministers in question.

The matter was again discussed over the course of two days.
treated. Sir Rufus admitted that it would have been better if they had
He told everything to Parliament on October 11, 1912. But the
Attacks against her had only been directed at the British Marconi-
society and its alleged connection with it, so
that they saw no reason to disclose information about their inter-
eating in American society, which otherwise
He had no connections whatsoever with the British. He states
Emphasis on the finding that he had acquired the shares from his brother
Harry bought, which has no connection with Marconi-
Society would have stood.

Lloyd George also regretted not having told the house everything.
to have. He emphasized that he had not speculated with the shares.
but rather viewed them as an investment. After both
After the ministers had given their statement, they left the
Meeting room.

All efforts by the opposition to get their motion passed,
were unsuccessful. Parliament, too, with its liberal [selection/action], proved ineffective
The majority determined that not the slightest criticism could be leveled at the ministers

This decision by parliament is undoubtedly only due to

It was decided for partisan political reasons and cannot be considered unparalleled. withstands German judgment. It may be another sign of that. to what extent the government of Great Britain already at that time Jews and their friends are inclined to protect themselves even in scandals. was. Apart from the main people involved in the matter. Will we also find other ministers with Jewish blood or with close ties to Hebrews. Lord Crewe, for example, had two Position. He is Lord Keeper of the Seal and Minister for Indian Affairs. Matters. Winston Churchill is the First Lord of the Admiralty. Reality. One cannot predict the outcome of this case. wonder.

After all this, the Marconi scandal should be one of the great examples of where Jewish influence leads. Lord Robert Cecil considered the ministers' behavior an outrage. They described it, but refused to call it corruption. We have There are strong doubts about whether he is right. But let's not forget that Even this assessment of Lord Cecil was held by the majority at the time. Parliament considered it too harsh, and the ministers have been acquitted of all blame.

It might be of interest to know what came of the individual main= involved. The steeply upward career path Lloyd George is so well known that not a word is said about it.

11) Ganfard: Vol. 54, pp. 663-670.

191

needs to become. Sir Rufus Isaacs was born on October 20, 1918, four months later, to Lord Chief Justice, the highest Judge in common law, made and simultaneously elevated to the nobility He was raised with the title Lord Reading. During the war, he was He is the ambassador extraordinary to the United States. The procurement of the huge loan was thanks to the local authorities. which was used to purchase war materiel. He also contributed significantly to America's entry into the World War. Furthermore, he was considered one of Lloyd George's main employees.

On January 6, 1921, he was appointed Viceroy of entrusted to India. After the end of his term in office there, He is the director of the largest economic enterprises. His Work on the construction of Palestine was significant. In In 1931 he was Minister for Foreign Affairs. It is almost superfluous to mention that he was hostile to the Third Reich. His speeches in the upper house left no doubt about that. There were doubts. He died in December 1935.

Herbert Samuel held, in addition to the positions already mentioned, He held the highest positions in the British government. That's how he was. among others, Minister of the Interior in the years 1914–1915 and later Chairman of the important committees. In 1919 he was British Special Commissioner in Belgium and from 1920 to 1925 High Commissioner in Palestine. Afterwards, he held various high offices in the Homeland inside, including that of the Minister of the Interior in the years 1931–1982. In 1987 he was ennobled as Viscount Samuel raised

As you can see, the Marconi scandal has not been able to harm any of the main participants

192

The Sir Stuart Samuel Scandal

During the sessions of the Marconi Inquiry Committee

But another scandal came to public attention. Here's what happened:

The Ministry for India had been continuously purchasing silver for to make the Indian currency. For a long time, it has allowed this 1. Brokers appointed by the Bank of England were.

At that time, as mentioned above, Lord Creme Minister for Indian Affairs. His Undersecretary of State. was the full Jew ES Montagu since the beginning of 1910, who had been since 1906 He was a liberal Member of Parliament. His brother was a Lord Swaythling, partner of one of the largest banks, Samuel Montagu & Co. in London. Another partner in this firm was Sir Stuart Samuel, a brother of the aforementioned minister Herbert Samuel. He was also a member of parliament for Tower Hamlets in Whitechapel. 5

On March 4, 1912, Lord Crewe was appointed Minister for India. in contrast to previous practices of the Samuel company Mantagu & Co. were commissioned to supply silver in the amount of £500,000. to purchase. This company was not among those previously employed. Brokers appointed by the Bank of England. Later, attempts were made to justify this change by claiming that the prices for silver would have increased every time the up to the previous real estate agent had shown interest in buying, because behind it... the British government rightly suspected.

It may be that this was the case. But we can I don't believe that this was the main reason for this step.

Rather, we assume that this too will arise from the purely Jewish connections must be explained. Because all previous explanations... The aforementioned persons are Jews or have Jewish ancestry. Veins. Yes, even the senior official in the Ministry for India, the company Samuel Montagu & Co. received its first order- The divided [thing] bore the name of Abraham. This does not follow from the Publication of the letter in question dated March 4, however undoubtedly from a letter from the aforementioned company dated March 25, 1912, in which Mr. Abraham's letter of March 4 was received= (is spoken!). Until September 1912, that is, in seven months, The ministry spent approximately eight million pounds sterling to be purchased by the aforementioned Jewish company. Another well-known Hebrew, Sir Felix Schuster, was also involved in the transactions at involved in a leading position. He was the governor of the important- tenden bank "Union of London and Smiths Bank". On special= whose wishes were fulfilled by Samuel Montagu & Co., the payments to make silver purchases through his bank. As you can see,

1) Accounts and Papers (1912): BS. 61, pp. 533, 587.

19,103

There could hardly have been a more exclusively Jewish issue in The scene will be set.

It shouldn't be too long before the public becomes aware of became aware of these events. On December 7, 1912, Sir Frederic Banbury brought this to our attention. Immediately= Early on, an inquiry was made in parliament as to whether the government would consider th It should be clear that, taking into account the fact that Sir Stuart Samuel, a partner in Samuel Montagu & Co., is guilty of a crime. Act according to a law of King George III (Statute 22) George III, c. 45). The First Minister replied that he I have already requested an expert opinion from lawyers of the Crown.

This law from 1782 was necessary at the time. was established to prevent the common bad habit and to to punish certain members of parliament for giving orders granted to the public authorities to assist them in submitting their Voices in the House of Commons in support of the government in power= to gain a victory). In other words: such a state of affairs fulfilled the prerequisites for corruption.

It should be pretty obvious that the above-mentioned whose actions applied to this legal provision. Sir Stuart Samuel was a Member of Parliament, and his fine company had a Received a public commission. The Crown Prosecutor, Sir Rufus Isaacs, He explained at length the view that it was This is a case of doubtful interpretation. It is unclear whether

whether this constitutes a public gathering within the meaning of the law whether I have acted improperly, or whether the law would also apply to Matters which fiH does not consider to be those of the mother country— would move. He believed that this question would be best answered by a commentary. mission, composed of members of parliament, ent= could be divorced.

We see another Jew takes on the case and...
He is accused of more than just that, as Bonar Law also accuses him of. the government's stance as an impartial legal good— pay attention to submitting.

The opposition under Lord Balcarres holds the view of Sir Rufus for false, since a case from 1907 highlighted that the law applies to the present case I have found. In the process he attracted, there were coals. It was purchased by the Ministry for India. In this case, the ministry itself in a special paragraph on the subject of... Reference was made to the eighth law of 1782. Lord Balcarres asked if Sir Rufus Isaiah seriously believed that it concerned= The law makes a distinction between whether one possesses coal or Buy silver. The respondent declined to answer.

Lord Balcarres further demanded that this legal question be addressed. It would not be decided by parliamentarians. Rather, it should be to be examined by judges, since since 1869 with

2) Ganfard: Vol. 44, pp. 688ff.

194

Right to deviate from this, to pass judgment in such matters to have members of parliament dismissed. For it must be determined here whether a Member of Parliament the right to a fine seat through un— Whether or not he has forfeited his legal rights. His demand However, this did not prevail, and the liberal majority decided to... Commission composed of parliamentarians to review to take the case seriously.

Apparently, after the committee had some After months of meetings, the opposition's demands no longer applied. withdraw, and according to a further decision of 31 January In 1913 it was decreed that the matter be resolved with the consent of the Königs to be subject to review by the judge— should be made a college of the Crown Council.

Meanwhile, it had become clear that between the company Samuel Montagu & Co. and the Minister for Indian Affairs= In addition to silver purchases, contracts were also concluded.

were, on the basis of which they gave him short-term loans had. Furthermore, they made agreements regarding the acquisition of Exchanges and treasury instructions of the Indian administrations. By judgment of the judges of April 11, 1913, it was established that This factual situation, the prerequisites and the application of the fulfilled the aforementioned law because it was clearly a matter of I have dealt with public contracts. As a result, Sir Stuart Samuel lost his seat on the day the contract was signed. and was no longer entitled to serve in parliament as a member of parliament= to sit and vote in the oröneter.

The law of 1782 further stipulated in such a case, that a member of parliament who acts in contradiction to this legal situation Each time he voted, he had to pay a fine of £500. In this way, Sir Stuart Samuel received a total sentence of £45,000 to £50,000 forfeited. N

It is very interesting to see the opinion of the "Times" on this. To hear a saying: "Sir Stuart Samuel is, of course, moral." innocent and because of the loss of his seat, he will be... Regret. The same applies to the penalties he received. set if*).

The costs of the proceedings amounted to £1055,-, which however designated as public by the government and therefore not subject to government oversight Sir Stuart Samuel were drafted.

It soon became apparent that the condemned man, in the view of his Friends should absolutely not pay the outstanding fines. Should have. Inquiries were already raised in parliament on May 1st and 7th. asked whether the government of Samuel could not be protected by a corresponding measure. I want to exempt the law.

On May 8, the Crown Prosecutor Sir Rufus Isaacs brought a case. Draft law according to which "Sir Stuart Samuel, Baron, is exempt from all "He should be released from punishment and compensated," which he

Times, April 12, 2018.

18% | 195

suffered through the subtle actions described above. To the Finally, the first reading took place immediately.

However, it soon became apparent that the government was dealing with a closed large opposition to this bill would have to reckon with that. Therefore, it was allegedly due to a lack of For now, further prosecution in parliament will be postponed. However, it looks as if the opposition has made demands.

had requirements that the company Samuel Montagu & Co. was unwilling to fulfill. Bonar Law had, in fact, examined all the books of the company. The company required an audit by a certified public accountant. This was believed to be the case. However, they would have to refuse because then their transactions would be affected. clients would have apparently become aware of it').

No further measures were announced by the government in the near future. Attempts were made to pass the law. Other= Since then, nothing has been done by the authorities to address the issue. to collect fines. Three people from the The right of the "Common Informer", a right to prosecute, use, against Sir Stuart Samuel in court for fines Two lawsuits were dismissed on formal grounds in the The first instance rejected the claim, while the third plaintiff filed an obscenity claim. received a judgment in the amount of £13,000. Against all An appeal was filed against the verdict. A new trial will be held. But it never happened. Apparently, the parties had reached an agreement. The case was settled out of court, as each party withdrew their appeal. The nature of the agreement was not disclosed." The same circles that had freed Samuel from punishment by law- Those who wanted to ask this question certainly had a similar intention here as well. helped.

Sir Stuart had suffered no other harm due to his fine conduct

However, on April 21, 1918, Parliament had, with consideration for based on the decision of the panel of judges of the Kxonrat, the previous must declare the seat he held vacant. In= Consequently, a new election was held for the relevant electoral district. It became necessary. With the approval of the Liberal Party, it was possible Sir Stuart Samuel was nominated for election again and won. On April 30th, he lost his seat by a narrow majority. His absence from parliament was therefore very short. being. The Times noted in a special editorial with Rightly so, his victory was only possible thanks to the numerous Jewish votes. in this district. Furthermore, we want Don't miss the beginning of Samuel's address to his To give back to voters after the victory. "I won because Liberals and conservatives were convinced that I should be dealt with harshly. The procedure has been carried out. As a result, many voted for me. (who did not do it before).

Times, August 8, 1918. Danford: Vol. 56, p. 2247-

2248

Times of 17 January, 10, 12, 18, 17 February, 18 and 24 March 1914.

Times of 1 May 1918

Jews in the World

and particularly in British countries

at the beginning of the 20th century

Digitized by Google

CHAPTER I

JEWS AROUND THE WORLD AND PARTICULARLY IN BRITISH COUNTRIES AT THE BEGINNING OF THE 20TH CENTURY

Before studying more specifically how Jewish power is exercised in the Kingdom-United, it seems necessary for us to throw a overview of the different countries where this power slowly took root: and gradually developed over the two last few centuries.

There is hardly any country, in fact, where the Jew had not established its operation as soon as its keen instinct sensed something of ex-deplorable. That's how the good historian Cap-Figue shows us this (1) by engaging in the emb-worst Roman to all the little branches of the trade; taking over the tolls and all tax authorities' rights; selling filters, making

(x) Philosophical history of the Jews, since the decade-the decline of the Maccabean race until the end of the 6th century key, by Mr. CAPFIGUE. - Brussels, 8°, 1840.

TO JEWISH ENGLAND

the trade of predictions and horoscopes; and, In any case, attracting towards him and those of his race gold and silver without ever pro-to produce something of value in exchange.

The slave trade was, as
Well, we think, one of the children's favorite forms of trafficking is...
of Israel in antiquity. The Church Fathers
complain about it in many places in their
writings. The memory of it has been preserved, on the other hand
part, in many legends where we see
of saintly bishops or archbishops, in Brittany
and in Gaul, to rescue the unfortunate from
hands of the Jews who had acquired them for the
to be sold as slaves. The wretched without
awareness that today deals with
white, too easily, fueling the
disreputable places in the East or America, with
poor young girls recruited in the Eu-
Western rope, thanks to pro- liars
masses, honorable positions and posts
foreign businesspeople can recognize-
born there the ancestors of whom they are only too much
worthy.

The means they employ today
to achieve wealth, and through wealth to
domination, they have always had them
employed, with an equal spirit of profit and a per-

JEWS IN THE WORLD 5

They maintained their success. No qualms of conscience.
does not come to stop them, since everything that con-
the world of non-Jews is prey that
The Talmud gives free rein to their rapacity.

A converted Israelite who lived in the 16th century
Antoine Marguerite revealed, among other things
edifying practices, the meaning of absolution
Easter that the rabbis give to their people
in the synagogues: "Good Jews are,
by virtue of this absolution, cleansed of all acts
bad faith that they may have committed in
the previous year's course.

According to Eisenmenger, the author of Judaism
unveiled and published in the 17th century, this absolute-
tion is preventive, and, if I may say so, prophy-
lactic; it does not apply to the past,
but to all the actions to be taken in the
course of the coming year.

To show to what preponderant degree
of influence this practiced and applied morality-

what had driven the Jews throughout the Middle Ages – despite the oppressions and persecutions that maintained or re-established – know the balance, – it will suffice to recall that the million maravedis needed for the charter – the caravels of Christopher Columbus was put forward to the two sovereigns of Spain

6 JEWISH ENGLAND

Ferdinand and Isabella, by Luis de San Angel, treasurer of the royal household, and Gabriel Sanchez, Grand Treasurer of Aragon, both notoriously of Jewish race, if they do not profess it They don't value religion.

Religion, in fact, has never been an obstacle to the advancement of the Jew. There is nothing for him no difficulty, when he sees an advantage in it pressing, to make it cheap or rather a cheap, one might say, because he trades it willingly in exchange for another more advantageous one. The Catholic branches of Jewish families have therefore become quite numerous. But it is very rare for ethnic characters to which do not persist for very long after changing religion. All the more so do they maintain their integrity when The Israelite tradition ranges from Judaism to Protestantism. as has frequently happened in England – earth.

The Protestants' aversion to the worship of images, their habit of studying the Ancient Testament, to comment on it and to quote it without ceases; the number of sects and the principle of free inquiry, which allows one to form a individual belief, under whatever name – nation that the follower has enlisted, make

JEWS IN THE WORLD 7

infinitely easier for the Jews to pass their original religion to the religion of the reform. The Reverend Moses Margoliouth, himself a convert, and author of a History of Jews, published in 1846, recognizes it as its own terms that would be infinitely too long to

reproduced here. The propaganda made among the Jewish community is also very active and dates back a long time.

One of the most curious documents on this subject is a brochure printed in 1687. It contains two letters addressed by a merchant from London to a friend in Amsterdam. The first one recounts a heated controversy which allegedly took place at this merchant's establishment between the Father Saliam, a Jesuit, and Rabbi Jonathan: this completely refutes all the arguments of Catholic priest. In the other letter, we see the same rabbi launches into a conference combative with a certain Protestant named de Beza, who obtains advantages in his refutations. Jonathan expresses, in fact, his appreciation and gratitude for His new opponent, who "said a lot in a little words and completely removed the obstacles that he, Jonathan, had believed he could meet—to cross his path."

The conversions of Jews were mostly nominal

8 JEWISH ENGLAND

breuses under the reign of William III. I] It happened that more than one head of household was baptized to tiser with all the people in his house. But it was also not uncommon for grace not to touched that only one of the family members usually children, typically more easy to circumvent and more often a young A Hebrew man in love with a Gentile girl? So, her parents abandoned her; the whole The Jewish congregation turned against the apostate; there were around him, and among those of his race, a coalition that was determined to reduce it to misery.

It required an act of Parliament, which took viwar from the first year of the reign of the Queen Anne, to force Jewish parents to to allocate a pension to their converted children food proportional to their means.

Reverend Margoliouth reports, to this On the subject, a funny anecdote. A son conVerti was pursuing his father by virtue of this law. The father, not wanting his rascal

of sons "eating pork" at his expense, char-
Gea, a famous lawyer, to find a way to
not to pay. Some time later, the lawyer
summons the Jew, who rushes over and learns with
a genuine joy, in long sleepless nights

JEWS IN THE WORLD 9

Hey, the businessman found a way
ingenious in twisting the law to her advantage
customer. But the discovery is worth the price, it's
the large sum and quid pro quo. The he-
breu, who understands that there is sometimes economy
to show generosity, immediately extends the ar-
gent requested and the lawyer places the amount of
these fees are immediately secure.
After which he proves that, like this law
unfortunate provision in favor of the children of
Jews, but not in favor of those Christians
Well, that's the only way a father of a family,
in the case of his client, to be able to neutralize it
The effect is to receive the
Christian baptism. "If this is the fruit of your
"Insomnia!" cried the disappointed Jew, and fled.
Mr., why didn't you fall asleep, Mon-
"Sir lawyer, so that you never wake up!"

In the 18th century, wrote a correspondent
from the Intermediary of researchers and curious
(July 20, 19x10), it was in France and in England-
land a kind of sport for the great
ladies than the conversion of a Jew. These cere-
monies were pretexts for magnificent celebrations
symbols at the church and in the streets. From time to time
Furthermore, the Mercure de France finds material there
to an excellent copy. But it doesn't seem

10 JEWISH ENGLAND

that these conversions to Catholicism were
very sincere. What is certain is that,
In many cases, the instruction of catechists
The games went on indefinitely.

Here is an example:

From 1761 to 1763, the five Astruc brothers, who were Jewish
from Bordeaux, had acquired a bad reputation

in Paris by "their roguery and their indoctrination" "Lite," according to police reports. They had already scoured the province: they had marked there—their passage was marked by "bankruptcies".

One of them in particular, Moïse Astruc, was noted as "noisy" and monitored for his "bad morals". He affected the allures of a fop and, despite the prohibitions of the police, stubbornly insisted on "wearing the sword and the neck-hunting blind." One day, on the Pont-Saint Michael, he was fighting with one of his Ravel's fellow believers, when the inspector of Police officer Buhot, having been warned, rushes to separate them. RER. Moïse Astruc draws his weapon. The policeman actually As much to defend his life. But, reinforcements When this happens, the Jew runs away as fast as he can and goes to hide in a neighboring house, where the inspector—The tunnel doesn't penetrate. Astruc is no longer visible. in the streets of Paris. The police lieutenant He believes he has gone to the provinces, where this Jew is running around

THE JEWS IN THE WORLD II

fairs, including those of Beaucaire and from Avignon, as a partner of his mother. In Consequently, Sartine, the police lieutenant, begs the provincial intendants to re-look for Moses Astruc: he gives the signal-ment: "Brown, thin, and pimply face, "Small eyes and an aquiline nose."

Meanwhile, he was receiving letter after letter of Mes de Malon, Beringhen and Ver-noodle who were pleading for his clemency Interesting Astruc; for two years, this Jew is instructed in the Christian religion; and that is the jealousy of his fellow believers who de-He did not, however, have to give up on his own to the Petit-Châtelet prison for holiday-to kill for a month.

The devout women, noted above, succeeded—Were they going to make him renounce Judaism? we encountered in the Archives of the Bas—several examples of the same kind. Beau—a group of Israelites "were being instructed" and even baptizing them, to please their protectors.

But how few remained within the fold of

The Catholic Church!

Regardless of the high frequency of these conversions, they never reached that a tiny minority of the Jewish population.

12 JEWISH ENGLAND

The same is true today, that the resources of Protestant proselytism were multiplied, and that the fervor of propaganda is no less in Anglo-Saxon countries. There are at least a dozen re-companies known in England, dealing with the conversion of the Jewish version, the most important of which is the London Society for Promoting Christianity Among the Jews, who has an income of 40,000liv. sterl. and 154 agents. America has one a large number and Germany a few.

With all these resources, the mission-pairs specifically occupied with preaching the gospel Gile to the Israelites throughout the world are not In total, only 250. Reverend RW Harden estimates the number of conversions at around a thousand annuals, and Dr. Delitzsch does not believe that the proselytes made in Judaism by the Christian religion (we are not saying Catholic) may exceed 100,000; this figure is already respectable.

Let us add that these conversions are, at the]Day-of today as in the past, often bought at prices of money or material advantages, and that certain-Some Hebrews make a real business out of it, de-coming back from relapse to retrain shortly after and as long as there is still a bonus to be collected.

JEWS IN THE WORLD 13

Among the sincere converts, many em-They stir up the ecclesiastical state. There are some more than 350 among the Protestant ministers of Great Britain. We have no sta-technical training for Catholic priests of origin Jewish, but we know that there is a certain number, and it would not be difficult to cite some names, if we are to place our trust in certain-

certain English authors and more particularly to an authority: Mr. Arnold White (1).

Since the beginning of the 19th century, due to favorable circumstances, at the pre-first of which it is appropriate to put the illustrious principles of equality established by In our French Revolution, the Jews had the increasingly free field in civilized countries ses, too, one can believe, they have marvel-happily enjoyed. We gathered the the most authentic documents and figures the least contested, in order to present to the elect the table of the race's progress during from the hundred-year period of the last century, without neglecting to extend our study to the present hour, in order to bear witness to how much The numbers have increased over the last 12 years.

(1) ArNoLD WHITE, The Modern Jew. Heinemann.

I4 JEWISH ENGLAND

From 1820 to 1830, there were approximately 6,000 Jewish lions, scattered throughout the world, including Western Europe, Moravia, Poland, Wallachia, Moldavia and Crimea contain- were born at least half. The Israelites were particularly prevalent in Poland at the time, since that Casimir the Great (1333-1370) had married the beautiful Jewish woman Esther, and had allowed her Girls follow their mother's religion. Despite the unique facilities given to Jews to settle blir in the country, very few, it is interesting to notice it, they became farmers and attached- They are worked on the ground. The immense majority Rit  confined itself to manual labor jobs money or intermediaries they used wherever they were given some freedom. many of them were taken in. wine merchants, distillers, brewers, horse dealers, Secondhand dealers, money changers, and usurers. The sect Karaites, in Lithuania and Crimea, com- It took 5,000 individuals. There were 26,000 Jews. and 32 synagogues in the city of Sala- mic, 40,000 in Constantinople and 10,000 in Jerusalem.

Tiberias was entirely populated by

Jews. Ibrahim and Soliman, ministers of the Pachalicks of Damascus and Acre, belonged

JEWS IN THE WORLD 15

to the Hebrew race. In France, they were found especially in Alsace and Lorraine, in Marseille, in Bordeaux and Paris. In Italy, they had primarily established residence in Livorno, Genoa and Venice. The Rome Ghetto, again subject to strict rules that evoked The Middle Ages contained 4,000 of them; a soldier from the Pope stood guard at the entrance to the said Ghetto. Any Jew convicted of having spent the night in outside this squalid neighborhood was struck of a fine. However, they remained no less powerful; most of the prelates Romans used them in their brothers. They had frequent needs for money; they knew how to get it, We can well imagine, there are significant direct interests or indirectly, and, when they were enriched-Chisels, they moved elsewhere, leaving the instead to their less fortunate brothers, who then... soon in turn greased themselves with the same manner (1).

In the United Kingdom of Great Britain and from Ireland, they could then be quantified approximately by a total of 10,000 to 12,000, having of a capital of 800 million sterling, or 19 million 200 million francs, giving a

(x) The New Monthly Magazine, 1829.

16 JEWISH ENGLAND

annual income of over 40 million pounds sterling, to which was added a profit of 4 million at least, earned through good brokerage. consented to by the government for their good offices, because Israel was already serving as an intermediary for loans, negotiations of Treasury bonds and other high-value transactions finances (1).

In the United States, the North American Review in 1826, it numbered approximately 9,000.

distributed as follows:

New England, 3,000 or 4,000; Pennsylvania, 3 or 4,000; New York, 950; Virginia, 400; North Carolina, 400; South Carolina, 1,200; Georgia, 400; Florida, 30 or 40; Louisiane, 200;

A critic from the Quarterly Review could then write in a very noteworthy article-ble (1828): "Jews are found everywhere the surface of the earth. They landed in China, where there is so much repugnance for foreigners; they founded empires in Abyssinia, in Ethiopia, and at other points along the coast. Afghans are of East African descent. and Semitic customs, to the point that one

(x) Blackwood's Magazine, 1829.

JEWS IN THE WORLD 17

asks if we shouldn't look there for the descendants of the ten tribes of Israel whose trace is lost, and that some authors have "Allegedly found among the English." There are some had in Malaba, on the coasts of the states bar-Baresques, everywhere at last, and fifteen years before that Toussenel's work on the Jews, Kings of the Era, an editor of Blackwood's Magazine (1829) drew on indisputable documents, the right to write: "Throughout all regions of Europe, the the power of gold lies in the hands of Israelites.

"We tolerate them," said another writer. English, but as one endures an illness a chronic condition that cannot be cured (1).

In an article entitled: On the Jewish State in Europe, and published by Alexandre Weill who he wrote so many curious and interesting works through verve, freedom of thought and vigor of expression on his coreligionists, this original writer, friend of Offenbach and Albert Wolf provides us with the following statistics on Jews in Europe as of 1844 (2).

- (1) Quarterly Review, 1829.
(2) Independent Review, 184%, in-8, article of 38 pages.
2

18 JEWISH ENGLAND

This statistic, he says, is far from being determined by official figures; with the exception of Germany, it was not established for the other countries than approximately and on floating-point numbers.

Here are the statistics on European Jews in 1844:

Austria.	650,000
Prussia	x 197,000
Bavaria	65,000
Saxony	1,500
Württemberg.	10,000
Hanover.	3,000
Baden	12,000
Duchy of Hesse 	10,000
Electoral Hesse	8,000
Anbalt-Oldenburg.	7,000
Saxon duchies	4,000
Mecklenburg-Reuss.	3,000
Frankfurt and Hamburg... .	13,000
Denmark	8,000
Holland.	35,000
Belgium	2,500
France.	95,000
England + + + + +	100,000

TO BE REPORTED... 1,224,000

JEWS IN THE WORLD 19

REPORT... 1,224,000

Italy, excluding the other provinces

female dogs	35,000
European Türkiye	550,000
Russia and Poland... .	2,110,000

Swiss +... 2,000
Sweden 2,000
Portugal (Gibraltar). . . . 2,500
The Ionian Islands, Malta and Greece. 4,000

Total . 3,929,500

The Jews were then emancipated in Holland,
in Belgium and France. In Türkiye, the last-
Hattischerif had granted them rights
which they didn't even enjoy in many ways
civilized states of Christianity.

About twenty years later, the Rev.
Moses Margoliouth presents us with a painting
of the Jewish community in England, of which we reproduce-
Let's look at the main elements:

In this short period of time – from 1830 to
1845 – the number of Jews increased by 12,000
at 60,000. There were then 10 synagogues in London
and 36 in the provinces. The author of the History of
Jews gives us information on the establishment of the is-
Raelites in the major cities of the Kingdom-
A unit of precious details.

In Birmingham, the hardware industries

20 JEWISH ENGLAND

jewelry and jewelry, so well suited to supplying
the trade of peddlers and merchants
Street vendors attracted them as early as 1720. The city
quickly became the headquarters of
Jewish "bargain hunters," who formed a popula-
considerable floating tion, outside of the
Approximately 140 families were established there.
remains. A Jew named D. Barnet there
had been a member of several years in a row
the municipality. Birmingham is inhabited pre-
Sentement by nearly 5,600 circumcised men.
Liverpool became a Jewish center considered-
made possible thanks to Mr. Yates, one of the Israelites that
Queen Charlotte had brought with her
from Germany: This person having been named
to an important position in customs, in Li-
Verpool around 1762, attracted several of its
coreligionists, distinguished either by their ri-
chess, either by their talents. This colony

prospered so well and became so important that, when Prince Albert came to Liverpool to lay the first stone of the House of Mariners (Sailor's Home), several Jews sat down at the banquet table that the city offered him. This seemed at the time an extraordinary event, suspicious and implausible. There are 7,000 Jews in today in the important city of Liverpool.

JEWS IN THE WORLD 21

The first synagogue opened in Manchester was so in 1780, thanks to a certain Nathan. Manchester now has numerous Jewish temples, with a population of 30,000 Israelites. It was in this city that, Moreover, the illustrious Nathan Rothschild threatened his career.

In Bedford, a merchant named Michael, Joseph, founded a synagogue in 1808. This zealous religious man did not know how to communicate his zeal as a believing apostle to his sons, who abandoned Judaism to enter the Anglican Church. Its foundation did not have a A happier future: from synagogue it became a carpenter's workshop. We don't believe not that any others have been built there since. Fortunately.. Bedford!

The Jewish congregation of Bristol dates back to 1800. It had approximately 500 members in 1850. In 1899, 9 births occurred there. 9 funerals and 5 weddings; which does not suffice. does not pose a significant increase and does not mean possible for the invading race. Indeed, Bristol, In 1911, there were barely a thousand circles concise.

The city of Hull presents itself to us as a very old Jewish settlement, because of the

22 JEWISH ENGLAND

ease of communications by sea, with the Dutch, Scandinavian and German ports. The number of Jews residing there exceeded 200 fifty years ago, and 500 to 600 Jews

foreigners landed there annually to
Various destinations. The population
The Jewish population at the end of the 19th century was 2,000 in-
Individuals, attending two synagogues. She
must have increased by nearly a third. As for
precise data on transit movement
They lack the information to assess it exactly, but it
that certainly amounts to several thousand.

In 1730, Canterbury did not yet have
synagogue. The one that opened shortly afterwards was
replaced in 1847 by a new building, erected
on the site of a Templar convent.
The Jews of Canterbury are all rich and,
in the English sense, "respectable". Their number
has not increased significantly since
1850, because around 1898 there were only 12 is-
Raelites residing in the city and today-
Today we are told of 14 (1911).

The Jewish settlement of Ipswich dates back to 1730.
She has a reputation for being superstitious
excessively protective. The following is cited in support of this
This anecdote is based on superstition. In 1812, two
pigeons were ritually sacrificed in cer-

JEWS IN THE WORLD 23

taine family from Ipswich, to make a pie the
Sabbath day. The throat badly cut, without
Without a doubt, the birds began to run
in the room, bleeding and moaning, at
Great excitement among the people of the house. The new-
The news spread instantly, and all the
Jews from Ipswich rushed to be witnesses
of this phenomenon. They had no difficulty in
to explain it. This persistence of life in
these unfortunate birds offered themselves up as the obvious choice.
tooth testimony that human souls are there
were found locked away as expiation for their
mistakes. Consequently, the corpses of the two
pigeons were buried in the cemetery
Jewish with all liturgical honors. The
Jewish Year Books from 1900 to 1911 do not
Ipswich is not mentioned among the agglomerations
Jewish communities of some importance in England
earth.

Israelites are found in Falmouth around
the year 1740. A century later they were there at

a number of about twenty families, holding shops or businesses. This colony is also not included in the latest Jewish Year Book of 1912.

The same is true of Penzance, in the Cornouaille, where some still lived in 1850

24 JEWISH ENGLAND

Jews, almost all hardware peddlers—lerie and fake jewelry.

The Jews of Exeter have had a synagogue since 130 years. Reverend Margoliouth reports them such as "numerous, intelligent and sociable". They currently have 30 fellow believers in this city.

In Sheffield, there were about twenty thousand, formed into a congregation since 1838. They now number 2,250, and own several Synagogues.

The Jews established in Dover opened a A synagogue was founded there in 1833 by a Mr. Cohen. a Classical and Mathematical Boarding School for upper-class Jewish youth. It does not appear to have prospered. Yet a school was established there in 1873. of Hebrew and religious education (Dover Hebrew and Religious School), attended at—today by 20 students, 12 boys and 8 girls. The synagogue of 1833 was replaced by another in 1862. The Israelites are at number of approximately 120 currently in Dover.

Cheltenham had only a small population in 1824 Jewish congregation, which grew considerably The plan was to found a synagogue around 1847. The synagogue still exists, but it is closed.

JEW IN THE WORLD 25

the Jewish population being currently reduced for 4 people.

Ramsgate has become fashionable among the

Jews by the famous Sir Moses Montefiore, whose
We will have to speak more than once. There was
his country house, and he had it built
at his own expense a synagogue which is administered
perhaps even his heir Sir Francis-Abra-
ham Montefiore. We're counting right now
130 Israelites (1911) residing in Ramsgate.

Newcastle-upon-Tyne had a synagogue
as early as 1833. However, the city did not contain
fifty years ago, about twenty
of families of true Hebrews. There are some today-
Today, 3,000, a figure provided by statistics
general Jewish law and a new temple was built
built in 1880.

It is clear from this list that the
Jewish population centers in England
most notably, they have moved during
the latter part of the 19th century. But what
this population has increased overall in
considerable proportions, that's what my-
will list the other localities where Jews
which abound reach or exceed since
1900 the number 100:

Bangor, 90; Belfast, 1,200; Blackburn, 280;

26 JEWISH ENGLAND

Bradford, 300; Brighton and Hove, about 500;

Brynmawr, 30; Cork, 400; Dublin, 2,700;

Dundee, 160; Edinburgh, 250; Gateshead-on-

Tyne, 123; Glasgow, 7,000; Great Grimsby,

Hi 450; Hanley, 45; Leeds, 25,000 Israelites;

Leicester, 270; Manchester, 30,000; North-

| hampton, 200; Norwich, 158; Nottingham,

750; Plymouth, 400; Pontypridd, 100; Port-

sea, 500; Reading, 200; Southampton, 25;

Southport, 200; South Shields, 140; Stock-

tone-on-Tees, 100; Stroud, 100; Sunderland,

| 3,000; Cardiff, 1,800; Swansea, 1,000; Trede-

| gar, 160; Volverhampton, 35 families provided-
sant 170 circumcised; Harwich, 160.

In summary, Jewish forces in the empire

The entire British population is distributed as follows:

GREAT BRITAIN:

SJ London, 150,000; provinces, 59,700; Scotland,
5,000; Ireland, 30,000. Total: 244,700.
for the British Isles.

COLONIES:

Australia, 15,250; Canada, 95,500; India,
18,300; New Zealand, 1,900; Africa of
South, 50,000; Egypt, 50,000; Gibraltar, 1,300.
This gives a total, for the entire British Empire-

JEWS IN THE WORLD 27

tannic, of 232,250 Israelites, except
many English colonies where the se-
Mites, it is true, are hardly predominant.

The number of Jews spread throughout the world
an integer can only be known approximately
tion. The census is, of course,
Density, impossible. The most
modest figures bring it to around 9 million for
Europe alone, 2,300,000 for both
Americas, 850,000 to 900,000 for Asia and
Africa. The Jewish Yearbook of the United States (x)
reached, as of 1899, a total of
10,728,491. The English Yearbook for 1900
provides a detailed and comparative overview, which
appears as close to reality as possible.
The figures given for 1891 in the countries
most of them are official from Europe,
resulting from the last census which then
has been done.

IN EUROPE:

Germany 576,884 570,000
Austria-Hungary . . 1,860,106 1,800,000
Belgium 3,000 4,000
Bulgaria 16,500

TO REPORT. . 2,439,990 2,390,500

(1) The American Jewish Year Book, 1899-1900.

28 JEWISH ENGLAND

REPORT. 2,439,990
Denmark. 4,080
Spain (with Gibralt-

tar) nor 2,500
France. 72,000
Greece x 5,792
Holland and dependents

these... 97,324
British Isles 101,189
Italy 50,000
Luxembourg. 1,000
Portugal 300
Romania. 300,000
Russia. 4,500,000
Serbia. - 4,652
Sweden and Norway. 3,402
Switzerland. 3,609
Türkiye 120,000

Total 7,705,838

EN ASre:

Türkiye in Asia. 250,000
Persia . . 30,000
Asian Russia. 50,000
Turkestan, Afghanis-

tan 14,000

India, China and Japan. 19,000

2,390,500

4,000

4,500

80,000

5,800

100,000

144,000

40,000

1,000

300

206,015

6,000,000

5,000

5,000

3,000

200,000

9,289,115

363,000

JEWS IN THE WORLD 29

REPORT: ASIA. 363,000

IN AFRICA:

Egypt... 25,300

Abyssinia (Fellashas). 50,000

Tripolitania 60,000

Tunisia... > 55,000

Algeria and Sahara: 43,500

Morocco | 150,000

South Africa . . . 20,000

— 403,800

IN AMERICA:

United States 1,100,000

Canada... 30,000

Antilles. 3,000

South America . . 12,000

1,145,000

AUSTRALIA:

16,000

Total for Europe... 9,289,115
Grand total: 11,216,915

According to new information,
forgotten in 1900 and 1910, the current number of
Israelites throughout the world are affected, if not
exceeds the figure of 115 million and

it increases every day, he considered
blement. |

30 JEWISH ENGLAND

It is interesting to examine more closely the
condition of the Jews in those of these countries
where they can practice directly, sin %h per
backlash, some influence on the number,
the special situation and conduct of the Jews
of England, which concern us more specifically
securely.

We will not be discussing France here.
fiery works of Edouard Drumont and
a few other vehement writers who
are applied in our country to the study of the ques-
Semitic traditions are there to provide us with all
the desired information and are easy
for our readers to consult.

The most important country, due to the
number of Jews it contains and also by the
legislation to which it subjects them is incon-
.testably Russia. It is from Russia that
come, in a kind of continuous exodus, these
thousands of Jews spreading across Europe
western and on the United States, poor
devils innocently exhibiting, beneath their for-
my vilest and most repulsive,
all the vices of their race, to the great annoyance of
high-ranking barons of commerce and banking,
| their coreligionists, who find themselves burdened

towards them, charitable duties of more and more

j

more expensive, without being able to withdraw from this compromising fraternity something other than a resurgence of unpopularity, if not outright hatred, for the Jewish name and the Israelite character. England, with its traditions of hospitality and its firmly established reputation of loyal land of asylum, is more than any other countries affected by this invasion of misery vicious and rapacious. It's barely possible the "Britishers" are beginning to sense the danger which threatens their country. As we will have more than once the opportunity to observe this at However, during this study, concern arose It is already being felt. Thus, in 1897, the Lord-Mayor of London, assisted by a large number of notable and wealthy citizens, organized in the Guildhall a meeting which voted an appeal to Tsar in order to soften certain laws to be enacted and enforced against his overly enthusiastic Jewish subjects. The Lord Mayor sent directly to Emperor Alexander II The resolution voted on by the meeting. The result fat what it could be. The document was ren-sent to the Russian ambassador in London, who put it in an envelope and addressed it, without further comment, at the Foreign Office, from where he returned rather pitifully to the first

32 JEWISH ENGLAND

magistrate of the city, without any sanction was even tempted.

The reasons for the ostracism of which the Israelites are the subject in Russia are more complex. They are more complex than is generally believed: they are religious, economic and political.

The religious question is, if not the most important perhaps, at least the most important-ancient. Already during the reign of Vasili Ivanovich (1505-1533), we see the Jews being harassed as heretics. This is further accentuated under Ivan the Terrible (1533-1584). We also know- lies that the hostile attitude of Catherine II to Their attitude towards them was due to the influence of the Prosecutor-General of the Holy Synod, Fiofan Prokopovich. The extent of religious sentiment, at the time

current, can be judged by the fact that not only the Jews, but the Protestants and the Catholics are viewed with suspicion by a part of the population and certain functionnaires.

It was hardly until under Nicholas I" (1825–1855) that arguments clearly manifest themselves economic measures against the Israelites. The Conservatives fear the presence among the illiterate, ignorant peasants – and whom we hold to keep in ignorance – of a race

JEWS IN THE WORLD 33

too gradual and skillful. From there, all the measures intended to obstruct the investigation and the intellectual advancement of the Jews, principal decisions mainly under Alexander III and Nicholas II.

The political point of view is the one that is promoted by the official world. And it is It is impossible to deny the participation of Israelites. to revolutionary movements.

We know that the Jews are confined by the government of the Tsar in the sixteen provinces of western Russia as well as in the eleven provinces of Poland. They do not can be neither millers nor fishermen; he It is forbidden for them, except with special authorization. to buy, sell and lease land. Permissions are, moreover, granted quite frequently. liberally under specified conditions of surveillance and location tracking. There is, by For example, 30,000 Jews in the governments of Kherson and Ekaterinoslav, distributed in 21 agricultural colonies, cultivating with a certain success 60,000 hectares of land. The pre– The first of these colonies dates from 1804; but the most were established by Nicholas I," in 1846, on the requests and advice of Sir Moses Montefiore, already named above. They produce appreciable results

after two or three generations; but the this measure should be even less problematic. realize that the vast majority of Jews of Russia and Poland – including Sir Robert Morier, then England's ambassador to Saint Petersburg, was estimating the number, in 1891, at over 5 million – would refuse to to try the experiment. Emigration to the Republic Argentina, where Baron Hirsch offered land to his poor coreligionists, to so it was very frankly sponsored by the imperial government; but the Jewish masses has not suffered a true decrease in this respect. appreciable, and full of disappointments nature followed this attempt at colonization far away taine.

Two essential things were missing: the physical capacity of emigrants for the cul- their willingness and their readiness to adapt to a sudden and complete change of life and climate. Baron Hirsch has abandoned care from his philanthropic enterprise to the Jewish Colonization Association. This one does not admit the independent press at its assemblies and not states in its annual report that simple generalities devoid of any detail. It is so it's practically impossible to get there

JEWS IN THE WORLD 35

accurate account of the current state of the colony Jewish in Argentina. But it is not doubtful- less than failure, at least to the point of a practical view of colonization through culture, not be complete. Many settlers return- They are in Europe, even in Russia. On July 15th In 1888, they numbered 6,904; 200 of less than the previous year, and the movement- The flow of emigration had not stopped. Not only had none of them yet then reimbursed for the advances made, but all complained bitterly, declaring that the fate of their fathers in the worst ghettos and amidst the threats of the Inquisition, aided their auto-da-fé appeared enviable compared to them of theirs. No doubt, we must wait for the second and perhaps the third generation, like in the agricultural colonies of southern Russia

dionale, in order to be able to hope for some result-
tat. But how many settlers will remain then?
And, in any case, admitting a partial success-
Site that would already be controllable at the current time-
tuelle (1912), what is a derivation of
6,000 to 7,000 individuals out of a mass of 5 to
6 million Israelites, a number that increases every
day considerably and becomes one of the
scourges of Russia and Poland?

36 JEWISH ENGLAND

The Polish Jew constitutes, in effect, the race
the most prolific in the world, four times more
about the Russian race, which is already infinite-
nister more than all other peoples of the
Christendom.

Jews avoid military service because
them and for theirs by all means in their
power. One of the most effective is to dissip-
mule, every time they find it
average, the birth of their children. He-
It follows that the number of births is, in rea-
ity, higher than the statistics do not provide it-
nissent. Despite this definite element of insinu-
To be fair, they nevertheless accuse the Jews.
and Christians have enormous differences. Thus,
in the decade from 1882 to 1892, we observe
among Jews an average of 171.42 naiis-
sessions against 100 deaths, while, among the
For Christians, the average is only 138.14.
Out of 1,000 births, the Orthodox had
407 stillborn children and only 232 Jews. A
Warsaw, where Jews make up a third of the
population, the number of births is equal
at their place, compared to the one found at both
other third parties.

Based on these observations and on
a few other similar examples, ME-J. Dillon

JEWS IN THE WORLD 37

calculates the annual increase in the Jewish population
in the Russian provinces which are under their jurisdiction
The number of green spaces must be at least 80,000. This
figure is of superior eloquence (1).

The reservoir from which the overflow spills
on our West is certainly not close
to be exhausted.

Regardless of the strictness of the regulations—
the conditions to which the Jews in Rus-
sie, it would be dangerous for the State to bring it
the slightest softening or loosening of the
discipline.

The main agent of the movement towards Ar-
Gentine, who led the negotiations with
the Russian government, in this matter,
Mr. Arnold White states clearly, in a
book, published twelve years ago (2), "that no
no other policy is compatible with development
development of Russia along the line of its
national traditions." After insisting
on the intelligence of the Jew, on his fierce will!
on his unscrupulous ambition and ready to |
all the sacrifices to achieve wealth, |
Mr. Arnold White adds: "They are a people:

(1) The Fortnightly Review, Jan. 1898.

\ (2) The Modern Jew. London, W. Heinemann, 1899.

38 JEWISH ENGLAND

which only exists when it can expand and
to take advantage, like a parasitic growth, of
the vital sap and riches of another
race. Emancipating the Jews in Russia would be
to give them, in the short term, a preponderant-
rancid much more complete than those they
had already had so much trouble conquering in France
and that they are currently working to assert
in England. "What a Tsar in his good sense,
What sane Russian minister would dare to per-
to force his country to commit suicide by giving in
civil administration and the destiny of
high-ranking army positions, to a minority
Jewish?

Russia considers itself absolutely
within its rights, by expelling citizens
Americans holding regular passports,
for the sole reason that they are of religion
Israelite, |

A conflict on this last point divides this moment (1912) Washington and Saint Petersburg-town. There are few of our readers who do not have We have heard about these difficulties. We will therefore limit ourselves to recalling that following the systematic refusal by the Russian authorities to honor the passports issued by the United States to their Jewish citizens, and in

JEWS IN THE WORLD 39

the impossibility of reaching a conclusion on this subject agreement with the Tsar's cabinet, the president Taft notified Russia on December 15, 1911, that the intention of his government was to abrogate the Treaty of Commerce and Navigation gation of 1832. The motive put forward by The president is that this treaty contains a clause whose interpretation by Russia seems be the cause of the present conflict. The paragraph The target is as follows:

"...The inhabitants of their respective states will have the freedom to stay and reside in any part of said territory for to attend to their own affairs; and they will enjoy this effect of the same security and protection as subjects of the country where they reside, provided to submit to the laws and ordinances that govern it are in force, and particularly regarding the rules-current regulations concerning trade.

In Russia, Mr. Taif's act was considered like "unfriendly," because this leader The state made its notification immediately after the vote. by the House, on the resolution of Mr. Sulzer, and, in short, anticipated the consent of Senate. The Russian press, understandably, has not to be tender, on this occasion, for the government American nement. She saw in the gesture of the

4. Jewish England

president an electoral maneuver, to the effect to win over the Jewish vote: some leaves go further, and allude to a Mr. Taft's agreement with Jewish financiers.

Russia is, it must be acknowledged, required to protect themselves against the Semitic race which she's already suffocating and she has to take all the Measures against these Jews who have settled at her home during the reign of the King of Poland Otto I' and who, since then, have never ceased to multiply in a perilous way.

It is, moreover, difficult to disentangle whether the prominent European Jews, those who hold global wealth and actually print the direction they want in politics States, truly care about the emancipation of their Russian brothers. They did well, for what—that time, aroused and maintained a kind of agi—anti-Russian sentiment in England and the United States United. Thanks to them, the nihilists and anarchists exiles or escapees from Russia, almost all of them Jews were able to publish pamphlets and books against the Tsar and his government. One journal, Darkest Russia, which we will have to to speak again, was substituted to make a cam—violent loincloth against the persecutors of the Jewish race in Slavic countries, and young

JEWS IN THE WORLD 4x

Israelites, full of zeal and talent, have advised to compare Minister Popedonotseff to Torquemada, and to invite the Anglo-Saxons to "boycott" Russian travelers visiting England or the United States. All of this has did not last long; Darkest Russia could not to continue its publication due to lack of funds, and the Jewish bankers, after a fleeting grimace of bad mood, in 1894, lent to the Russia, all the money she then had urgent need, without stipulating, in exchange, the the slightest reform or the slightest concession in in favor of their oppressed coreligionists. They were holding on, at this moment when the events were serious, Russia at their complete discretion—tion. If they provided him with the essential resources—conceivable to pursue its policy inte—They, the younger generation and its administrative errors, are declared, by that very fact, its approvals theorists and their accomplices. They have their part in the suppression of the Jewish newspaper Le Courier du North (1) and in the suicide of Prince Baria—

(x) The Northern Courier (Sievernyi Vietsnik), large daily newspaper of Saint Petersburg, had been founded by Prince Bariatinsky.

He found himself unable to continue to support and manage the newspaper, the Courrier du Nord

42 JEWISH ENGLAND

tinsky, who had founded it. They are not strange—no longer to the measures that Nicholas II decided to take action to put into effect the Law of Nicholas I, restricting trade in foreign Jews, and denying them any naturalisation.

After Russia, it's Austria-Hungary's turn. and in the Balkans that Jews abound and multiply the most. In Romania, they form a fifth of the population and are among those who count towards 63% in the annual surplus of births on the dead. The government, around 1899, took rigorous measures against them; also Did they emigrate in large numbers to Anatolia? in Australia, the United States and Canada. Some stop along the way, in the large cities like Paris or London: they

He found other sponsors and inspirations. became suspect in the eyes of the public and the government ment.

He soon learned that this newspaper was sponsored by a Jewish union. Furthermore, Everyone knew it and said it openly.

An official statement appeared in every newspaper. naux, thus conceived: "The Ministers of the Interior, of public education and justice, etc., by virtue articles, etc., assembled in council, have taken the The following decision:

"The publication of the Courrier du Nord is and will remain forbidden.

increase the number of piece-rate tailors
miserable victims of the sweating system, are-
earn money from top fashion designers, become
vague brokers, "bargain hunters",
pawnbrokers or small-time loan sharks,
spreading everywhere, in their fight against the
misery, demoralization, discontent,
The strikes. They are almost always lively.
of the same spirit of ruthless covetousness that
makes them capable of trying anything to free themselves
of a bad market and to cling on opi-
niätrement, like leeches, in such a
a matter which, for better or for worse, should bring them profit
a profit.

In Austria-Hungary, the Jewish element is,
according to Elysée Reclus, who became eight times more
numerous in the last century.

Official censuses give, for
In 1885, the population was 41,056,206 individuals.
including 1,648,000 Jews, and, for 1805, 4,448,474
individuals, including 1,873,000 Jews, accusing a
increase in favor of these very superior
laughing proportionally to that of the rest of
the population.

This statistic is, moreover, in that
concerns Jews, far below the reality.
Many circumcised men took Hungarian names

44 JEWISH ENGLAND

and have been listed as such ever since.
Here is the path followed by the population
Jewish, in Austria proper, since
the reign of Maria Theresa. Under this famous
sovereign, 200,000 of them were counted. Let's come
immediately in the 19th century.
In 1830... 355,000
In 1859... 476,000
In 1869... 822,000

In 1880... +1,000,000
In 1890. 1,143,305
In 193... 1,225,000

For Hungary, the editor-in-chief of
Deutschen Volksblattes, of Vienna, M. Ernst
Vergani provided the following table:

Under Joseph II...	25,000
Late 18th century.	50,000
1830	100,000
1847	270,000
1870	500,000

1883	700,000
1900	+ 1,000,000

In Vienna in 1890 there were 118,405 Jews:
out of 1,214,363 inhabitants. We can say, without
fear of making a mistake, that one must take into account
today at least close to 180,000.

JEWS IN THE WORLD 45

That's progress. In 1850, there were only...
32 out of 1,000 inhabitants.

At the University, there were 2,500 students in 1888.
Jewish deeds out of a total of 6,350, or 40%;
among professors, the proportion was only
39% in other schools in the capital
It was distributed as follows:

Technical (School) . .	27 p.
Academy of Commerce.	24 p.
Realschulen	26p.
Realgymnasien . . .	48p.
Gymnasien.	29p.
Volks und Bürgerschulen	13 p.

pp6s0cSsPpS

In all the Mittelschule or schools
On average, Jewish children provide 77%.
of the school population.

Budapest is home to more than 186,000 Jews.

University, attended in 1888 by 3,679 students
deans, counted 1,194 Jews and a third of the
These teachers were of the same religion.
figures could only increase significantly—
It has been lying for twenty-five years. The same is true.
of Ja "polytechnique" where there were 207 Jews
out of 578 students, and from the Academy of Commerce
(Handelskademie), where out of 599 students only 119—
They were Christians.

46 JEWISH ENGLAND

Prague, which is famous for its circumcised boys,
It has more than thirty synagogues. In Galicia.
the number of Jews increased by 54%
for forty years; they make up 15% of the
population and own a fifth of the
land. In Silesia, the increase was
64%; and, out of 100 inhabitants, 16 are Jewish.
In Bukovina, they still only constitute
11.8% of the total population, although they
increased by 74%; but 22% of
Large landowners there are Jewish.
and the rest of the soil is, to a large extent, hypo-
teaque to individuals of this race.

The Austrian aristocracy still holds the
Jews are kept separate. Only the Rothschilds are allowed in.
by her; yet we still know how to make them feel, at
the occasion, that it is only a condescension-
dance.

It is said that the late Edward VII, then
that he was crown prince, on the eve of going
hunting at his friend Baron Hirsch's place, he announced
to Prince F... that he would pay him a visit in a dream-
nant from the financier Israélite. "Hand in
your visit to a place long ago, the prince told him
Austrian. I will be happy to see you again in
any occasion, but not on your way out of
at that Jew's house." This did not prevent the Hebrews,

JEWS IN THE WORLD 47

in Austria, having gotten their hands on everything:
commerce, finance, industry, professions
liberal, pleasure establishments. Except-
tion of some Czech newspapers, which

are kept independent, they command:
and inspire the entire press.

"Do you have any Christians in your per-?"
"Sonel?" asked the Anglo-Jewish novelist.
Zangwill (r) to the editor of the Pesther
Lloyd in Budapest. "I believe we in
"We have one," he replied. Is there any left?
still in the editorial offices of Budapest and;
Even from Vienna?

This state of affairs means that there is no
poor Jews in this country on the banks of the Da-
nube, but that everywhere there are Israelites
– and where are there none? – the peasants and the
Christian artisans are in a dark middle-
serendipitously, they are deeply hated in the
The people and the middle class. This is in Austria-
Hungary, – and this is understandable, – that the anti-
Semitism is the most violently militant.
But, as the author of the
The Modern Jew book: "The Jews have acquired,
thanks to mortgages on the land, such

(1) Without Prejudice.

48 JEWISH ENGLAND

a hold on national life, that a revolution
Only she could wrest it from them.

Fights are frequent in Vienna between
Jews and Christians, and even among Israelites themselves
different sects. Here, for example, is the
Recent testimony (March 1, 1912):

"A bloody battle took place between the
supporters of official Judaism and Zionists.
Here are the details of this interesting episode
whose story, however, must be preceded by
two definitions for laypeople.

"Official Judaism is that which, in
most major European centers, rule
his conduct and his speeches, in short, his
attitude, based on the principles of opportunism
without which it would be difficult for the Jews to establish
their commercial, financial, political positions
ticklish, worldly, and to maintain oneself in these

positions. The Jews in this category don-
nent for citizens of the country they inhabit;
They deny that Judaism is a distinct people.
tinct or a separate nation. Some support
that religion alone differentiates them from the rest
citizens; the others, calling themselves free, pen-
sisters deny any difference and claim not
to distinguish themselves from the clerics.

"Both sides insist that they

JEWS IN THE WORLD 49

are assimilating; according to them,
They will get there soon, provided that we don't
They don't mind; they already know that conf-
They are certain that they are Jewish, and they lack nothing
Just a few million more for having forgotten it
quite.

"Three categories of Jews are fighting the
"assimilated", or as imposters, or as
renegades of the nation: these three categories
are the Orthodox, the Jewish nationalists and
the Zionists.

"The Zionists are propagating the idea of recognition"
territorial constitution of the nation, and the terri-
According to them, the territory of Israel must be Palestine.

They are committed to nationalism in that
this affirms the national character of the ju-
Daism, but they accept the dispersion,
much like the Croats of Dalmatia,
for example, they remain Croats without thinking of
the formation of a kingdom of Croatia which
They would be part of it. The Zionists hold
also to the Orthodox: they borrow from them the
tradition of the future return to Jerusalem and, in
Taking it up again, they find many among them
supporters as well as subsidies. But the ele-
The active role of Zionism is very little reli-
gieux.

has

"As for the leaders, their faith in the idea that they
The spread is mediocre. Theodore Herzl
confessed in private that he had made himself so-
like other Jews, they are assimilated
or patriots in their country, or royalists
lists, or Catholics, or sometimes even
anti-Semites.

"But that doesn't change the fact that the Zionists
Convinced people do not form a large mass.
and very restless.

"So, the pontiffs of official Judaism"
had reserved the large Beethoven hall,
in the City, where Rabbi Grunwald was supposed to
to make their voices heard on behalf of the community
Jewish religious center of Vienna.

"The purpose of the speech was to criticize the..."
ideas of a Herr professor from Berlin, named
Sourbart, who sides with the Zionists and
whose writings are causing a stir in Israel.
community president, Mr. Stern, presi-
The meeting was held. The room was packed.

"Unfortunately for the organizers,"
a considerable number of Zionists had
A place was found. At 7 o'clock, the doors were closed.
But it was too late; the enemy was already there.
installed. Also, when Rabbi Grunwald
launched its first attacks against the Sio-

JEWS IN THE WORLD 5x

nism, vehement interruptions erupted-
The wind blows, the altercations begin, and the blows are exchanged.
They are raining down from all sides. The Zionists being
Scattered in groups, the fight continues
without appreciable strategic results, the entire
work reduced to individual misfortunes
duelles.

Meanwhile, the staff of the
The room alerted the police, who then entered.
It was a close call that the union was formed against the en-
common enemy, for they heard shouts: "It's
"We Jews are the masters! Down with them!"
"Christians!" The agents' person is
sacred; we expose ourselves too much by touching them; also

Is the wrath of the Jews directed at the huis-
siers, some of whom were quite
mistreated.

"While this pointless battle was taking place
Inside, a more serious action was underway.
jay in the street.

"A Jewish millionaire, a well-known agitator,"
named Lucien Brunner, appeared in the middle-
instead of three hundred Zionists, and demanded that one
He opened the doors for him. The police refused. "When
"You come begging for your orphans and"
"Your widows," replied the Jew, "and place your
"Lottery tickets, I'll open my door to you,"

52 JEWISH ENGLAND

"Me!" He is arrested and taken to the station.

"On several occasions, the police repelled"
the Zionists and clear the street; but they
They reform and constantly return. Finally,
Some of them reach the gate,
he stormed it, invaded the building and the
There he is in the room. In front of them is...
a prominent figure in opportunistic Judaism, Mr. Dia-
mand: he is slapped, beaten, and pressed-
that was laid bare by twenty hands that tore it away
the clothes of the body.

"Mr. Diamand's fate seemed to decide..."
that of the battle, because, from that moment on, the
Zionists occupied the platform, dominated
the audience and held the meeting for their
account. Mr. Stern, commander-in-chief of the army
defeated, she signaled to some beadles of the
Viennese Israelite religious center; he positioned himself at
in their midst and, protected by this human rampart-
He then carried out the retreat, covered in insults.
jeers and jeers. He trembled with anger and sur-
Completely frightened ; having reached the street, he jumped into
a car speeding away.

"A good number of the opportunists were
thrown out of the room; the rest remained silent
or flowed discreetly and calm was not
not yet recovered when midnight struck.

"Thirty-two arrests were made."

Several injured people were taken to the hospital. tal, but almost all felt better barely off the battlefield. After At midnight, the Zionist army disintegrated and went camping in nearby cafes, without their presence changed its appearance usual, because Vienna is Vienna, that is to say, in times of peace as in times of war, a vast ghetto (1).

After this account of this event, if recent and very typical, let's continue our study summary of the Israelite elements in the uni- towards and characteristic facts of this time as far as they are concerned.

William II, Emperor of Germany and king of Prussia, is the hero of an anecdote which reshapes the one we were talking about earlier. During a stay that the Kaiser was making at Cowes, about fifteen years ago, the Prince of Wales, his uncle, on the eve of his reign, him asked to be put in touch by him with a Jewish gentleman, whom he counted among his close friends, and who was waiting in the The salon favored the presentation. Guillaume

(1) Za Libre Parole, March 3.

54 JEWISH ENGLAND

He refused point-blank, and the circumcised man had to withdraw.

The little regard that the German sovereign has for himself the fact that they most often do not prevent it to have, like all heads of state, a need of their financial support, and this situation their gives a boldness and an ambition that always greater. "The Jew, in fact, has never been able to support prosperity in moderation (1).

It will therefore come as no surprise if they begin to to be agitated everywhere with such arrogance. At the beginning of this century, around 1900, 50 prominent Jews, gathered in Berlin, decided to convene an Israelite congress which had for

program to claim the political situation
tick to which they claim to be entitled in
because of their number, their wealth, and
their culture. This first assault on the Par-
The German element was followed by a few others.
with the aim of breaking down the barriers that
still separate them from certain powers.
All of history proves that the Jews, immediately
that they are no longer contained by a series of
special regulations, as formerly in An-
England, and as is currently the case in Russia,
become predominant to an alarming degree

(x) ARNOLD WHITE, The Modern Jew.

JEWS IN THE WORLD 55

for the nation, partly through their talents, in
part by the disdainful indifference of
Many of them, for moral laws.
which ordinarily govern the relationships
"From man to man (1)."

In the United States, and we'll end there
this already lengthy review of the Israelites in
In Europe, several Jews occupy positions in the com-
trade and banking in high-risk situations
as on the continent; but the new-
Yorker still hardly admits them any more than
People of color. Comic strips.
are teeming with jokes about rapacity,
the ugliness, the bad taste of the Jews.
But the Jewish community of New York is strong in
more than a million individuals and, in a twenty-
For about ten years, the Jewish population of the
New England has grown considerably
derable (2). The increase must be
even more pronounced in the Western states
and the Far West, because that's where it all began.
leads the vast majority of emigrants who came
from Russia and Romania, by the way
by France or England.

(1) ARNOLD WHITE, The Modern Jew.

(2) JACOB Rus, The American Review of Reviews,
Dec. 1900.

In summary, not to mention countries like the Persia and Morocco, where the Jew is still the being vile one who bows under contempt and oppression Zion, out of the 11 million scattered Israelites In the world, there are indeed 8 million who lead a life of misery and hardship. But above this peat where fermenting the desires and energies of the race and from where sur-the most robust shoots unexpectedly fall Busts and the most beautiful ones, a minority stand out increasingly rich and powerful, which dominates already the whole world. The Jew is not absorbed among the peoples among whom he lives. Whether he is based in France or England, He is isolated among those whose profession he practices. to be a fellow citizen; there is always in him something that screams: "I am not one of "You." He really does have a Russian Jew as a brother. the Polish Jew, the Jew from the Levant or Morocco, poor, lousy, superstitious, ignoble; tan-say that English and French, with privilege of which he intends to take more than his share, is not for his Semitic heart than a foreigner, a despicable son of his oppressors.

It is from this ineradicable feeling that exiting the organization of this vast republic of which the universal Israelite alliance remains the

JEWS IN THE WORLD 57

a living and active testimony, and one that embraces today the entire globe.

Let us take heed; if the peoples, by a of these unforeseen movements that suggest the obscure instinct for self-preservation and Vital forces that are ignored do not revolt against the preponderance of the Israelites and not find no way to restrain their ambi-tions, the day is not far off, to employ Mr. Arnold White's expressions, "where the nations of Europe will suddenly discover that the best of the country's wealth belongs to their Jewish subjects, and that in doing his esteemed work supremely humanitarian, democracy has worked blindly and unknowingly at

triumph of Jewish supremacy, at the same time
time as she lost the ability to maintain
apart from its own existence.

The awakening will be terrible, we can, alas!
already sensed it.

Digitized by Google

CHAPTER II

Some Characteristic Types of Israelites
in the History of English Literature

Digitized by Google

BIBLIOGRAPHY
of the principal English works written in favor
Jews or Judaism

The Expulsion of the Jews from England, in 1290, by
BL Abrahams (1895).

Aspects of Judaism, by Abrahams Israel, and Claude
G. Montefiore.

Short History of Jewish Literature, by Abrahams,
Israel (1906).

Jewish Life in the Middle Ages, by Abrahams, Israel.

Chapters on Jewish Literature, by Abrahams, Israel
(1899).

Records of the Jews in Liverpool, by BL Benas (1900).
(Jewish Historical Society, 1897.)

The Celebrities of the Jews, by Rev. Avigdor Chaikin
(Part. I, Sheffield, 1897).

The Jews and English Law, by Henriques, HSQ
(1908).

Sir Moses Montefiore, by Israel Davis.

History of the Jews in England, by Hyamson, Albert-M.

(xg07).

Shetaroth: Hebrew Deeds of English Jews, by Myer David Davis.

62 JEWISH ENGLAND

The Return of the Jews to England, by Henriques, H. \$SQ (1908).

Aaron, the Jew, by BL Farjeon.

Miriam Rosella, do.

Jewish Sources and Parallels to the Old English Romances of King Arthur, by Rev. Moses Gaster (Transact. of the Engl. Jewish Hist. Soc., 1887).

Jewish Folk-Lore in the Middle Ages, by Rev. Moses Gaster.

Romance of Jewish History, by Marion Hartog and Celia Moss (3 vols.).

Tales of Jewish History, by Marion Hartog and Celia Moss. |

Studies in Jewish Statistics, by Joseph Jacobs.

Jews of Angevin England, (up to 1206) do (1893).

Statistics of Jewish Population in London, etc., by Joseph Jacobs (1894).

Biographical Sketches of Eminent Jewish Families, by Rabbi Joseph Kohn Zedek.

Jewisk Portraits, by Lady Magnus.

Sir Moses Montefiore, by Lucien Wolf (1884).

The Children of Ghetto, by Israel Zangwill (1892). Below
The same title: a drama in 4 acts.

Ghetto Tragedies, by Israel Zangwill (1893).

Dreamers of the Ghetto, do (1898).

They that walk in Darkness, do (1898).

The Mantle of Elijah, do (1900).

Ghetto Comedies, do (1907).

Memoir of Sir Francis Goldsmid, by Marks and Lowry.
Eninent Israelite of the Nineteenth Century, by HS
Morais (Philadelphia).

IN ENGLISH LITERATURE 63

The Rothschilds, by John Reeves.

Judaism and the Social Question, by D' Henry Berko-
witz.

Jewish Ideals, by Joseph Jacobs (1896).

Jewish Literature and other Essays, by Gustav Kar-
peles (American Jewish Publication Society, 1895).

Georges Eliot and Judaism, by David Kaufmann (tran-
slated by JE Ferrier).

The Jews of Modern Times, by Rev. DW Marks.

The Jew in English Fiction, by Dr D. Philipson (Cin-
cinnati).

Jews as They are, by CK Salaman.

Studies in Judaism, by S. Schechter.

The Influence of the Jews on the progress of the World,
by Simon Wolf.

History of Yiddish Literature in the Nineteenth Century
tury, by Leo Wiener.

The Vale of the Cedars, by Grace Aguilar.

David Alroy, by Lord Beaconsfield.

The Rebel Queen, by Walter Besant.

The Scapegoat, by Hall Caine.

Dr. Piillips, by F. Danby (Mrs. A. Frankan).

Lesser's Danger, by Mrs. Andrew Dean.

Isaac Eller's Money, do.

Daniel Deronda, by George Eliot.

Orthodox, by Gerard.

In Handful of Exoties, by Samuel Gordon.

Daughters of Shem, by do.

Hermani the Jew, by AN Homer.

The Jew, by Kraszewski.

Reuben Sachs, by Amy Levy.

64 JEWISH ENGLAND

The Hasty Marriage, a Sketch of Modern life, by Nathan Meritor (Mathias Levy).

Little Mariam's Holiday Tales, by Lady Magnus.

Cecilia, by Stanley Makower.

A Son of Israel, by Rachel Penn (Mrs. ES Willard).

The Son of a Star, by D'WB Richardson.

The World and the Cloister, by OJ Simon.

The Limb, by XL

The King of Schnorrers, by Israel Zangwill.

Curiosities of Judaism, by Philip Abraham (1879).

Yiddish-English Manual, by Jacobs and Landau.

Songs of Exile, by Nina Davis.

Esther, a Drama in Verse, by .A D. Goody.

Songs of a Semite, by Emma Lazarus.

Songs of Zion, by Mrs. Henry Lucas.

The Jewish Year-Book, annual record of matters Jewish.

Songs of the Ghetto, by Mario Rosenfeld.

Modern Judaism investigated, by Moses Margoliouth.

Justice to the Jew, by MC Peters.

The Jewish Question and the Mission to the Jew (1894).

The Modern Jew, by Arnold White.

The Spirit of Judaism, by Grace Aguilar.

The Jewish Faith, by do.

The Genius of Judaism, by Isaac Disraeli.

Jewish Dreams and realities, by Henry Hiowzi.

As Others saw Him, by Joseph Jacobs.

Messianic Expectations and Modern Judaism, by Rabbi Solomon Schinder.

The Modern Hep! Hey! Hey! by George Eliot.

IN ENGLISH LITERATURE 65

At Jewish State: An Attempt at a Modern Solution of the Jewish Question, by Dr Theodor Herzl (translated by S. d'Avigdor).

On the Physical Condition of Jews, by Prof. Mandelstamm.

Progress of Zionism in England, by Joseph Gowen.

The Status of Jews in England, by LJ Greenberg.

About the Jews since Bible Times, by Lady Magnus.

Lectures on the Origin and Growth of Religion as illustrated by the Religion of the ancient Hebrews, by Montefiore.

The Evolution of the Messianic idea. To study in the Comparative Religion, by Oesterley.

The early Religion of Israel. by J.Robertson.

Publications of the Anglo-Jewish Historical Exhibition.
tion. -Office of the Jewish Chronicle.

Sketches of Anglo-Jewish History, by J. Picciotto (1875).

Manassekh ben Israel's Mission to Oliver Cromwell, by Lucien Wolf (1901).

Anglia Judaica, 1738, by Tovey.

The Jewish Encyclopedia, 12 vols. (1907).

Think and Thank, Biography of Sir Moses Montefiore, by W. Samuel Copper.

Diaries of Sir Moses and Lady Montefiore, by Dr. L. Loewe (1890).

Israel in Europe, by G.-F. Abbott (1908).

Parody in Jewish Literature, by Israel Davidson.

Yiddish-English Manual, by Jacob and Landau.

5

66 JEWISH ENGLAND

Anti Semitism, Its Causes and Cure, by Sir Andrew Wingate, and Rev. SH Wilkman (1907).

Judaism and Christianity; their Agreements and Disagreements, by IM Wise.

We limit this bibliography to the works essential works that deal with the history and role of the Jews in England, and which may relate to the study of general Judaism and the writings of certain authors Anglo-Jews. We have not mentioned here either the publications on discussions on Zionism, on Theology, the Talmud, The sermons, the Russian or Romanian question, no more than those on Rituals, Ceremonies, Liturgical Rabbinate culture, polemics, philosophy, Poetry, Kabbalah and Magic, Legislation, the Grammar, Biblical History Studies and others which, for England alone, would form as reference books, a fairly large volume.

CHAPTER II

SOME CHARACTERISTIC TYPES OF ISRAELITES IN THE HISTORY OF ENGLISH LITERATURE

That would certainly be a curious and interesting thing. study to write than the one that would apply to determine the influence that it exerted and that it exerts again the Bible, through its different versions sions, on inspiration, development and the tone of English literature since Wiclef. But that is not the object we are pursuing- vons here. We would simply like to explain under what traits certain great writers of England have in turn seen, understood, interpreted and describes the physical and moral type of the Jewish and give an accurate idea of the production Jewish literature in the United Kingdom.

Chaucer, in one of the Canterbury Tales, tells us about an Israelite, living in the midst of Christians in a good Asian city, protected by a local lord and who, for the profit From this, he withdrew a huge amount of money from

68 JEWISH ENGLAND

its wear and tear and its ink, but appeared as a being odious to Christ and to the honor- nêtesgensquilesuivent. However, the first a Jewish figure who appears vigorous to us- drawn in detail, among the characteristic images risks created by English fiction, is that of Barabbas in The Jew of Malta (The Rich Jew of Malta). We know the passion, wild energy, out of all proportion with the mediocrity of average humanity, which animates the powerful and fierce genius of the great Shakespeare's predecessor, Christopher Marlowe. This prodigious mind conceived and en- Fanta Faust nearly two centuries before Goethe. Similarly, one can consider the Jew of Malta like the prototype of the Venetian Jew and believe that Barabbas was not useless to Shakespeare when he set about composing his Immortal Shylock.

Marlowe's play, probably performed

around 1588, we see in Barabbas a per-considerable wealth, rich merchant that Selim Calymatbh, the Sultan's heir, does later governor of Malta. It should be noted that, since the expulsion of the Jews from Spain in 1492, all the islands of the Mediterranean were rid of this pullu- breed

IN ENGLISH LITERATURE 69

the health of the Ghettoes and that, on the other hand, the Israelites had been expelled from An- as early as 1290 England, where they were only recalled a few centuries later by Cromwell (1650). It is necessary add that Marlowe's drama has a foundation- historical fact. Sultan Suleiman II had a favorite was a Jew named Joseph Nassi. A few years before the playwright's play English, Suleiman created this Jewish Duke of Naxos, . by appointing him governor of the Cyclades. 11 We must admit that we do not know if the res- The resemblance goes further, and if Nassi was an ab- pathetic monster like Barabbas.

The entire play revolves around meanness. atrocious acts of this Jew, in whom Marlowe condensed all the odious things that his fellow believers inspired would be relevant to the citizens of his time, not only- lying as descendants of the deicides, but especially as usurers and hateful exploiters and ruthless Christian populations. It was not, after all, it must be emphasized, a purely literary feeling, made up of reading common myths and legends that he expressed Marlowe, by giving credence to the most hideous vices, to the most inexplicable crimes, the soul of a Jewish for farmland. The poet had been able to to form a personal and reasoned opinion.

70 JEWISH ENGLAND

We will see, in fact, later in our historical summary, that, despite the edict of expulsion Edward's sion, a fairly considerable number Jewish families had remained in England land, without being disturbed or in the exercise of their worship nor in the exploitation of their industries, at their expense only, when their

chests were largely filled with gold, and
to pour the large portion into the king's hands.

In any case, Marlowe's Jew is
driven by a persistent and furious hatred
against everything that is not him and his daughter,
Abrigail. Again, he cursed that girl before
to die, this only creature he ever loved
because, having become a Christian out of love,
She no longer wanted to lend herself to any-
to lie to his dark and hypocritical designs, to
his pathetic trickery. The other people-
swims, Muslims or Christians, from the work of
Marlowe, and all of them, are, moreover, selfish per-
fidely and cruel, because the author intended it, he de-
Clarice formally states in his prologue, to put
to the scene the questionable morality of Machiavelli.
It remains no less true that he is a Jew
chose to realize his
ideal, and immediately the spectators had without
Hesitation and protests acknowledged and accepted

IN ENGLISH LITERATURE 71

this terrible portrait. In this play of a
truly wild inspiration, where everything is
tense and exaggerated to the point of excess and mon-
Strueux, Barabbas holds in the foreground the
the shameful place that is rightfully his. None of those
Those who see him operate, those who judge him, do not protest.
against the profound darkness of his soul, against
the blasphemous violence of his words,
against the unjust and blind atrocity of his actions.
All of them, on the contrary, gripped by the realization-
striking tion of this caricatured resemblance
"Tural," they cry out in a single vengeful voice:
It's him! It's definitely him! He's the one who...
He oppresses and plunders! That's the Jew!

Hyperbolic Jew, if you will, but in whom
they bloom, as if in an enormous flower and
poisonous, all the characteristics and all the
unconsciousness of his race.

Let's listen to him for a moment and tell him if you don't know the island.
do not recognize in these passages literal-
translated:

Some Jews are wicked, just as well as

[some Christians;

but admit that the tribe from which I descend

was entirely damned for her sins,

Should I, myself, be judged for his crimes?

The man who acts righteously will live.

72 JEWISH ENGLAND

This is the language of the Pharisee, nourished by gold-
Pride and hypocrisy. Who could doubt it?
when he adds:

It is not a sin to deceive a Christian,

because Christians themselves profess the principle
that there is no need to keep one's faith with heretics;
and all are heretics, who are not Jews.

He bases his hatred and his
rage, the expression of which takes on accents
of magnificent triviality:

We Jews know how to crawl like scamps
[gape when we please,
and when we force a smile, it's because
[bite; however our air is
innocent and harmless, just like that of a lamb.
I taught Florence how to kiss a hand,
to shrug my shoulders when someone calls me dog
and to dive, with a bow as low as that of
[any discoloured monk;
hoping to see them starve to death in their shop,
or be the subject of a collection in the synagogue,
so that, when the offering basin comes
[in front of me,
For all the charity I could muster, I'd spit in it!

The popularity of Marlowe's drama was
long-lasting and maintained even after
Shakespeare's great successes had trans-
formed the English theatre. Translated into German,

we were still playing *The Jew of Malta*, on the other on the Rhine side, towards the end of the 18th century and, Curiously enough, he excited the spectators to such an extent to the degree that, in order to bring them back to their senses, to a better balanced mental state and the prevent people from rushing out of the theatre the representatives in Germany of the race cursed, they were being spared, immediately after the *Jew of Malta*, the philosophical spectacle Nathan's philosophical, philanthropic, and soothing *The Sage*, where Lessing carved out the type of his Jewish hero on the benevolent and humane patron accredited by the encyclopedists.

Is this the considerable success of Marlowe which prompted Shakespeare to strive as well to flatter public passion by taking a Jewish as the main protagonist of one of his pieces? Are we to believe that apart from all Another consideration was that he was drawn to the interest dramatic double story of money and of love that he knew so wonderfully how to forge and unravel in *The Merchant of Venice*? This These are questions to which he is strongly difficult to answer and which, in short, have In our view, this is of very secondary interest. amusing speculations of literary critics raire enamored with hypotheses are here out of

74 JEWISH ENGLAND

place. Whether or not Shakespeare knew the Gernutus's ballad, which Percy collected in his *Relics of Ancient Poetry* and which rap-shovel by its beginning the passage of Chaucer mentioned at the beginning of this chapter:

In the city of Venice, not long ago,
A cruel Jew had his dwelling,

He who lived entirely off usury,
As Italian writers tell the story,

That doesn't matter to us. It's enough for us to
to observe and confirm that the history of

Portia and Bassanio is borrowed from the Gesta Romanorum and the episode of the pound of flesh to a short story by Giovanni Fiorentino, entitled Tulée II Pecorone. However, it is not without It is worth noting that, as early as 1579, the author of a treatise on abuse (The School of Abuse), Stephen Gosson mentioned a piece of play performed at the "Bull Theatre" and entitled The Jew, where "the es-
"Bloody capture of the usurers."

Moreover, there is by no means any proof that this epithet of bloodthirsty alludes to the pound of flesh and we have absolutely no idea if This piece, which has been lost, may have been used to Shakespeare. In any case, the Jewish question.

IN ENGLISH LITERATURE 75

was on the agenda and the great Will was confident of interesting his audience by talking to them about it. This is the case if there was plagiarism or copy that the Genie murders those he plunders.

It was assumed that Shakespeare had intended, by drawing Shylock, to give not a counterpart to Marlowe's Barabbas, but of to provide a contrast. We even dared to pretend that all his sympathy was reserved to the Jews and that the stratagem by which Portia brings the final judgment, which was only one forced concession to popular prejudice who certainly would not have suffered that the The moneylender left with clean breeches.

In our opinion, Shylock clearly expresses and simply the living, realistic figure of the Jew, of whom Barabbas is merely the grimacing one and primitive caricature. Barabbas takes in Marlowe's tragedy, the proportions of a wild ogre; Shylock is kept by Shakespeare in normal data and se brings us closer to ordinary humanity. Both However, they are indeed from the same family, and he nothing exists between the two characters of the English theatre, the difference that separates the genius and dramatic character of two essentially impulsive authors.

Shylock, wrote M.A. Mézières, "is a powerful type who represents an entire group of individuals. He has the usual flaws of his race, greed, love of gain obtained by illicit means, the harshness and the brutality of the usurer; but he adds to it a feeling that the Energetic natures experience this alone: it is a deep resentment against Christians who They often humiliated him and he desired revenge. of them... He is indignant at all that his people; he thinks bitterly of antiquity and to the sanctity of the race from which he descended seeing the treatments she is undergoing. He likes to make money; he wouldn't Jewish if he didn't value it; but he loves Even better, to get revenge. The mere sight of a Christian inspires in him an aversion that he does not speak of. He doesn't fake it. Despised and hated, he returns contempt. "For contempt and hatred for hatred."

Is there one of these features, so well detailed, which does not apply to Marlowe's Barabbas? This one, no doubt, also has a haunting fear and the itch of the evil; he rejoices in giving to sacristan-gravedigger on the occasion of the "bell tolling" to ring and graves to dig"; he has the pro-extrahuman portions, – inhuman, the more often, – characters mentioned in

IN ENGLISH LITERATURE 77

Kit Marlowe's titanic and mad brain. But, for the rest, Barabbas and Shylock are similar. It extends even to tenderness. paternal, the only feeling capable of moving– to see their hearts sterilized, which they do not possess in common. Just as Barabbas loves Abigail, Shylock loves Jessica, and they're getting paid for it. in the same way.

The only difference, then, in summary, is that we can discover between them, – and this The difference is indeed considerable – it is that Shylock is the product of the most intelligent, the largest, the most complicated, the more subtle, more "human" than ever never given the task of studying and painting

to draw in all its depth the heart of
man. Shakespeare had and expressed to us the
understanding of all that is human. In
his vast and luminous brain, the opposites
They harmonize and the antinomies agree.
I1 throws off his coat halfway through, dreams and re-
ity, on greatness and baseness, on the
virtue and vice, on heroism and treachery,
on heroism and crime, on honor and
shame, and always, in the folds of this coat
magnificent, you can feel it living and pulsating, at
amidst the whirlwind of noble passions and

78 JEWISH ENGLAND

vile, the conscience of man, this con-
science that struggles, fights, succumbs or triumphs
Phe. That's precisely why all parties, all of them.
Religions demand it. All causes
lost or desperate, all the claims
tions, all weaknesses and all complaints
find in him fortifying words of
recovery and comfort. We don't know
what is the value of the claim that
Shakespeare belongs to the Roman Catholic Church, and
He really doesn't interest us at all.
to delve deeper into this question. But, one thing
One thing is certain: he had a Catholic soul.
or, to put it better, universal.

This is therefore not to contrast with the
stupid horrors of the Jew of Malta, nor for
to protest against the prejudices of his time,
nor to express feelings of sympathy
their personal, which Shakespeare made of
Shylock, a man driven by fierce passions,
powerful logician, implacable enemy of Christianity
tien, a sensitive and tender father. That's because he con-
the essence of human nature was born and that
the Jew, like the Moor, like Iago, like
Macbeth, like Hamlet, like the ambi-
the wicked, the warriors, the jealous, the traitors,
the lovers with whom he populates his theatre, has under

IN ENGLISH LITERATURE 79

its appearance and special attributes this background
eternal and irreducible humanity.

We will not dwell on reproducing
the major sections of *The Merchant of Venice*,
which are etched in everyone's memory. In short,
Shakespeare, as well as Marlowe,
conceives of the Jew as an enemy of the people
among which it establishes itself, eager to shoot
money and the power that money gives,
storing up all the insults into a treasure
of vindictive hatred, fueled by tireless pride
and open to tender feelings
only for those of his race, his family
and of his blood.

Much later, the *School for Slander* (*The School of Scandal*), by B. Sheridan (1777) mon-
The Jew is back on stage. The conceived Israelite
and brought to life by the author of this masterpiece
absolutely confirms the type of classical Hebrew
siqure; he is a moneylender and a usurer
unscrupulous. At the very end of the 18th century,
when the teaching of the philosophers ency-
clopedists would have made it fashionable in Europe
whole what Musset so aptly called the human-
nitaierie, and that the favorite sport of the beautiful
the company was to collect frozen snakes for
to warm them in his bosom, a playwright

80 JEWISH ENGLAND RS

fruitful, but of inferior order, Richard Cum.
Berland wrote a kind of tragicomedy
bourgeois, entitled *The Jew*, dignified, declares
the American rabbi, David Philipson, by the
nobility of feelings, sympathy towards
the persecuted, benevolence towards Is-
Raël, to be placed next to Nathan the Wise, of
Lessing; but the rabbi must declare, however-
while, as a dramatic work, that
Richard Cumberland's is indisputably
superior.

That's an excellent reason not to go there.
stop further. Let's say, however, that, following-
before the particular poetics of these reformers
viewers who observe nature in certain
abstractions from their matagrab-like brains,
Traditional roles are being revised here.
by being a pawnbroker by trade, -

There are certain things that cannot be ignored.
subtract, – the Jew Sheva is charitable and
Well, while the Jewish Christian merchant, sir
Stephen Bertram is stingy and ruthless.
causes a character to exclaim: "It's you!"
Sheva, whom I call Christian, and he is the proud
and a hard-working merchant whom I call a Jew." To what?
The Hebrew man replied with a thin smile: "I don't
"I don't thank you for the compliment." (Reply)

IN ENGLISH LITERATURE Br

quite a pointed remark from this Israelite
extraordinary, which is presented to us as
friend of the widow, father of the orphan, protector
of the poor and universal philanthropist!

Sheva is merely a reproduction on stage
of a type already invented by Cumberland, under
the name of Abraham, in a short story which
The story takes place in Spain. The author, too
equally well in the play and in the tale,
wanted to make "a charity appeal of the kind
human," because, he says in his memoirs: "He
it was high time to do something for
"A persecuted race." None of his successes
Could no playwright have been more gentle to his
heart.

Rabbi David Philipson, quoted above,
who is willing to acknowledge that the Sheva of
Cumberland is also implausible and im-
possible in the excess of his kindness that the Barab-
Marlowe, in the throes of his rage, cries out
He spoke emotionally about this: "The Jew no longer has
Nothing narrow about it. It's cosmopolitan, it's the ci-
toyen of the universe. His religion is broad: a
"One God, one humanity." Ah! Without
doubt, one God, of whom he is the chosen one; a

only sheep-like and bleating humanity, with
6

82 JEWISH ENGLAND

him, a pastor always ready to milk and to
mow.

It is in the novel that we will find
now the main Jewish figures of the
English literature. The vast and prompt genius
by Walter Scott, evocative of middle-class life
age at which he gave, for the pleasure of his
readers, the charm of its poetic nature and
sensitive, could not deviate from tradition
neither literary nor historical truth, in painting
the Jew of Zvanoe, Isaac of York. Likewise
Shylock is an intelligent and me- Barabbas
Sure, Isaac is a toned-down and less...
Original. He's a true Jew, with his humility.
false, her fear of being a victim, her indifference
to the suffering of others, his persistence in the pursuit of
following the gold, his perfect selfishness and his unique
tenderness for his daughter Rebecca, sister of...
tedious of Jessica and Abigail. But that's not
Not the surr: it's an individual, certainly
not the picturesque and typical representative
of a race. Scott had taken on its features, we
said his biographer Lockhart, in the accounts
that his friend Skene had made of life
Jewish in Germany, where the old regime of

IN ENGLISH LITERATURE 83

Ghettos were not abolished. He made the most of them.
their party and gave us a real good Jew
alive, strong, cowardly and audacious, clinging to
His weariness, masking his caution with affability,
slithering with the stickiness of a leech
between the barons, the Knights Templar and
the ecclesiastical dignitaries, of the substance
which it feeds on and fattens itself on.

It was pointed out that Isaac of York was not,
in the time of Richard the Lionheart and
John Lackland, in no way obliged to wear
a special hat or any other warning signs
of Judaism. Indeed, it was only at the council
Lateran, under Pope Innocent III, in 1215,
that it was decreed that the Jews would wear a
badge outside the ghetto, and the measure does not
was extended to England only for the council
from Oxford, in 1222.

But what does the hat matter? Not anymore in
Walter Scott's novel that in society

In modern times, the Jew needs no badge.
particular so that it can be recognized by its
His only aspect. His face is distinctive,
Its origins are clearly visible there.

Another criticism seems to us to be better founded-
deed. How Rebecca, "the beautiful rose of the
unpolluted and withered Judaism, whose aroma is

84 JEWISH ENGLAND

"So refreshing and so pure," she might like.
a Christian knight, even when he pretends to be
she feels like a sick person, an injured person, that she has
cared for by her expert hands and which he owes to her
life, even if it presents itself to us as a
a model of beauty, tenderness, courage and
of honor, such was Ivanoe? In the work
by Sir Walter Scott, Rebecca, much safer-
the fact that his father is representative of the
race. It provides the intense feeling and
reasoned. That's why, a writer asserts
and Jewish critic, it is impossible that being this
that they show it to us, that she may experience
Love for a Christian paladin. The woman
who said to the Templar: "You must know,
proud knight, whom we count among us
names alongside which your nobility of
The north, so highly praised, appears like a calabash.
next to a cedar tree. Such were the princes of
Judah. And now there are some among them who
do not detract from such a high lineage; thus
Will it be the daughter of Isaac, son of Adoni-Kam?
This woman, in whose blue blood boils-
lonne so vehement "the first aristocracy
of the world," can surely have pity on a poor man
bleeding and suffering Christian knight, but
is incapable, even if she desired it, of un-

IN ENGLISH LITERATURE 85

to fall so deeply that I truly love him, from this
sincere, profound, prodigious love that trans-
form all.

And here's another argument in favor of
the assimilation of the Jew by the Aryan.

We encounter many others of the same kind.
nature in the novels of the greatest writer
of Jewish race who had a resounding

Ben-

Jamin Disraeli, better known now: under
his last name as a statesman, Lord Beaconsfield. Grandson of an Israelite merchant
from Venice, expelled in 1748 by the Inquisition,
his father, the author of the *Amenities of Literature*-
ture and so many other compilation volumes
a very articulate and undeniably curious person,
Isaac of Israel quarreled with the synagogue
and had the five children he had baptized
Maria Basevi, his wife, an Israelite
like him.

The eldest of the four sons was to be, by several
repeated, the Prime Minister of the Kingdoms-
United of England, Scotland and Ireland, and
to add to the sovereign's titles, "protector
of the Faith," that of Empress of India.
In him, the Jew reached the pinnacle of power-
political session and literary illustration.

86 JEWISH ENGLAND

A whim of his father had made him a Christian;
and baptism assured him far too much
advantages so that he would never have thought of re-
to deny Christ. But he did not renounce him either.
his race in his public statesmanship
and private, no more especially than in its name-
numerous works of writing. He protected Israel
not only in the countries he was called to
to govern, but in all places of the world
accessible to his influence, each time that
The opportunity arose. And so, at
At the Congress of Berlin, he insisted that in Rou-
all inhabitants had rights
equals, thereby emancipating the many Jews
in this principality.

His own political instincts, he
found itself reflected in the atavisms of its race. For
He, the Jew, was essentially Tory; he represented-
felt on earth, for nearly two thousand
years, the conservative element. He also blamed
highly those who lie to the function
that they have to fulfill in the world and which
believe they are serving the interests of their brothers by

lending their support to the revolution. He written on this subject after the upheaval of 1848, words which, far from aging, find their increasingly narrow application in the

IN ENGLISH LITERATURE 87

Present time: "We encounter the hand of the Jew" in the final unleashing of the spirit of Destruction in Europe. An insurrection has a place against tradition and the aristocracy, against religion and property. The destruction of Semitic principle, the extirpation of religion Jewish, in its Mosaic strength or in its form Christian, the natural equality of man and the abolition of property, all of this is proclaimed by secret societies that form provisional governments, and one finds men of Jewish descent at the head of each of them. God's people cooperate with atheists; the most skillful hoarders of property owners ally themselves with the communists; the race special and chosen touch of the hand to the bass castes, to the dregs of Europe! And all that because they want to destroy this Christianity ungrateful woman who owes them even her name and whose They can no longer endure tyranny. Not to mention his oriental novel, David Alroy, the books of Lord Beaconsfield which particularly depict the Jew are Co-Ningsby and its continuation Tanered. These are, First and foremost, thesis novels, where the author—the author is supported by a large character Divine and mysterious, unsettling and charming,

88 JEWISH ENGLAND

Sidonia, the theory of the perpetuation of the race, which constitutes, in favor of the pure-blooded Jew, a descendants from whom the sons of Crusaders are a thing of the past. In these novels, as in one of the chapters of his biography Lord George Bentinck, Disraeli insists on affirming—sea that it belongs to a people who, "dis-persecuted, banished, plundered and humiliated for thousands of years ago by the pharaohs of Egypt, the kings of Assyria, the Roman emperors, the Scandinavian crusaders, Gothic chieftains and the

The Holy Inquisitors, however, held firm.
to preserve the purity of the race and remained until-
that to this day irrepressible, indispensable, full
of energy and genius."

Disraeli, moreover, possesses a particular way of
distinctive, highly characteristic of this sharp mind
that scruples never hinder, of con-
to compare the faith of his ancestors to that of his father
He made her take her vows at the age of twelve, and who...
earned his prodigious fortune: "Son of Israel,
he exclaimed, addressing his fellow men,
reminding you that you created the Christia-
nism, you can forgive Christians
even their book burnings.

Another contemporary writer, who no
Not the birth this time, but above all Ia

IN ENGLISH LITERATURE 89

philosophy and philanthropy have led to
to consider the Jew in a purely Jewish light
daïque, it was Mary Ann Evans who made
famous throughout the world the pseudonym
by George Eliot. It must also be said that she
in his early youth he was influenced
from a schoolteacher named Mrs. Lewis,
and that she lived mentally for a while
long years with the positivist G.-H.
Lewes, whose Jewish ancestry is not known-
dubious lie. It's in his latest novel,
Daniel Deronda, published in 1876, nearly two
years before Lewes' death, which she exposes the
the result of his studies and meditations
on the life and feelings of modern Jews.

A young man, the son of a Jewish opera singer,
was raised as a Christian, in ignorance
of his mother's religion and race. It is not
it was at the age of twenty-five that he became aware of this
that he is by blood. From then on, under the influence
with an enthusiasm that the idea and the fever gnaw at
at the same time, of a certain Moidecai, of Jewish type, the most
pure and the highest of all literature
From across the Channel, Daniel Dironda, takes in
He prioritizes the interests of his people and dedicates himself entirely to them.
He dedicated his life to such a great cause. He will rehabilitate the
Jewish race and will reconstitute its nationality

by returning it to its original cradle, the Palestine, where it will reform itself into an administration rable people whose place is marked at grand concert of civilization.

It is likely that the character of Moïdecai was suggested to George Eliot by memories by GH Lewes. This one, in fact, gives in his memoirs, the portrait of a German Jew named Kohn, whose essential traits are re-find, with an undeniable resemblance, in the intellectual and moral physiognomy from Daniel Deronda's mentor.

This last production by George Eliot, novelist philosopher, was not the most appreciated public opinion, nor even that of authorized judges and independents. Swinburne states that he has not ears for the melodies of this "harp" Jewish," and that he "leaves Daniel Deronda to his natural place, above the door of the re-"scraper." On the contrary, success and praise were great among the circumcised, one can Think carefully. "Daniel Deronda is a Jewish book," not only in the sense that it deals with Jews, but also because it is eminently cal-designed to be understood and appreciated, special "of the Jews." That is why they "pro-will always gratefully proclaim that

IN ENGLISH LITERATURE

George Eliot has truly earned the gratitude of Judaism. That is the opinion of Dr. David Kaufmann, professor at the Theological Seminary The Jew of Buda-Pesth, and such is also that of the Jewish world. We do not know, however, if Doctors Herzl and Max Nordau show enough gratitude towards the novelist and clay which, long before them, had invented the Zionism. Let's mention in passing the new titled The Modern Hep, Hep, Hep, by the same author, which is dictated by the same spirit, written and dedicated to the pursuit of the same goal.

With Dickens we enter the con-

traditional conception of the Jew and, it must be said to say, in truth, not that we claim—let's say that all Jews are teachers of theft and child exploiters like Fagin, that there are no honorable and honest ones, but it is, alas! all too certain that the worst ways to make money have nothing to do with it. repugnant in the eyes of the majority of people of this breed, especially if it's about winning this money at the expense of Christians and the gen— Even when they have reached positions high social status in wealth, dignity and Consideration, the Israelites have a morality to those which they authorize themselves to practice

02 JEWISH ENGLAND

villainous acts that profit at the expense of the Goy, and thanks to which they distort the meaning of the words justice, honor, probity, that they adapting them to the most shameful speculations.

It is true that the Jew Fagin, from Oliver Twist, has its counterpart in the Jewish Riah, of Our Mutual Friend. But Riah isn't the person—main swimming in this novel about old age of Dickens, and Jewish critics, such as the Rabbi Philipson, could not help but re—to know that this Israelite model of all the Christian virtues is quite implausible—blabber.

Carlyle and Thackeray spoke of the Jews in—Incidentally, both in fairly straightforward terms harsh. The latter especially likes to portray them in the vilest conditions and animated by lower feelings. Now, we know what observ—Thackeray was a penetrating and subtle observer, and one It is hardly risky to say that, if he painted them Thus, it is because he saw them, knew them, appreciated them and judged as he presents them.

Since then, the Jew has proliferated in fiction and—clay. For years no one wrote a single word. "A social novel" without including a Jew. It It is necessary, since indeed the Israelite has pe—It is present everywhere in British society. It is

It's rare for him to be unlikeable. On the contrary, he is most often endowed with all the charms of the perfect gentleman and of all virtues charitable and selfless. To appreciate as befits the sincerity of such pain— In matters of disinterest, it would be necessary to know if the model is shared by the painter, or if so many qualities are not, directly or Indirectly, loaned on the card to be paid? The Scapegoat, in which Hall Caine paints a richly detailed picture colorful depictions of Jewish and Muslim life in Morocco, the novels and short stories of Israel Zangwill, a Jewish writer of great talent and audacity who usually chooses his subjects from the sub-veairs of the Ghetto, must be mentioned to part in this brief review. The Jew is not, in _these works and others like them, nor better no worse than other men; the tendency of his books are designed to make people believe that the traits characteristics of modern Jews are so— religious wind, when they still exist; but that, as Rabbi David Philip— affirms his, "there are no Jewish national traits", that is to say, a Jew does not differ morally— the manner of an Englishman, a German, an American American or French. That is the watchword.

04 JEWISH ENGLAND

to which the majority of authors modernes cannot fail to comply, if all they want is a relentless war, open or deaf, whether made to their productions. The newspapers and magazines that dis— think about fame and spread the books new, aren't they, in fact, among the hands of the Jews? Who wouldn't lavish them with compliments and tributes to achieve to reconcile them?

Few writers have enough independence and of respect for their own dignity to speak as Mr. Arnold White used to do, the author of The Modern Jew, regarding a a "brilliant but sinister" novel entitled D" Phillips:

It's a fact that's not widely understood here (in London), in the heart of a large cosmopolitan city, sharing, appropriating its riches, an entire nation exists remaining apart, in absolute separation, that she maintains, of which she is proud and of which she It's shameful in the end.

All the burning questions of the moment are for them a dead letter: art, literature, politics Ticks don't exist for them. They only have one goal: the acquisition of wealth.

To be precise, let us add that the acquisition-
The distribution of wealth is, for the leaders of this

IN ENGLISH LITERATURE 95

race, a means of acquiring dominance, and that they make everything serve this dual purpose: polite-technology, science, literature and art.

The first English book written by a Jew is, it is said, the collection entitled: Discourses of the Ecclesiastical Polity of the Jews (1706), by Rabbi Isaac Abendars, who was professor of Hebrew at Oxford University, in the early years of the 18th century. A little later, in 1722, another Jew, Daniel Israel Lyra Laguna translated into verse the Psalms of David. This version had a success that which went beyond the synagogue, and I would not be not surprised that some poetry lovers from the last century still preserved on the radius of his favorite poetarum minores In Faithful Mirror of
Laguna chose to label his paraphrase.

We could go back much further.
almost indefinitely, if one wanted to name-
brer and determine the channels through which the Jewish thought, even outside of the great books recognized by Christians as sacred, has infiltrated intellectual demonstrations of the European peoples. The historian, says James Darmesteter, "meeting at almost every changes in thought, a Jewish action,

either bright and visible, or muted and latent.
Thus, Jewish history runs parallel to universal history.
saddle over its entire length, and penetrates it by
a thousand trances (x) ».

T1 also said:

An entire branch of literature emerges from
Ghetto: that of the tale and the short story: it is of the
thanks to the Jewish translators that France receives its
old Indian fables, born in the time of Buddha
on the banks of the Ganges, and which will have such a mer-
a lucky nightlight on the banks of the Seine and from there into
all of Europe.

But we cannot embark on
This is the current approach, at least for the time being. The share
which belongs to the two Semitic races, Arab
and Jewish, in education and development
Western intellectuals through teaching
The customs of the Orient is a subject that has never
has been thoroughly examined, and of which we need only-
We can simply point out the rare interest-
lêt in passing, without thinking of outlining it
the study.

In any case, the Jews in England
as elsewhere, understood what a wonderful
instrument of controversy, propaganda, of

(x) A look at the history of the Jewish people.

IN ENGLISH LITERATURE 97

persuasion, the press offers minds between-
They were captivating and quick, and they knew how to draw a marvel-
They started from the book and especially from the newspaper.
To realize this, one only needs to leaf through the
voluminous compilation of Jacobs and Wolf
entitled Bibliotheca Anglo-Judaica.

We will show in these pages that
almost all the departments and editorial offices in
editor of influential newspapers and periodicals,
political, literary or special, are, in

England as well as in Germany and in France, in the hands of the Jews, who have not no difficulty in creating currents of opinion in line with their interests.

Let us give, as an appendix to this chapter, a long list of works of merit and subjects various, due to Jews. We have, on the other hand part, noted in biographical dictionaries English and contemporary phiques (Who's Who. Men of the Time, etc.) more than seventy names of Jewish journalists and publicists. A much larger number, including those with a reputation is not yet big enough for them appear in these biographical collections, flock and swarm into the offices of editorial. Finally, among the latest Directories Jews (The Jewish Year Book) meet

7

98 JEWISH ENGLAND

the headlines of ten purely Jewish newspapers, written either in English, or in Hebrew, or in Yiddish jargon and published in the British Empire—nique, in addition to some magazines or magazines, the two most important of which are the Jewish Quarterly Review and the collection edited by Harper's house, under the title Hebraica (1).

(x) Here are the titles of Jewish newspapers and magazines published in England and the colonies (1892) and which constitute the Anglo-Jewish Press:

Jewish Chronicle, 2, Finsbury square, EC, London, weekly (first Anglo-Jewish newspaper, founded in November 1841).

Jewish World, 10, Duke St. Aldagate, London, EC, weekly.

Jewish Review, (Routledge—Publisher), London, annual.

Jewish Club Magazine, 35, Porchester, Terri. w. London, monthly.

The Zionist, 2, Park—place, Manchester, monthly.

Hayehoodi (published in Hebrew), 6, Tenter, St. E. London, weekly.

Jewish Express (Yiddish), Osborn str., C. London, daily.

Jewish Journal (Yiddish), Osborn str. E. London, daily.

Jewish Herald, Melbourne (Australia), bi-monthly.

Hebrew Standard, Sydney (Australia), weekly daire.

Canadian Jewish Times, Montreal (Canada), weekly madaire.

South African Jewish Chronicle, Johannesburg, weekly.

IN ENGLISH LITERATURE 99

The cosmopolitan nature of their spirit as their interests compel the Jews to possess everywhere the press or to bribe them. Their last-the latest company, on this side, is quite characteristic: they have, about fifteen years ago, a sort of consortium was formed in Basel. tium international with the aim of publishing, in various languages, the weekly magazine Die Welt (Le Monde), devoted exclusively to literary works with tendencies Semitic.

As we can see, they are well-armed, and they have reason to believe that they hold the world. They could be wrong, as they have already done it so many times. In England as in France, here we are, despite everything, independent men devoted to their countries are watching them at work, denouncing the plans that they form, shed light on the for-excellent resources at their disposal, mon-all the work of corruption, of disresolution and ruin that they pursue in all states. This is the true means of their to thwart them and render them harmless, otherwise to delete them.

Digitized by Google

CHAPTER III

The Origins of Israel by John Bull
Simple Historical Notes

Digitized by Google

CHAPTER III

4
THE ORIGINS OF ISRAEL IN JOHN BULL.
SIMPLE HISTORICAL NOTES.

It is certainly very curious to know
by what series of humble encroachments, by
what successive intrusions the blood relatives
Shylock's forces conquered England. Tolerated,
Then, expelled during the Middle Ages, they returned
more daring during the Stuart era, they
they land, then lavish themselves and display themselves, according
the laws that either control or liberate them,
until, in our modern society,
considering themselves masters by virtue of equal rights
Civilians and politicians, they slip in large numbers
number in Masonic lodges, some-
sometimes under the guise of a false name, and strive-
One hundred, both in the stock market and in politics,
in business and in all agencies
which help to shape public opinion,
to prevail through the omnipotence of gold
Or the pressure of financial pneumatism.

104 JEWISH ENGLAND

History is necessary for any study, as
the rubble wells at the foundations of a con-
struction. For these impulsive studies,
we provide the minimum foundation in order to
to get through the preliminary stages with so much
Haste and mobility that a Boer commando or
that a party of lone gunmen without heavy artillery

– lerie ni impedimenta de bagages documen-
silences.

History records nothing concerning the pre-
First appearance of Jews in England (1).
The documents that the old families
Jewish women undoubtedly possessed in this respect
must have been destroyed during the persecutions and
exoduses that the race had to endure.

Their establishment is surely well-pre-
laughing at the Norman conquest.

It is very likely that the Jews came to
Spain, in the time of Kings David and Salo-
mon, with the Phoenicians; and from there, the tra-

(x) See on this subject a very interesting work:
The History of the Jews in Great Britain, by the Rev.
Moses Margaliouth (London, Richard Bentley, 1851,
3 vols. in-12), from which we have borrowed many of
our documents.

ISRAEL AT JOHN BULL'S 105

paid into Great Britain was hardly by
good wind for a day and a half to two or three.

Sir Isaac Newton said: "With these Phoenix-
These people came a sort of people versed in
religious mysteries. – These people don't-
Wouldn't they be Jews?

Herodotus calls the British Isles "Cas-
"Siterides," or Tin Islands. Strabo uses
of the name Bretanikèé (Breravxn); now, this word is the
corruption of the Hebrew words Barat-Anach,
which mean the same thing as Cassiterides.

A close affinity has been noted between
the Welsh language and Hebrew.

– There were Jewish soldiers in the ar-
Roman women: they were numerous in Rome
and in the western provinces of the empire.
Were they unable to enter Great Britain?
with Julius Caesar, who invaded it twice?

– Josephon ben Gorion, who lived under Hyrcan speaks of an edict of Julius Caesar guaranteeing-weaving freedom for the Jews, from the banks of the Indian Sea as far as British territory-nique, and another similar edict of Caesar-Augustus. This edict is mentioned again in The English Jewish calendar.

– The apostles who founded and organized the Christian church in Great Britain, what

106 JEWISH ENGLAND

that they might have been, moreover, Peter, Paul, Simon Zealots, Joseph of Arimathea, or anyone else, were certainly of Jewish descent.

The Jews are not mentioned in the annals. lists of Great Britain that about the persecutions, massacres, extortion or the crucifixion of children.

Whitglaff, King of the Mercians (833), defeated by Egbert took refuge in Croyland Abbey, and in gratitude confirms to this abbey the possession of all lands, estates and other gifts that were bestowed upon him by his predecessors or by faithful followers, Christians or Jews. (IGuzraus, History of Croyland ÀAb-bey.)

Canut le Graud banished the Jews from England in 1020 (Lino, Jewish Calendar); the fact is confirmed by Basnage, who says they do not They only returned after the conquest. But they did not They certainly didn't all leave.

England already had some subjects Israelites in the 7th century, because we see, from 740, a severe ordinance from the archbishop of York, Elbright, forbidding any Christian to traffic, to house, or even to take some food with Jews and especially to attend Jewish holidays.

ISRAEL AT JOHN BULL'S 107

But these Semites, treated as lepers, were

more objects of curiosity, and that's hardly that after the arrival of William the Conqueror that the first cohorts of merchants of Judea. It would appear that the Duke of Normandy, son of Robert the Magnificent, attracted all the Israelites after the conquest Rouen, but he continued to use them poli-Edward the Confessor's trick, whose laws only carried the Jews and all the property they hold belong to the king who is their sole guardian and protector, and who can, if he... please, claim them as his own property. The Jews who followed William on the The large island had already skimmed the tops of Normandy, Others came from the Lombard plains where they had put the fortunes of the young people to rest amorous and extravagant lords. They took foot on the ancient land of the Angles and we lived to settle in Stamford, Oxford, London and other cities of the Saxon Kingdom, where, guided by their instinct, like grasshoppers, they had been able to smell abundant harvests.

They immediately drew attention to themselves by their skill in monopolizing small businesses and in to seize control of all areas. In In less than thirty years, these small-time lenders

108 JEWISH ENGLAND

week had swept away the Saxons in the de-braiding a portion of their assets. Not to mention that from Oxford, they possessed, by means of... noises and shady dealings carried out, all the houses parishes of Saint-Edouard and Aldegate. They even founded a kind of college there. for the study of the Hebrew language and three teaching rooms have remained there Lebres: Moser Hall, Jacobs's Hall and Lombard's

Hall. | |

It is claimed that William, the victor Harold held them under his high protection because of the financial services he had receipts; and so they soon proliferated during the reigns of the first Norman kings; They trained in London, Norwich, and Lincoln, important colonies in York and Bristol, if although at the accession to the throne of the valiant

Richard I, the Lionheart, they were numbering 20,000 for an uninformed population area which at the time comprised little more than 2,900,000 inhabitants.

William Rufus who summoned to London conferences of bishops and rabbis, pro-hides the Jews; forces converts to return to their former religion, and receives money faithful Jews. The story of a young man is cited.

ISRAEL AT JOHN BULL'S 109

Israelite convert who refused to submit to the king's authority, and to return to his former faith; the father then demands the money he had given to the king (60 silver marks), who then He prayed hard, and finally only gave half of the sum.

William II used to leave the ecclesiastical seats and vacant benefices for as long as possible, to touch them income, and it was to Jews that he entrusted it the administration.

During the reign of Henry I, known as Beauclerc, the Israelites prosper in such a worrying way—
aunt in the British kingdom, that Jof-
Fred, Abbot of Croyland, must strive to organize
nisation of missions to oppose their
progress and their proselytism. They possess-
then referred to schools superior to those of
Christians, in Cambridge, in Oxford, in Lincoln,
in York, in Norwich, where all this was taught
which constitutes higher education: mathematics
techniques, logic, medical sciences, chi-
legal and technical aspects, the history of peoples and
religions; perhaps even astro-
logic (despite Moses' formal prohibitions)
and prophets), because an ancient medal
Jewish woman found in York at the beginning of the 19th century

110 JEWISH ENGLAND

bears Hebrew words and astro- symbols
norms that would indicate that well before
Edward I, the Israelites professed the

Magic and astrological sciences.

The wealth they had acquired under the
Beauclerc's reign called down the con-
The persecutions and the persecutions, and for nearly
For two centuries they had to endure harsh treatment.
comments.

Since they were the king's property, the king...
striking at every moment with taxes and contributions
extraordinary events. – The populace is
excited against them, their houses looted and
burned. – They are imprisoned, subjected to the
torture, put to death through torture.

The troubles begin under Stephen of
Blois, which, regarding a murder committed by
an Israelite from London, imposes on the community
Jewish community of this city a fine of
2,000 pounds.

The ninth year of his reign (1135–1154),
First accusation of ritual murder: this involves
of the crucifixion of a child in Norwich, at
time of the Israelite Passover.

This ritual murder of the Jewish Passover is
remained unforgettable. The little crucified child, who
named William, was placed among the mar-

ISRAEL AT JOHN BULL III'S

Christian tyrants. Although he was never an officer-
He was canonized in heaven, he was sanctified under the name
of the blessed Saint William of Norwich.
Many works have celebrated
its legend (x).

We can clarify the facts all the more
more easily than a certain Monk of Norwich
Thomas of Monmouth displayed them in a
manuscript written in 1172 and which was preserved.
At the time when this monk recounted in all his
details of this infamous and landmark crime
the story, the tomb of the martyred child was
already a place of pilgrimage illustrated by mi-
scrapers and the cult of Saint William was strong
widespread.

(x) See the following publications on this subject:

The Life and Miracles of Saint William of Norwich,.
ed. by A. Jessop and M.-R. James. Cambridge, University Press, 1896, xcI-303 pages in-8° and 5 plates.
– Compare: R. REUSS, The Tisza-Eszlar Affair, Strasbourg, 1883; – The Child of Toledo, Testimony, 1887, p. 323; – Is. L&B, The holy child of La Guardia. Review of Jewish Studies, vol. XV (1889), p. 203; – ID., One Laurent Ganganelli's memoir on the slander of ritual murder, ibid., t. XVIII (1889), p. 179; – H.-L. STRACK, Der Blutaberglaube, 2^e ed., Munich, 1892; – S. REINACH, The Accusation of Ritual Murder, Review of Jewish studies, vol. XXV (1892), p. 161; – Jos. JACOBS, Little St. Hugh of Lincoln, London, 1894 (from The Jewish Chronicle; quoted from the Analecta Bollandiana).

II2 JEWISH ENGLAND

Here is the story as we find it summarized –
me in an article signed S. Berger, which appeared
in the magazine Mélusine in March–April 1897:

"William was the son of a farmer from
surroundings of Norwich, the county seat of
Norfolk. Pious and charitable, he was loved by
all. Since the age of eight, he had been
apprenticed to a furrier.
Jews, who had business at his employer's house for
the maintenance of their coats and furs
that they were given as a pledge, learned to con-
to give birth to the child when he was twelve years old.
For some time they had been looking for a Christian
so that they could sacrifice. The priest God-
win Sturt, husband of the child's aunt, and a
named Wulward, with whom he was staying, re-
close to these acquaintances. The Jews then
sent to the child on Monday of the
Holy Week of the year 1144, a man who
donna for the cook of the archdeacon of
Norwich, and who came to hire him as a valet
of cooking; the tempter triumphed over resistance
the mother's reproach by handing her an advance payment
of three shillings. The lamb was given to the wolf.
A young girl who was following them saw the seducer
and his victim entering the house of a Jew,
and the door closed behind them.

"On Wednesday morning (it was Easter)"
Jewish), the main Jews of the area meet-
They were born in this house. The child was seized.
In the middle of his meal, they gagged him, they
he ties a knotted rope around his head
and, after shaving his head, they prick him
with thorns. So they crucified him, as
Christ, by tying him to two posts between
in which was found a piece of wood;
links the right hand and the right foot, the foot
left and left hands are fixed by
nails. Finally, the left side of the en- is pierced
fan to the core and, to erase the trace
From his flowing blood, they pour over his head
boiling water. That's how the en-
Christian fan. It was Holy Wednesday, March 22nd.
1144.

"A very curious altarpiece, preserved"
in a church in Norfolk, in Loddon, and which
dates back to the beginning of the 15th century, re-
presents this scene with great accuracy
study, according to our text.

"Like the Jew Eleazar, in the house
from whom the crime had been committed, was leaving
with a companion, the next morning, de-
to place the victim's body in the woods

Thorpe Wood, a burgess of Norwich, Ael-
8

114 JEWISH ENGLAND

Ward Ded, who was making the rounds of the shrines
from the place, met them. Distrustful of the bag
which was resting on the horse's withers, he felt it
and recognized a human body, but the sheriff
John, whom the Jews had bribed, made him
swearing he wouldn't say anything. That was five years later.
that, on his deathbed, Aelward confessed his
concealment from the monk Wichemann and from a
priest of Saint Nicholas.

"On Good Friday, towards evening, we lived in
several places gleamed with a bright light.

whose rays indicated the place where had
The child's body had been hidden. Henri de Sprow-
ston, forester and formerly head of the bishop's stables
Ebrard, and a widow, Legarda, who cared for
the sick near the chapel of Saint-
Madeleine, along with her poor, saw these
singular radiances. In the morning, Legarda
goes to the forest and she finds herself lying at the foot of a
oak the child dressed and shod and the head dies-
Sorting, as we said. Two crows
tried in vain to peck at the body and
a miraculous force made them fall back to
each time (this fact is imitated from the life of saint
Columban). The woman chases birds, does
He prays and returns home. In turn,
Henry of Sprowston, guided by a peasant,

ISRAEL AT JOHN BULL'S 115

arrived at the child's body and saw the
gag and injuries, but he sent back to
Easter Monday, the responsibility for burying the body.
The crowd rushes forward and immediately the
The name of the Jews. Fear of the sheriff prevents
only the locals could get their hands on them.
While they were putting the body of
the child, a delicious scent, like that of
Flowers and field herbs spread
around him.

"The priest Godwin Sturt, husband of the aunt"
of the child, accompanied by his son, the deacon
Alexander, and Robert, brother of the martyr, from
goes to the grave and reopens it to recognize
the body; he finds it wonderfully con-
served and spreading the sweetest parînm. A
the next assembly of the clergy, Godwin de-
nuncio to the bishop the Jews as the murderers
Triers. Summoned before the Dean of Norwich, the
Jews resort to the protection of the sheriff, who
first forbade them from appearing, then the
accompanied before the synod, withdrew with
them, covering their retirement, and finally gives them
asylum in his fortified castle. The matter being
thus halted by the magistrate's opposition,
church people are limited to transporting
grand ceremony for the remains of the martyred child

in the monks' cemetery, near the cathedral. It had been thirty-two days since the child was dead, his body was intact, his limbs were flexible and his body spread- It smelled of herbs and flowers.

The Jews guilty of the assassination of Wil- They all died, it seems, of a bad death. The leader of the plot, Eleazar, was killed by a knight, his creditor, whom he had wanted ran- to know. Sheriff John having had the audacity- the desire to annul the election of a bishop was punished by a pitiful and cruel end.

Two accusations of this kind are being renewed- They were born under Henry II (1154-1189), one of whom... Gloucester, March 18, 1168. It was found in the Severn, in Gloucester, the mutilated body of a... fan named Harold; the corpse bore burn marks, thorns were visible embedded- holes in the head and in the armpits. The Jews were accused of the murder.

The monks and priests then borrowed to the Jews who took the vessels or clothing sacred as pledges; then they complained, and the lenders were condemned to heavy fines.

One of Henry II Plantagenet's grievances, against his minister, Grand Chancellor of An-

ISRAEL AT JOHN BULL'S 117

England, the Archbishop of Canterbury, Thomas Becket, whom he had assassinated, was related to a sum. of 500 pounds that he had emb- levied on a reprobate on the king's guarantee.

Numerous were the atrocities that struck sometimes pay the entire community, sometimes private individuals.

To prepare for the crusade, the king imposed a contribution of 60,000 pounds to the Jews, while he was only asking for 70,000 from the rest of his subjects.

The Israelites were then accused of having crucified at Bury St Edmunds in 1181, a named after Robert, to whom a tomb where, as on William's, they performed miracles.

The king's death at Chinon in 1189 relieved them gea at the opportune moment.

He had granted them the right to have a cemetery outside the grounds of each of the cities where they lived; until then they had not had only one, near London, in the pa-King of St. Giles, Cripplegate, called "the "Jewish Garden."

The famous Spanish rabbi Aben Ezra vi-site then England, there teaches, there writes several of his books.

118 JEWISH ENGLAND

Many Jews were then mede-excellent cinemas, accused of witchcraft and art Kabbalistic, for their marvelous cures.

The first act of Richard the Lionheart (1180-1199) was to defend women and Jews to approach the palace during the ceremony coronation ceremony.

Specifically, on that day, Israeli MPs-lists of provincial towns, ignorant without doubt this defense, arrived bearers of large gifts through which they hoped to to win the favor of the new king. Repulse-They are seized by the guards and mistreated by the crowd, growing increasingly excited, begins to kill the London Jews, to loot and burn their houses: the disorder lasted all night. Three people were punished with death: one, because she had looted the home of a Christian yours and not of a Jew; the other two, because than by setting fire to the house of a Hebrew they had made the Christian houses run adjacent buildings pose a fire hazard.

Rabbi Jacob of Orléans perished in this tumulte (1190).

The result was that the Jews gave to King Richard, who agreed to use it, without To do this, first decide which ones to favor.

ISRAEL AT JOHN BULL'S I19

ser, considerable sums for his expédition in the Holy Land at the beginning of the third Sixth Crusade. These sums increased by Day by day, Richard finally committed himself, but only for the sake of form, to be declared, in a special proclamation, that he was taking the Hebreux now under his protection.

But the impetus given to the fury of the people and to the spirit of persecution could not be suppressed facilement. In Norwich, in Lynn, in Norfolk, and in many other major cities, massacres took place. At Dunstable and in many English cities, the Israelites converted en masse to escape the ill-treatment that threatened them everywhere.

In Lynn, the signal for the massacre was given by the Jews themselves who were pursuing one of their renegade brothers to put him to death.

In Stamford and Lincoln, the crusaders are stirring up the mob against the Jews, whose property must to be employed for God's work. These are For many long days there was killing and looting. Plus—The Israelites had to take refuge in the fortress, commander of the city, and bought by offering large sums of money, rather than obtaining... governor, shelter and protection.

120 JEWISH ENGLAND

In York, 1,500 Jews took refuge in the fortress with their wives and children, to support a veritable siege and, when the Resistance becomes impossible, they slaughter each other or perish in the flames of the fires dies lit. The people blinded by their hatred, massacres all those he can seize.

Upon his return from captivity, Richard the Heart of

Lion established the Jewish Chessboard, a kind of Court of Justice, also called Chamber of the Star Chamber, to which each he-Breu had to declare the details of all his assets and who was to receive the deposit of all the documents (sales, purchases, loans) where a Jew had left. It was a well-invented machine for pres-to assure all the people through the Jew and this contributed significantly to increasing the fervent seekers of revenge against the sons of Judah.

Richard the Lionheart's brother, quarter-third son of Henry II and Eleanor of Aquitaine taine, wanted, from the moment of his accession to the throne (1199-1216), winning the sympathies of the world Israelite by appeasing his Hebrew subjects. knows what John Lackland, the feline prince, was like, Cruel, cunning, and a bloodthirsty king. For his At the beginning, he appointed a great Rabbi: Jacob the Jewish, from London, whose jurisdiction extended-

ISRAEL AT JOHN BULL'S 121

It was directed at all the Judaizers in the kingdom. Moreover, he recognized the power of the rabbis as judges in all disputes between coreligionnaires et en conformité avec leurs lois spéciales. The disputes between Jews and Christians were tried by a special court before a jury of Israelites who swore an oath on a wheel the parchment containing the five books of Pentateuch. These privileges had cost, at the good Semites a sum estimated at approximately four thousand marks of gold (x).

Popular anger was not diminished. She publicly manifested herself in the name of numerous opportunities against the cursed tribe. The The king used these hostilities as a pretext to address-to send a stern letter to the chief magistrate of London, reminding him that the Israelites of-were to be considered as being henceforth directly under his protection.

This protection, despite the persecutions accidental, however, had allowed the ha-secondhand dealers, moneylenders and usurers that are, almost without exception, the sons of Shem, to become colossally rich.

(1) The mark was worth 13 shillings and 4 pence of the monnaie d'alors.

122 JEWISH ENGLAND

That was probably where Jean was waiting for them.
landless, who, aware of the accumulation of their treasures
Go out, don't hold back, as he had
The project had undoubtedly been in the works for a long time.
to squeeze the right jackpot sponge. In
In 1210, he imposed a tax of 60,000 marks. Inu-
tile to look for a way out: who doesn't pay
He is seized, imprisoned and tortured.

Every Jewish man or woman subject must declare the
exact and demonstrable amount of his fortune under
the penalty of being placed in strict and regular prison-
teased morning or evening.

Those who resisted had an eye gouged out. There were
He certainly had a lot. From this came that
Expression: "That's worth a Jew's eye."

Abraham of Bristol, taxed at 10,300 marks
of money, let him pull out a tooth each
day for seven consecutive days, the hui-
On the thirtieth day, he only had one left; he
decided to keep it and consequently he
paid the requested amount.

Other taxes followed this one. The
The king gave his favorites a receipt for their
debts to the Jews; they also took on
without the slightest shame the houses of
these to donate to the lords of his
court (Isaac of Norwich and the Earl of Ferrais).

ISRAEL AT JOHN BULL'S 123

The Great Charter of English Liberties
contains two articles limiting the rights of
Jews in relation to their creditors and heirs
third of these.

During the unrest that preceded the
the King's signing of this charter,
barons demolished houses right down to the ground

Jewish women in order to find all the necessary materials there.
necessary to repair the city walls.

Richard, Prior of Bermundsen, erected a
house for converted Jews (1213). It was
piously dedicated to Saint Thomas.

After Jean's victory over the Scots at
Berwick, the King took the Jews as executioners
authors of his great works on prisoners
sentenced to death.

"Throughout the entire age period of
darkness the role of the Jew remains constantly
subordinate to the King's will. That's...
less what we are exposed to with a great
depth of judgment a critic and socio-
anonymous English logue (1). He reappears at
The 11th and 12th centuries, including the Renaissance.

(x) See The Eye-witness magazine, "The Jewish
"Question," unsigned article, attributed without attribution.
I can affirm this to the editor of this journal, number
of September 7, 1911.

124 JEWISH ENGLAND

active situation of Europe during this period
Riode again requires his assistance, and, for
the second time in European history
European, it has now become universally im-
He's the one who finances everything throughout.
the early part of the Middle Ages. Those
who speak of the great financial power
The current Jewish community should know that this situation has
its parallel in the past and a parallel that
proves that the financial power of the Jew
the [power] of that time was much stronger than ours
days. The construction of our great cathedrals
drales, of our great abbeys, one could
To tell the whole story of financial life during that era,
depended on the capital accumulated by the
Jews, thanks to their usurious loans to the Christians
productive content. An interesting fact to note.
stater succeeds this flourishing period for
the Israelite race. The Jew becomes poor. The
Chance ruins him. He is not robbed, far from it.
from there, because, before its debacle, its enormous
riches are carefully protected by

the state against occasional explosions of popular fury.

"When he starts losing his money, that is to say, during the 13th century, its Troubles return. But there are warning signs...

ISRAEL AT JOHN BULL'S 125

Runners in the debacle are making their presence known before the end of the 12th century. The funds loaned for The Crusades are poorly guarded. This domination-centuries-old tradition of Jews in finance very bitter fruits; nevertheless, the peril and The real degradation only happens to them with poverty and, if they are then driven out of An-England, if they lose their prestige at one end to the other of the other western countries, it is because they then cease to be the bankers of the West.

Let us come to Henry III (1216-1272), in our referring again to the History of the Jews in Great Britain Brittany, by Rev. Moses Margoliouth, their coreligionist, so benevolent and so pi-compassionate towards their miseries and sufferings, so blind to their misdeeds.

During the minority of Henry III, the Israelis The English lites were protected and were able to negotiate peacefully without being disturbed. They will-were the oriental costumes that distinguished them always Englishers and pointed them out to the hatred or disdain for the people to whom they belonged rapacious usurers, hard-hearted lenders, exi-giants to the point of cruelty. However, in addition They had to display their Levantine attire on the chest, as a distinguishing mark, two

126 JEWISH ENGLAND

wide white bands made of canvas or parchment, that is to say, clearly visible. Beautiful-blow from their brothers from the East or the West were arriving in England at that time, at-driven by greed. They were very poorly received there. read by the population, especially by the authorities of the "Five Ports". The King's government

had to often strive to restore order
so that the new arrivals can be
hospitalized on English soil and welcomed
with a spirit of tolerance.

However, there was sometimes conflict between
ecclesiastical authority and royal power.
The Archbishop of Canterbury and the Bishop of
Lincoln issued directives to the faithful.
to remind them that the Israelites should
to be considered outside the Church is to
that is to say, kept strictly apart so that at-
a relationship cannot be consensual with
these reprobates under penalty of grieving the God of
Christians.

Around 1230, the persecutions against the Israelites
The beds, fattened by wear and tear, start all over again. Everything
A Jew who wants to convert is stripped of his
property for the benefit of the King who re-founds
a refuge for converted Hebrews.

In London, during their years of peace and quiet,

ISRAEL AT JOHN BULL'S 127

they had built a sumptuous synagogue
gogue, more opulent in appearance than all the
churches of the great city. King Henry III
did not hesitate to seize it and donate it to
Brothers of Saint Anthony of Verona. Likewise,
the Jews had to contribute to the costs of the re-
construction and ornamentation of the abbey
of Westminster.

It was during this reign that the
ritual crimes, which we discussed earlier
which exasperate the population of Norwich and
which have remained legendary in England.
Israelites accused of having circumcised a boy
Christian children were quartered or hanged, while-
said that their property was immediately confiscated.
at the request and for the benefit of the King.

In 1240, the Jew Jacob of Norwich was accused
of a ritual crime of the same nature. The case made
great noise for more than four years; the tri-
ecclesiastical authorities seized it and con-
demned four sons of Judah to be cast aside
They were televised and hanged. The unleashed mob burned

their homes.

A few other mysterious ritual crimes also took place in Norwich and Gladstonbury and in Lincoln. Herbert's child drowned at Huntingdon, then, in 1192, a great deal of noise was made

128 JEWISH ENGLAND

of a child crucified in Winchester, approximately under the same conditions as little William of Norwich. These child crucifixions Christians, whose blood was given to the fanatics, constitute unexplained murders, such as this baby's corpse found in London in 1244 with Hebrew characters on the thighs, arms and chest and marks of mis- treatment. I'm going to have treatments all over my body. The inscriptions indicated the names of the parents and portions. They said that the unfortunate man had been sold to Israel. The rest was indecipherable. Specifically, certain Jewish people had just fled from London to never to return. Popular anger was rumbling.

These ritual crimes were essentially denied. Israelites, but the testimonies are quite numerous so that doubt is no longer possible. Possible. Even today, ritual murders are not uncommon in the East. Some sects of occult and superstitious Hebrew practices readily accept these awful human sacrifices. hands, to this question:

Why do Jews commit crimes?
Rituals? An Israeli historian gives a clear answer.
for the following series of reasons:

- To celebrate Passover: we mix the blood to unleavened bread;

ISRAEL AT JOHN BULL'S 129

- To get rid of their special odor-
cious;
- To make love potions;

- To stop the bleeding at the circumcision of their children;
- To cure secret illnesses;
- For the wedding ceremony between Jews;
- To anoint the rabbi's hands at the mother's blessing in synagogues;
- To facilitate childbirth for women Jewish;
- To make the sacrifices more pleasant to Jehovah;
- To give holy unction to the Jews dying and thus ensure their eternal life;
- To summon demons and force them to answer all questions.

The Hebrew people were therefore not as freed from the superstitions that we have been willing to say. In the lower class one encounters a fanatical and blind credulity which carries certain-enlightened beings destined to become sacrificers of children. The famous Sir Richard Burton, the traveler-English general, wrote a book which, although very independent in his ideas, provides a quantity of evidence of these bloody customs in

a few rare categories of Hebrews who consider-

9

130 JEWISH ENGLAND

denote the sacrifice of a Christian or an infidel as pleasing to Yahweh.

Among the ritual murders of the time of Henry III, let us recall that of a crucified child to Lincoln, aged eight, whose name was Hugo. After fattening him up for ten days with white bread and milk, his burial-The locals performed all the ceremonial rituals on him. annihilation of passion. His entrails were removed-Worn to serve evil purposes. Buried Three times, three times the earth rejected the corpse.

The body was finally thrown into a well from the house of torture where his mother was found The corpse. The master of the house, after confessing repeated before his execution, he was quartered; ninety-nine Jews recognized as Accomplices were also executed.

Among the anecdotes from old chronicles From the 13th century, we can cite this one:

Abraham, a rich Jew from Berkhamsted, place a statue of the Virgin Mother in a indecent place (the latrines?). He was having fun at the cover it with garbage. He ordered his wife, the Beautiful Flora, to do the same. This one, disgusting- He refused, and the Jew, no doubt convinced that he conformed to the precept of Deuteronomy (XIII, 6-9), strangled him.

ISRAEL AT JOHN BULL'S 131

Discovered, he was thrown into a dungeon. ditch of the Tower of London. He was granted a pardon. at the price of 700 marks and against the promise of denounce those of his coreligionists who dis- they faked their wealth, which he did with a lot of zeal.

To allow the sponge to expand as the royal hand pressed upon her, an act of Parliament, towards the middle of the reign, self- This tolerated the Jews to practice usury. But this tolerance- This cunning scheme was only temporary.

The twenty-seventh year following his access Upon assuming the throne, Henry III issued an edict, agreeing with the ecclesiastical authorities, who testified- He was extremely harsh towards the Jews, these were placed there completely apart from the the rest of the population among the infidels re- proven.

During the invasion of London by the barons revolted against the King who had... locked inside the Tower, one of their leaders, John Fitz-John coldly murdered the richest Jew from London, Kokben Abraham; 600 or 700 at- people were massacred and a synagogue was destroyed. The old building was destroyed.

Cities like Newcastle, Derby, Southampton, Wycomb, Newbury, etc., obtained

132 JEWISH ENGLAND

charters allowing them not to receive to see Jews and even to send back those who are there were already installed.

After the Battle of Lewes, disastrous for the royal party, the people, were swept up in violence against the Jews. In London, many escaped they contributed to the massacre by taking refuge in the Tower, which the constable had them open the doors. A proclamation from the King finally came, guaranteeing them peace and relative protection.

Towards the end of the reign, the landed estates of Jews taking on dangerous proportions, the king published an edict forbidding Jews from acquiring and keep all free land, their ordering them to limit themselves to the houses they inhabited and forbidding them any domestic relations with Christians (July 24, 54th year of the reign which lasted fifty-six years). The total amount of money extorted by Henry III England's was partly done. It exceeds 400,000 marks, that is to say, for the time, nearly of 4 million pounds, which is difficult to assess the current relative price based on the renouveau of money.

Edward I (1273-1307) was even more systematic thematically rigorous and exacting than his father in relation to the Israelites who, at the time when

ISRAEL AT JOHN BULL'S 133

He seized power, and they were loathed by the population, accused of magic, counterfeiting, of manufacturing illicit acts, crimes and frightening and reduced to hiding, to going underground in their ghettos to avoid being mistreated by the Christians who hunted them down and fought with all the ferocity that the persecutors in matters of religion.

Comments were written about their pre-

judged religious, for their usury, their avarice, their absolute lack of scruples in the organization of their wealth and on their ruthlessness—able methods against the unfortunate incapable—unspeakable and unavowable interests.

Edward I published the Statutum of Judaism (1295), prohibiting usury for Jews and limiting their rights over their debtors: subject to taxation only according to the King's pleasure; all the Israelites over the age of seven had to wear visibly two strips of yellow taffeta; it They were finally assigned cities of residence.

It was then that the Hebrews began to rise up against the Christian religion, religion which cannot come from a God of mercy—rope, since it allows such cruelties.

In 1279, a new edict: any Jew caught denying

134 JEWISH ENGLAND

or to satirize the divinity of Christ will be put to dead. The yellow badge will be worn by Jewish women. as by the Jews.

Two hundred and ninety-four Jews were put to death as counterfeiters or clippers of currency at the beginning of the reign.

On May 11, 1287, all the Jews of Angle—earth were imprisoned the same night, then released for a ransom of 20,000 pounds of money.

Hatred of the people is becoming increasingly large. Their expulsion is being demanded everywhere.

It was around 1290 that the Edict of ban—nisation. It is estimated at around 15,000 to 16,000 the number of Israelites who left the Angle—land, but not all went. A number important enough that it is impossible to pou—to see, to evaluate, remained on the soil of Great Britain Brittany, preferring to abandon the practice of a religion that was no longer tolerated, that to abandon very lucrative businesses. This—Meanwhile, these recalcitrants were not very visible.

obviously, avoiding drawing attention to themselves and remaining humble and obsequious. Among the
Among the banished was Nicolaüs of Lyra, a student from Oxford, author of a commentary on The Old and New Testaments, one of the most

ISRAEL AT JOHN BULL'S 135

brilliant lights of Spain, a true pre-Luther's cursor, who became a Christian in Paris.

The Reverend Moses Margoliouth, in his History of the Jews in Great Britain, not don't fail to mention what perseverance was involved. and the firm conduct of the Israelites in the midst oppression and continuous suffering suffered during those dark hours of persecution. "The courage they showed," he declared, " brave all dangers and all difficulties cultivated to pursue wealth, is a characteristic proof of their tenacity and of their value." He hardly acknowledges that the usurious morals of his coreligionists had become a danger to the people English and that King Edward, to protect his subjects, had been brought by force of things to the Edict of Exile of all the Hebrews who perhaps spared the country a kind of war civil, so much so that public opinion was then he was furious with the circumcised.

Houses, possessions, libraries children of Israel were rigorously confiscated goods. Among this loot were tre-Outings and priceless works. Roger Bacon, the marvelous scholar who was called the doctor admirable, he recounts having discovered in these

136 JEWISH ENGLAND

Jewish libraries of precious books and rare manuscripts of prodigious interest from which he admits to having derived the most benefit.

After this exodus, which continued until the After 1791, Great Britain was liberated of its financial tyrants for nearly three hundred and fifty years. Where were they then?

these wanderers? Towards which ports of the East do they descend?
What do these rodents pull? We couldn't say. They
spread everywhere, mainly
in Venice and in the Orient.

They did not reappear in London until after the
death of Charles I. They arrived there then, sens-
such a troubled time, almost in a state of conquest
They were well-off, their pockets full, and their expressions confident.
offered to Cromwell, so that he would recognize their
rights of establishment in England, a
sum of 500.00 pounds sterling for the Com-
monwealth or British Republic.

For these 12,500,000 francs they were asking
that they be given the cathedral of Saint Paul,
then disused, and the wonderful library-
Bodleian library of Oxford, of which they wish
would build synagogues. The government-
Cromwell refused, and it was not
a little later than Rabbi Menasseh
Ben Israel, from Amsterdam, received permission

ISRAEL AT JOHN BULL'S 137

to travel to English territory and there
to found a new colony of Israelites in
London.

Not all Jews, let us repeat, had,
Moreover, he left England after the edict
of Edward I*. There had always been a ghetto
or Jewry in the big cities. But the
inhabitants of these Jewish quarters led a life
sordid and remained penned up in contempt
audience.

These new Semitic immigrants were
almost all of them originating from Holland or Al-
Lemagne, and no special costume for them
He stood out more from other men. They
were tasked with being agents
intermediaries between the merchants of the City
and their Levantine brothers.

The first Jews to disembark surrendered
in body at Huntingdon, birthplace of
Cromwell, under the guise of gathering information from it-
information about the Protector's family; they
claimed they were assured of discovering

to see in him the Messiah who was promised to them,
But the great Olivier rebelled at the hearing
of these base flatteries and, addressing the en-
Rabbi Jacob-ben-
Urzriel made him understand that, far from being

138 JEWISH ENGLAND

pleasant, the Jews of the Levant risked
to expose him to the ridicule of Parliament.

A little later, Rabbi Menasseh-ben-
Israel, from Amsterdam, received permission from
return to England and found a new one there.
old colony of Israelites. He had an interview
with Cromwell who granted him permission
to establish a Jewish colony in London.

It was during this period that the East End of
London, on the very site of the former
the ghetto was invaded by the children of Israel who
believed they already held their piece of land pro-
Jewry, near the Guildhall, Whitechapel
and Houndsditch are still today the
center of the impoverished Hebrews. The Jewry has,
for centuries, ceased to belong to
Jews. We find 50,000 of them from various backgrounds.
sects, Portuguese, Orientals, Dutch and
others who own six or seven synagogues
and whose life, customs, and superstitions
and prejudices have been remarkably described
in a curious novel published in 1892: Chil-
Dren of the Ghetto, and whose author
Israel Zangwill, English short story writer of independent
undeniable talent.

ISRAEL AT JOHN BULL'S 139

This brief and concise exposition of
the origin and occupation of England
by the Jews seems to us sufficiently nutri-
tive for a first chapter where we have
summarized as concisely as possible
and the examination of essential historical facts.

We will soon tell you what the Jews were like.
immediately upon their return to England towards the end
of the 17th century, their role in the British world

tannic during the 18th century* and exposes us to
we will easily see by what fortunate strokes we will suck
These financiers, sleight of hand, are without
scruples, these eternal fishermen in troubled waters-
blue, have become powerful enough to
unleashing unspeakable acts for their own benefit
wars in the land of gold mines and more
particularly in southern Africa.

CHAPTER IV

The return of the Israelites to England.
From Servitude to Emancipation.
Historical notes and judgments.

Digitized by Google

CHAPTER IV

THE RETURN OF THE ISRAELITES TO ENGLAND.
FROM SERVITUDE TO EMANCIPATION. – NOTES
AND HISTORICAL JUDGMENTS.

With varying degrees of success, but with the
same patient voracity and the same rage of
success, – here chased away, there ransomed, hated everywhere;
– bowing their heads, but attentive to the slightest
gain, and never weary of hope, the Jewish people have
successful, in all nations of Europe,
this age-old and infectious invasion, of which
we have just summarized rather than studied
the stages in England.

A quick glance at the world map,
will allow us to see the slow extension, but
uninterrupted, of this social leprosy, which dis-
A base that decomposes and kills.

During the three centuries in which
the kings of England had the right mind
To ward off the scourge, the Jews took shelter primarily...
They are tolerated there, but...

prized and pressured. They are accused of exercising the magic, poisoning fountains, sacrificing— Proud of newborns... The hatred stemming from Golgotha is still burning, and any pretext is good for dragging a Jew into court, the condemn him and make him sweat through sums of money. Which is, after all, the only way to use a Jewish, and the only way not to be, in the end of account, ruined by him.

In the year 1495, the Jews suffered misfortune in Spain. An edict of Ferdinand and Isabel They hunt them down and are sent back to Portugal. There, they are initially quite well received, freed King Emmanuel paid an enormous tribute that Don Juan had demanded of them. But then it happens soon Emmanuel wants to ally himself with the king of Castile and that the expulsion of the Jews becomes One of the conditions of this alliance. The consequences Tragic scenes unfolded from this treaty. whose description we borrow from the excellent— slow notice of MF Morel (1).

"The Jews were ordered to leave the Portugal, with a ban on taking those from their children who had not yet reached the age of

(x) Historical note on the establishment of the Jews in this side of the Pyrenees. — Review of Progress, by F. MOREL.

SERVITUDE AND EMANCIPATION 145

fourteen years old, and who were to be raised in the Christian faith. At this news, they stopped— They stood at the city gates and refused to go further: a terrible struggle ensued between them and Emmanuel's soldiers, who re— they laid eggs through blows and outrages to the heart-rending and solemn pain of these faithful thousand outlaws. Furious and delirious, According to a contemporary account, the Jews they themselves slaughtered their children below— age, under the soldiers' eyes, and the precipit— they lay in wells, preferring this hideous sacrifice to the defilement of a new belief. However, the banishment edict was changed in an order to choose between Christianity and slavery; but things remained as they were,

and the Court of Rome strongly condemned
this violence is an enemy of the law of Christ.
Hidden in Lisbon, despite the severity of the
They were tolerated despite the sentences imposed on them.
still by the inhabitants, when a plague which
ravaged Portugal at the beginning of the
The 16th century brought about the vengeful calls upon them.
these blind people, a multitude stirred up by
monks. They were loudly denounced as
the instigators of God's scourge; one de-

commanded their death as a legitimate expiation-
10

146 JEWISH ENGLAND

tion. A rabbi who wanted to defend for a moment
the entrance to the synagogue, the first one
His blood stained the cobblestones of Lisbon. It was the
signal: all the Jews perished in a single day
by iron and fire, and scarcely a few
Did the naked and desolate families manage to
"To flee to another land."

Such cruelties are atrocious and senseless:

They arouse pity. Pity leads to attention-
tenderness. The feeling of tenderness encourages disarming
sea. And when we laid down our arms, the Jew
he rises up, becomes master, tyrannizes his
Such was always, alas! the way of this
world.

_ Moreover, the extraordinary and almost supernatural-
The Jew's vitality survives all the massacres.
cres, endures all persecutions. Compa-
rables to the sections of the fabulous serpent, the
members of Israel, severed by the sword, become-
nent as many new hydras that live, and
They bite, and inject their venom.

But let's return to our historical notes on
Israel at John-Bull.

"Time," he declared, with his brilliant eloquence,
"The great Shakespeare is the only good old"
"judge who still knows, here below, how to examine all
» the culprits. » The documents that accumulate

The centuries were also cumbersome and
 sleeping pills than notary minutes, he con-
 comes, to whoever wants to offer interest today
 to the large number, not to linger in
 the story, to clear the way as much as possible
 that we intend to go through, to proceed
 by elimination and to span the centuries
 long and brisk strides.

We showed Israel regaining its footing
 on English soil during the time of the protector
 Cromwell. We will now study him.
 the long and arduous work of the said Israel for
 existence, for extension, for domination
 tion on this territory where he claims to take root (x).

In London, it is in Whitechapel that things are formed
 the new ghetto, a focal point of the re-
 Jewish tower in the 17th century. The former ghetto
 from the Middle Ages, this Jewry whose name survives
 still near the Guildhall, is now only a so-
 come. In Whitechapel, many families
 The Israelites had remained, as we have said,
 escaping under one pretext or another
 to the order of exile promulgated by Edward I,

(1) See, on the return of the Jews to England, the
 book by HENRY FINCH, a great jurist of the time
 by James I, entitled: The World's Great Restoration
 tion; or, Calling (Vocation) of the Jews.

148 JEWISH ENGLAND

and, huddled in this wretched neighborhood, attentive-
 had been doing this for three hundred years, with a pa-
 ethnic, so to speak, return of
 better days and skilled coreligionists.

The days are better, but not very bright.
 still. With the Restoration, the animosity
 The hatred against the Jews is reborn among the English people.
 and we see a goldsmith, Thomas Violet, peti-
 to act in Parliament for the deportation of the Jews
 and the confiscation of their property.

But the Israelites had already managed to win the

approaching power. Charles II had received, from some of them, profitable services to the stranger; he had kept in his entourage— These skilled men immediately rallied; he gave them maintained its protection.

When it comes to ensuring the marriage of Charles with the Infanta Catherine, the intermediary— Monk's employee was a Portuguese Jew. gays. — On the way, the infanta having fallen m— lade of an erysipelas, a circumcised man still find there, Antonio Mendès, doctor to John IV from Portugal, professor of medicine at the University of Coimbra: he rushes over, treats the infanta, follows her to England, calls near him and his two brothers, one of whom, Andrea, becomes chamberlain to the young queen. These Mendes

SERVITUDE AND EMANCIPATION 149

then took the name Da Costa (1), under whose descendants are still known today, just as much as that of Mendes.

However, Israel is teeming. In 1666, the king formally authorizes Jews to settle in England. And these latter — smelling the rich prey, — arrive like rats from all over Sentins of Europe. It was during this period that the symbolic appearance of the "Jew— "wandering," — as it is found recounted in a letter from the Duchess of Mazarin to his sister, the Duchess of Bouillon.

To strengthen their roots in the ground, and— clay, many Jews converted, without so that this becomes dangerously Jewish: like Rabbi Moses Scialitti, of Florence, who takes the name Paul, — like a merchant extremely wealthy, named Dupas.

And the year 1680 saw the printing of the first Jewish catechism.

(x) The Da Costa family of the Commune, one of whom, Gaston, was secretary to Raoul Rigault, led the archbishopric than at La Roquette, and later, a peaceful compiler, composed the "Grammar of the City of Paris"; — are— Are they descendants of this family? — Their father, pro—

a freelance mathematics professor, had a good reputation in the Latin Quarter before 1870. Were they Jewish-lites? – We cannot say for sure.

150 JEWISH ENGLAND

The following reign, the reign of James II, – (1685–1689), is no less favorable to the semites. The king grants them sin- protection ordinary, expensive, no doubt, for the couronne, but much more certainly for the English people. At the instigation of Sir Peter Vandeput, export rights, or alien duties, are given to the children of Israel, which constitutes a considerable privilege for them. Protests from English merchants, representing indignant sentiments and very humble pleas wounds: but the king turns a deaf ear and cowardly the interests of his people.

And as the public authorities are becoming increasingly... monkey days of the sovereign, it happens that the father will of James II determines among the various magistrates of the kingdom a singular mansuetude study regarding the circumcised litigant. In 1687, a Jew was demanding, before the chief justice J'effries, a large sum to a Christian; which Christian, without denying the debt, refused to pay. based on the old text: "No action
"It's possible to have a Jew against a Christian." The judge, after ascertaining that the debt actually existed – ment, pronounced: "In my capacity as judge, "I tell you that according to the very terms of your "Defense, you are required to grant his request."

SERVITUDE AND EMANCIPATION 151

"demands and to pay; for it is not to a
"Christian that he filed a lawsuit, but well
"to a Jew, much more Jewish than he himself –"
"Even so." Which was to do justice with a
Double irony, but what wouldn't have happened in the spirit of a judge from the old game.

Jewish gold nonetheless turned its redoubtable power against James II, who would have
It was to be expected. Two million pounds sterling, supplied to William of Orange by a

Jewish community of Amsterdam, in the name of its Korean religious figures, put him in a position to undertake his expedition. And this magnificent fur-war-time, where we see the origin of the debt British national, assures the people of Israel a new capture on British soil.

The Jews, expelled from Spain and refugees in Hollande, had, through their activity and their trade agreement, derived from this small country, the floods of a veritable jackpot. Next en masse William of Orange and establishing Following him, they assured England of the same financial benefits they had previously endowed the Netherlands. The annual credit-English prosperity would therefore have, in a meaning, an Israelite origin. It goes without saying. that William of Orange, who became William III

152 JEWISH ENGLAND

(1689-1702), granted Jews a wide protection. However, the clamor of commerce The English national identity is such that claims are being made. native traders, harmed by a con-intractable currency, rise up so imperious-ment, that William III was forced to sup-to prioritize this exemption from Aliens rights, formerly granted to the Jews, and for them a source copious enrichment. However, this con-The weather does not seem to affect their prosperity. general r- The intruding race is gaining territory rain. Successively we see rising, in Broad Street, at the expense of Moses Hart, the synagogue-nogue of German and Polish Jews; then rebuilding the Spanish synagogue in Bevis Mark, wherever she still is.

During the reign of Queen Anne (1702-1714), Scotland is becoming infected, and we see a congress-The Jewish community settled in Dublin. gain access to major political-fi-financial institutions are beginning to enrich themselves through speculation. focusing on the destinies of the country that receives them, prelude to the grandiose raids in which, later, they will become masters, exempt as they are from all patriotic constraints tic. This is how one sees, near Mal-borough, a certain Jewish Medina, who follows

the warrior in all his campaigns,
like a shark following the ship that buys it,
for an annual payment of 6,000 pounds sterling, the
right to send news of the
war, and which thus draws from Ramillies, from Oudenarde, from Blenheim, more riches than the
English name finds no glory there.

Another fact will show that the Jews of 1713
already knew their trade. In the last-
In the last year of his reign, the rumor suddenly spread-
the death of the Queen, producing a
General panic. Great commotion: the speculators-
Christians are selling at any cost, the funds
Public figures are collapsing... While Menasseh
Lopez and some other Jews collect at
lower prices. The next day, the Queen is wearing
Well, the prices are soaring, and Menasseh Lo-
Pez, loyal launcher of the productive false news-
new girl, cash in the difference. We'll see, assured-
things improve later on, but we observe that
the principles of the art of stock market maneuvers are
therefore already established.

Likewise, a few years later, in
1720, during the reign of George I*, exploded the
major financial crash known as
South-Sea-Bubble... And, through protection
very special from the God of Israel, no Jew

154 JEWISH ENGLAND

is not caught up in the disaster! The great financier-
The leading figure of this era is Sampson Gideon.
a great friend of Horace Walpole, and a Jew like
by chance.

In 1723, an act of Parliament admitted the
Jews to take an oath in court. And, as
The Christian oath cannot accommodate them.
we find for their use, and to put their
comfortable scruples, a new and comprehensive formula
Joke.

In various parts of the kingdom, successive-
Different eruptions signal the progression of the disease

Jewish. In 1726, a new synagogue was built.
in Fenchurch Street, then it's a congress-
Jewish congregation that was founded in Birmingham.

During the reign of George II, a new con-
partial quest. An act of Parliament, dated
of 1740, declared natural subject of the Great-
Brittany, without even receiving baptism, all
A Jewish man who, having spent two years in the colonies
of America, will have served for two years on
a British warship. It is to be re-
to mark that this gracious concession of the
Parliament must have been virtually ineffective
practical, the Jew, throughout history, having shown
a declared aversion to any career ha-
sardine and, in particular, for that of a sailor.

SERVITUDE AND EMANCIPATION 155

During the disturbances stirred up by the loan-
and Charles Stuart, the Jewish nation established
in England, able to keep his cool
in a public danger that is only a danger
for the English people, finds an opportunity to exercise
cer his ingenious rapacity. The riots and the
battles, wounds and bruises of the next
can become very beneficial to the viewer
Attentive and subtle. In 1745, the great Jew Gideon
reissues, with variations, the hit so well
achieved, thirty years earlier, by Menasseh Lo-
pez. Learning from one of his agents that the Pre-
Tendant has just failed; he runs to the Exchange.
announces the success of Charles Stuart, buys at
lower prices all values fell suffered-
distressed items and resells them the next day
even when, the truth being known, they resumed
of the amount. Thus does good Gideon become
millionaire.

The year 1747 is notable for the construction
of a hospital for Spanish and Portuguese Jews
gays. The year 1748, by the landing, in
England, from Benjamin Dis-'s grandfather
Raëli. Then, pretty much everywhere, there are con-
Jewish congregations which, so to speak,
pustules on British soil: in Canterbury,
in Chatham, in Cambridge, in Bristol, in Exeter, in

Edinburgh, Falmouth, Glasgow, Liverpool,
Manchester, etc.

All these attempts represent the pre-
Israel's first efforts to embrace its prey.
But, at the time we arrived,
Israel is still far from the domination it dreams of.
During the second half of the 17th century and the beginning
of the 18th century, all these Mazaréans with their heads
long-haired, goat-bearded men applied themselves
to build in silence and to support in
in the shadow of their fortunes harvested on the land
the most dubious, fertilized and sown-
created by usurious sowing. Huddled apart,
in the neighborhoods assigned to them, they
lived amongst themselves, devoted to the customs of the time.
braic, avoiding attracting attention, as well as
beings who feel barely tolerated, fearful-
especially scandals always ready to
burst and that they frequently suffocated, at
at all costs, so as not to attract the hand of the
justice for their nice little businesses.

Apart from the small-scale traffickers, jewelers,
brokers, money changers, art dealers,
pawnbrokers, proprietors of pawnshops
games or tolerance, some distinguished themselves
hardly in the practice of medicine, in
Professorship or banking. The less timid.

BERVITUDE AND EMANCIPATION 157

they ventured to show off their possessions.
The Salomons, the Davids, the Cohens, the Lévy's
the Meyers appeared around the middle of the reign
of George III in the opulent districts of
Bloomsbury or Soho, the West End in for-
mation. But, as they were forbidden to
to deal with public affairs and that the 80-
the society of that time held firmly between itself and them
a veritable stick of length, they resisted
they embraced their role as outlaws and deployed
their splendor, with its Rastafarian orientalism, in
the vague middles of the outcasts of London raf-
refined and debauched. The hour had not yet
sounded of cosmopolitan, turbulent, audacious Jews
heavens, playing their cards right, determined to
conquest and frantically launching the sparrowhawk-

measured their financial ambition on all
Rivers of humanity. In the United Kingdom,
The Jews could not have skinned her open-
their sheep: they had to be content
patiently shear them. English laws
They were, in fact, half-bound, in
the inability to operate broadly, in a ser-
absolute virtue. They could not possess and,
Therefore, acquiring neither houses nor land-
rains without notifying the King, of whom they were the
serfs; they were not admitted to the profession

158 JEWISH ENGLAND

of lawyer and did not exercise any of the rights of
citizen. To tell the truth, some cunning descend-
Judas's teeth bought many buildings
to the noble lords in their destitution, or trip-
were in advantageous investments in cro-
stuffed codiles to the young lords hollowed out by
the game or gallantry, but it was in ca-
chette and because of the number of prescriptions
royal decrees then remained a dead letter.

As early as 1752, the Jews believed themselves to be strong enough
to apply for their naturalization, and, by
next, their emancipation.

A daring undertaking, full of risks and
of dangers, for which they had mobilized
significant capital intended to buy the
parliamentary votes. There were violent
clamor in the public, and, in Parliament
even, a tumultuous session. In the Mé-
In the memoirs of the Marquis d'Argenson, we find Île
account of this session, the most obvious feature of which-
The characteristic is this: As the question
a member was going to be asked the legislators.
of the House rose indignantly and left the as-
appeared, wearing above her hat, in
large poster letters, these words on a vast
sign: "Down with the Jews! No more nature-
"A pact for this cursed people!"

SERVITUDE AND EMANCIPATION 159

Despite cries and protests, by the power-
the skill of the orhabilement and copiously sown,

The Jews achieved their goals and believed they had city taken. By a law of 1753, Parliament proclaimed Jewish naturalization, opening The entire English city was at the mercy of this invader. formidable (x).

The outcry from London spread throughout Europe, the courts foreigners remained stunned before the aberration of the English Parliament. And of Ver-Mr. de Pompadour wrote to the Duke of Mirepoix these lines, where the most admirable political foresight:

"(1753) The approach that Parliament an-"
"The French government's actions in naturalizing Jews are astonishing."
"All of Europe: the old marshal says that the
"Religion, laws and customs of the Israelites"
"makes them incapable of being good citizens"
"And good subjects; it is always a people to

(1) This fundamental law concerning Jews is thus de-completed in the parliamentary archives of Angle-land: "An Act to permit persons professing the Jewish Religion to be naturalized by parliament. »

The vote on the law to repeal this law is desired-gnée: "An Act to repeal An Act of the twenty sixth year of His Majesty's Reign entitled: An Act to permit professing the Jewish Religion to be naturalized by parliament", etc.

160 JEWISH ENGLAND

» part which forms a state within the state, and to whom
"Privileges should only be granted with
"Discretion. It is assumed that the gold which, like
"Love makes all men equal, is the
"strongest argument that the Jews have ever had"
deployed on this occasion. France knows how to-
"For a long time, this precious metal has been
"All-powerful in England, and that everything there
"Peace, war, justice and..." are for sale.
"Virtue."

Isn't it very interesting to note
how many, on this occasion, M° de Pompa-Dour proved to be wise, far-sighted and truly
"Statesman"? The 160 years that have passed
time has passed since she wrote that letter, this

a century and a half full of triumphant se-
mites and their global plunder have de-
showed that Israel is indeed, in truth, "a little-
"a separate thing, foreign to ours, incapable of
"To provide good citizens and good subjects."
The marquise was therefore right against the phi-
philosophers, egalitarian polemicists, the mou-
bleating tones and sensitive souls.

However, in London itself and in England-
land, Jewish naturalization did not succeed
not to be "digested". The English people, at the
both revolted and frightened by this Jewish brotherhood

SERVITUDE AND EMANCIPATION I61I

secular fraternity that was imposed upon him, incom-
fashionable, ruinous, and fetid, the English people
defended it as best it could, through riots and by
a resurgence of bullying against children
of Israel. A deluge of jeers, insults and
caricatures rained down on the new brothers
They were circumcised. They were treated more harshly.
that they had never been, quarantined
taine, driven from the theaters and places of
pleasure, scorned at every opportunity, humiliated
and somewhat rubbed at the spine.
Growing public anger is directed at
also to the Parliamentary Bribers, Pa-
namists before their time, and wants us to tell them
to make them cough up... What was finally clear-
forced to do so, corruption having
has clearly been demonstrated.

In short, the outcry becomes so widespread and so violent
that he take everything. A law of 1754 undid this
that the law of 1753 had done, and the Jewish natu-
The realization has been reported. It needs to be started again.
for Israel...

Israel, moreover, immediately resumed its tra-
a war of sapping, with the patience of a burrowing animal
sister, which was given to her by Jehovah. From
In 1755, a new contingent arrived for him, by

following the Lisbon earthquake.
II

Many Jews, locked in dungeons
of the Inquisition, are then freed: they ac-
run from Portugal to England, come
to strengthen their already entreated coreligionists
on English soil, they share their pre-disasters
scents and their indomitable appetite for prey,
of the national prey that the future owes to their
claws.

An overview, taken of society
English from the mid-18th century, allows
to recognize this supremely interesting fact
health, and what remains too often forgotten: is that the
Catholics in England were then housed
on the same footing as those subject to the law
Sanhedrin. After having heroically resisted,
for more than two centuries, to the tyrannies of
the Anglican Church, with its strict formalism,
all those faithful to the dogmas of the Roman Church
were held under strict obligations and
outlawed by a state religion which
showed the full brutality of an Inquisition
white.

The four hundred thousand Catholics who vi-
were going to England, including Ireland and
Scotland, in the second half of the eighteenth
twentieth century, were not recognized for
subjects of the kingdom could not acquire nor

SERVITUDE AND EMANCIPATION 163

houses, no land, no schools, no values
real estate exceeding 5 pounds sterling; they remained in
faces intolerance, contempt, and ridicule from
Protestants, unable to admit the souve-
raine image of the pope, whom they designated by this
A superbly diabolical name: "The Scarlet"
"woman", "the red woman of the Apocalypse".

This implacable rigor of the Reformed Church
was not popular in the lower classes
social issues that the reform had so long
persecuted. Groups were forming everywhere-
comments from bourgeois or peasants eager to
to break free from the heavy cloak of lead which
the Anglican Church enchasublated their tempera-

formerly vigorous, expansive and boastful. From there came these dissident sects of the Quakers, Methodists, Baptists, Apostolicals, latitudinarians, pietists, presbyterians, Antimonians, and more than two hundred others whose followers were terribly suppressed at equal to Catholics.

Free thought had a long way to go to establish itself. to pose to England. These were the theories of French encyclopedists who, through infiltration, fertilized the school of thinkers and reformed-social actors of Great Britain: John Horne, Tooke, Francis Hardy, Jean Thelwall,

164 JEWISH ENGLAND

Thomas Payne, who strove to re-to spread new revolutionary ideas in a country that is already excessively advanced as a political spirit, but alas! narrowment and petty conservative and insittingsitting with regard to religious doctrine.

The Jewish question thus became intertwined with the the general question of religious sects, which he The goal was to liberate from the yoke of the state church.

However, this distinction must be made: when it comes to Jews – a fiercely and powerfully race temporal, moreover not at all fond of Protestantism – the purely theological challenge gic and doctrinal is found quite outside of season. Alongside the rabbi, his servant, today the god of Abraham and Jacob took care of to place a shrewd financier, who makes a fortune – who, rich, becomes powerful – and who, then-sant, knows very well how to enforce it, by the Christians of all possible denominations the millennia-old teachings of the rabbi.

This is how, throughout the reign of in-The terminable of Georges II, the Jewish race serves very effectively his god through commerce through speculation, usury, and all the known means of accumulating cash. She achieves unspeakable financial prosperity.

Increasingly, she is becoming a nuisance to English people who balk, who insult, without ar-
river to free itself from the pincers, from the pincers
Hebrew women who are beginning to tighten their grip.

In the year 1780, disturbances occurred
in London, and the population is striving to...
backstabbing, singing this unfriendly refrain: "No
"Jews, no wooden shoes!" (No Jews, no
of clogs!) The clogs here symbolize the
French, and the French do not appear in
the song just for the rhyme... or rather for
to satisfy the people's taste by putting all their
Hatreds in one bag. But what happens?
When the people cried out, the Jews, who had not
Having lost a small amount of money for this, they return to
to dig their underground tunnels.

In that same year, 1780, a member of the
Lord Gordon, a member of the English high aristocracy, had
the original idea of converting to Judaism.
he whistles at it, and, under the pretext of a written pamphlet
by Jui against Marie Antoinette of France, on
imprisoned in Newgate. Will the Jewish community...
rescue this likeable and unfortunate novice-
He's swollen? He would need a deposit... But
no Hebrew millionaire consents to the four-
to nir, and Lord Gordon has the simplicity to con-
He will receive much sorrow. He dies when-

166 JEWISH ENGLAND

a few years later, having formulated the desire
to rest in the Jewish cemetery. Unfortunate.
To the very end, he was buried in the vault of
his family.

For a defector like Lord Gordon,
the Anglican Church receives into its austere fold
a number of prominent Israelites, for whom this
theological maneuver is merely a speculation
Furthermore, beneath the Puritan mask, they will serve-
will more surely see their personal interests
and those of their race. Thus are found puri-
trusted, by the baptismal waves, the economist
David Ricardo, then Sir Gideon Sampson,
illustrious financier, who enters the "Pee-
rage" of Ireland, with the title of Baron Eardly of

Spalding.

Among the countless widespread benefits on the world by the French Revolution, one of the most certainly beneficial, if not the most notable, was a further enrichment of the Jews of England. Quite calmly, without neither leave London nor the area around the Stock Exchange Exchange, without getting passionate about any of the utopias that were then asserting themselves on all sides, these truly circumspect men knew how to be skillful—how to monetize France's misfortunes and convert to pounds sterling perfectly

SERVITUDE AND EMANCIPATION 167

The real, immortal principles of '89. One could to recognize, on this occasion, one of the procedures from the most lucrative of the Jew: tactic truly spiritual and coldly philosophical phique, which consists of speculating on ideology from the neighbor, to entertain him with appearances, to generously let him have the shade, seizing the prey.

The early 19th century saw the emergence in the Hebrew sky, on the horizon of London, a new constellation that must surpass shattering the Jewish stars previously observed Well before 1808, Nathan Rothschild came to settle in the English capital.

There had been, for a long time, in England, quantity of Jews all in gold: merchants, bankers Quiers, money handlers of all kinds. He there was, in the English West Indies, a number of wealthy and prosperous Jews, escaped pes for most of the Spanish possessions, where persecution was rampant, and who, as founders trading posts that had become powerful had their designated representatives in the metropolis. There there were still, in London, a large number of Jewish people Turkish, Italian, Levantine, who traded with insolent happiness, and displayed each day with more luxurious importance. But

Now, here is the Golden Calf himself.

Nathan was descended from Maier-Anschel Roth-Schild. And Frankfurt, in 1777, had seen him born. At nineteen, he left his father's house, that General Kléber's cannons had just to undermine, and came to Manchester to do his best to traffic in it, like money-lender and pawn-broker, that is to say, financier and pawnbroker. All his fortune was then 1,000 florins.

But, at that time, the fluctuations of Cotton-trade offered attentive people opportunities for fortune that Nathan knew not to neglected, so much so that five years later he had in his pocket 200,000 pounds sterling.

It is with this fortune, already considerable for the time, when Nathan came to London around 1801, and that, driven by love, he married the daughter of Lévi-Barnett-Cohen, a young lady weighing one weight precisely equal: 200,000 pounds sterling. He then established himself at the Stock Exchange, as on the very axle of the wheel of the Fortune.

Some public miseries soon followed to his aid. In 1810, Sir Francis Baring and Abraham Goldsmith having taken on an em-a loan of 14 million pounds sterling for the

SERVITUDE AND EMANCIPATION 169

On behalf of the government, it happened that Baring died and Goldsmith, unable to do faced with a coalition of opposing interests, poisoned himself. It was the State Loan, or em-State loan, following which a large A number of English subjects were ruined.

On the other hand, Wellington, who was fighting in Spain pagne against Napoleon's troops, reck-desperately controls funds that the Treasury English, out of stock, could not send.

Nathan Rothschild, seriously informed-confident in advance of an English victory, He therefore bought the public funds at the lowest price. allowed to settle Wel- credit notes

Lington awaited the victory which faithfully came, resold at a higher price, and thus pocketed a colossal fortune appeared before our eyes the English as saviors of the fatherland and restorer of the national credit.

After this subtle act of audacity, the happy Youpin began to shine with intensity- He became a kind of state financier. received confidential information from the ministry, was employed as mediator in the treaties that the Angle-land combined with the anti-French powers Caisses. Nathan Rothschild thus became a ambassador of money... but an embassy

170 JEWISH ENGLAND

a man who conducts diplomacy on his own behalf staff.

His main concern is to know, quickly and Surely, what is happening in Europe, in this at the moment when Europe, all resounding with the sound of weapons, all shaken by the convulsions the unions of the peoples, produced in abundance these sensational events, so favorable to the rise and fall.

Already, through its relations with the government-English ment, and by the fact that his brother, there- down in Frankfurt, Germany and the EU- central rope of a small, awake eye, of an eye Youpin, already, by these two advantages, Nathan Rothschilds finds itself admirably equipped for the struggles of the Stock Exchange. However, he wants more again, and, in his fever for knowledge useful, he organizes a real and complete service information deficiency.

Carrier pigeons fly overhead They will wing the continent and the English Channel; they will like arrows from the battlefield to the Stock-Exchange; they have the small encrypted note around their necks. who says victory or defeat, and that a good A Jewish spy, conveniently positioned, confided in them for the edification of Nathan Rothschild.

A flotilla of small fishing boats will

constantly from England to the continent, from
continent to England. But these boats
Fishermen don't care about the fish; they take
The accurate, unbroken news is captured in their nets.
again, fresh and succulent, including Nathan
Rothschild is going to make some nice gold bars.

And, since nothing beats the eye of the master,
Nathan Rothschild operates himself. He passes
sometimes in France and Germany, approach-
che cautiously and prudently of the en-
right where something happens; then, when
men and horses cover the plain with a
bloody and groaning harvest, he, a Jew ma-
Lin, look, conclude and enjoy.

Thus, on June 18, 1815, he found himself
in Brussels, and from there, like Fabrice de
Stendhal ran to the cannon of Waterloo... But
it is not to see the standards shudder-
darts, it's for a good reason. Before the end of
action, as soon as he senses the opportunity is there, Na-
than Rothschild sets off at full speed, at triple
galloping, in the direction of England. At
In Ostend, he finds a terrible storm
unleashed; but, faced with gold, her decision
worth that of Caesar or Bonaparte: it commits
a boat, passes through the tumult of the winds and
from the waves, lands at Bexhill in Sussex. – There,

172 JEWISH ENGLAND

I need a horse, my kingdom for a che-
Val! Nathan Rothschild knew at that time
terrible trances. He thrashes about, he runs, he
promises sums... Finally, very late in the
that evening, he met a farmer named
Hudson, which, for a high and very high price
strong, agrees to rent his cart, and, in the
night, takes the financier to London...

The following morning, June 20, Nathan Roth-
schild is in its place on the Stock Exchange, pale
and decomposed, and like an inner man-
deeply torn apart by the misfortunes of the homeland.
"A few reliable agents, who are there," he murmured.
The watchword whispered quietly: "Spread the rumors"

of a disaster suffered by the Allies: Wellington
Crushed, Blücher torn to pieces! Then,
when collapsed courtyards litter the ground of the
On the side, Nathan picks up, picks up, picks up.
As long as the next day, in the sunshine of victory
Finally known, Nathan can make a shine
million pounds sterling earned in this
operation. As we can see, the tactic is tou-
The same days, but it's necessary, in a brilliant dose,
dissimulation and impudence, faculties emi-
Jewish women.

Now Nathan Rothschild, rex Judeo-
Rum, will spread its power and its name upon

SERVITUDE AND EMANCIPATION 173

the world. He lends to the Tsar, to the Republics
Americans, to France itself, to the Sultan,
To the Pope! Like fruitful colonies,
Rothschild banks established themselves in Naples,
in Vienna, in Paris, etc. A formidable machine for
a thousand suction pipes, which go away, narrow-
destroying the planet, drying out and ruining everything around it
from them, pumping gold wherever gold risks its
yellowish reflection.

We must not lose sight of the fact that, despite
this shower of gold that floods them as in a
A magical ballet, the Jews still feel the weight of it.
This disrepute that followed them
over the centuries.

They are kept away from high society,
Even the richest, even the most talented.
None of them can set foot in the Court.
Gilded, but humiliated. The English aristocracy
she takes revenge as best she can, through contempt, through
insolence. And the case of Lord Mel- is cited
Bourne visited by Nathan Rothschild in per-
rings, leaving him waiting at the door, then
in the anteroom, for hours... and
savoring with delight, while the needle
turns, the affront he makes to the King of the Upstarts.

However, this disposal seems all the more
more unbearable to the Jews than, richest people

Now they feel the hunger for everything
what wealth can give; and the dilata-
the expressions of pride also become necessary for them.
Serious than the jubilation of the senses. To what?
Well, millions, if there's anything left to
Desire? Israel desires, Israel ferments. And its
fermentation becomes more sour when, in
In 1820, Catholics finally obtained li-
berté.

Excluded from the law for two centuries
common, teased, rebuffed, treated in re-
proven, the faithful of the Roman Catholic Church ar-
rivet, indeed, thanks to the eloquent efforts
of O'Connor, Brougham and others, to this
conquest of civil and political rights which
makes them equal to their fellow English citizens. And,
From then on, Israel could no longer hold together in its poorly-
fragrant as it may have become, in turn,
As English as John Bull himself. That a
Nature's law arranged things differently.
It hardly matters... A bill from Parliament
will break the law of Nature, and the goats will be
declared bulldogs!

From 1820 onwards, this insidious ambition
is ambushed beneath every Jew's brow, of a
across the United Kingdom, and all the effort
of the tribe tends to the same point: recommen-

SERVITUDE AND EMANCIPATION 175

cer the failed attempt at emancipation in
1953; to create in the public, by one hundred thousand
muted and converging efforts, the state of mind
that it takes to succeed this time.

And when ten years have passed in pa-
These preparations, in sustained paths
fields, the Hebrew will appears and struggles
in the open air. It is then a political campaign-
a legal and parliamentary process that will last twenty years.
a passionate campaign, marked by setbacks and
partial successes.

In 1830, Mr. Grant, Member of Parliament
for Inverness, presents a bill with a view to
deliver the Jews from all civil incapacity or

political. Petitions support it, including one signed by 14,000 merchants and bankers of The City. The bill is rejected.

In 1831, the Jews scored a point: they are admitted to the franchise of the City of London.

In 1833, Mr. Grant and Lord Bexley renewed—want their effort. This time the bill, voted by the municipalities, is rejected by the Peers.

The same thing happened in 1834.

In 1835, the Jews achieved considerable success. They obtain, by the Skheriff Declaration Bull, the right to be called to the position of Sheriff and

176 JEWISH ENGLAND

to perform municipal duties. And everything They immediately take advantage of it: D. Salomon is elected Sheriff of London and Middlesex, then Alderman from the Aldgate district.

In 1836, Mr. Grant's bill, introduced from new by Mr. Spring Race, is again Rejected.

The year 1837 saw the Queen's accession to the throne Victoria, and the beginning of a reign full of dou- heart for the children of Israel. First of all, we He spruces up and adorns a prominent Jew, Moses Montefiore, former Sheriff of London and Middlesex, a very active protector of the Jews of the East. Moses Montefiore is created a baronet: a few years later, to top it all off kindness, he will have the right to put sup- ports bearing his coat of arms, and will make the figure of a nobleman knight, whose ancestors were to deliver the Holy Sepulchre. And that's not the only one: favors, titles, small gifts and big advantages Attacks begin to rain down on the Jews: It is the dew of Heaven and the nourishing manna. Israel dances before the Ark, and already distinguishes On the horizon, the verdant groves of the earth promise.

However, the delicious bill must wait. a few more years. It was in 1846 that he

then moves on to the House of Commons.
They even put this false front on him: Religions Opi-
We are referring to the Relief Bill. But, all in all, the text
voted places Jews on the same level as the
other English citizens. And as one should not
don't let a new weapon rust, from the start
The following year, parliamentary elections
having taken place (1847), Baron Lionel de Roth-
schild is seeking the votes of London citizens
and becomes a member of Parliament.

How will he lend the obligatory service?
ment, which carries the words: On the true faith of
A Christian? If he doesn't say those words, the
f6-ôrme is displeased, and, if he pronounces them,
It's Jehovah who's raging... Cruel alternative.
Hesitation, respectable scruples, small
mines of dignity. But, very obligingly the
Prime Minister Lord John Russell comes to
Rothschild's distressed rescue, and one con-
comes (the House of Commons agrees)
that in the presence of a Jewish nose the malen- formula
counteruse will be removed. This decision puts
such joy in Israel that a m-
medal in honor of Lord Russell.

Premature joy again, because not everything is
finished. In 1848, the Chamber of Peers closed in

His statement, once again, rejects the bill.
12

178 JEWISH ENGLAND

No Jews! And, in the discussion, the first
The minister and the Jews are forced to listen
some unpleasant truths.

The Bishop of Oxford, for example, does not hesitate
not to say that: "the prime minister,
»not being sure of his election, believed com-
"The trend, to ensure success, is to ally with"
» a firm where one of the partners find-
"One would see capital and the other honorability."

To which Lord Stanley adds this: "In fact, the
"Jews in this country are not from this country;"
"It's a nation apart. They reside there temporarily-
"Rarely, are entitled to hospitality and to the
"Protection, but they only have Jewish interests"
"and not British and Christian interests"
"Well." An opinion we have seen expressed-
already, in 1753, by the Marquise de Pom-
padour; opinion which has asserted itself just at
contact with the facts, at all times and in all
country; opinion that reflects political truth,
Human truth, the naked truth.

To make a long story short, it was only in 1851 that
the Jews take definitive possession of the
Promised land. Under the sole condition of being
born in England and to undertake nothing
against the Protestant religion, they are recognized-
naked citizens in every sense of the word,

SERVITUDE AND EMANCIPATION 179

can sit in corporate assemblies
tive, municipal and political. And if they de-
come members of the Communes or of the
House of Peers, a compliant law their
allows one to swear an oath on the Old Testa-
Some high-ranking positions, those, by
example, of lord high chancellor, of lord
keeper, lord lieutenant of the county, vice-
king of a colony, etc., are still reserved
to Christians. But a Jew can become a member-
the cabinet and decide the fate of Albion.

Synagogues, schools, asylums, hospitals
Jews are surrounded by the same guarantees.
gales than establishments of other faiths.
Marriages celebrated in synagogues become-
respectably authentic, by means of
requiring the formality of a double signature of the
spouses on the civil register, which one brings
to the religious ceremony. In short, Israel has the
With the wind at our backs, let the galley sail on!

All that termite work didn't get done.
all these successive advantages have not been
obtained without furious opposition from the fi-
Anglican deles, which, as one might say
to believe, saw in every Jewish success the
Beelzebub's black, crooked hand. But we

let them shout and point to the sky

180 JEWISH ENGLAND

Signs preceding judgment. The Jews
they had on their side their tenacity of insects fo-
They had the money, – they also had,
Let's face it, the support of Catholics, their an-
former companions in misfortune, by no means fa-
seized an opportunity to in turn oppress the
Protestant bullies.

Above all else, the Jews had
the Queen's encouragement and complicity
Victoria, a true shield for Israel. All at
Throughout her reign, this sovereign left
to see, in the case of the circumcised, a benevolence
a blessing lance and something like a
Royal infatuation. Such a determined, such a lavish inclination.
in profitable concessions that some cher-
later, choirs claimed to find
the origin in the queen's own ancestry.
And, around 1901, we encounter in the magazine
English, Black and White, this irreverence
history of a gracious queen, presented
like a mixed Judeo-Anglo-Saxon bloodline. The
Proof?... Black and White provides none.
very serious, limited to a few re-
brands, namely: "That Queen Victoria was
"the first sovereign of Jewish origin, that
"His mother, the Duchess of Kent, was half
"of Jewish origin through the Saalfeld family, an is-

SERVITUDE AND EMANCIPATION 181

"pure Raelite, and that the face of King Edward"
» marks certain distinctive traits of the race
"Elected."

We will not take this as our own.
an adventurous assertion and, moreover, refuted.
"Saalfeld," as he noted in his
issue of April 17, 1901, the Intermediary of
Researchers and curious minds, "Saalfeld is not
"not a family name, but the name"
"of a princely fief, located in Thuringia, and which,
"Since the Middle Ages (1389), has always done
» part of the possessions of the House of Wet-

"tin, in other words: of Saxony."

So, once again, Piraeus has been taken
for a man, – and there was Victoria, clear of
all ancestral contamination. Nothing remains
no less than she was voluntarily or by
Judaizing chance and – perhaps through religiosity –
to be, through biblical contagion, through tenderness
for the Sarahs, the Rebeccas, the Judiths, the
Esther...–quite often willing to satisfy
any Jewish request.

We knew all too well how to exploit these trends
or of these weaknesses in his immediate circle.

This furious tenderness of a queen for the para-
sites of his people, – and which brings to mind a
kind lady who adores her dog's fleas,

182 JEWISH ENGLAND

– this gentle philosemitic inclination does not corten-
"There was no point, at Victoria I's," of favors, of
preferences, decorations, titles and
lovely gifts for the cherished object. She gave her
subjects themselves, through the care she took of
to place in power, and to maintain there energetically-
ment, the statesmen most suited to
to lead England down the path of Israel.

We saw, in 1846, Lord John Russell
to fight for the liberation of the Jews, and there
compromise to the point of giving rise to a
suspicion of venality.

But, of all the pro-Semitic Ministers of
Queen Victoria, the most famous, the most useful
and profitable, the sweetest to Jewish hearts was
the seductive Lord Beaconsfield, or Disraeli.

That one was of Israelite-Spanish race.
His father, old Benjamin Disraeli, fixed
first in Venice, then in England, had
took care, from the moment he disembarked, to con-
convert to Protestantism and receive the
baptism.

The son was baptized in the same way, when he appeared
to the world. But he remained Jewish nonetheless,
and all the water in the Jordan could not have changed

neither the form of his mind nor that of
his nose, nor make his heart beat otherwise

SERVITUDE AND EMANCIPATION 183

than a Jewish heart. He also has Jewish features
and all the moral traits of the Jew... but of the Jew
superior.

Disraeli is not the German Jew,
of the Rothschild type, absorbed by the erection
of a mountain of money, and sordid to the point
in extreme luxury. Disraeli, who, moreover
possesses the money through his wife, appears turn-
described as a superior itch, which is ambition
of power, the taste for ruling over a people and
over all the peoples of the world. He possesses
the rarest qualities of the writer and of
the statesman; his weapons are a mind
vast and comprehensive, a sen- imagination
suelle and all oriental, a physical type
strangely seductive, by some unknown means
mysterious and distant charm. All this in-
sings and entertains the good English audience from his
In his early books, Disraeli garnered a large following.
very warm arity, which wins over the readers
mass. He becomes the "Dizzy" of the people of
London, and Punch has no caressing jokes-
things that are only for him.

When Benjamin Disraeli came to power,
We can say that the people of Israel go up there
with him. Disraeli, the English minister, is keeping watch.
his heart the worship of his true nation, the

184 JEWISH ENGLAND

Jewish nation; and it is in Jew of great scope-
figure that he will govern.

Isn't this Benjamin's core idea?
Disraeli, his guiding thought, which we find-
vons, escaped from her pen, at the turn of a
A page of a novel? He writes in Coningsby, and
It's a character, Sidonia, who speaks... He
He therefore wrote these words: "We do not observe a
» major intellectual movement in Europe where
"The Jews should have a large share."

Thus, they merge and help each other
big feelings and small skills, dry-
silences. A very special rhetoric has been created,
whose first stammerings we recognize here-
comments, – a sentimental and weak verbiage,
ingenious at making the drape float on the void-
fallacious laughter of abstract words, – repeating
The recurring theme: "Humanity, Fraternity..."
without these obsessive litanies,
no other reason nor other result than to place,
Everywhere, always, a Jew in the right place...

A Jew at the convenient ambush from where he
will be able to rob others without danger
Humans, his brothers!

Moreover, with what effortless grace,
Minister Disraeli looks so well!
the jump! He passes, general considerations-

SERVITUDE AND EMANCIPATION 185

als, humanitarian, fraternal, grandiloquent-
quentes, to certain very particular contingencies-
climes, which no longer have anything in common with
"The great intellectual movement in Europe!"
Through him, the sordid money-grubbers of
Ghettos are cleaning themselves up. A Rothschild, a Gold-
Smith slips into high society, sees
to open doors that have long been closed off,
and, if he's willing to pay the price, manages to do his makeup in
great English lord. Every Rapa- Jew
city, usury, speculation, underhanded encroachment,
arrives, with the protection of the throne and the middle-
Ministry, at its most malevolent. So much
that in the end, if the English nationals are not
not circumcised, at least they are noticeably
diminished and reduced. John Bull found his
master. From now on, if he remains, in appearance,
owner of his island, it is by a last
Israel's skill; but John Bull must
dispute, sharing, and most often losing
gentle generosity from the motherland. He has a
brother, a false brother, a terrible bastard who,
Little by little, he is pushed out of the house.

Aiinsi, harshly persecuted during the
Middle Ages, thrown out of England, exiled pen-
for three centuries – then timidly reappeared

in the time of the Stuarts, – humbly active,

186 JEWISH ENGLAND

– still modest during the 18th century,
but walking in the shadows of the Masonic lodges–
niques, where everyone will lie in ambush – the Jews,
under the reign of Victoria and by the protection
Disraeli's, arrive at the most terrifying then–
a power that never 8th is brought down upon a people.
Now they will drop the mask, they will reign.
will speculate freely, until those pre–
sent where it seems that, from bite to bite–
supe, their rat teeth have gnawed the Angle–
earth.

We want a patriot as its guarantor.
English, a sailor of good British stock
second-in-command of the English squadron in
Mediterranean, – and which, not long ago, threw a cry
alarm bells were ringing. In an article in the York American–
Can Review denounced "The Gangrene of the ar–
"gent." And it is on the anxious words of this
sailor, we want to finish this chapter
historical.

"...In the motherland," he said, "corruption
the manipulation of money wreaks terrible havoc
within the ranks of society. In the United States,
There are already warning signs of a storm.
analogous; on both sides of the Atlantic, the
plutocracy gains power every day and
The Democrat risks being crushed under the heel

SERVITUDE AND EMANCIPATION 187

of a tyrant a thousand times worse than a king covered
of purple or that a cleric having at his
at the disposal of the wrath of temporal power.
"English society is being eaten away by change"
money. From base to top, the tree
is rotten. The most immoral pose in front of
the public as being the most philanthropic,
Beauty is enslaved by gold and intelligence
guided by beauty, dance to the sounds of the violins.
lons that were granted by the plutocracy.
"...What will we say about the new order based
on wealth, of this order of things which makes

than those that should be the firmest
protectors of the race, abandon everything and
they themselves throw themselves at the feet of the golden god.
This is the main danger that threatens the race
British. The sea that feigns engulfment—
The shot is not formed from the furious waves of races
Latin, but it is mostly made up of verses
rodents that this breed carries within its own
heart; and of indolence, of immoral luxury—
laughing, at the lack of moral courage of which these
Parasites leave the germ behind.
danger that threatened Babylon, Carthage,
Athens, Rome and many other na-
powerful tions and flourishing races in
the past now threatens the race to which

188 JEWISH ENGLAND

Anglo-Americans belong; but to this
danger, it must be acknowledged that these oppose
a force that ancient civilizations did not have
never possessed to the same degree: the power
of democracy. "England," wrote
Hume, his historian, has nothing to fear as much
than herself.

The voice of the people is the voice of God, says the
Old proverb. And, in short, it's true.
because it is impossible for the masses to be able to—
selfish or solely greedy for escapism
vage. It is to the masses that the Anglo-Saxons
will have to appeal to regenerate the State and
save the race, but the races are already well
started!

Unfortunately, we must fear that
all peoples are on the fatal slope of
ruin through excessive plutocracy, as well
than England, even though to a lesser extent
degree perhaps. Since France, it is necessary
To put it simply, he abandoned his old policy
of generosity, sentimentality and assistance
to the weak, the world delivered to the Jews too broadly—
The emancipated no longer seem to be attracted to anything but
towards money. War and the politics of interest—
They dominate us and make us more and more
ferocious, blind and deaf to everything that does not

touch point the social security fund or the individual. Who would still fight today? for an idea in our governed Europe through financial markets? Is there only a national Don Quixotism which conch shell since 1870? Everywhere they are awakening or appetites for fortune are growing; everywhere shopkeepers eager for investments are lurking about, businessmen ready to do anything stages; even between States for the benefit of some ingeniously orchestrated wars. Everywhere one sees only agents of industries set up in search of gold, like the pigs, which Wet speaks of, are at the de- covered with truffles, and there was a general trembling- less fear or pity in most capitals of the universe, upon the announcement of a battle paid for at the cost of a thousand lives. human beings, that the news that such and such gold mines during the South African war would have been seriously damaged by the virtuous Boers.

Let's look at the great men of that time, of the England ever greater. What were... They? Chamberlains, suppliers to the armies and a brazen speculator; of the Cecil Rhodes, whom one dared to call him the Napoleon of the Cape, and gene-

190 JEWISH ENGLAND

rals of unspeakable mediocrity, who made themselves upon returning home, pay for their services at the price of usurious endowments. Near and around them, It's a society of welcoming plutocrats. to the upstarts, triumphant Semites, such who were the Weernher and the Beit, who could make millions and millions of pounds sterling, and which, the war over, this war of which they were partly the authors, saw with a satisfied eye, without being worried in any way- lying and without having to pay for the damage, their capital doubled and their power more solid- She sat there, more sovereign than ever.

If society, justice, the happiness of humankind manity could perhaps one day future pro- fiter, by a roundabout and still uninvit-

within our judgment, of all these depravities
which, until then, only served the interests of
skilled, illustrious Gaudissarts of politics
that and all the unscrupulous of the cosmopolitan world
litism, that would be comforting for historians
Philosophers of the future, nothing but corn, it is not necessary
there is little hope that men will return to
healthier and more real pleasures than
those that gold provides them. Increasingly,
we are heading towards a legitimate, official act of banditry.
to state-sponsored brigandage, and the only salvation we

SERVITUDE AND EMANCIPATION IOI

could stem from the total depreciation of gold,
when all the mines in the world, still at
their initial operation, will provide together
their maximum yield.

Have times really changed in An-
England since Shakespeare wrote:
"Gold is the worst poison for the human soul-
Maine. He commits more killings in
this corrupt world than no drug veno-
"user."

The bright, yellow gold, hard and cold, deserves-
Is there so much tribute, bloodshed, shame, and
of iniquities? Alas! If the murder carried out for
Possession of it makes an assassin, millions
Murders create a hero. Numbers sanctify.
Crime and financiers operate on a large scale.
Only small children are liable to be housed
central; the masters of the genre become the
Napoleon of the Cape.

Digitized by Google

CHAPTER V

Parallel study on the Jews at the end of the
18th century in France. – The Encyclo-
pedians, Voltaire, the Prince de Ligne and
The Israelites. – Curious observations
and necessary.

Digitized by Google

CHAPTER V

PARALLEL STUDY BY THE JEWS AT THE END OF THE
18TH CENTURY IN FRANCE. – THE ENCYCLOPOLOGY
PEDISTES, VOLTAIRE, THE PRINCE OF LINE AND
THE ISRAELITES. – CURIOUS OBSERVATIONS
AND NECESSARY.

Similarly, there would be a higher education study–
It is very interesting to write about the role of
Jews at the time of the Reformation in England,
Similarly, a work on the Israelites, before,
during and after the French Revolution, offered
would constitute a number of valuable chapters of a very
wide variety of documentation likely
to shed light on certain obscure points of this history
general history which, according to Lamennais, is only
– the successive martyrology of humanity.

We are not unaware of the fervor and the
With their resourcefulness, the children of Israel...
stirred in France, in the second half
of the 18th century, with a view to their emancipation–
tion. Malesherbes, who had returned to the mini–

196 JEWISH ENGLAND

tère with M. de Lamoignon, had, on their
repeated requests, formed a committee
with the aim of gathering all the testimonies
capable of fostering a solution to their
convenience. He intended to make it acceptable
a project for King Louis XVI which would have emanated
Cipé, the eternally persecuted of the chosen people
but the events that unfolded rapidly
Studies were interrupted between 1786 and 1789.

At that same time, the disciples of Moses
were meeting a new defender in the
person of the Count of Mirabeau who published a
important work (1) on the famous Moses
Mendelssohn, Lessing's close friend, who

had just created a schism in Judaism
by delivering decisive blows to the Thalmud.
Count Mirabeau made an eloquent defense
Jews a few years later in front
the Constituent Assembly with these colleagues
Clermont-Tonnerre, Abbé Grégoire, Dupont,
and Barnave.

With the new era of Human Rights,

(x) On Moses Mendelssohn, on political reform
the tic of the Jews and in particular on the Revolution
attempted in their favor in 1753 in Great Britain
tagne, by the Count of Mirabeau, in London, in 1787,
octavo, 130 pages.

ISRAEL AND THE REVOLUTION 197

The Israelites underwent a reform. The Revo-
French solution, by placing the Jews under the
protection of the common law for all, withdrawn
Civil jurisdiction for the Talmudists. The
principal members of several municipalities
Jewish women abandoned with determination the
Talmud and the rabbis and a new sect
was formed which was designated by the name of
Neumodisch. That was the one of modern Jews.
All their schools were reformed and one
I cannot express here the enormous scope of this
Revolution in the world of Israel,

One should not believe, despite the beautiful
principles of freedom and universal tolerance
and despite the general taste for all projects
of emancipation which were encountered by-
everything about the end of the 18th century, that the spirit
Jewish then "good press", as we
Let's say today. The men of letters, the
scholars, all those who found themselves at the head
of the revolutionary movement were not
mostly in favour of the Israelites.

Voltaire, J.-J. Rousseau, even Diderot
were rather hostile to this Jewish spirit of which they
had encountered so many diverse traits and
unpleasant also through their work
than during their lifetime. They appreciate-

encompassed all the nuances of this spirit and everything by acknowledging the influence that they could have on the history of humanity: Moses, Jesus and Spinoza, they defied all of the circumcised and readily made ironic remarks to their subject.

This Jewish spirit, indeed, cannot we, to follow through the ages? Born with Celsus and the authors of the counter-gospels, huddled in the middle Having spent his age within the confines of the Ghetto, he emerged timidly-demented at first, then grew bolder,... march of front with the Reformation, underground serpent-...during the harsh reign of Louis XIV, finally bursts forth in the work of philosophers 18th-century French.

– Where then is Voltaire, Jean-Jacques, d'Alembert, Diderot, and the others, will they... sea, if not in the old Jewish arsenal where for centuries, obscurely, tirelessly-ly, the rabbis, the polemicists, the thinkers Were Israel stockpiling weapons of revenge?

– Believing they could destroy all of the past, and the past Jewish like the others, all those in the Encyclopaedia, the reasoners, the mockers, the Sensitive men fight and chirp with a great deal of activity. Then, when their catapulte broke down the walls when the breach was

ISRAEL AND THE REVOLUTION 199

open in the tradition of the peoples, which Who is the first to enter the compound? The Jew who was there, who said nothing, who waited-said!

This adventure is all the more enjoyable to observe that the Encyclopedists, on the one hand to the other of their works, never fail an opportunity to criticize the Hebrew people, its history and its sacred books. That's because in By undermining the Bible, we cut the roots of Catholicism, and that it is necessary, above all, to be disagreeable to the Pope. So we undermine, we knock, we split pell-mell the Old and the New-Willow. While working, the logs-They sing, and, above the other voices Voltaire's falsetto is heard, very irreverent-

spiteful and sardonic.

It seems that Voltaire never saw in the Bible, no more than in the psalms and the Prophets, something other than an inexhaustible mine jokes. Noah, Lot, Methuselah, David and Solomon, Adam himself, the persons—the most significant swimming strokes, finally, and of which the gravity seemed established in the centuries of centuries, all these ancestors and noble fathers, Voltaire takes ever-renewed pleasure in them to seize them and their ladies in the act of

200 JEWISH ENGLAND

mischievous and revelry, and to embark them—quer in farcical scenes where Pulcinelle, Guignol and Gnafron could give them the reply. We know this old monkey game. Ferney, and one can indulge in the amusement—this is found on almost every page of the Tales, from the Philosophical Dictionary or the Correspondence. However, we want to, for to show to what extent Voltaire, and, consequently—early, in Voltaire's time, had taken the habit of passing the leg to the Jews, we wish—We should point out the pamphlet: A Christian Against six Jews, published in The Hague in 1777, and which seems—This is the absolute pinnacle of disrespect. It's of exegesis in grimaces, and one cannot miss—a quest for veneration with greater intensity. There there, under the guise of historical discussion or theological, a whole series of tongue twisters and of thumbing our noses, with priceless considerations on Aaron's Golden Calf, cast in twenty-four hours, while Mr. Pigalle This operation requires six months, on Prince Zamri and Princess Cosbi, massacres nubendi tempore in ipso, on potable gold, on the inclination of the ancient Hebrews for the goats and their wives for the rams, strange gallantries that would have taken place

ISRAEL AND THE REVOLUTION 201

place in the deserts of Pharan, of Sin, of Oreb, of Cadès Barné, where they were strong idle, on griffins and ixions, on

the woman in Michas, suspected of idolatry, the prophet Ezekiel, scatophagous, and on the Nabi Ozée, skirt maker, on David, who danced without breeches in front of the arch; to whom Michol, his wife reportedly accused him of having, in dancing, "showed everything he was wearing to the serboasts, by getting completely naked like a "buffoon," and who, the fool! would have replied: Ceryours! And I will be more glorious in the eyes of handmaids! on Abraham, who, having a beautiful woman, passed her off as her sister in Egypt so that good might be done to him because of her, and who, by this clever artifice, obtained a great deal of oxen, donkeys, female donkeys, sheep, cats meaux, of servants and maids, etc., etc. In short, mockery and indecency, the Bible at Tabarin's, and everything you need for sewing To ridicule a sacred people! That's the pro-Voltaire's usual concession.

Already, around 1720, Voltaire liked to joke to speak about Jewry and his little epimuse Grammar has left its mark. In an epistle to Countess Fontaine, after having congratulated this lady for obtaining a tax on

202 JEWISH ENGLAND

the Jews of Metz, the simian Arouet him uncheck these lines:

Farewell, despite our epilogues,
May you every year
Read me two or three novels.
And tax four synagogues.

However, like a spirit of this power- Science cannot indefinitely mask the truth. A day comes when Voltaire, leaving the tone of sarcasm, he wrote the following in his Dictionary- philosophical question: "Finally, you don't find- You will see in the Jews that they are an ignorant people, lazy and barbaric, who has long joined- the most unworthy time, avarice to the most despicable table superstition, and the most invincible hatred for all the peoples who tolerate them and the enrich. » This last line contains the thought that must be repeated indefinitely when

These are the Jews, the "Attention" that is required shouting at the people crazy enough to let themselves To Judaize. In "God and Men" (Chapter X) he calls the Jews "the most hateful and the most shameful of small nations." In In his Essays on Morals (chapter XLIT) he writes: "The Jewish nation dared to display an unrecognizable hatred-targetable against all nations; it is

ISRAEL AND THE REVOLUTION 203

revolt against all his masters; always suspicious, always eager for the good of others, still barbaric, crawling in misfortune, insolent in prosperity. – In his Defense of My Uncle (Chapter VII) His Judge–The statement is brief: The Jews have never had anything invented. In his Essay on Customs, he explains, in several chapters, that always, to the school of other nations, the Jews did not never taught anything, not even their music, if While generally praised, he finds it intolerable: "Re–"Turn to Judea as soon as you can." he wrote, you will execute there with pleasure, in your detestable jargon, your detestable music (sixth letter of the Dictionary). Garlic–theirs, he further explains the singular sterility intellectual passion of the Jews without measure for money: "Money was always the object of their conduct at all times. He mocks them in Zadig (chapter X) where The Hebrew thanks God "for having given him "The way to deceive an Arab."

Finally, in his Letter to the Chevalier de Lisle, of December 15, 1773 (written towards the end of his life), "that these Foreskins of Israel call themselves of the tribe of Naphtali or Issachar, this is Although of little importance, they are nonetheless the

204 JEWISH ENGLAND

the greatest scoundrels who ever defiled the face of the globe.

No fanatical prelate ever went further far from being the prototype of free thinkers, the Voltaire was tolerant and liberal.

"However, they shouldn't be burned."
he often adds with his constant humor.
Let us repeat, however, to finish with Vol-
to keep silent about it, whether joking or serious, and despite its
invariably hostile attitude, the great des-
demolition, in the end, to demolish at the pro-
He did more for the Jews. He did more than Moses for
to lead Israel to the Promised Land. Israel, which
He knows it, and doesn't fail to take care of the rep-
Voltaire's statement. And, if there is any justice
in this world, we will see later the
"Patriarch of Ferney" venerated in the synagogues
gogues, and placed in the same category as the other patriarchs,
imposing and respected prophetically speaking.

Jean-Jacques Rousseau could also
to be placed in a neighboring niche, without consi-
denunciation of what his Bohemia had little left-
observable. For he too, without knowing it,
a good worker for the chosen people. He was so with a
fierce and imprecating genius, better made than
Voltaire's wit to seduce the imagination

ISRAEL AND THE REVOLUTION 205

Jewish. He will surely join Voltaire.
Abraham and Jacob.

Moreover, the entire gang of
encyclopedists always seemed to ignore ia
historical value and the formidable threat
of Israel. She mocked him as she passed, in a jumbled fashion.
with other cults. She prepared the
ways without paying attention, carelessly, per-
because she was in the misty vapors
of ideology. It took a few more years
for a serious, and truly comprehensive study
of thought, come and shed some light on
the odious actions of the circumcised.

We want to talk about this Memoir on the
Jews, written by the Prince de Ligne on the eve
of the Revolution, and which, prophetically,
is already signaling the big financial barons
European.

Despite the lively verve and biting irony

which are the hallmark of the century, this work is serious, attentive, concerned with conclusions practices. The Prince de Ligne first poses the fundamental idea that we have seen expressed led by Madame de Pompadour, by Voltaire, and since by Lord Stanley, namely that /Israel is a nation: "The Dutch or Portuguese Israelite—"Gais is neither Dutch nor Portuguese; he is not"

206 JEWISH ENGLAND

"that Jew." It's astonishing that such an apparent truth... annuity needs to be formulated; and yet Very few minds have been able to glimpse it. In general, governments and writers, just like the common people, they do not consent to see in the Jew than a man of another religion, while he is in reality a man of another nation, of a scattered but united nation, and terminantly. This incredible blindness, which puts people at the mercy of an enemy— This, unsuspected, contributed to the power of Israel.

Therefore, considering the Jewish nation, such that it presents itself in Europe in the second mid-18th century, the Prince of Ligne first mentions "some well-educated Jews"
» vés: bankers, merchants, sometimes "barons, almost nobles, established in the capitals" "Christian tales. There are several, including..." "We know the merit and honesty that have "Friends, to whom justice is done for..." "Beautiful acts of humanity."

Then, behind these elite circumcised men, a truly disturbing filth is spreading across Europe. — "Do we want to have their portraits?" "Always sweating from running around the place » public cabarets, to sell there; "almost all of them hunchbacked, with a red beard or

ISRAEL AND THE REVOLUTION 207

"Black and always filthy, with a livid complexion," "broken teeth, long and crooked nose, the re—" "fearful and uncertain gaze; nodding head," "Terrible frizzy hair; knees pi—" "red-sided and uncovered, long feet and

"Inside; sunken eyes, long chin,
"tapered, black stockings with holes and falling over their
"withered legs; yellow hat at Avi-"
»gnon, yellow sleeve in Prague; bonnets of
"grenadiers in Poland; elsewhere, caps of
"hair under a large, old, holey felt hat and-"
» beaten, or small pointed hat, the point in
"The air... That's how ten are in Europe"
"millions of Hebrews."

However, the Prince de Ligne did not forget the
the beauty of Jewish women, which he perfected-
distinguished and which he appreciates as an amateur:
"It is, perhaps with a bit more harshness,
"and less of that charming, soft voluptuousness"
"Luse, the kind of beauty that Greek women possess; and"
"All these oriental figures are above"
"those of our sad and vulgar West,"
"Which is the least spicy thing about it."

But what advantage can be gained from the Jews? The prince of
Ligne would like to use these black ants-
to bind and derive a social benefit from them, – by
where we see that he has retained some naiveté....

208 JEWISH ENGLAND

– "Except for those who make tricks with game bags,
"Which proves their skill, and horse dealers"
» (to whom all religions allow to be
"of scoundrels), one hardly ever sees, among them,
"There is no other profession than that of engraver. There is no
"That's just one step away from being jewellers, goldsmiths,
» implementers, turners, manufacturers-
"Riers; they would prefer to make weapons"
"that they carry them, and build plows"
"That they drive them."

Because an attempt by Jewish warriors was
done under the prince's eyes, but without success
ces. – "In 1787, Prince Potemkin wanted
"Turning them into Cossacks! Nothing amused me."
"more than seeing this beginning which is approaching"
"Peeled Israëlowski. We already had some
"Two squadrons: their pikes, terror"
» that they had of their horses (while waiting-
» dant that of the enemy) made them co-
"Miques. It's on horseback that they have even more."
"They looked like monkeys."

Since it is impossible to animate them at
sound of the trumpet, couldn't we...
Use it differently? Take advantage of the manifesto
the tendency of Jews to hoard money, – the
Fatten them... and then degrease them? – "If
They were given the task of clearing the moors of

ISRAEL AND THE REVOLUTION 209

"Bordeaux, the heathers of Hungary, the
"Steppes of the Russian Tartaries, they seek–"
"They would be settlers, workers; and Jews"
"The richest, helping the poor, benefit from it"
"would be such a good match that, in ten years, they
would be in a position to pay good contributions
"Buttons to the crown... They would do the calculation"
"that one must give half of one's fortune"
"to keep the other... The more we would provide
"an opportunity for Jews to get rich, and the more we
"could put pressure on them in the major be–
"Management of a state's finances."

This is essentially the shearing of the Jews, pra-
ticked in distant times by some
wise sovereigns, and who have always found themselves
easy and profitable development. – But the prince of
Line written at a time when philosophy &
makes great progress; and, as soon as philosophy–
Sophie enters the picture; it's no longer about mowing the lawn.
Jews, that is the point, but to be shorn by them.

Moreover, the Prince de Ligne, manifest-
influenced by the ideas of the Encyclopedia,
sensitive man, has no rest in his
that he had not brought happiness to 10 million
of Hebrews whom he finds so ugly, and of their
such pleasant women. In his imaginative zeal–

As a native, he sets out to give them back their homeland.
14 |

210 JEWISH ENGLAND

and positively launches Zionism.– "I want–
"Draïis that someone from those who are in
"Türkiye was clever enough to take some of the
» credit with the Great Lord, who

would make their kingdom of Judea, where they
"They would surely drive better than before..."
"Jerusalem, a horrible little hole now,"
"would once again become a magnificent capital..."
"would rebuild Solomon's temple... We set-
"Would be the waters of the Kidron Valley..."
would find the Garden of Eden, and the four
"sources of the rivers, which would make it the most
"The most beautiful English garden in the world... The deserts"
"Would be cleared and inhabited..." – And there you have it.
the dreams of a perfectly well-adjusted man
tense... But the Revolution will come to
at that very moment, and the Jews will have something better to do.
to do nothing more than rebuild Solomon's temple: they
will find, without leaving France, an Eden
fruitful and flowering, and in a much more delicious way
than the old one. When the prince adjures the
Christian peoples to renounce horror
centuries-old feelings they have for Jews, and
concludes his Memoir with these words: "A
"Anger of eighteen hundred years seems to me to have
"lasted quite a while." – When did the
The prince speaks like this, believing he is demonstrating a

ISRAEL AND THE REVOLUTION 211

elegant gentleness, not at all dangerous
for nations that control their own land.
But the time is very near, or the mosque-
The study will be called: Liberty, Equality, – the
eighteen hundred years' anger will not take hold
that was the end of it, but the Jews in turn exercised it.
will cement this anger, for ruin and deposition
session of the peoples.

The French Revolution, looking at things
taken as a whole, had no other objective and
no other result than to legislate the declamation-
Rousseau's tion. Men being born good
and equal in rights, it became necessary,
for the honor of principles, that the good
Jews were invested with all the dignities of
citizen.

"But you can see that the people of this
breeds are endowed with a particular rapacity, and
Once unmuzzled, they will devour everything...!
So be it! Let France perish rather than a
"Social Contrary page!"

As early as 1789, a proposal was submitted to the National Assembly, with a view to giving to Jews and actors the rights which they enjoy all citizens know. But, a remnant of centuries-old horror still persisting, this proposition encountered obstacles. Discussions ensued;

212 JEWISH ENGLAND

Then, following Mirabeau's intervention, the project The emancipatory session was adjourned (session of December 24th). December 1789).

Moreover, it didn't last long, and The following year saw Israel crowned with flowers. On January 28, 1790, a decree emancipated the Portuguese, Spanish and Avignon Jews, with this additional kindness "that they enjoyed-will have the rights of active citizens when they will meet the conditions required by the decrees of the Assembly."

Then, on July 20th, came the abolition of all special taxes and fees imposed on Israelites... The manger wide open to foreign appetites, French heritage in-Sent to the sharks.

Finally, on September 27, 1790, emancipation complete list of French Jews, who are invested of all civil and political rights, and legal-disguised as Frenchmen. There are carnival-austere waltzes, and that one can pass for one the less joyful ones that were observed to-then the invention of human eloquence and of false nose.

In those early years of the Revolution, the French people were in the grip of such philosophical delusions, that it is not

ISRAEL AND THE REVOLUTION 213

It is impossible that, in good faith, he admitted the

Jews as harmless and fraternal concitoys. However, here and there, people were suspicious again, and especially to the armies, there

where pressing realities and visible dangers
These things required caution. We did not want them to...
Let us take as proof that the following proclamation
vante, enacted in year II, by a member of the National Convention
that all the surrounding rhetoric should have,
However, a layer of philosemitism |

Jews!

Jews are forbidden to follow the army under penalty of
dead.

The generals, the commanders of the posts of
the army and the municipal oversight committee
Mons will receive the complaints against the counter-
coming, and will have them arrested on the spot, to be
executed within twenty-four hours.

Mons, this 16th Messidor, year II of the Republic
French.

The People's Representative to the Northern Army,
LAURENT (1).

As you can see, nothing beats a row
of well-aimed cannons to put the es-

(1) We find this text, which is truly military, in
Mr. OUVRELEUX's work, The Jews of Belgium
under the old regime.

214 JEWISH ENGLAND

caught in a state of equilibrium and showing things as they are
that they are. But these were insights
isolated, individual, and fleeting. Of a
In general, pitifully abused, Jacques
A man in a carmagnole was celebrating Judas
and pressed it civically to his heart!

Thus, thanks to the French Revolution, the
Jews, in a few years, crossed the desert
of hatreds that for so many centuries had
separated from other men. They had nothing left
all that remains is for them to officially profess their faith before
the Christian faith, and it was Napoleon who...

charge.

On May 30, 1806, an imperial decree came crowning the work of 1789 and 1790, by the organization of the Israelite cult. In a pream- The Emperor (this superman) has a fairly long bubble. (of understanding!) notes that some Jews "do not practice any other profession than that of "Usury, that they accumulate interest" "more immoderate, and put a lot of "farmers of this country in a state of "Great distress." From which he concludes (this over- (man has the unforeseen genius!) that one must row- among the Jews "the sentiments of the mo- civic rally." The effect he intends to achieve through better organization of worship and

ISRAEL AND THE REVOLUTION 215

Israelite teaching. He orders an assembly- a group of prominent Jews to whom twelve questions Questions will be asked concerning the Hebrew faith. And the responses from this assembly having appeared plausible to the Council of State, the Emperor, To the joy of Israel, the meeting of the Great Sanhedrin, general assembly of the Jews. This is the official consecration of Jewish worship: Mïse was hailed by the prefects as equal to Jesus!

The Sanhedrin met on December 1, 1806. constitutes an organic regulation to which, the March 17, 1808, an imperial decree was issued giving force of law. Synagogues are being built, the consistories are established, and Jewish plunder takes on a governmental, imposing air and decent, who no longer abandoned her by the following.

From that time onwards, the Jews were put in a position to French society, and it's a co- pious, nourishing and juicy to which, without tar- They adapt millions of suckers. England will only be served to them when Fifty years later, but as early as 1808 one can to sit down at the table in "la doulce France", which per- puts you to wait in 8th place, inflating.

Moreover, all that's needed is to let them do their thing. Jews. As soon as a country is foolish enough to let them

to get a foothold at his place, they soon took
four feet, a thousand feet, and every foot. At
beginning of this 20th century, in this England
that we have just studied, and in this
France, on which we cast a quick glance
At a glance, one could say that the natives
They have nothing left but the grimaces of independence,
while the reality of power, complete,
absolute, oppressive, belongs to the Jews.

In any good political ambush
or finance, wherever ri-
Chess and domination, who revels in it? One
Jewish. – And if he is not a Jew – Israel is not
but a drop, yet one that corrupts a lake –
it's some Protestant official or ca-
Catholic, perfectly domesticated and styled by
the Jews; more often it's some Frenchman-
Freemason, some freethinker who doesn't think
than to serve. To serve, to serve the Jews dispensing
Grace-givers!

Through public education, which they occupy
as one holds a bunker, the Jews themselves-
They control the minds of the subjugated people, leaving nothing there
to enter that sophisms, illusions, the
useful prejudices. The schoolteacher, without him even realizing it
Doubt, he is the rabbi's sexton.

Through the press, which is the heavy artillery

ISRAEL AND THE REVOLUTION 217

From Israel, the Jews make known and leave
to ignore what is necessary, so that the people may tribu-
To be silent, proud of knowing how to read, continues to pay,
to obey, to serve.

As a result, Israel, flush with cash
immoderately exaggerated, assures its tyrant-
A masked, exhausting, and deadly denial. If necessary
teaching youth in a positive reality,
no, in the hypocrisy of things, the geo-
School books should bear this inscription: France
England: Jewish colonies.

Moreover, the study of other nations of
Europe and America, which we have not
Not here, the leisure to undertake leads us—
would be to this conviction that the parasitic race
It encloses, embraces, compresses the entire world.
Everywhere we would see the same slow process,
patient, silent, and ultimately victorious: the en-
invasion by imperceptible infiltrations, the
tenacity, exalted endurance in persecutions
tions, gold mining pushed to the point of
heroism, the attention to spread among the
peoples (like the cuttlefish its ink), these ideas
of humanitarian softening, so profitable to
those who lie in wait, then, when the people en-
Vahi is ready, quite bewildered, quite disarmed...
My hooked hand thrown in the right places,

218 JEWISH ENGLAND

leaving national life to its appearances,
seizing up what benefits power and money.

This, as we can see, is Tar-'s policy
tufe in Orgon's hand. She succeeded in
Jews during the early acts of their history
story, and everything suggests that it will end differently—
as in Molière: through dispossession
complete and the ruin of the overly stupid man
faithful. He will leave his house, with his family
in tears. Where, then, in the 20th century, can we find—
would one say the Prince, enemy of fraud, who
dispatch an exempt officer?

CHAPTER VI

Emancipated Israel. — Two dominant figures
Nantes: Baron Nathan Rothschild and
Benjamin Disraeli Lord Beaconsfield.

Digitized by Google

CHAPTER VI.

EMANCIPATED ISRAEL.— TWO DOMINANT FIGURES:
BARON NATHAN ROTHSCHILD AND BENJAMIN

DisRAËLI, LORD BEACONSFIELD.

Although, in a previous chapter, we
we may have accidentally spoken of two
prominent Jewish figures of the 19th century in England
and determine Nathan's financial role
Rothschild and that of the illustrious Benjamin
Disraeli, from Lord Beaconsfield, we estimate-
mons that it is appropriate to make them bite back with
more vigor and sharpness the silhouette of these
portraits of originals who held such a prominent place
predominant in this story, where, as
As J. Darmesteter notes, one encounters at
almost all the major changes in the
thought of a Jewish action, be it brilliant and vi-
possible, that is, deaf and latent.

A great deal has been written about the Rothschilds:
books, brochures, and articles followed one another in
all countries about them, spreading with great enthusiasm

222 JEWISH ENGLAND

A slew of legends, far too many errors.

A series of studies published in the Deutsche
Rundschau Berlin, during the year
1901, comes to destroy certain erroneous accounts and
Replace the legends with accurate data.
golden, it's fair to say, which grew
around the much-envied cradle of the kings of
gold. Thanks to unknown or unpublished documents
said, discovered in the various archives
German or obligingly communicated
by those concerned, Mr. Richard Ehrenberg is
managed to reveal the real source
historic millions that have done so much
small.

Let us recall on this occasion that, with the exception
from an English work by Reeves, which must be...
to consult with a certain mistrust, and of a
note written by Frédéric de Gentz (x) in 1826
and published in part in the Dictionary of
Brockhaus's Conversation, the study of
Mr. Ehrenberg is the first attempt to se-
laughing to write the history of the greatest
banking house of contemporary Europe.

Meyer-Amschel Rothschild was born in 1743 in

(x) Schriften von Friedrich von Gentz, fünfter Theil,
p.113 et seq., ed. 1840.

NATHAN ROTHSCHILD AND DISRAELI 2923

Frankfurt am Main where his father was com-
merchant. After an apprenticeship in the house-
his Oppenheim, from Hanover, he founded in his
hometown a currency exchange office, which the
put in touch with Crown Prince Guil-
Hesse-Cassel. General von Es-
Torff, who had known the young Rothschild at
Hanover, recommends it to Prince William;
As fate would have it, during his first
visit to Hanau Castle, the general and the
sons of the Landgraf played chess; a con-
The promise made by Rothschild won the match.
tied to the prince, who found pleasure in conversing with
the young currency trader and used
to enrich his medal collection.
This must have happened around 1775. Rothschild
also negotiated bills of exchange on Lon-
the things that Prince William had to draw
against the supplies of German soldiers to
the English government, at war with its
American colonies. In 1789, four years
after his accession to the throne of Cassel, Guil-
Iaume received a service offer from Rothschild;
the information gathered about him was
satisfactory: "He had a reputation as a
an honest and hardworking man, to whom one can-
was going to grant credit. » In 1794, the Land-

224 JEWISH ENGLAND

Graf had 150,000 pounds sterling to sell;
seven Frankfurt competitors were on the
rank: Bethmann, Melzler, Heyder, Ruppell,
Gontard, d'Orville and Rothschild; the four
The first ones were put in charge of the operation and this
It was only in 1795 that Rothschild was entrusted
the negotiation of bills of exchange in London, which he paid
counting; at that time, he was not yet
that financial agent of the Landgraf, he became
Oberhofagent in 1801.

The Landgraf was one of the richest capitals lists of his time; he used the product of the sale of his soldiers and the treaties on London in banking affairs; he lent to the foreign governments, as well as to private individuals, officers, civil servants, without neglecting the small clientele of the bakers and shoemakers. In 1784, an operation was made by him with the court of Denmark; but in order to determine the prince to agree to the loan, the Danes had to pay a commission of 2.5% to its consumers.

It was only from 1800 onwards that the relations between Guillaume and Meyer-Amschel Rothschild become intimate and followed; Rothschild received 160,000 on deposit from his protector

NATHAN ROTHSCHILD AND DISRAELI 225

thalers at 4 1/2 pc; in 1807, 200,000 florins at same rate; he negotiates the purchase of 120,000 florins of bonds 4 1/2 pc of the Palatin, exchanged in 1802 for titles of Frankfurt's debt; in 1803, 499,000 florins city of Frankfurt; in 1804, 400,000 florins, Hesse-Darmstadt. Moreover, he didn't have the having a monopoly on these operations, he shared with other houses trust the Landgraf.

the first major case that Meyer-Amschel fit, always to invest Cas-'s capital salt, was with the Danish government, which after having used the Dutch market until 1780 Landais, had been using it for about twenty years born from Frankfurt bankers, notably from Bethmann's house. In 1804, it had proposed in Copenhagen to find some hundreds of thousands of thalers, which formed the balance of an uninvested loan, provided that it They were granted an 8% commission. That's then a more acceptable offer came in produced under the auspices of the Lawaetz company, d'Altona, on behalf of Rothschild, who He initially asked not to be named and who thus advanced successively 1,750,000 thalers. In 1806, during a loan of 1,300,000 tha-

lers, his name was indicated for the first time
15

226 JEWISH ENGLAND

times and the coupons were said to be payable at his cash register. Contrary to the previous use of to only make short-term loans, the emprunt, in accordance with the wishes of the Landgraf, who wanted to have a high and sustainable income, was concluded for a series of years; the interest stood out, at 6% for the first time. Bonds were also issued in denominations expressed in round figures and easily negotiable. It was around this time (October 1806) that the Elector of Hesse entrusted his fortune liquid to its Hofagent which, unlike the common opinion, did not retain it, but the he sent to London, where his son was Nathan Meyer. He recounted that he received 600,000 pounds by mail, which he administered to the satisfaction of the princely depositor; and this last-to deny as a sign of recognition, He later gave her wine and linen as gifts. Meyer Amschel died in 1812, after having, In 1810, the company name was changed to Meyer. Amschel and son: he left behind the reputation of a an upright man, extremely benevolent and a great connoisseur of antiques and medals and in works of art.

Of Meyer Amschel's five sons, it was the Third, Nathan Meyer, who held the most

NATHAN ROTHSCHILD AND DISRAELI 227

great influence on the development of the home. Nathan went to England, to to do business there in goods (true-similarly in fabrics); he had brought with him 20,000 pounds sterling which he tripled in a few years. Exports from England was difficult from 1800 onwards, although the blockade con-The tenental would not have been decreed until 1806, but it was lucrative. After spending a few years in Manchester, Nathan settled in London, where he received the Hessian money in 1806 and replaced as court banker, the

Van Notten house. He was 28 years old at the time. That same year, the East India Company made sell 800,000 pounds sterling on the market Hng in gold; Nathan bought all the metal, including he knew that the Duke of Wellington had a pressing need and of which he held a great quantity of bills of exchange, acquired at good market. The government brought in the buyer gold, and he declared that he needed these 800,000 pounds: once in possession, one does not I didn't know how to get it into Portugal. Nathan took care of it and later he said to Sir Thomas Burton, the famous anti-philanthropist slave owner, that it was the best deal that he had ever done. Around this time (1808-

228 JEWISH ENGLAND

1810) Wellington, engaged in the war from Spain, where he had to pay for everything in cash with their hard cash, he was forced to procure some funds by selling Treasury bills-rie, negotiated at a loss. There was then a syndicat of money changers, established in Malta, in Espagne, in Sicily, which exploited the situation financially difficult. The most complicated part-the exploitation for Nathan Rothschild was the transfer of the species to Spain.

In 1812, after the assassination of Perceval, Vansittart became Chancellor of the Exchequer and had as his right-hand man in his financial operations Cières with the continent, a man of first rank order, the Commissioner General Hennis. The An-England, determined to pursue vigorously-The war against Napoleon was underway. to have allies: Austria, Russia and the Prussia, whose finances were in a state deplorable and which absolutely needed to provide assistance through subsidies.

From 1813 to 1815, England granted 15 million lions of subsidies, including 11 million to the three great powers, while the rest were divided among the small states. The prince d'Echingen received 1,615 pounds for his part. It was also necessary to provide for the salary and the de-

I think of the English troops who, in 1875, were still costing 1 million pounds a month. The transfer of these considerable sums... done in 1813, by sending silver ingots or in currency, or through negotiation of These two methods had serious drawbacks. Many things were done sending money on warships, this which did not rule out the danger of capture or shipwreck and you had to pay up to 8 percent as an insurance premium. Transportation by land was no less dangerous; it was in besides being difficult to obtain in England Cash in such large quantities. Exchange English suffered a sharp depreciation: 30p. c. In 1813, this was a major loss for the Treasury English or for subsidized states, which were also having difficulty selling large quantities quantities of effects on London and yet The needs were urgent. In 1813, Prussia was due to receive 630,000 pounds in subsidies, the Court Councillor Bartholdy, envoy from Berlin in Vienna, managed with great difficulty to sell 83,000 pounds; in Berlin they could only sell 25,000 pounds. Amid these difficulties Herris proposed to the Chancellor of the Exchequer a new plan to ensure the service of the

230 JEWISH ENGLAND

Treasury on the continent. This plan had been developed by Nathan Rothschild; it was sent secretly, with instructions, in Holland and in Germany, to buy, wherever he You could find some, even in Paris, change French and to send it, by the channels more diverse, at the Welling- headquarters ton, who was able to pay everything in cash, while The allies were fighting against the most terrible financial embarrassment. Rothschild will maneuver if although the Stock Exchange did not notice these operations and £700,000 in drafts on Holland and Frankfurt could be achieved tés, without impacting the exchange rate.

A converted Israelite, Father Leman, we also learn that Nathan was the in- Wellington's friend.

"This friendship," he writes in his book on Napoleon I' and the Israelites, dated from the The Spanish Civil War. The British government-nique, very embarrassed to send regularly to the Duke of Wellington the funds which he needed, he had addressed the Rothschild house... This intermediary mission The diary earned the opulent house in eight years, 1,200,000 pounds sterling (30 million) and created

NATHAN ROTHSCHILD AND DISRAELI 231

close relations between the Duke of Wellington and Nathan Rothschild... »

In 1814, Rothschild's operations... rent an even greater extension; it first bought 200,000 pounds sterling of drafts on Paris, necessary to pay the travel expenses of Louis XVIII returning to its capital; negotiations then took place with the States from the continent to convince them of the interest that they would need to be given payment effects wounded on the continent by ceasing to fire on London; the English government is taking charge of-geait to ensure the method of payment; all operations were to be centralized at Paris and the intermediary, whose name was Not named, was Rothschild. Herris was sent to Paris, where the pound sterling was worth that 17.50 francs; he initially paid 100,000 pounds in or brought with him from London as well as 137,000 pounds in drafts on Frankfurt and Berlin, which Rothschild had bought, and the Similarly, considerable sums of money were spent on the France, Austria, to the English troops. Thanks to this new method, the exchange on London quickly rose back up to 21 francs. Rothschild's intervention remained secret. The English Treasury made savings of

232 JEWISH ENGLAND

120,000 pounds. The Rothschild name was not known to the crowd only during the Hundred Days. During this period, at a time of difficulty Herris paid to Prussian financiers.

200,000 pounds in Berlin and that was the first the time we came into contact with Rothschild. Salomon de Rothschild was tasked with bringing there gold; it still provides 150,000 pounds, but at conditions so unfavorable that the governor-English media had to decide to reimburse the loss suffered by Prussia in the operation. Herris, in two reports in 1816 and 1822, reported on how the payment subsidies were granted and he reveals that, since In 1814, 18 million pounds sterling were paid on the continent through of a single agent. The savings achieved exceeded 500,000 pounds. Herris states emphatically that it was solely thanks to Rothschild's intervention and his brothers on the continent that success was due. After their father's death in 1812, the five their sons had continued the business by establishing themselves health in the various major cities, this which had greatly facilitated the transfer English money. Anselm, the elder, remained in Frankfurt; the second, Salomon, resided first

NATHAN ROTHSCHILD AND DISRAELI 233

in Berlin, then permanently in Vienna; Nathan was in London; the fourth, Charles, was- James, aged twenty, was born in 1821 in Naples. he went to Paris where in 1817 he founded the mai- his of Rothschild brothers.

Mr. Ehrenberg shows us after 1815 the Rothschild trying to compete with the major bankers Baring of London who had bought the old house in 1814 Hope and C'e from Amsterdam. We know how, In 1817, Baring and Hope contracted for the France takes out a loan of 350 million, medium- with a rate of 2.5%

But let's not pursue this study any further. Mr. Ehrenberg's, which would lead us too far astray Let's move on and return exclusively to our Nathan. from London.

"If money goes first, all roads will be blocked."
"open up," - Nathan Rothschild adopted this statement from one of the most cynical people- the great Will's schemes, and tried to demon-

to find all the amoral accuracy.

In just a few years, in Manchester, thanks to his combined offices of pawnshop, agent currency exchange and brokerage in trade From cotton, he made approximately 200,000 pounds sterling. that is, 5 million francs which he brought as

234 JEWISH ENGLAND

entry into the game for its operations on the market London.

Shortly afterwards, he doubled this initial capital by marrying Levi Barnett Cohen's daughter, and, at the death of his father, – which occurred in 1812, in Frankfurt, in that same Judengasse where He had grown up – he partnered with five of his brothers and founded this house in London powerful, this great savings collector public which played a significant pneumatic role derable in most major operations financial ratio of time.

Nathan Rothschild had secured the con- during the course of all his wealthy coreligionists, born-merchants, bankers, stockbrokers who, since the at the end of the 18th century, had considered settling in most of the English possessions, and mainly in the West Indies, in Leeward Islands, Bahama and Jamaica. These Jews were almost all refugees from Spanish possessions, hence the persecutions and the anti-Semitic revolts had expelled them ses. With their contribution and thanks also to the Levantine and Italian Yuddis, Rothschild of London could aspire to this royalty of the gold he wanted to spread across the universe in an immoderate dream of financial imperialism,

NATHAN ROTHSCHILD AND DISRAELI 235

which was not very different from that which he personified long before the war of Transvaal, that bald, disruptor of Africa southern which is named Chamberlain.

"The price of money is the pulse of a

"State," wrote Voltaire. – Rothschild of London got along wonderfully well at piercing see, to count exactly the pulsations of the credit of the kingdoms and to operate the transfusion gold in failed states. The history of considerable sums that he advanced in 1813 to the English government, and that of its loans to various other countries would be interesting to tell. He bought the bills or bonds at a very low price. Wellington's war (Spanish War), that the government could not settle, and, after the success of the campaign, realized to a large profit. This operation attracted attention to him the attention of the government, which employed him as an intermediary in its loans in Europe, aided in this by his brother Francis. He became the treasurer of nations in the distress, the skilled general, my aunt inter-mediation to be found. His important commissions aunts excessively favored the increase—his fortune.

Moreover, if he did not invent stock trading that

236 JEWISH ENGLAND

Law's system made him so harshly known to France, he was in England, the great—Master of stock market maneuvers. He knew how to devise superiorly and employ, with the subtle—necessary, the least delicate maneuvers cates to produce unexpected variations in the price of public effects and turn thus profiting from the financial debacles which The result was that he revealed himself as the great Stock Exchange raider and reigned by the terror on all economic markets of world. – It was Rothschild of London who created the brigandage of capitalism, legally organized with the complicity of the government ments, ministers, and hypocritical civilization—pseudo-humanitarian tion which, for sixty years, strips the countries of a happy golden age—savage men than businessmen strive to introduce the refinements of injustice—ICT and dishonesty of declared races superior.

The organization of the information office
The aspects of this Rothschild were, at the beginning of the Pre—

My Empire, extraordinarily well understood.

Never a great leader of truckers or counter-Bandiers could not imagine a more ingenious service, before the era of railways and television

NATHAN ROTHSCHILD AND DISRAELI 237

phoues. — He had it set up for his use
In particular, we have already mentioned it more
Up above, countless homing pigeons that
brought news from all countries
from Europe and carried orders and notices
for foreign agents. For added security,
he maintained properties in Dover, Hernebay, and Hastings
and Folkestone, a veritable flotilla of ba-
fishermen's tents that crossed in the
Sleeve to make it hold even before
governments were notified, the new
news of the most recent events on the
continent. He himself was putting himself on the line and
frequently left unexpectedly, and inco-
gnito, to come and observe in France or in
Germany, what was said there, what was plotted there, or what was happening there
It happened. And so, on June 18, 1815, Na-
than Rothschild left Brussels, at the pre-
first hour, to witness the peripheries from afar
stories of the Battle of Waterloo (1).

(x) According to a letter from Mr. Ch. Le S..., former
mayor of L..., who requests that his name not be
Quote: He's a Rothschild agent, a certain Schmitt
who made the journey. He had mingled with Wel-'s staff
lington, and when the latter, at the appearance of the Prussians-
his own, he cried, raising his hat: "Now the
"The day is ours, let's go!" Schmitt set off abruptly-
Especially for London. The rest is correct. Schmitt

238 JEWISH ENGLAND

As soon as he was certain of the terrible defeat which
bringing an end to the Napoleonic epic, he par-
was heading for Ostend at full speed, there was chartering
a sailboat was crossing the Channel despite
from a terrible storm, landed in the
Sussex county, at Bexhill, procured there, in
In the dead of night, a farmer's car, at a price

of gold, led him to London in the morning
June 20th. – Pale, nervous, a little emotional
like a man who is about to play a decisive shot-
sif, he appeared as usual at the Stock-
Exchange. He informed his fellow believers of this
that he expected from them, with the help of these moves
fortifying, eager, mysterious elements of this lan-
secret pledge of the stockbrokers, which he spoke of
so judiciously Balzac, and which form in
Jewishness as so many signs of a
Freemasonry of passions.

The rumor of a crushing victory for the Emperor-
the rumor spread immediately; the values tom-
they eagerly flutter from the hands of the stockbrokers
as in the rout the rifles or the bags

received a bonus of 1 million for this service, and
left the Rothschild house some time later
to live off his earnings in Genoa. That's where the
The father of our correspondent from L... knew him and received him
From his own mouth, the account of this operation.

NATHAN ROTHSCHILD AND DISRAELI 239

leave the hands of the soldiers. Rothschild and
his accomplices only had to bend down to
to reap all these shortcomings. The next day-
hand, when the triumph of Wel- was proclaimed
In London, he was reselling at the highest
price all this paper depreciated the day before, real-
sant, for its part, more than 1 million pounds
sterling, that is to say 25 to 28 million francs,
perhaps much more.

The story of this powerful Minotaur of the
finance is known; the flowers that were lavished
in the biography of the first Rothschild,
Austrian baron, have obviously been too dissimi-
mule the shameful galleries, the dungeons and
pitfalls of this adventurous life full
of corpses and ruins. It would be necessary, as
The Adventures of Cartouche, several volumes
quarto to expose all the lovely misdeeds and the
the iniquities of this highway financier. The
ruin of his colleague Goldsmith, his attempts-
how many other cases against Lloyds Bank
acts of legalized villainy, alongside traits
of artificial grandeur and ostentatious generosity

would be useful to readers who hate YouTube
to teach them about the beginnings
true evidence of Jewish omnipotence in the An-
contemporary England.

240 JEWISH ENGLAND

What's strange is that Rothschild, from
London, could have played, openly, a role
so prodigious in an era when the Jew was
still relatively unknown as a citizen of the island
British kingdom. However, it was named-
me consul in 1820; admitted as a baron in
1822, but, although he had restored the unicorn
English, many great lords
they liked to treat him like a Jew, and we will-
tale that Lord Melbourne was offering himself the sweet
pleasure in making people wait for hours and
hours this king of finance in his anti-
br, in the midst of the little beggars without
importance.

The services rendered by Rothschild were
undoubtedly had some weight in the decision
which was decided in the middle of the century to grant
emancipation to all Israelites established in
England. Thanks to O'Connor's eloquence,
of Lord Brougham and Wellington, the Catholics
liques enjoyed their complete freedom since
1820. By 1851, all English Jews had
as citizens. They were admitted to the elect-
municipal and corporate bodies
the City with the commitment to never do anything
attempt against the Anglican Church. Their schools,
synagogues, almshouses and hospitals

NATHAN ROTHSCHILD AND DISRAËLI: 241

were recognized by the government at
same title as similar establishments
of other religions.

Their marriages in the synagogues became-
They were born legal. They could aspire to be
members of Parliament, in the second division
sion, either for the chamber of commerce, or
for that of the Lords, provided that the candidate
swore an oath on the Old Testament.

recognized their rights to the management of affairs public as cabinet members but they were refused possession of certain offices, for example, those of Grand Lord of the Chancery, Lord Keeper or Lord Commissioner, and also those of lieutenant county or viceroy of the colonies.

Not all of these concessions were made to the Israelites without considerable opposition on the part of the religious puritans. The Catholics, however, favoured emancipation Jewish passion for all their efforts and the cause triumphed thanks to the support of the illustrious lord John Russell, one of the sons of the wealthy Duke of Bedford, representative of Hunting County—gift and who was the most intrepid defender of Freedom of religion in England.

The Jews, having been emancipated, still had to

16

242 JEWISH ENGLAND

overcoming very rigid social prejudices and inveterate throughout the English aristocracy registered in the Peerage, which is the guestbook of the nobility from across the Channel. — Who patronizes them—would, these liberated Jews, in this world so disdainful and so closed to everything that is not Introduced by a high and powerful lord? — Who would open the doors to the High—Life to these elegant people of the ghetti, for so long—eager to take their place in the receptions aristocratic residences and drawing rooms of the Queen? It was Lord Beaconsfield who presented himself to fill this office. Disraeli He was the introducer of Israel; he had on the situation social policy of Jews in England a decision—sive influence.

Of Hebrew origin, grandson of merchants He was Venetian, descended from those Jewish families. that the Inquisition had driven out of Spain and who had taken refuge in the great republic the republic of the Doges, so hospitable to all outlaws. His father, Isaac Disraeli, a literary— a most distinguished author, who lived part of his life in Buckinghamshire, knowing

how hard it had been for him to make a name for himself because of his condemned religion, he wanted to avoid—to spare his Benjamin such setbacks. He

NATHAN ROTHSCHILD AND DISRAELI 243

therefore converts by simple calculation being ground—a freethinker, a disciple of J.-J. Rous—bucket and he had his son baptized and converted to Protestantism in 1817, thirteen years after its birth, but he had been circumcised six days ago after his birth.

Lord Beaconsfield never forgot, by the then, his former coreligionists, and their ten—said the hand on every occasion. — Physics—Legally and morally, Benjamin Disraeli con—always served the characteristics of his race; his sensual and oriental imagination is revealed in all his works which indicate more than ease and gifts of assimilation rather than genius. Having come to power, when he was this popular Dizzy, whom Punch caricatured every single one—Maine, he opened the doors of the most closed to the Rothschilds, the Goldsmiths, the Jessel, to Solomon, and prepared, in some In a way, the advent of Jewish preponderance contemporary, just as one can say that Marlow's Jew of Malta prepared the way for the coming from Shakespeare's powerful Shylock.

Mr. Maurice Muret, in an excellent study on Lord Beaconsfield (1) seized at sea—

(x) MAURICE MURRET, *The Jewish Spirit, An Essay in Psychology* ethnic gic.— Paris, Perrin et Ci, x vol. in-8o, 1907.

244 JEWISH ENGLAND

monitors character, dominant tastes and the This statesman's policy: "His histo—"Even the most favorable ones," he wrote. to his cause, have clearly marked, the character Disraeli's foreignness and his isolation in the series of great English politicians of our time: If he had inherited, Froude observes, a of English character, he could have devoted himself more to...

fully addressing major national issues.

"He would have inscribed his name forever among the English luminaries. But he was not English that by adoption and he never identified himself as—completely with the country he governed. [I] was He was Jewish, and his great pride was to rule. although he was Hebrew, a great Christian nation her. Her career is the result of circumstance—special stances and of a special character. It is unique in its kind in political history English. Even more categorical, the language Mr. de Haye's idea with Disraeli Jewish woman who came to power and as long as he had the authority the persecuted and banished race could to say that she was running the state.

Lord Beaconsfield believes in everything and everywhere. the superiority of Israel. We know its theo—laughed at by the triumphant purity of this race ethnic: "Semitism and religion," he added.

NATHAN ROTHSCHILD AND DISRAELI 245

Mr. Maurice Muret, mean the same to him thing. Christianity is the flower of the semi—ism. The Jewish religion is an im—trunk mense who threw two main branches: the Mosaic law and Christianity. This theory Lord Beaconsfield's situation can be explained by the circumstances particular tion in which he happened to be at the twice circumcised and converted to Protestantism. Its system aims to punish ren—against in his person these two sacraments heterogeneous and successive.

In a famous speech, tending towards admission the representation of Jews within the British Parliament, He once expounded his proud doctrine. o8sa is demanding this important reform, no not under the principles of general tolerance rarely professed today, but well in because of the services rendered to humanity by the Jewish race. The English statesman commits—kept the same sophism as the German poet Henri Heine. He concluded that the primitive identity—The relationship between Judaism and Christianity: "The Christianity, he said disdainfully, is the ju—Daism for the use of the masses, but it is "Judaism again," or: "Christianity"

"It is Judaism completed or it is nothing."
In other words: Christianity is a ju-

246 JEWISH ENGLAND

Daism appropriate to the inferiority of the Gentiles. Undoubtedly, there is no incompatibility regarding the key points between Jewish ethics and ethi-
than Christian, Mr. Muret remarks. A Jew and a Christian, by virtue of strict morality emanating from their respective religions, would act in the same way in the greatest number cases. But we cannot claim that the Christ changed absolutely nothing in the teaching The teachings of the prophets. Would his doctrine have stirred up such anger among the Jewish people if it had been in perfect conformity with the spirit of this nation? It is because its This humble statement offended Jewish pride, that is because of his principles of self-denial and renunciation thwarted the masked instincts-rich and pleasure-seekers of Israel that this people persecuted with such ferocity.

One could not discover at Lord Beaconsfield the famous Jewish cosmopolitanism that one meeting at so many other of his coreligionnaires, but in him we find this "stranger-ger without the slightest drop of blood in the veins" that Gladstone once denounced, his an uncompromising opponent. Disraeli was striving to conceal this foreign flaw that he felt in itself and that he suspected could be an obstacle

NATHAN ROTHSCHILD AND DISRAELI 247

has

key to his unbridled ambition. That's what pushed people to be popular and to attract attention the votes of the lower classes: "I'm coming out of the of the people, he once declared to his voters. by Hugh Wycombe, but if I don't have in the veins nor the blood of a Plantagenet nor that of a Tudor, it is all the more certain that I desire to put the happiness of the greatest number at above the satisfaction of a few. » We

He recognizes his subtle and cunning mind there.

No one knew better than he how to adapt to circumstances and did not possess as well All the tricks of social climbing, though. He first declared himself, following the example of his father Isaac, a fervent follower of the ideas of the encyclopedists and an admirer of men and principles of the French Revolution. In Fancred, in Sibyl, in Lothair, in Coningsby, it is easy to discover clearly the influence of 18th century literature in France, but perhaps we feel it more strongly here. again, this influence, in many of its stories in the style of Voltaire that he wrote in his youth.

Relying on the people, Disraeli felt the need for a solid foundation in this society Londoner without whom it is impossible

248 JEWISH ENGLAND

to succeed. He had to ensure his success. its literary merit, the brilliance of its renown that his successive works had given him, But he wanted better. He pretended to become the Swell, the Smart gentleman, and as he there was nothing in him that betrayed the pure British He deserves some credit for achieving it. "dressed," said Mr. Maurice Muret, "his radical ideas" laden with sumptuous garments and, thus adorned, introduced them into London society where They were welcomed warmly. Benjamin Disraeli practiced in his youth a learned dandyism. But his dandyism was of a very special nature. Towards this same at the time the austere Brummel was drafting the Code worldly, the man of taste. We know of some General provisions: "Avoid their dazzling appearance and especially what can attract attention, new objects, exaggerated shapes rees. » How much the violent dandyism of the young Disraeli: Spanish-Italian-English, resembled Little to this cold correction! From its origin Jewish, from the sojourn of her ancestors in the East first, then in Spain and Venice, he remained to Benjamin Disraeli the love of fabrics cha- toys, trinkets and baubles.

Nature had given him a charming vi-

NATHAN ROTHSCHILD AND DISRAELI 249

wise, so that he triumphantly supported these ridiculous rags. But did his traits predisposed ones in his favor so that one would He was well received despite his attire. Grotesque! Perfumed with all the aromatics of Arabia, her left cheek half-veiled by wild strands of black hair, the jacket of velvet with silk fringe, open over a vest beaming, he went brandishing his cane at gold tassels and chiseled silver pommels. Gold chains crisscrossed his shoulders. trine, encircling his neck, connecting his pockets. Passersby, admiring or mocking, returning, following with his eyes Benjamin Disraeli, the celebrated young author, the feared mocker, the ambitious one from whom much was expected. Is this not the true portrait of the Israeli-triumphant elite, of the foreigner who wants impose by an appearance which he cannot to feel the caricatured side and the expression rastaquouère. But this Semite with oriental tendencies-tales was well aware that everything is accepted at London, even the ridiculousness of the setting, provided that we manage to impose this ridiculousness and to He knew how to consecrate it with time. He knew the psychology of English social snobbery and all the weaknesses of this famous company

250 JEWISH ENGLAND

a rigid person who closes their eyes so deeply on the faults of those she adopts. Disraeli He had the knack for it, he got himself accepted despite his extravagant costumes, which he tempered by the rest.

When, having been consecrated as a great statesman, Laden with honors and worldwide fame, he presided over the destiny of this English nation which was only his chosen homeland, his field of vain business dealings and operations, he had no longer kept these famous letters of credit that he owed to his features of a young adventurer the-Vantin. His face had steadily hardened

and harshly betrayed its semi-
tick. Everything about him betrayed typical Hebrew
from medieval times, the forehead, the cut of the
beard, facial coloring, and especially the nose,
that nose with its hairy nostrils that gave him the ap-
parentage of an old rabbi from Alsace in love with
snuff and which would carry yellow rupees
nâtres at the corners of the olfactory apparatus.

Lord Beaconsfield had many excellent...
slow biographers. Perhaps we haven't suf-
studied extensively as a Jew, as well
in his works of genuine literary merit,
that in his political actions and speeches? His
The political ideal was a Jewish ideal, based on the

NATHAN ROTHSCHILD AND DISRAELI 251

cult of public opinion. Didn't he dream of
the abolition of Parliament, with the plan of a
a unique link between the sovereign and the people,
and this intermediary power had at its
A sentiment clearly inspired by concessions
modern Jewish women.

The time is coming when Disraeli's work
can be conscientiously presented and
judged as a whole and based on its results.
One needs the necessary perspective to embrace the
consequences of a political impulse and see
where this impulse stopped and the benefits
otherwise the ravages of its momentum, and of its 6vo-
evolution through the years. The Israelites mounted-
already with what speed and what productivity
They took advantage of the game with great flexibility.
open to climb to all the bri- capitols
tannic. You only have to look at what they have
made of this country that Shakespeare so magnificently praised
Superbly. Disraeli was the Saint Peter who
opened the gates of this Paradise to them
large island where they have grown far too much and
multiplied. "You never know how you
will perish, wrote Balzac; the Why is the
the historian's task.

Disraeli will have his moment in the court of history.
toire.

CHAPTER VII

The Gold War.
Jewish Politics and Southern Africa.
Financiers in the Transvaal.

Digitized by Google

CHAPTER VII

THE GOLD WAR. — JEWISH POLICY
AND SOUTHERN AFRICA. — THE FINANCIERS
TO THE TRANSVAAL.

Jews have always had a particular fondness for and practiced public life. Everywhere, at every At one of the hours of their history, they were free—appreciated and criticized the actions of those that they had as priests, as judges or as administrators of their common interests. While being subject to the doctors of the law that they accepted as advisors and for guides, they never failed to dis—to cut the questions that relate to well-being or to the future of their race in assemblies popular where the smallest worker, shoemaker or The tailor has the same right to be heard. and the same chance of seeing his motion adopted that the high baron of finance or the sacrifice—A descendant of the Cohen family. In the Ghettos of the Middle Ages, in the villages of Poland

256 JEWISH ENGLAND

or of Bohemia, as in the ancient cities clays where they are found in sufficient numbers, Everywhere they are organizing themselves into a kind of demo—hierarchical cracy, whose members are mon—thirty always zealous for the public good.

It is not surprising that as the social and political barriers were lowered before them, they were concerned to wear this

same zeal in the wider sphere which was open and that little by little, in England in particular, they were able to succeed in establishing themselves as the most active makers of the various local, national, imperial or royal.

We see very early Jewish people... to war and receive municipal functions in many cities in the United Kingdom. In London, Lord Mayors of Jewish descent succeeded one another for a few years at the end of the 19th century almost without interruption. The elections at Parliaments were, in certain constituencies—electoral tions, towards the end of Victoria, such as those of Southwark, Marylebone, from Chelsea, from Leeds, entirely in the hands of the Jews. The candidates, children of Israel, then numbered 21, including 12 radicals and 9 nominists. The Honourable Sir

THE GOLD WAR 257

Samuel Montagu, the candidate for the canton central Leeds, supported by its influence 5 fellow members of his family: 3 nephews and Two brothers-in-law, candidates against him. Since then his political fortune and his functions of Under-Secretary of State for India.

It is necessary to remind everyone that the Israelites are hardiment entered the Upper House with Benjamin Disraeli, Lord Beaconsfield, and that they have effectively governed England on many occasions resumed, without ceasing, even when the Whigs were taking power, to gain the ear of the Queen Victoria, who certainly did not favor them. It will probably be said that Lord Beaconsfield was Christian. Take a Hottentot and baptize him, Will he be any less black as a result?

As for the excellent Queen Victoria, We have often told anecdotes that... would prove his aversion to enrichment chis Israelites. It is no less true, without to emphasize the case of Lord Beaconsfield, that, from 1837, the year of his accession to the throne, the The Jewish Moses Montefiore was, through her, created a knight to link. But let's hear from the Archives. Israelites: "In 1840, when Sir Moses..."

travels to Constantinople and Cairo to plead his case
the cause of the unfortunate victims of the accusation

17

258 JEWISH ENGLAND

ritual ceremony of Damascus, he is received in audience
by the Queen, a precious encouragement for
our valiant coreligionist in the delicate
mission he undertook.

Later she created baronets, Messrs. Isaac-
Lyon Goldsmid and Moses Montefiore.

"The visits that the sovereign deigned to make to them"
to render, as well as the one she made in 1890 to
castle of Baron Ferdinand de Rothschild,
attest to how foreign the Queen was
to the prejudices that still exist today
So many sovereigns... and simple bourgeois.
Alongside these expressions of partial goodwill-
private, there were public ones that she te-
moigna to the Israelites.

"Three Israelites were also created"
Lords: MM. Nathaniel Mayer de Rothschild,
Henry of Worms and Sydey Stern. »

Today there are more than twelve families
Jewish women listed in the Book of Peerage and Baro-
netag'e english, vigorous names, which gave
birth to too many branches
so that we can attempt to list them here.
The Jews themselves, who have no astonishment
Easy, they can't believe it. In The Jewish
Chronicle, it was noted some time ago, in a tone
With proud astonishment, this unique fact-

THE GOLD WAR 259

than here in the history of England: the pro-
clamation of King Edward VII to the Private Council,
which was signed by three Jews: Lord Pirbright,
Sir George Faudel-Phillips and Sir Marcus Sa-
Muel, baronet since 1903.

Let us note in passing that Lord Pirbright

Pela, whose original name was Henry of Worms, and that he married the eldest daughter of Baron von Tedesco, from Vienna; that George Faudel-Philips, former Lord Mayor of London, like the was his father, took as his wife the daughter of Lord Pirbright, and that Marcus Samuel, ex-alderman of the City, ex-sheriff and ex-Justice of Peace, for Kant County, married Fanny-Elisabeth, daughter of another Jew, named Benjamin-Binjamin. That's it, isn't it true? good examples of assimilation.

It is widely believed that political positions are more modest, but easily accessible and, by their number and their nature, of no less influence penetrating and effective, must be systematic-meticulously sought after and occupied by the Jews. The consulates, which allow them to inter-to profitably maintain their international relations relationships with parents and fellow believers that they meet everywhere and make it easier for one From one country to another, stock market speculations and

260 JEWISH ENGLAND

trade that enriches them is extreme-coveted. Frankfurt, Vienna, Berlin, Hamburg, Dresden, to name just a few major commercial cities of Central Europe trale, have Jewish British consuls. "As long as it remains so," melancholy admits-how the author of "The Modern Jew", the English trade will hardly benefit. And he adds: But if we wanted to change this state of things, the entire Jewish community would cry out at the per-security.

The same writer, Mr. Arnold White, former agent of Baron de Hirsch, in Poland and in Russia, for the Jewish colonization of the territory-The cultivable land of Argentina is certainly not animated by no ill will towards Israel: but he is constrained by the evidence of the truth to recognize that the number of Jews in the The House of Commons is becoming quite out of proportion to the number of their coreligionists in the country, and he must constater: "The growing power of the race Jewish, her separation from the nations in the middle of which she lives, and the waning patience

peoples among whom it established itself.

"Intellectual superiority, subtlety"
Eastern and pain education give

THE GOLD WAR 261

to the Jews a complex and mysterious power
laughing, denied to any other living race,"
Arnold White added,

"They can be found in all nations,"
but, like the Gulf Stream, they remain at
part of the mass of the ocean that surrounds them.

"Yet they reflect, like the chameleon,
the texture and color of the rock on which they
rest.

"Attacked from the outside, the Jewish community presents
a single front against the enemy.

"They are the most interesting people of the
world: stronger than the Pharaohs, Nebuchadnezzar-
Donosor, Rome, feudalism, the Romanovs, the
Kaiser, the French Third Republic.

They will do anything to establish and increase
their influence. Thus, an association founded
in July 1871, under purely apparent
philanthropic, takes on a political dimension
completely unexpected when you know that this
Anglo-Jewish Association, whose stated goal
is the protection of persecuted Jews and the education of
the cation of Jewish children in the East, not seu-
it subsidizes Jewish schools in Asia
attended by more than 10,000 children, but
is affiliated with the Alliance Israélite Universelle, and
that she maintains a diplomatic correspondence

262 JEWISH ENGLAND

matic with foreign governments,
in conjunction with the London Committee of the
Deputies of the British Jews, which dates from
1860, and has the special task of monitoring the
English legislation in what may be of interest
the Jews.

It is enough to make a few people understand examples detailing the implementation of Jewish forces in Great Britain. Ana- to analyze the mechanisms, to describe the means of action, Listing the results would make this one The initial chapter is a large volume. Let's note only in England as in France Jews hold all the positions forward. these, which ultimately lead to directing public opinion public... and to purge the Stock Exchange of the masses Popular, Press, Theatre, Concerts and Music- Halls, places of entertainment of all kinds, those who are not immoral and the others, pawnshops, banks, Stock Exchange, etc.

With this dual leverage, the Press and Money, The Jewish community can do anything. It knows this perfectly well. ment for having experienced it, and, in its moments of audacity or surrender, she... boasts. Also, it's about having a very clear vision of the reality than to say, as well as the fact

THE GOLD WAR 263

Mr. Arnold White: "The Jewish community in England, although not numerically strong Medicinally, dominates such a large part of the financial and journalistic forces of the country that any Minister who would undertake to fight against this power would immediately be infallible- Completely thrown off balance.

T1, it would require a popular movement, that indignation, disgust and extreme feeling The hardships suffered will perhaps provoke to be someday, but of which we are still very far.

In short, the destiny of England, no less than that of other states, is among the hands of the big Jewish financiers. We have I have already had occasion to point out that, Since the fall of the Baring house, no Christian credit house can no longer- corn to counterbalance them. That is to say that all the politics of the civilized world are conducted by them. It would be interesting to study by the menu the motives that make them act, and com-

They never lose sight of what can
to bring in their coffers this gold, the possession of which
sion ensures all "possibilities", such as
say the English, adding a nuance of color
their practical minds grasped the meaning of these words.

264 JEWISH ENGLAND

The exclusive adoption of the gold standard, the ruin
of the Spanish colonies, the disorganization
social and military of France, the preparatory classes
factors contributing to the disintegration of the Austrian Empire,
the progress of Prussian Germany, the momentum
furious at the imperialism that swept away the States-
United States and England (we are not talking about the
speculation, strangulation, hoarding,
unions and trusts of all kinds, including
strikes, individual ruins, and misery
(public are the most visible effects) nothing of
all of this which is not due to finance
international, that is to say, Jews.

Their policy is profound and long-term
They never distance themselves from their
brothers of race and religion; it is to these
that their works will go almost exclusively on
charitable ones which are, after all, considerable
and numerous. But they do not hesitate to sacrifice-
proud of the well-being of these wretched brothers, to
delaying their release indefinitely, to their
refuse to take the rank to which they are entitled
in the "world's first aristocracy",
to better pursue distant views on
which only the initiate can form something else
nothing but conjecture. It has been brought to light, and
we had the opportunity to point this out to

THE GOLD WAR 265

In the course of this work, how easy it would have been
to the high bank to force the government-
Russian policy to limit Jews as well as
its other subjects, when the Russian Empire had
he had an urgent need for money and he couldn't
to obtain them only from the Israelites. There were
the beginning of a press campaign,
proposals for a boycott, - hype and
bluff, - which led to the success of the embassy

Russian pruning, without any serious attempt would have been done to prevent this money, provided through the intermediary of Israelite bankers, to serve in part to ensure the oppression of Russian Jews.

'It was apparently part of the plans of the cosmopolitan finance is causing this exodus Eastern Jews who spread out like dirty and corrosive water on our Western world, on America and, more than anywhere else, about England.

"As long as he has not obtained freedom and equality-
"The Jew is humble," said Mr. White Arnold.
more pleading and gentler than the others
men; but, once equality is granted to him
granted, the spiritual despotism of Rome
It is itself no more absolute than intolerance.
"The rancidity of the prosperous, but not spiritual, Jew."

266 JEWISH ENGLAND

Is it to bring in their core-
religious figures to this equality, of which they make a so
profitable use, that the bankers of Paris
and London did not want to try to
hinder Russia in a regulation which
the effect would have been to unleash thousands of
wretched circumcised men in Western countries
where, without any transition other than the journey, from
dogs that they were there, they would also be-
They became citizens at a young age.

Is it to introduce new and more
powerful disruptive elements in a
society whose decay, where they gorge themselves
gent, is not yet fast enough according to
Their vulture-like greed?

It's both, you have to believe it if you
wants to reconcile what we know about their appetites
with what is said about their spirit of solidarity.

The latest manifestation of the all-powerful
Jewish health on the destiny of states and even
peoples have endured for several years and has
the purpose of the uncontrolled appropriation of
. gold and diamond mines of Africa aus-
trale.

Mr. Hyndman, President of the Association
English democratic socialist, gave in
1900, in an interview with a journalist

THE GOLD WAR 267

Brussels residents, interesting assessments on
the causes of the Transvaal War.

According to him, it was the Jews who were covered up.
pables.

"See," he said to his interlocutor, "how
They seized control of our press, how
They have corrupted our society. Here, take this
briefly a list of Jewish newspapers in
the current time (1900):

The Daily Telegraph, which belongs to
Lewis; the Daily Wells, which belongs to Henry
Oppenheim, of Egyptian renown; the Finan-
cial News from Harry Marks, member of the Parliament-
ment; the Sun, which belongs to the same per-
rings; the Saint-James-Gazette, by Steinkoff;
the Saturday Review, owned by Alfred
Beit; the Stfatist, belonging to several fi-
Jewish financiers; The Observer, by Ms. Rachel
Beer, the Sunday Special, belonging to Spyer.

Well, all these newspapers advocated
cynically, the war almost in the same
terms.

Whatever their political opinion, whether they
be Tories, Liberal Unionists, Liberals or
radicals, they all say the same thing about
of the Transvaal. Isn't that significant?

— Yes, indeed.

268 JEWISH ENGLAND

— Well, in London society, they
exert as much influence as in the press.
Finally, suffice it to say that at the time
current situation regarding the South African question,
We are a nation dominated by Jews.

They don't know what it's like to play fair.
game. I'm talking, mind you, about capitalists.
London Jews, for I count among my
knowledge of the Jews of a completely different character
different facts and for which I have the most
great affection.

The conquest of the two South African republics
Caines is properly a Jewish company.
without the dynastic and historical complications
risks whose main driver is hidden
ordinarily. That's why it is interesting—
here we will give a quick overview of the main points
minor events which, outside of the action
military, preceded and accompanied the war
of the Transvaal.

This war of dispossession and piracy
financial, business against honest cultiv-
vators, brings to mind an old Mexican adage—
cain, obviously imported from the dark Catholic—
Spanish cism: "Behind the cross stands
the devil, but behind the soldier's sword crawls,
"Spying, hiding the despoiling Jew."

THE GOLD WAR 269

As soon as the gold fields were discovered,
The raid on the harvest was decided upon without delay.
by Jewish England. A first incur-
a union of unofficial, though disavowed, pirates
Having failed, Albion, with its long teeth, the Al-
Judaized bion in its governing organism—
mental, decreed the conquest of the Rand.

This decree is all the more monstrous because, all
being determined to promulgate it and to put it
to be executed as soon as the preparations would be
well understood, His Majesty's Government
the queen cynically denied the obvious, pro-
testing his desire to maintain peace and
doing everything to make it impossible for
Boers.

It is easy to make one understand
the role of the Jew in the South African Boom,
organized in 1894 and in the creation of the
Chartered Company, which contained the seeds
war to the death against the Republics.

Let us just remember how the
high society, impoverished by meager income
lands, by death rates and general-
heavily indebted, it eventually reached the point where it could no longer re-
to push the Israelite world and, indeed, to the con-
milking, opened his salons to him, welcomed him and there
sold its securities as references to companies

270 JEWISH ENGLAND

financial gain, he was paid for the honors
to be chairman or director in such or
such Company Limited, mining or other;
how the Dukes of Abercorn and Fife, Lord
Aberdeen, almost all the names of the Peerage
took turns at the head of the ac- leaflets
tions at 1 pound sterling which were successively-
launched among the gullible of both worlds,
well before the end of the 19th century.

Add to that Cecil's atavistic tendencies
John Rhodes, son of Reverend Francis W.
Rhodes, rector Bishop Stortford, in the
Hartford county and an authentic mother-
Jewish, it is said, and the Israelites, fraternal
friends and associates of the great Cape exploiter:
Barnato, the clown-juggler, who began his
fortune by swallowing stolen diamonds that he
had to search in the vein-porting element
of his excrement; Beit, a low-level employee at
Porteur, then Eckstein; Werner, Naumann and
how many others who, in less than four or
five years, revealed themselves as the principal-
main agents for counting small
savings and amassed estimated fortunes
From 200 to 400 million approximately. That will be enough
to fully endorse the opinion of
the Scotsman J. Keir Hardie, who was not afraid

THE GOLD WAR 271

to write in the journal L'Humanité nouvelle,
these energetic and sincere words:

"This war is a capitalist war,"
created by capitalists' money, supported
through the lies of a capitalist press,
perjurer and mercenary, sponsored by poli-

unscrupulous technicians, at their own mercy of the capitalist class. The Boers, a people of pastors probably have all the flaws of fine qualities that are characteristic of their kind of life; but, whatever they may be, these flaws are still virtues, compared to honor corrupt and refined cruelty that are inseparable from the shady operations of the capitalism. » |

Let us, on the other hand, borrow from a work by A.-G. Hobson, entitled The African War that of the South, its causes and effects, the considerations The following declarations:

The first and without comparison the most important industry of the Transvaal, that of The Rand gold mines are in their hands. (Read the hands of a small group of financiers) international companies). The brief list major companies, which represent the recently formed mining interests union, will to demonstrate the extent of their power. First

272 JEWISH ENGLAND

then come the Wernher, Beit and Co., plus commonly known by the name of their director such as "the Eckstein and Co." group.

It includes twenty-nine gold mines and three other companies. The nominal capital value—The final amount is £18,384,567, but the market value at the beginning of August 1900, exceeded 76 million pounds (nearly 2 billion). This Eckstein group is the principle active, larger and more powerful combination health which contains the Consolidated Goldfields, S. Neuman and Co., Farrar and A. Bailey.

The Goldfields (Beit, Rudd and Rhodes) nineteen mines and a capital of 18,120,000 li—Neuman then comes in with a capital of £8,806,000. Acting separately, but virtually under the same control, there is two other groups, whose capital is in largely German, Gøtz and Co. and Albn and Co... There is, on the other hand, J.-B. Robinson with nineteen mines, and other affairs (issuance capital, 14,317,500 pounds), and the

Barnato house, less important.

Under the leadership of the Eckstein Group, whose principal instrument is the chamber mines, this group tends not only to absorb the entire mining industry, but en-

THE GOLD WAR 273

core to controlling industrial and indirect life-political life in Johannesburg, strongly-forming the core of a monopoly that will become to Rand what De Beers was for some years in Kimberley.

This quick sketch is only intended to to prove the dominance of a small number of people across a vast industry including the capital was recently valued at 150 million lions of pounds (3 billion 795 million francs).

But, although the power of this capitalism whether based on gold, it is not limited to mines. As soon as we are in their presence of significant interest, we meet her.

The Johannesburg press is his property. It therefore appears that the industrial future and Transvaal agricultural land is mortgaged to a A small number of foreign financiers. A little further reflection will show that, while this the class of financiers abstained in other matters. very countries of active participation in the politically, she will pursue the politics of the Transvaal. And politics will not mean freedom for her. Exchange and good administration: the industrial sector Transvaal's management requires, in fact, the inter-

constant intervention and the vigorous support of
18

274 JEWISH ENGLAND

the State. I] it needs a regular workforce, economic and subservient, which is here the stone The cornerstone of good deals. The rates of

railways and customs regulations
mining operations will force it into poli-
tick. She will bring the same qualities that
made her happy in speculation.
one word, simply and inevitably, she
will add to his other cases the poli-
tick.

We will not retrace the history from its beginnings
The Right Honourable's career, and already so profound-
forgotten madman, the late John Cecil Rhodes, the founder-
date of the Chartered British South Africa
Company, into which he brought one of
its previous creations, the De Beers Conso-
lidated Mines Company, aided in these operations
tions by the Rothschilds of London and by the
Alfred Beiiit, a Jewish man, had known Rhodes since
For a very long time, Dr. Jameson, a practicing physician,
bli to Kimberley, who shared his ambition,
often expressed, to fly the flag
English as far as possible, as far as the Zam-
Beze and beyond. The doctor soon gave up
his Kimberley clientele, and came to order
Salisbury Fort in Matabeleland, in the name of
Cecil Rhodes, who had him appointed administrator in 1891

THE GOLD WAR 275

Chartered's manager. Both of them
took a trip to England, three years
afterwards, and spread, through their conversations
and public speeches, the idea of creating a
federation of southern Africa under the sovereignty
British royal family. It was during this trip
that Cecil Rhodes was appointed a member of the
Privy Council. For his part, Dr. Jameson receives-
held the diploma of Companion of the Bath, dis-
honorary distinction much rarer than
We do not have the Legion of Honour. Thus
Encouraged, the two friends returned to
Cap, while the Uitlanders' agitation
was starting to make noise in Johannesburg.
Dr. Jameson, under the pretext of protecting the
children and women whom no one threatened
It rushed over with police soldiers and
volunteers, and entered the territory of
Transvaal. But he was forced to give birth
the weapons, taken to Pretoria and sentenced to
dead. President Krüger pardoned him and
his officers, which earned the head of state

Transvaalian: A Testimonial of Satisfaction
of the Queen, at the same time as the Emperor
Germany congratulated him in a letter that remained...
famous for having been able to maintain independence
dance of his people.

276 JEWISH ENGLAND

Naturally the English government.
Jameson confessed. Cecil Rhodes, while confessing
that he had helped him with money and advice, he claimed
to have remained uninvolved in the raid itself.
Chamberlain declared urbi et orbi that the
D Jameson, without having done anything that could enta-
dear to his honor, had committed the greatest
a mistake that a politician could make.
The people alone, amidst this chorus of disavowals,
didn't bother to lie, and when the
The doctor came to London to face his trial.
gave an enthusiastic ovation. A condemnation-
A sentence of fifteen months in prison was handed down.
against the lost child, who, disdaining to par-:
to take responsibility for his actions, not to comment
promised no one, but couldn't help but
to say at the end of the trial: "If I had succeeded,
"How I would have been forgiven!"

History does not have the same motives as him
to be discreet, and certainty is acquired
today that Dr. Jameson was only one
instrument of Cecil Rhodes and Joe Cham-
Berlin, the very same one who described his act as so
harshly, and, let's say it, so precisely; for
the biggest mistake a
A politician is a failure.

"The raid was an attempt, not by the government-

THE GOLD WAR 277

government, but from a minister of the Queen,
to plunder the Transvaal once again
of his freedom and independence," he said
Mr. Leonard Courtney at the annual meeting
of the Cornwall Liberal Unionist Association.

And why this attempt, so large in scope?
responsibilities?

A brief analysis of the list of actions—
Chartered Company pairs, published by
Mr. William Thomson replied, not without eloquence
quence, to the question.

The Marquis of Lorne, son-in-law of the Queen;
the Duke of Fife, the Duke of Abercorn, the Earl
Grey, Baron de Worms, Earl Coventry,
Count Chesterfield, Lord Rothschild, Mr. Léo-
pold Rothschild, Sir J. Sievwright, chief
of the Rhodesian party in Cape Town, a rival of
Mr. Schreiner; peers, members of parliament and
bankers up to a number of 80, 350 officers
generals, colonels, captains, most of whom
serve in Africa, and, finally, a large number
journalists from the yellow press, among the—
which Mr. Alfred Harmsworth, of the Daily Mail,
and the entire tribe of the same name.

The most recent events
important ones do not leave in most of the
memories that are more than an uncertain recollection, more than a

278 JEWISH ENGLAND

The general impression is that we no longer know how to support
based on specific facts. Therefore, it is not useless.
to list the events chronologically
who proceeded and accompanied the tenta-
tive of the audacious D' Jim.

1895. September. — The petition of the Uitlan-
requirements to obtain the "Franchise", that is to say
the same civil and political rights as the
Boers, signed by 38,000 people, is rejected by
the Volksraad.

October. — President Kruger sends the
D'Leyds, State Secretary, in Berlin and at
London; Mr. Leo Winthal, representative of
Reuters Agency and administrator of the newspaper
official of Pretoria.

November. — Convocation of the National Union
Transvaal national meeting in a large gathering for the
December 27th following, in order to claim the
"Basic rights of a free man."

December 16. — Mr. White, Trans- agent

vaal in London, telegram to the president Kruger to warn him of the vast conspiracy that was taking place form against his government.

December 18.— The President forbids the meeting and threatens to disperse it by force.

December 23 — Publication of the petition rights. The meeting is postponed to January 6th.

THE GOLD WAR 279

December 24. — Krüger holds a council with Kotze and Joubert.

December 28. — Apocryphal appeal of the Uit-Johannesburg landers at D' Jameson for The protection of women and children. A Civic guard training for preservation of the order. The correspondent of the Vossische Zeitung, of Berlin, wrote to its newspaper that the The Boer government expects to see entry into his territory, D' Jameson at the head of 800 men.

Sunday, December 29. — Jameson leaves Mafeking with 500 men, 8 Maxims and 4 cannon Whitworth and heads towards Johannesburg.

Krüger, having been informed, concentrated his troops.

The Uitlanders are organizing and arming themselves. The civil servants and the Boer police are leaving Johannesburg without being harassed.

Krüger adopts a conciliatory attitude and allows claims to be addressed.

December 30. — Jameson advances quickly—lying across the Veldt. Exodus of women and children from Johannesburg.

December 31. — The pro- Boer government calls for a reduction in food taxes food and other reforms.

280 JEWISH ENGLAND

Chamberlain disavows Jameson's act and orders all British subjects to refuse assistance.

1896. January 1st. – Battle of Krügerdorp between Jameson's troop and the Boers, pen- throughout the day and part of the night.

The Times publishes for the first time the News of D' Jim's march.

January 2. – Jameson's retirement. He is forced to surrender.

January 3.–Letter of congratulations from the Emperor– German ref.

Chamberlain asks for Krü-'s indulgence ger.

This brief account shows that Jameson does not he didn't act impulsively, but he acted according to a pre-conceived plan. The agitation The Uitlanders were, in essence, very artificial. obeyed an order that came from the men powerful and greedy people who had an interest in putting the hand on the gold mines of the Transvaal, infi- richer than surface deposits open skies in Rhodesia. Johannes- Burg was already a Jewish town. Among the names- numerous houses that traded there successfully shares of mining companies, only one . was not led by a circumcised man. The Uit-

THE GOLD WAR 281

landers formed a population of decavators there, of heterogeneous beings from all points from around the globe, shady individuals, men and girls of joy, of which more than 80% were of origin Semitic. There were 12,000 Polish Jews there. most of them sold strong liquors. These people, as we know, did not have... Let's prove it, no real concern for the right to voting and naturalization, which was done to them loudly demanded it. They admitted it more late, and complained bitterly that the war, prolonged beyond all expectation, would have Stop their shameful trafficking and dry up the source

of their fortune.

The slowness and the poor
thanks to the Times' announcement of the attempt-
tive and the failure of Cecil's handyman
Rhodes. The city's main newspaper was
yet aware of everything, because his correspondent
Breeding in Southern Africa, Miss Flora
Shaw had ostensibly been involved in the en-
undertaken, and was included among the accused
tried for high treason at Westminster; she
nevertheless remained committed to the editorial staff
of the Times. This newspaper enthusiastically welcomed
Jameson and Rhodes siasm after the Raid, and
published verses in which the poet laureate Alfred

282 JEWISH ENGLAND

Austin sang about the band of heroes who had,
at the risk of their lives, defended women and
Children in Johannesburg threatened with having their throats slit
ment by the Boers (1). The Times had, in
Indeed, this fable was launched based on the word of a television-
a false gram, prepared well in advance,
and published at the precise moment when the Raid could not-
It was no longer going to be kept secret.

This complicity of the Times is evident with the
the latest evidence of the letters found on the
Major White, one of the prisoners of the RAID. These
letters were delivered to the public without anyone
could have refuted them. Two examples suffice.
On December 10, 1895, Miss Flora Shaw wrote
went to Cecil Rhodes:

"Can you tell me when you start-
"We will put the plans into action."
"We wish to send at the next opportunity"
"sealed instructions to the representative"
» from the London Times in European capitals
"Peau. It is very important that they use
"Of their influence in your favor."

On the 28th of the same month, Dr. Harris, who had
served as an intermediary between the conspirators and

(1) Jameson's Ride, "The Ride of Jameson".

Joe Chamberlain, wrote to the same great chief
in line:

"I already told Flora to go see Chamber-
"Alain and to tell him that we have the support of the
"Times."

If we ask ourselves why this great day-
Thus, nal embarked on this adventure, one
he couldn't help but think that he had just
to experience very serious problems in the Parnel case
losses of money, and that the Chartered Company
was rich enough to pay generously
such a competition. It's no mystery to per-
sounds like, apart from the numerous supports
'that he had made sure at the Colonial Office and at
War Office, Cecil Rhodes had been able to put in place
On his side, the majority of the English press, that he
watered it so beautifully that it was called the
Jupiter of this Danaë with the pen easily
mercenary.

An anecdote recounted by the famous director-
editor of Reviews of Reviews, MW-T. Stead,
#i unfortunately disappeared in the awful
the sinking of the Titanic in April 1912, to a writer
The Figaro editor finds his place here in full force.
question:

"One evening, after dinner, Cecil Rhodes addressed-

284 JEWISH ENGLAND

carelessly addressing Alfred Beit, said to him:

- Something is brewing at the Trans-
vaal.

Taking a drag on his cigar, and without
ask for the slightest clarification (they
(understand implicitly), Alfred Beiit responds-
said:

- I'm halfway there.

And they talked about something else. For a while
Then, the Jameson raid failed, you know
In what way. Then Cecil Rhodes left.
at Alfred Beit's:

– You know, my dear, you owe me
250,000 pounds.

– How so?

– Do you remember the evening when I told you
said that something was being prepared.

– Yes, and I answered you: "I am from
half. "

– Perfectly, but it still holds. Hey
Okay! Here are the facts: this something was
The Jameson raid cost 500,000 pounds.

"All right!" replied Alfred Beit, "here is..."
250,000 pounds, for my part.

Such an attitude is certainly stylish.
concluded the late Mr. Stead, and all that
without the slightest treaty!...

THE GOLD WAR 285

Ultimately, it's proverbial honesty.
bandits who operate together. But he
The fact remains that 500,000 pounds sterling makes twelve
500,000 million francs and that faced with such
The downpour meant many windows had to be opened.

Joe Chamberlain's complicity does not
no more doubt than that of Cecil of the Times.
This Minister of Colonies is one of the strongest
shareholders, either through him or his closest associates
parents, Chartered and other compa-
similar gnies. The denials have not
did not prevent the evidence from being presented, and even,
during the acquisition of the chartered company
Niger, he eventually had to acknowledge what he did not
could no longer conceal. As for the
raidJameson, between the letters we have
As already mentioned, Belgian Independence has published everything
correspondence exchanged between Mr. Haw-
Kesky, legal counsel for the Chartered Company

Pany and Cecil Rhodes's personal lawyer,
Mr. Fairfield, head of the South African section
At the Colonial Office, and other characters
Understood as Lord Grey, the D' Harris, the
Major Willoughby, etc., who do not leave the
the slightest doubt about the role that the head of the Co-
lonial Office took part in the revolu- trial
to operate the Transvaal for the benefit of the Chartered.

286 JEWISH ENGLAND

This correspondence relates to the investigation
official proceedings that were then taking place regarding the raid and on
those who, directly or indirectly, had played a part in it
role, preliminary investigation for the trial, which was
"the most odious comedy of the century," according to
of the late Mr. Labouchère, the courageous and spiritual-
tuel director, in his time, of the London newspaper-
It shows that the av-
Cat of Rhodes was kept informed of everything.
which was taking place at the Ministry of Colonies and in
the government with respect to the perpetrators of
raid, that he contributed to the choice of judges, that
Joe Chamberlain was doing everything he could to
saving the compromised characters, assisted by
this by his sister-in-law, by Lady Dudley and
other great ladies of the Kingdom, enthusiastic-
siasts of Rhodes and Jameson, and that if
He, along with a few others, was condemned
to a nominal sentence, in the application of
which all the usual rigors were
rejected and which they did not accomplish until the
The fixed term was that the acquittal would have caused
In the English-speaking world, there are really too many scans.
dale. But, – and Belgian independence does not
He certainly didn't fail to notice it when publishing his
letters, – the tribunal was handpicked, from
documents were removed from his examination, one

THE GOLD WAR 287

She falsified the truth as much as possible. She adds
even that the English newspapers could have
then resume the indignant articles that they
had published about the Dreyfus affair:
Everything they had said about it does not apply.
by way of point to men who are both bold and
hypocrites who have, in a particular interest-

binding and unspeakable, cast the British Empire on a small, honest, hardworking, and harmless people defensive.

This publication of Belgian Independence has was, it seems, made possible by an employee from lawyer Hawkesky who had taken a copy of the pieces and who would have sold them to the newspaper of Brussels. There are many others; but influences that are easy to disentangle, without one so that we can know what figure they were taxed at, arr-
rent the course of these revelations.

When we think of righteous indignations, loudly demonstrated in England in the su-
throwing out problematic irregularities committed during the court-martial trial of a
A proven traitor, one wonders with astonishment
Why the supporters of justice on the other
on the side of the strait, having so much to do at home,
did not consider using it elsewhere and their
AI home activity, rather than ingenuity in

288 JEWISH ENGLAND

foreign issues that do not concern them
did not know and to which they did not know
Absolutely nothing.

This file was, moreover, deleted during the debates before truly select judges
to Jameson, to Miss Shaw, and a few others
perpetrators of the raid.

Is it any wonder that, in these circumstances...
stances, President Krüger considered
to put his country in a state of defense and that he has
bought weapons and ammunition? A sta-
technical information drawn up by Mr. Alfred Marks and that
The fact that no one attempted to contradict him shows that
From 1882 to the end of 1894, state expenditures
The Transvaal was normal. It was only in
It was in 1895 that the Boers considered taking some
Measures against imminent attacks. Who
So could we blame them? It was their right.
and their duty.

Selfless politicians and
good faith recognized it in England as
everywhere. Mr. Leonard Courtney proclaimed it

in a speech to the Cornwall Liberal Union-
Nist Association. We know, moreover, with which
repugnance the governments of the Transvaal
and the Orange decided on war; the
President Kruger finally agreed to donate

THE GUEBRE OF THE OOR 289

to satisfy all the complaints of
Uitlanders, supported by the Colonial Office;
he even gave more than was asked of him
said, and it was only when the Colony of
The cape was full of troops and artillery.
clays, when the whole world could no longer doubt
of England's resolution, that the presidents
teeth of the Transvaal and the Orange resigned-
rent to take the initiative and begin a
action which, a few weeks earlier, would have
had every chance of a resounding success.

One of the claims made by the English
To justify this war, one must have
wanted to protect indigenous races, and also
of having striven to protect the unfortunate
Kaffirs and Hottentots under the cruel tyranny of
Boers "who force them to work" and not
They are not ashamed to take advantage of this job.

Mr. Yves Guyot, former editor-in-chief
. of the Century, whose Anglophobic sentiments
at least had the merit of not dis-
To simulate, is one of those who have done the most,
Without achieving much success, by the way, for
to spread this way of seeing things in France.
We find in an already old cut
of an anthology of our newspapers which we regret to
Not having noted the title, a topical response

19

290 JEWISH ENGLAND

to this ridiculous accusation: "I have under the
eyes, said the journalist in question, the report
annual report of the British South African Company
In other words, Chartered, of which Mr. Cecil
Rhodes, the principal instigator of this war,
He was the founder and remained the soul.

The author of this document examines the ways to force the Caffres to work at low prices in the mines and he offers one which we recommend to philanthropists English, to Mr. Rudyard Kipling, for example, the author of the famous poem: The White Man's burden.

It consists of increasing in proportions considerable reductions in the already existing tax on the huts of the Kaffres. A progressive nature of this tax will force the natives to work, the report says, because if they do not work – If they didn't have milk, they wouldn't be able to pay the tax. and the tax authorities would burn down their huts.

Mr. Rudd, director of Consolidated Gold-Fields, for his part, said that we need to find a method to force the Kaffres to trade to prevail even against their will. The goal that pursue those who wanted this war Therefore, among other things, this is obvious. to establish in South Africa, under a

THE GOLD WAR 201

in a more or less Jesuitical form, the slavery of The man of color for the benefit of the white man. This war, undertaken in the name of progress, is in in reality a crime that no amount of swindling can It can neither justify nor excuse.

Let us read Mr. Hobson's book on the social situation in southern Africa and so much other works written since then and one will have no trouble reducing to their value – that is to say, a daring maneuver hypocrisy – this display of human feelings discriminatory towards Black people. They were not mistaken about it. do not fall, as evidenced by successes – gives revolts; they still prefer to plow the fields and herding the Boers' livestock, rather than toiling for fourteen hours per day at the bottom of the mines where they earn Just enough to avoid starving to death.

Impartial minds, who did not solicit no appetite for money and to whom the fumes imperialism left the view clear, did not

They were no more mistaken about it, at the Cape and at London, from the very beginning of Transvaal; and what has happened since is not of nature to change one's mind. It is interesting- It is worthwhile to provide some concrete evidence here. victorious ones that would be easy to multiply.

292 JEWISH ENGLAND

In the aftermath of the raid, during the investigation of the Select Committee, Chairman Krüger, in conversations that have been reported reported by the Westminster Gazette, he said MJ Robinson, politician and financier considerable from South Africa: "Believe- that we do not know the true ones Raid promoters? How does your government- can he ignore that the first inst- Who are Messrs. Rhodes and Beit? The core the conspiracy consists of twelve individuals Vidus, whom we know, are associated for to divide our spoils and divide the Transvaal between them. It is them and their Companies that provided the money. Do you think that we are innocent enough not to knowing that Mr. Rhodes held a metaphorical view- ment the gun to the throat of certain per- English sonnages, and said to them: "If you do not Don't support me, I'll denounce you and Your involvement in the Raid?

What old Kruger declared at the time was enlightened and verified since then. It seems now acquired, but- holding that the original plan was indeed the hand- investment by financial and mining companies South African Jews in the Transvaal; but Minister Chamberlain, briefed on a project

THE GOLD WAR 203

which was of primary interest to him, obliged the urged to show themselves under the English flag and thwarted the raid by changing the character; it thus compromised the Angle- earth inspired in him a desire for revenge. and, therefore, made war inevitable. conquest he desired.

A letter from an Uitlander, published in January 1900 for Mr. Labouchère's newspaper, mon- quite enough how much the agitation which served as The pretext for the raid was fabricated, and the result of a "set-up"... "The Boers, are they there?" said, if they judged Europeans by the specimens that they had before their eyes in Johannesburg, were perfectly right to oppose pose to any political change that might have given the Uitlanders supremacy in the country. The Boers were rude, but they were generally animated by good feelings- comments towards the Uitlanders, as long as they were not breaking the law. On the other hand, the the European population did not constitute a secret of his contempt for the Boers, and seem- blait always willing to believe that these were of an inferior race and had to... They were happy that they were allowed to live in their own country. The "grievances" were a

294 JEWISH ENGLAND

A setup. I myself signed the petition at the Queen requesting that this be remedied, because I I didn't care about running the risk of refuse my name; but I have never had no dispute with the Boers; I had not the intention to live, to settle down forever in their country, and I wasn't thinking any more about abandon my English nationality and to me to travel Transvaalien for the pleasure of enjoying the "frankness", rather than making me a Hottentot. In this respect I was similar to the majority of Englishman with whom I was in contact and who were employed in the gold industry.

As early as 1894, Lionel Philipps wrote to Alfred Beit: "I do not aspire here to have any political rights; and I believe that the population, taken as a whole, has no ambition along these lines... Our pro- The goal is to spend a large sum of money on to obtain a Raad (Chamber of Parliament) in the elections (deputies) more favorable to our views.

But corruption isn't always #i
It's easy for Jews to imagine, even when
You don't have to pay the price. You can, if you know how.
long-handed and skillfully taking advantage of the

occasions, to seize all the press of a countries, and thus have at his disposal the instruments

\

THE GOLD WAR 205

elements that both express and shape public opinion. That's what Cecil Rhodes had done, as MJ-G. Hobson explains (1).

Long before the crisis, he had made sure, with Eckstein and Barrato, a preponderant interest-derent in the Cape Argus, the evening newspaper of Cape Town, which was then operated by a Company owning at the same time the Johannesburg Star, the Buluwayo Chronicle, the Rhoderian Herald and the African Review. The the most influential newspaper in the colony, the Cape Times, had half of its shares between the hands of Mr. Rutherford Harris, director of the Chartered and associate of Mr. Cecil Rhodes. Finally, Harris's brother-in-law, administrator-the general manager of the Cape Times, eventually succeeded in buy for 12,500 pounds sterling, the Diamond Field Advertiser, from Kimberley.

That wasn't enough. We didn't feel still master of the Raad. Versed in the electorate by virtue of naturalization instantaneous tion, 15 to 20,000 Uitlanders, without ties to the country and ready for anything, in order to to do it faster and more safely for-tune, would have changed its nature and allowed

(1) The War in South Africa: Its Causes and Effects.

296 JEWISH ENGLAND

to bring into the Raadun a certain number of creations-tures of the Rhodes, Eckstein, Wher- union ner and Beit. But the process was slow and the impatience of the exploiters could no longer wait. Also, when, after the raid fails, the investigation and conviction of the leaders, Cham-Berlain had awarded Cecil Rhodes a certificate

public tation of patriotism and honor-
ity, while imperialist sentiments
Overexcited cities made Jameson a hero, the
The war of conquest was decided in the
Anglo-African financial advisory services
and the Colonial Office.

On the one hand, as the writer noted
English, who signs Jan Maclaren, the people
The Boer pastoralist had a legitimate desire to
retain control of his affairs
country; and, on the other hand, a handful of millions-
naires, to derive more profit from their
gold and diamond mines, were resolved to
to seize it. Poets, Alfred Austin,
Rudyard Kipling, Swinburne, to name a few
sea than those, statesmen like
Lord Rosebery, husband of a Rothschild, and also
Sir Alfred Milner, this high commissioner bri-
tannic at the Cape, who was not afraid of fal-
to sanitize President Steyn's dispatches, for

THE GOLD WAR 297

to favor the views of Cecil Rhodes, pushed
to war, they proclaimed it inevitable, him
they gave before the haunted English nation
by the proud dreams of an imperialism
universal, the prestige of their talent and their
authority, from their speeches and their verses.

Therefore, any effort to avoid conflict
was becoming useful.

In vain did Krüger agree to do all
the concessions that had been demanded of him; in
vainly did he offer conditions of nature-
easier and more immediate reading than
those which he had been absolutely required to learn-
the program was modified: nothing was sufficient-
health; the Cape colony was filling up with
English soldiers, and there were no more left for the two
presidents, it cannot be repeated too often, that
the resource to start hostilities before
that these formidable preparations were pushed
ses far enough away to make the attack irresistible-
tible.

Finally, Cecil Rhodes achieves his goal.
So tenaciously. The war has begun.

He immediately shut himself up in Kimberley, the city
with diamonds, in order to better mark the meaning
of this monstrous struggle. This man who
found, to honor the English flag,

298 JEWISH ENGLAND

the brilliant idea of equating it with a stock market security
calling it "the highest commercial value"
"the most commercially viable thing in the world," and who declares that
the Boers' rights to own their homeland
are "miserable nonsense about priority"
"Occupation" – that was the reasoning of the
weasel in relation to Jeannot Lapin –this man
honest and honorable, according to Joel's moral code
Chamberlain threw himself into Kimberley, in order to
that this war would be even more his war, and
so that the victorious English would have it
their head, or that besieged his deliverance was their
sole objective. "General Buller, the general
Methuen are his victims, it has been said with
That's why they were going to him, for him.
They were the only ones who accumulated defeats. Saved,
Who will the Napoleon of the Cape lose? Cost
Whatever the cost, he wants to rule Africa. We
we will see them oppose any peace effort, to
any proposal for arbitration. May the Angle perish!
land, rather than the African Empire that he has
dreamed of building on mud of blood and on
ruins | »

England ultimately triumphed despite
the stubbornness in the heroism of the Boers;
Might once again prevailed over right. But
Albion had no prestige there, and the southern war–

THE GOLD WAR 299

African is not one of those of which she can
showing vanity. The future of Africa
The south is still uncertain; the metropolis may
to realize it.

Warnings were not lacking in the
English nation. More than one Cassandra raised
the voice, the student sometimes still, to make res–
to emerge from eyes clouded by false calculations
otherwise by passion, advice marked at

corner of simple justice and humanity.
John Bull, giving in to all kinds of excitement
powerful over his sanguine nature, pride-
"Weak and violent," his mercenary launched.
Thomas Atkins' conquest of the gold mines
and diamonds. This conquest cost him more
dearer than she owes him.

England can remember today
men who, from the very beginning, confronted
the jeers, the slander, the accusations and the
silent acts of hatred and revenge, in
striving to make him see the truth. Indeed,
alongside the mainstream press which dominates and tri-
ture opinion, alongside the Times, of which we
we have shown the complicity in the intrigues
South African financial institutions, from the Daily Telegraph
which at the time belonged to the Lewis family, of the Daily
News in possession of Henry Oppenheim,

300 JEWISH ENGLAND

The Sun and the Financial News, who were at Harry
Marks, MP, of the Saint James Gazette, or-
Gane de Steinkoff, of the Saturday Review, ma-
gasine by Alfred Beit, the Observer and the Sun-
Day Times, owned by the Beer couple, of the
Sunday Special, sponsored by Spyer, of the Statist,
jointly operated by several financiers
Jews, and most other newspapers and
political periodicals drawn into the same
orbit, there were publications like Truth,
by Mr. Labouchère, the Review of Reviews of
MWT Stead with its three editions, an-
clay, American, Australian, Reynolds'
Paper, the Westminster Gazette, the Westminster
ster Review, the Morning Leader, and others
core, who vigorously supported the right
Boers to defend their independence, and
denounced the unjust greed of the millions
aries that mobilized all the forces of
The British Empire to abolish this right.
The much-missed WT Stead spoke in
a public conference held in West-
minster himself, and repeated some time ago in a
Letter to Le Matin, these beautiful and powerful words:

"By giving their assent to this plot"
fraud before the Select Committee, conspiracy
which aimed to impose this on the world

inept lie that Mr. Chamberlain and the Colonial Office knew absolutely nothing of the Rhodes-Jameson conspiracy, the two state parties (conservatives and liberals) (raux) have made the nation complicit in this men-dream.

"This lie has now come to light."
plant here. It's the primary source of all the countless lies caused by this criminal war. Wherever we turn-deny, at all the stages through which we we successively arrived at the position Given the current alarming situation, we are constantly encountering... days to a lie.

"We descended into the abyss"
of an unjust war by a scale of which cha-that echelon is a lie.

__» Lies, lies, lies, just-below, corn starting from this first one and from this the most horrible of lies, a lie imposed on a nation without defiance, by the par-swears the most shameless and the suppression of testimonies, the most cynical that ever dishonored a court.

"It was the lie of lies, the in-supreme oath to human conscience. It is This is what we suffer from today, and that

302 JEWISH ENGLAND

we will continue to suffer more and more-even more so, that we confess our sin, that we inflict upon the guilty a just punishment and that we do such things as-preparations that we can make for the innocent victims of our crime.

One could not better stigmatize in its origins of this abominable manifestation of the Jewish policy, to condemn it while deploring it in its execution, to predict, finally, the consequences

sequences and the necessary atonement.

The London correspondent of a newspaper
French wrote in February 1900:

"We are convinced that finance
Israelite is at the heart of this whole affair.
We are aware that its resources are
incalculable. One of its most beautiful ornaments,
the German Jew Beit, Rhodes' associate, from
Chamberlain and Lord Rothschild, owns,
According to the Morning Herald, six thousand
billions of francs. The thing is not impossible-
ble, if we consider that Bethel and Rhodes, principal-
principal owners of the Kimberley mines,
are the only two people authorized to
to eliminate, by electrical processes,
the excess diamond production capable of
lower the price of the precious commodity

THE GOLD WAR 303

say. That also explains why, Beit
being absent from Kimberley, Rhodes preferred
to bury themselves there rather than allow
Others might want to poke their noses into his diamonds.

By anticipating that the English government
will be forced to appeal, in order to continue the
war, to the coffers of those for whose benefit
He works, the journalist adds: "To get started
under the tutelage of Jewish gold is a process em-
long since bent by the unfortunate
South American republics, always short
of cash. We know where that is to con-
duites. Is England on the verge of
To follow their example? That would then be the dictatorship-
"Jewish jingo-turism in the near future."

Everything we have just read proves quite clearly that
The delay was not long in coming.

The Jewish dictatorship is now sitting on
England; this is the great evil of which she
suffers, as the president of
the English Democratic Socialist Association,
Mr. Hyndman, who does not object to
to say: "We are a nation dominated by
the Jews.

Let's hope this nation has it soon
conscience, and having learned to know his

304 JEWISH ENGLAND

Even though he's ill, he still has the energy to want to...
heal.

The American humorist Mark Twain – to whom
humanity owes something to
gaiety, thanks to his famous jokes and to
tales filled with discoveries of an impre-
seen and sometimes hilarious – solicited, by a day-
New Yorker, to write a greeting of
welcome in his own way to the new century, towards
The end of 1899, it was carried out in these terms:

"Twentieth century, I bring you a respect-
Matron table, Madame Chrétienté, who returns
filthy, soiled and dishonored by many a pirate-
territory in China, Manchuria, Africa
Southern Ocean and the Philippines. Her soul is full
of mediocrity: the pocket, of loot, the mouth,
pious hypocrisies. Give him soap and
"A towel, but it hides the mirror from him."

So far, it must be said, it's been kept from him.
the mirror to our vain Christianity: also
Does she disguise herself with a multitude of euphemisms?
of hypocritical civilization; also she believes, with
a strange infatuation, in his morality, in his
perfection, its virtues, and above all its high
superiority over the peoples of other continents
that it strives to exploit, dominate, and
to rot, under the pleasant pretext of indoctrinating them

THE GOLD WAR 305

to trainer, to protect them from barbarity and from
to bring them up to the level of the revolutions of
day. » |

Perhaps never, indeed, His Excellency
Europe and their plutocratic Highnesses
The United States of America had not affirmed with
more nonchalance than in the last few
19th century years their instincts to burn

tales of conquests and universal tyranny.
The colonial expansion of the constituent nations
yearningly organized will have, since five-
how many years, caused more devastation, more
murders and pillaging than the hordes of old
neither Tamerlane nor Attila committed any. We
could not confess frankly and in detail
how did the expeditionary troops behave?
English, French, Russian, German tionists
Chinese, Italian, Spanish and American
on territories and family groups and
peaceful, which murderous soldiers noticed
to go and civilize. We still remain in-
We are aware of these iniquities, for we are
still without any real idea of the story
noble or odious, which we produce daily
the day. But an hour will surely come,
harmful but there will no longer be a corner on
the globe that this so-called good-

20

306 JEWISH ENGLAND

a developing railway civilization. At this
At that time, the last wise men will realize
that we destroyed, without any real benefit to humanity
nity, and quite the contrary to its detriment, the
last regions in the midst of which flourish-
knows, in a way, the primitive golden age, for
bringing in exchange their anxieties,
struggles, infamies, nameless morals of
the silver age whose reign intensifies with the
competition of the Jews.

These vague perceptions of infinite cruelty
contemporary civilizations are
mainly inspired by echoes of piracy
The bloody repressions carried out in China
practiced in the Philippines, and especially the
abuse of force by English soldiers and the mi-
Sera of all kinds tolerated in Africa
southern. We have just reread the summary
of an admirable speech that the astonishing gene-
ral boer Christian de Wet once pronounced
in Klerksdorp and that the correspondent of the
The Frankfurt Gazette then sent to its day-
nal. This extract is more than suggestive.

"You have to love your neighbor," Chris- declares there
Tian de Wet, quoting the Bible, but it is necessary
to disapprove of English. At least, that's according to
This is the principle by which I raise my children. They say

THE GOLD WAR 307

that there must be some good English people on
land, but they are obviously dead by now
for a long time, because I've never met one.

"The final success will be ours. May the
The English are devastating the country while they can.
T1 will flourish again, because the capitalists themselves
They will fertilize it with their money. The capitals-
lists will come to this territory, like the
Pigs go truffle hunting. For the South African,
Truffles are like gold mines.

And de Wet was right, it's the War of
Gold, the pig war of finance
Jewish woman who unleashed her fury against the brave men
Republicans of the Orange Free State and the Transvaal. By-
Everything, it's gold that attracts conquest; the fever
precious metal, a veritable yellow fever
has seized all nations and more
particularly from England today
much more deeply corrupted in
all its upper classes that fifty years ago
years old and now devoted to megalomania
less noble than that which, for so long, con-
established his vigorous policy of successive
conquests over the entire Universe.

The Jews have already left their mark on their work.
auspicious in the constitutional body, in
social life and customs of the old

308 JEWISH ENGLAND

England. The British, who are not blinded
excessive pride, they can already realize
account by comparing their middle nation
of the last century, its institutions, its grandeur
undeniable strength, its prodigious vitality and
their respectability with that which shapes them
currently the Liberals in power and
The big financiers who are pulling the strings.

There's something rotten in the Kingdom-
United. It was the sons of Israel who poisoned them.
by the treacherous ferments from which they are held
the power of Old Albion. Every day,
John Bull can see more of the pro-
dromes of evil that must overpower him and that
mine little by little, but surely. The colossus does not
already felt the full integrity of its strength vis-
regarding the Germanic peril which he sees emerging
the imminence with increasing anxiety. The
Jews are the ruthless microbes who
ruin his constitution. Perhaps John Bull
Does he have a premonition of it, and does he sense that he is already
Too late to hunt down and destroy the tenacious ones
infusoria, the voracious macrophages which 8th
feed on its vital cells and compromise
put this superb health that was yesterday
still the admiration of the contemporary world.

CHAPTER VIII

The New Judeo-English Society. – The
aristocratic and financial plutocracy.
– The Jewish directory and the Associations or
Jewish societies.– Freemasonry.
– The Jewish conquerors of London in

all social classes. – The army and the
Jewish marines.

Digitized by Google

CHAPTER VIII

THE NEW ENGLISH JUDKOY SOCIETY. – THE
Aristocratic and Financial Plutocracy.
– THE JEWISH DIRECTORY AND THE ASSOCIATIONS OR
ISRAELITE SOCIETIES. – FREEMASONRY-
RIE. – THE CONQUERING JEWS OF LONDON
IN ALL SOCIAL CONTEXT. – THE ARMY
AND THE JEWISH NAVY.

A certain English Jew, having reached the top of
his ambitions, he exclaimed one fine evening, opposite
from a group of his coreligionists, upon leaving
of the Fourth Zionist Congress, in London, in

August 1901:

"Why on earth! Could the idea...?"
having just returned to Jerusalem, if we can-
we will continue, as we have so well
started doing it so far, shaping it
England, according to our customs and traditions?

This reflection, profoundly accurate in the
The cynicism of his humor testifies to the lack of
Relative success achieved in the United Kingdom by the
new known Jewish nationalist movement

312 JEWISH ENGLAND

under the name of Zionism. Zionism, which has
with the aim of ensuring future security for victims
from anti-Semitic persecution a safe haven in
a country definitively reserved for regeneration-
the development of Israel, which would find its full development
intellectual and political development in a state
Jewish, very normally determined in Palestine-
tine (1).

Most of the Israelites settled in Europe
and in the United States they certainly don't care
to have a new homeland; they have too many advantages
stages to take advantage of all the opu- homelands
slow of Christendom where they know how to live and
to become so lavishly wealthy. Those from Angle-
land in particular hardly gives them any thought
to be concerned about Zionism. For nearly
For three-quarters of a century, everything has smiled upon them
efforts. Not only have they acquired or
acquire considerable fortunes,
but no class of society being
With the enclosure closed, they can now spread out

(x) This problem was solved in 1896 by a young
a highly talented Viennese journalist, the doctor
Theodore Herzl. His book: The Jewish State, in which
He presented his theory, earning him everyone's admiration.
his readers, friends or enemies. His supporters of the
The first hour was Dr. Max Nordau and
Bernard Lazare. |

publicly displaying their vanities, showing themselves off everything, and in the front row, prancing about, to stir up dust, to receive the aristocracy, to appear at Court, in the drawing rooms the most lavish, participate in the politics of nations where they gradually established themselves defamatory lesson.— What could they possibly desire from more? — A Jewish state could not in any way from their point of view, which is infinitely unfavorable. Pleasure seekers first and foremost, eager for all feasts of pleasure and honors, enamored of luxury, a feverish lifestyle, and public tributes, having an immoderate taste for cosmopolitan relations politeness and constant travel for the spa towns, international beaches, large, sunlit cities in winter, where all the Enriched from both worlds, they meet They would find no joy in life. now in a reconstructed Jerusalem which, in their eyes, would be nothing more than a return to a Nationalized ghetto.

On British soil today, their triumph is complete, assured; it seems defiant native. Nothing stands in the way of their actions anymore. the most extravagant; only the kings of gold from United States, those famous multi-millionaires Americans, not all of whom are, many

314 JEWISH ENGLAND

Far from it, of Semitic origin, they humiliate them and They are worried because they feel distanced, both themselves and their Rothschilds, and already relegated to the second plan, by the major industrialists of the confederated States federated and the big money-makers who do—undermine the Wall Street market in New York.

Apart from that, they must recognize that Albion has greatly facilitated their expansion at Home and achieved all their ambitions. For us To convince them, all you have to do is open the directory. English Jew, or, to put it better: The Jewish Year Book, an Annual Record of Matters Jewish, published annually by the Reverend Isidore Harris, M.-A., and edited at the office of the Jewish Chronicle, 2, Finsbury square, at London. The latest issue is dated the Hebrew year 5672–73 (January 1st to December 31st)

December 1872).

The Jewish Year Book, in a few hundred dozens of pages of short text, expressing everything what Israel owns, serves, subsidizes, legitimizes to train or indoctrinate in the metropolis.

It used to be published in a luxurious format in a fort Comfortable volume, bound in soft leather.

Since 1912, its edition has democratized in order to achieve large print runs and the Directory, printed in small type and on pa-

THE NEW SOCIETY 315

pier thin, is now covered only by a layer of red canvas lops and costs only a simple shilling. It is very well divided, ingenious—well understood and very instructive for our teaching. The subjects it contains They provide us with extensive documentation on all questions to consider.

It contains valuable notes on all associations, groups, companies, institutions Jewish communities of London and the major English towns, the designation of colleges, synagogues, clubs, assemblies Zionists, the list of celebrities from the nobility or the arts and letters of which the Semitism triumphs over racial prejudices.

It contains statistics on progress Jews in the British Empire, index of events of particular interest the Hebrews, the list of births and of deaths and that of acquisitions made by the Jewish idea in all worlds and all the legal and moral spheres, since the Parliament up to the Court. It's a book sub-Stantiel, extensively documented and which does not leaves nothing to be desired.

For this year 1912 – (which, in the Calen-Israelite drier, bears the date 5672) – the

Jewish Year Book presents us with a kind of bibliography of everything related to literature Jewish, rabbinic, Talmudic culture, to the history of history of the general Jewish community and of the Jewish community in England, to essays, novels and short stories calves, almanacs, rituals, music of the synagogue and to newspapers, magazines and magazines, which are weekly, monthly or quarterly.

The Jewish Review, the Jewish Club Magazine, The Zionist, the Hayehudi, printed in Hebrew, the Jewish Express (Yiddish), the Jewish Journal (Yiddish) are published in London. Jewish Herald, Melbourne, Hebrew Standard in Sydney, the Canadian Jewish Times, to Montreal, and the South African Jewish Church Nice, in Johannesburg, where Jews are numerous.

The Jewish Morning is published in New York. Journal and the Daily Jewish Herald, as well as the Volksavocat, very widespread among the Israelites-overseas beds.

This Jewish press is well served and gives a respectable print run (1); it also shines

(1) The circulation of Jewish newspapers is important. The Jewish Chronicle has over 40,000 subscribers and The Yiddish Express, from Leeds, is organized to fire more than 60,000 copies.

THE NEW SOCIETY 317

both in England and in the Colonies where the Jews are so firmly entrenched that nothing but In Bombay we discover two large reading rooms reserved for Jews: The Beni Israel Reading Room and Library and The Jew Free Library and Reading Room...

Catholics in India are, undoubtedly, housed in a less favorable position.

What this Yearbook of the Hebrew World tells us What is most characteristic is that Jewish friendly societies, the Friendly and Benefit Societies, which, for the British Empire-nique, numbering approximately one hundred and sixty,

including the Metropolitan Charities, the literary societies and professional unions, the choral and socialist societies, sports clubs Hairdressers and athletic companies. Many These associations are Masonic and connected to the Great Order of Israel and to those of the ancients Maccabeans, the Shield of Abraham or the Brethren of Israel.

This reading shows how and com- strongly and closely linked stand our good Semites in all parts of the globe, what is their power of association, their esprit de corps, their shoulder to shoulder, as say our neighbors. Their battle front seems-

318 JEWISH ENGLAND

clearly organized unit for both the of- defensive than for social defense; it is conceals, effaces itself, according to Jewish tactics, He never discovers the 8th, but he exercises it all the more His power is better understood because it is more occult.

The war that the Yuddis are waging in silence to Christians is a war of ambush, of supporters; each one works on it personally in the manner of pickpockets, but there is tou- days, behind the individuals, a community which facilitates operations and the concealment of stolen goods, a sort of fortified camp where people come to do to legitimize the plundered.

All these friendly associations, these s0- Hebrew-speaking fraternal societies cover themselves from a mutual aid society or they claim a charitable, religious purpose or of historical worship.

Here we find the Hebrew Order of Druids, the Ancient Order of Mount Sinai, the Order of the an- Ancient Maccabees, the Union of Peace, the Union of the Fraternity, the Friendly Hebrew Society hand in hand, the Jewish Society independents, the Society of the Daughters of Israel, the Friendly society in honor of Jacob, etc., etc.

The Israelites also found in Angle- land, the most favorable environment for development

their associations more or less secrets.

The English people have been trained for a long time date towards occult societies; they abound-tooth in the United Kingdom where freedom of The meeting is relatively very large.

Father Rosea, of Madison, reported sixty who bear cabalistic titles and decorate themselves with medieval attributes which Astounding.

A playwright of the old Romantic school—who would have thrilled with enthusiasm at the audition of these mysterious names: The Iron Room, The Legion of Justice, The Princes of Chau-first, The Knights of the Golden Eagle or again The Sons of Saint George and The Order improved from the Seven Sages.

Trades Unions and trade associations Jewish veils would also merit a study long and thorough which could not find Place here.

The London Society for Promoting Christianity amongst the Jews, whose Lewis Way was the principal founder, between 1808–1814, – did a very large number of converts to the Protestants Anglican Tantisim; so that many Jews, who have lost none of their characteristics

320 JEWISH ENGLAND

their race, are no longer considered Israelites, but like pure Anglo-Saxons.

In Margoliouth's time (1851), more than forty clergymen of the Anglican Church cane defectors from the synagogues. The first Anglican Bishop of Jerusalem, Alexander, had been the rabbi of the Norwich synagogue and Plymouth.

The Church of Scotland imitated that of England

in his propaganda work among the Jews; – the various Protestant sects have do the same.

There are a very large number of Jews Christians in England, whose statistics is impossible to do.

Freemasonry should normally to be born in this England that remained to tra- towards the time so Gothic in age, in expression and architectural art.

It is understandable that an antiquarian alchemist, who was herald of arms of Windsor under Char- the II, Elias Ashmole, established the bases, imagined the cult, formulated the symbols using numerous borrowings from the Rosicrucians and to the Templars.

However, it was only in 1717 that it was instituted Freemasonry killed in London, with its large-scale operations

THE NEW SOCIETY 321

Lodges, as they still exist today.

Its cradle was the Auberge du Pommier in Charles Street.

From 1742 onwards, the royal family patronized this powerful company that was supposed to serve more in particular English interests that human- uniformity in general.

The Duke of Cumberland, Prince of the Blood, in was elected Grand Master on that date and, upon death of this one, his nephew, Prince of Wales and George IV succeeded him.

The Jews were excluded from the Grand Lodge of London and the Grand Orient for a long time- time; but, from the 18th century onwards, they were admitted to the other lodges.

The history of English Freemasonry which was written fifteen years ago by Jacques Georges-Gould is of rare interest and makes to blossom from melancholic and painful ob- reservations with the reader who knows how to find them

the reasons for its harmful influence against Roman Catholicism, in other words popery.

Pius IX showed commendable energy in excommunicating this occult society as

an anti-religious society.

21

322 JEWISH ENGLAND

But, under his Pontificate, the Catholics who They were present in large numbers, although they included there-built half-heartedly, deserted imprudently lying, leaving room for Jewish elements which burst into the Lodges.

Semitism is triumphant there today. as we were able to see at the time of the Dreyfus affair and also for-would reveal the influence of the Freemasons... in The Jameson Raid and the South African War.

Since the cosmopolitan Jews have having gained a foothold in English Freemasonry, Lecarac-The nature of this society changed considerably. ly. A number of new Lodges were formed there. for the purpose of showing Jewish favoritism.

11 there was the Dury Lane Dramatic Lodge which pushes forward Jewish managers and actors, the Savage Club Lodge which supports the yellow press and the small, fresh journalists-happily admitted into the News-company Papers Men. More than a fifth of Freemasons English people are Israelites.

We find Lodges, such as Shelley's, where Three-quarters of the F.:. are Jewish, others, like Hiram, are exclusively Semitic, This last Lodge caused so many scandals that the Grand Master of the Order Edward-Al-

THE NEW SOCIETY 323

Bert, since Edward VII, had to resign himself to

to excommunicate him.

What curious investigations could be carried out on the diabolical and Jewish order of the Arch-Berith, which includes the King Salo- Lodges my, of King David, of King Saul, of the baron Hirsch, by Lord Rothschild, by Henry Bern-Stein, by Sir Albert Sassoon and others. He is impossible, in a few lines of a passage-manages study, to say and to demonstrate by a sufficient number of facts the role acquired by Israel within English Freemasonry, especially since the Franco-German war.

The chief rabbi is a Freemason. The Times is "mason" to the point of including the symbols Masonic mosaic bowls in front of his door.

An interesting writer, who published on the question of England and France Masonry, several works that we would like perhaps a little better organized and condense, Mr. Louis-Martin Chagny, made, at this Subject, this worrying remark (1):

"The Jew who becomes a Freemason is immediately

(x) See the works of Mr. Louis-Martin Chagny

very interesting on the question of Jewish England. This work comprises four volumes: Semitic

324 JEWISH ENGLAND

ripe for Palladism, that is to say for the Satanism. The F.:. is merely an artificial Jew; The Jew who joins Freemasonry does not . therefore, in a way, causes him to fall from grace, if he puts on the same footing as his FF.:. of race Japhetic. There is the same difference between a Jew and a F.:. than between a Frenchman and a A naturalized French Jew. Similarly, the Englishman not finding the F.°. M.:. sufficient, created triangles and Oddfellowship, satanic to second degree.

It is curious to note that the high classes in England are of descent

Franco-Norman and that it is those which
allow themselves to be duped by the Jews and the Freemasons
lessons with the same nonchalance with which we
others, French. The peasant, who is Saxon,
keeps safe from these vampires. In Scotland,
We have the Celt. That one—why isn't he everywhere?
The same! — doesn't let anyone fool him.
He has his own Freemasonry and there is hardly
of Jews in Glasgow, a city that is half Catholic,
half Presbyterian, as one can see—

Albion, English Customs. Paris, 1898. — England
and Freemasonry. 1 vol. — Is English a
Jewish? x vol. in-18. — England, sovereign of France
by Freemasonry. 1 vol.

THE NEW SOCIETY 325

starter in our chapter I* entitled: The
Jews around the world.

To fully understand ML-Martin's opinion
Chagny, it should be noted that in one of his books:
instructive, he supports this rather unexpected thesis—
due to the fact that the Englishman was a Jew and descended
of lost tribes of Israel, the Saxon word being
evidently, according to a writer from the
Pall Mall Gazette, a corruption of Zsaac's
his, son of Isaac.

But what do we do with the element in this case?
Anglo-Norman?

The early Normans are said to have descended from the
Tribe of Benjamin. Evidence of Jewish blood among
Modern Normans. Mr. Martin Aubry
curiously supports this thesis that we do not
we would know how to analyze it here.

The preview is certainly pleasing, but it is
One fact is that, like the Jew and the Frenchman
As a Freemason, the Englishman is always anticlerical.
in the religion of others.

England and Scotland have 225,600
masons, among whom nearly 43,000 were Israelis
beds mounted in Lodge and which {pedestalized
Chamberlain's imperialism.

All the large new hotels, erected
with Jewish money, have a "Masonic temple-

326 JEWISH ENGLAND

"nice" specially designed for the accom-
folding of the rites and for the banquets of
Freemason brothers. Propaganda has never been
also active; novices are recruited with ar-
deur; they are hunting down anti-Masonic books-
niques; the movement intensifies as
the followers become more powerful and more
numerous, - a sinister snowball.

Scottish Freemasonry, whose claims-
tions are perhaps excessive, is in its
aims that are simultaneously holy, mystical, and atheistic.
She always strove to protect the revolutionaries
revolutions that raged across the continent;
she played a role that is now recognized in
the French Revolution and during the insurrections
Italian rectious. Garibaldi and Mazzini were
both affiliated with Lodges of the Eco- Rite
I know. The Jews, who cannot live in good
contact with these canny scotches, as they
they say to refer to these "Eco-Cunning Men"
"I know," are very few in number in the boxes
the Highlands, which are also the most su-
fundamentally anti-Catholic winds.

In the excellent introduction to his ou-
work on the Israelites in French society
French, Father Lemann, a converted Jew, who inter-
lends so skillfully what others cannot-

THE NEW SOCIETY 327

wind to conceive and who has the courage to state
everything that so many other authors leave unsaid who
were his coreligionists, brings us to
valuable revelations about secret societies
essentially Jewish and on the taste determined-
mined Jews for mysterious associations
laughing.

All militant Israelites used
of Freemasonry to help their ambition
tion and support good business ventures.

"One thing worth noting," we learn Mr. Edouard Demachy in his important work on the Rothschilds (1), is the declaration-ratio made in the Mainz Report that the Rothschilds were already members of the lodges French and German Masonic lodges from the outset By 1809, it had become impossible to do anything. against this already powerful house without the parties concerned were not previously informed ses. The leadership of Freemasonry, observes Mr. Demachy, is essentially se-mite and the goal pursued by the order is annihi-corruption of great qualities

(1) The Rothschilds. A family of Jewish financiers in the 19th century. 2 vols. in-18, by EDOUARD DEMACHY. – Paris, 1896. Available from all booksellers and from the author, 48, rue Pergolèse.

328 JEWISH ENGLAND

of the Aryan race. To achieve this goal, the Freemasonry sought, before any other something, to destroy autocracy and religion Catholicism based on papal autocracy. tolerates Protestant Christianity because it realizes that his lack of dog- unity his matic deprives him of all power as a result of the endless division of sects. This is why we see in the Freemasonry, Jews and Protestants don- to join hands in a touching display of camaraderie to arrive more quickly at the destruction com- complete Catholicism.

The essential point that characterizes the situation modern Jew, writes the anonymous author of a English review (1), is its predominance in secret societies and primarily in Freemasonry.

"No one could seriously misunderstand- to be born that a secret society exists within of a sovereign community, does not become no more than an offense to this community that one could not deny that the only excuse morality for the creation of a secret society

(x) The Eye-Witness. The Jewish Question. Sep-September 1911. Various issues. Unsigned article.

THE NEW SOCIETY 329

a truly powerful manifestation
any tyranny or oppression
that can only be combated by means of the
secret conspiracy.

"Nevertheless, these secret societies, with-
which European upper classes display
They bonded madly one hundred and fifty years ago,
have now had their day and have become
naked, such an object of ridicule in the lands
the most spiritual of modern times –
especially in France – how ridiculous it would be
to exaggerate their influence. Yet, there was one
time when this influence was considerable;
It still is in England. And it is worthy
of note that, in any country
European, the Jewish element tended less to
creating these secret societies is more about controlling them
once formed. Some of them
(and the most important ones) even adopted a
a quasi-Hebrew rite. That's just a detail.
insignificant; but what is important is
the extensive cooperation of Jews in the organization
of Freemasonry in all countries. Today-
from today that the time of secret societies is
In the past, this trend began to take hold.
in the opposite direction; however, this is hardly more than
for some years now. Although the Jewish race

330 JEWISH ENGLAND

and secret societies cannot be considered
designated as having a similar significance-
tion, we must recognize that there are between
The two of them have such a correlation that anyone
claiming to be versed in poli-
European technology is obliged to observe it.
vation. And, the most significant finding
of all, everywhere, secret societies attacked
what exactly did the attack always
Jewish and defend precisely what he defended
always. The mere fact of having excluded the popu-
The role of these secret organizations is one of

enormous importance, and, today, these societies
secret territories, which are beginning to understand
the ridiculous role they play in the eyes of
crowds can only blame themselves—
same as having, excluding the proletarians of
their breast, cutting off the very principle of their
vitality. They fell successively near—
that all in the fatal and gross error
anti-European, despising the man of little—
and to exalt the middle class and its ambi—
ideal, albeit material, concepts. These societies
occult forces are already beginning to glimpse their
punishment which, of course, will be their downfall
Total and fatal failure.

But we can only indicate here at a glance—

THE NEW SOCIETY 33x

wise the power of the Jew through associations
countless things that he knows so well how to create and make
prosper and all the advantage he knew how to derive from his
multiplication in Masonic lodges.

Entire books have been written on the question—
tion, which are mostly quite curious to
to consult.

Let's return to our Israelites in England.
Mr. Arnold White, in his Modern Jew, the
divided into four classes: 1° the New Aristocracy
nelle. Nothing like it in Russia or in Ame—
risk where the Jew is despised, mocked, excluded from
society and has become, as so often in
The Orient, a subject of disorder and scandals.
Those from the English aristocracy have reached this point,
Little by little, to hold the upper hand and to deal
negotiated directly with the highest classes of the
British nation. They make a great show of it.
a sense of patriotism, of charity. Nothing equals
the subtlety and flexibility of their intelligence
to offer themselves to everyone like enlightened patrons
generous and discerning, lovers of taste, color—
incomparable readers or lavish
lords who understood wonderfully the
noble gestures of hospitality.

To be received by these Jews di primo cartello
has become a title for young men

and smart women of the world. The exclusion of circles and clubs where they reign is considered as a calamity. These Jews by- Having reached the pinnacle, they only willingly spawn among They; they despise other Jews and have with them only official or pseudo- philanthropists. They strive to marry their daughters with the most illustrious descendants lords of the Peerage and they display a determined will to open all avenues honors, by lavishing offerings public and demonstrations of works of charity and philanthropy.

Some of the old queen's words are reported. Victoria, which proves how much she had the distance between the rich and the poor. "I admire talented people and the artists; but I don't have room at home "for millionaires," she once told a no one in his circle who was requesting the admission to the Court of some Naumann or of a vague and ambitious Sassoon.

Another time, it was pointed out to him that such a character excluded from the Court had given very large sums donated to charities which she was interested in and which he deserved Perhaps some consideration. "What is that?"

THE NEW SOCIETY 333

"What can I do?" exclaimed the empress nobly. and queen. Charity is given to God and to poor. She should only be entitled to the rewards Heavenly thoughts. If this person has not given large sums of money just to be received at the Court, this is no longer an act of charity. In In any case, I don't have to deal with it.

Queen Alexandra always shared the feelings of his stepmother; but they were the only ones at Court to disdain networking Israelite.

The second class of English Israelites is always, according to the author of Modern Jew, that wealthy, cultured Jews, often not very devout, but fond of the pride of race and marrying only among themselves. These aim to clutter high-level financial situations celebratory, commercial, political, even the fine arts, at least the professions of mar-antique or painting dealers who con- They are due to certain honors. They descend, generally, three or four generations established in England. They do skillfully their business and they don't make much noise about themselves.

The third class is composed, according to Arnold White, of German-born Jews or

334 JEWISH ENGLAND

Slavs in general (asehkenadim, opposed to the Sephardim). These Israelites, originally from Po-Logne, from Bohemia, from Russia, continue with a stubborn passion for material gain; They display a distressing cosmopolitanism And cynical. They shirk all their duties. patriotic and even commercial. Enjoy-sisters without prejudice, vain, full of desire to parade, to show off, to display oneself all places of pleasure and celebration, in the luxury hotels, casinos, meeting venues daiïns of all kinds, you see them everywhere eager to pick what they consider to be the The only material joys in life. They are hated. in all the circles they frequent; these are they are the ones who constitute the main danger to Israel at John Bull's.

Finally, the fourth class is that of the Alien destitution and miserable emigrants from Slavic nations and Germanic countries and who live in poor neighborhoods looking to happen, to rise above the plebeians and to walk to the conquest of gold by all means more or less scrupulous. They can be found in White-chapel, at Petticoat Lane and Garlston Street in London; they gradually annexed Ham-bury street, Fashion street, Pelham street,

Old Montagu Street and many other streets surrounding neighborhoods.

The alien destitution question has become difficult to solve. The company, well known under the name Jewish Bond of Guardians, found each day its task becomes infinitely more arduous and heavier. The Baroness de Hirsch bequeathed it to him formerly 120,000 pounds. st. and other gifts to him were made from various sides, corn, despite everything, its resources are no longer, for a long time-time, to meet its needs. Immigrant Russian grants continue to invade England-land under the pretext of the vexations they have to endure in Muscovite territory, but, in reality, by the reason that they know the marvel-the charity that awaits them in Albion. Also the destitute, the anarchists, and the Jewish swindlers are they multiplying more and more each day? number on British soil.

Moreover, we had, during the chapters, to make many attempts to the articles that he published in February and March 1900, in La Libre Parole, our distinguished colleague Octave Uzanne under the title: Jewish England. These successive studies, very well documented and which are certainly not not written by a known anti-Semite, really

336 JEWISH ENGLAND

passionate to the point of blindness, but rather by an independent historian and scholar and sincere, they may have, over time, lost some their rigorous accuracy due to the fact that the England's appearance has changed since Joe Chamberlain's retirement and the advent-the formation of the Liberal Party and also as a result the death of many characters who are there cited. We could not do better, however, than to have to resort to it again at length Here. The situation will be very clear. exposed and certainly better than we know it we would know and could show it about of this Judeo-aristocratic and plutocratic so influential in the capital of

United Kingdom.

"The author of The Human Comedy, observes Mr. Octave Uzanne, in this curious study, made this judicious remark that, among the strangest men to observe in our society, those who are devoted to it money trading engages in efforts enormous to break out of their indifference and also from their environment.

"After having seduced Fortune and having _ Subjected to all their fantasies in the brothels of the Stock Exchange, the first

THE NEW SOCIETY 337

wealthy English Jewish financiers, gorged with millets collected during the French Revolution, and drawn from the bankruptcies of the nobility, considered making their power flourish vulgar gold handlers in elegance and respectability of salons that had been closed for so long to their intrigues, of the old aristocracy of British Kingdom.

"They were devoured by the sacred hunger of the ambitious minds; they inspired titles, in social standing; they wanted to be admitted to to practice these laws of honor which govern the relations with people of the world, they strove to give a noble image to this foreign money hard-won and to make him play a

role on the powerful theatre adjacent to the Court. In this traditional democracy British, they swore to create a second aristocracy, an aristocracy of the high thefts, that of Wealth.

"They found in Disraeli a strong supporter" serious, although the great minister made professional the public display of contempt for one's fellow human beings, especially when they were of German origin. The Jews, he would often say, are like the Lobster doesn't always go down well. You have to

to know how to digest it.

» Lord Beaconsfield taught at the high English society, the art and science of this digestion; it prepared the palate and assimilation of the lobster in the organism of the Kingdom. This He was the one who led the Rothschilds to Lady Emily Peel, stepdaughter of the illustrious Sir Robert and daughter of the Marquis of Tweeddale, the first great and honorable lady of England who has dropped her delicate, practiced hand into that of a yuppie brewer of banknotes and of Guineas.

Sister of the second Duchess of Wellington and the Marchioness of Dalhousie, Lady Emily, exquisitely beautiful and witty, was quite powerful enough to trip up old fashion and old prejudices. We were talking about some time after this sudden appearance the Rothschilds in a world that until then had been so furiously closed to the Israelites; but those— Here, as always, they found a way to to be accepted by an obsequious good grace and also by luxurious and almost oriental gifts that they gave in their palaces finally open to this can of smart people whose they had feared for so long that they would not be able to appease the rigidity.

"Following the Rothschilds, other families

THE NEW SOCIETY 339

Jewish women from London skillfully slipped through the net. in society. They were the Goldsmids, the Jessel, allied with the Rothschilds and the Goldsmiths Montefiore, whose father, created a baronet, was appointed chief justice or first judge of the nation; then the Solomons, devoted to the sciences and silently preparing the way; finally, the Sassoon, calling themselves Parsees (who are (still Semites), but, in reality, born Jewish from Bombay. These latter, of a tapa-bohemian-looking, fond of dressing up highlighting and displaying their relationships, at first in the ranks of which appeared for a moment

the Prince of Wales Edward Albert, future Edward VII, who often associated with Arthur Sassoon in his castle at Hove.

Arthur Sassoon died in Ascott in May. 1912, in the residence of Leopold de Rothschild.

"Sir Edward-Albert Sassoon married a daughter of Baron Gustave de Rothschild; Sir A. Sassoon, very colorful, almost black, se married to a Perugia, sister of Mr. Léopold de Rothschild; on the other hand, Miss Sassoon has married to an Israeli journalist, Mr. Frederick-A. Beer, and, under the name of M^{rs}: Rachel Beer, became famous as an owner

340 JEWISH ENGLAND

and editor of the Observer newspaper, which had, on remembers the run-ins with the famous per-Esterhazy, the man in the Dreyfus affair. The Sunday Times also belonged to this active woman, also a member of the institutes of journalists and Women Journalists.

"London still possessed at the beginning of this five centuries Rothschild. Since the death of Baron Ferdinand James de Rothschild, the more enlightened, the most gifted in the "amateur" sense and also the most generous, for he bequeathed to British Museum for over 3 million of art objects, they remain four.

Lord Nathan Meyer Rothschild, the grand banquier became the head of the household. His receptions in his Piccadilly Palace and at the castle of Gunnesbury Park, Middlesex, were the height of fashion.

The smartest people of the highest echelon were keen to honored to be invited. We met there

long before his reign, Albert-Edouard

The Prince of Wales, rarely the Princess.

claims that the heir to the throne, formerly, to the time when he loved pomp and celebration which accompanied his youth, would have borrowed to the famous Jewish banker the large sum and that, Unable to pay, he ennobled his creditor-

around 1885, pushing his favors to this extent that Queen Victoria was formally notified to visit the new lord, which caused a considerable noise in the select world which it is near Hyde Park.

An anecdote: Rothschild had lent 1,200,000 pounds to Loyd Bank, whose head he later became Lord Overstone. Hoping to ruin the credit of this bank, which he was bothered by it, Rothschild suddenly demanded one day the amount lent: he needed it all. a continuation, however pointless. "Have her take it," replied Lord Overstone; she is in sacks in our cellar." The banker, smelling the danger, had not used this money and had kept it intact. The old Rothschild had found someone this time who was cleverer than him and in it was at his own expense.

"Nathan-Meyer Rothschild, Baron of Emsworth of Austria, born in 1840, son of Lionel-Nathan de Rothschild, born in 1842, married the daughter of Baron Charles de Rothschild, of France, from whom he had a son, Lionel-Walter, a naturalist distinguished realist. From 1865 to 1885, Lord Rothschild was a member of Parliament for Aylesbury; since his elevation to the peerage, he made part of the Upper House.

342 JEWISH ENGLAND

"The latter's younger brother, Alfred-Charles de Rothschild, Austrian Consul General Hungarian, remained single and had an affair known to Mrs. W., with whom he displayed a long-time the girl - her daughter - in the foreground theaters before he married her to a noble and young eccentric and penniless lord who was for a long time the well-known admirer in Paris of Lady de G...

"A collector of art objects, he published" (for private circulation), two large volumes on its own collections.

"Mister Alfred's company, as we know it long appointed in London, was always very

sought after by all partygoers and superficial people. We know that he put his pride on being the am-
Phytrion of London and French artists and that, at his house, we were pleasantly encabotinized at Seamore Place and also in the countryside, in its Herts' residence: Halton House. The ends
suppers in the company of ladies were frequent there. Mr. Alfred proved to be an elegant agent
of contemporary English demoralization.
– This bachelor was often seen at Marlborough Club, which he frequented assiduously
Albert Edward, Prince of Wales, when he from Saint James's Palace, he only had to cross

THE NEW SOCIETY 343

Pall Mall to move on to this small club. Mr. Alfred was also part of Saint James's, the Bachelor, Turf and other clubs.

The third Rothschild brother, Leopold de Rothschild, born in 1845, who was very widespread In London, he married a Jewish woman from Trieste, Maria Perugia, daughter of a horse trader. This amateur sportsman, who lived in Ascott, where He has a superb property as well as in Newmarket, is best known for that of 'Hamilton-Place, in London. He did perhaps less
People spoke of him only to his elders. He was credited with everything-sometimes rather eccentric tastes.

"All these Rothschilds are related to the Lord Lord Rosebery, former Prime Minister, who In 1878, she married Hannah, daughter of Baron Meyer, died in 1890. Lord Rosebery is, moreover, the the first English nobleman to marry a Jewish woman. After him came Lord Curzon, whose wife, Miss Leiter is American, but of American origin. Israelite, it is claimed. All these plutocrats Israelites demonstrate a generosity of apparatus, never alienating a capital sum without seeking immediate benefit, in a learned advertisement. There is none among them donors comparable to Tate, who abandoned gave the nation a gallery of works of art

contemporary which constituted in London a
a sort of wonderful Luxembourg Museum;
There are no charitable Peabodys, no baronesses
Burdett-Coutts, Dukes of Norfolk or
Westminster always has the money at the end
fingers for the poor and institutions
popular. Admirable benefactors, com-
pant all the pleasure of doing good by ca-
and expressing in the art of charity this
ineffable language of kindness accessible to all,
this penetrating language of Christianity that the
mute people know how to speak and deaf people can
hear.

"The Anglo-Jewish nobility list, of
aristocratic plutocrats of the West End, million-
Park Lane's development would be long, – continues
the aforementioned columnist for La Libre Parole,
– (in 1900). Since Lord Wandsworth (Sydney)
James Stern) up to Baron Pirbright (Henry
of Worms). The Sterns have often supplied
testimonies of moral imbalance, some were cited
one who had to retire to a home of
health. Another recently married a beauty queen.
Bradshaw, who is not Jewish; her income
are 150,000 pounds and he barely spends any of it
5,000. His sister is Lady Sherbone. In the
parade we would see Sir George appear

THE NEW SOCIETY 345

Faudel-Philipps, son of the ex-alderman and lord.
Mayor of London, husband of Levy's daughter
Lawson, director of the Daily Telegraph, then
Sir Samuel Montagu, economist and financier,
married to a daughter of Louis Cohen du Stock-
Exchange, then Sir Francis Abraham and Sir
Joseph Sebag-Montefiore, grandson of the famous
Moses Montefiore, then Sir David Salomon,
son of David, first Jewish lord mayor of
London, 1853. (11 there was indeed one di-
(Zaïne since.) Finally, Sir Saul Samuel, Sir
Bernhard Samuelson and a host of others
Gentle Baronets, holding offices in the State
and predominant situations in the 80-
society.

"We will also need to show the Batter-
allied with the Rothschilds, the Lévy Lawson
already named and having become the Lawsons, the Bis-

choffsheim and especially the one called "The
"beautiful Madame Biskh," the daughter of a jeweler from
the court of Vienna and sister of the famous Bischoff,
famous boulevard of Paris, whose salon
would deserve a whole humorous chapter.
one would note, in this biographical account
and anecdotally, the prodigious progression of
Jewishness in London high society and
the care that all these children of Abraham have

346 JEWISH ENGLAND

brought and still bring to make up their
originally, to disguise their names, to convert to
the Protestant or Catholic religion in order to as-
to secure their marriages and to conceal them for all-
days this Semitic strain which makes them blush.

"We will see how the Jewish network is
having managed to surround it on all sides, today,
the world's largest metropolis and how
London is threatened with destruction by poisoning
of this Israeli lobster, which has multiplied at
point of no longer passing, despite all the spirit of
Lord Beaconsfield, who professed the art of his
Israelite assimilation. Not to mention the
Cosmopolitan, the Jews are really too
currently in London to be absorbed.
England will eventually, sooner or later, vomit them up.

"The appearance in high society of an-
clay of a new Jewish- aristocracy
financial quickly dismantled the for-
polished steel ornaments that formed the or-
beggarly citadel of the old nobility of
kingdom. Behind these entrenchments, in
the cant and the respect for a distinguished spleen,
it once flourished like a flower of
superior humanity, a little politeness
rigid, prejudiced, and clad in cor-
elegant reaction.

THE NEW SOCIETY 347

"The Jewish community of pleasure-seeking plutocrats,"
turbulent, always in action, needing
of continuous movement to conceal their
Moral poverty altered social customs,

disrupted the laws of decorum, of high etiquette and good manners, and constituted a sort of heterogeneous company for the exploitation of pleasure by unionizing the inexhaustible capitals of boredom that are born and multiply in the idleness of the wealthy classes of modern civilizations.

"It was these new millionaires who brought to England a laissez-faire attitude and rather uninhibited Levantines, who outwardly social gatherings by attracting the smart people in lavish cabarets and hotels of a flashy and oriental luxury founded by their Care.

"They were also the ones who unleashed the fury" the genre of golden Bohemia by attracting, at the detriment of art itself and of social relations commercials, painters, writers, actors especially in the drawing rooms of gentlewomen. This were these former outcasts, eager for the spoils social, who organized these tea-evenings, literary and musical by whom were transformed the social gatherings where ago-

348 JEWISH ENGLAND

slowly and stupidly eases the spirit of cause-laughter. It was they again who installed in the world this terrible parasitism of the cabotism swimming in performance, which finally led to the desertion of the Home to go to good fortune dinner and supper at trendy restaurants in strangely mixed societies, cradled in their artificial intoxication through music Gypsies, thus preparing this decadence of the old British aristocracy threatened by died amidst prodigious luxury A flower that always surprises mainlanders on a trip to Albion en fête.

"Certainly, this new life game, pa-enthroned by the emancipated Jews, newly the reception in the high life was further exaggerated by the extravagances and vulgarities of appearance certain shiny and artificial elements of the American world.

"This other company, which is itinerant in its training-

tion, eager for joy, for unions and alliances,
superficial, banal, welcoming to all
dazzling showboating, blind to the origin
fortunes, but judging a man by what he
wins, is herself severely affected in
its body by the fast-incubation virus
of Semitism. It contributes, through its contribution

THE NEW SOCIETY 349

eccentric in the elegance market and
from the luxury of London, to the disintegration of
closed societies that were for so long the
prestige and glory of "birth" in
the United Kingdom.

"There is no high society without a prin-
a rigorous selection process. "It is important,
"as Shakespeare said, to choose one's comments well"
"Life companions. Folly and wisdom are
win with the same ease as the sick-
"Contagious diseases."

"One must believe that the day when the aristocracy
England opened its bosom to Israel, it did not
not a beautiful "chopin". She traded her res-
predictable prejudices against an imbalance of
beliefs and morality that all gold and the
the splendor of modern Hebrews could not, alas!
no longer to compensate or buy back.

"What's pleasing to note is..."
that the social breach remains open in
The high-life and revolution are intensifying every
day more in worldly customs
and in the ways that are an essential part
In the evolution of morals, there was no longer any distinction
possible in the confusion of ranks and the uni-

fashion form.'All Jews aspired,
"therefore, to become swells or "smart"

350 JEWISH ENGLAND

"Gentlemen." – "Let the pe-
"Tity Jews," the bigwigs seemed to be saying.
coming from Jacob's ladder, in their friezes
gilded apotheosis. Make way for the Jews on all

the practicalities of the social theatre's magical performances!

"Also, in the middle of the White- ghettos
Chapel, in the scrap metal markets, at
the secondhand dealers and antique dealers, the hearts pa-
The eternal memories of the old Solomons beat with emotion
and ambition for the decisive successes of their
offspring, especially for the last twenty years or more:
Lords; are they also our sons?... Why
not !

» Like Baron Hirsch not long ago, contemplating
from the top of the stairs of his hotel where he receives-
had all the high-ranking figures of Christianity
European gentry, he exclaimed contemptuously before
his children gathered together: "All these people, from here
"twenty-five to fifty years old, will all be our
» sons-in-law or n08 Concierges | »

"The sons of the filthy usurers of Hounds-"
ditch or Leadenhall street escape
So, en masse, their ancestral filth.
They are baptized, given a presentable name, they
horse dealers, their origin, we strive to
to get Rugby, Harrow, even admitted to
Eton, then Oxford, or perhaps Cambridge where they

THE NEW SOCIETY 351

relate to everything that England
account also chosen from among the sons of the
young and old sporting, military or nobility
policy.

"Upon graduating from university, they settle down"
in the West End, are part of fashion clubs-
nables, are named Barristers, doctors or
high-ranking professors; they do not visit
secretly their elderly parents, of whom they
pride is at stake in these sordid neighborhoods that
the very interesting Jewish novelist Zhang-
will have so well described them throughout his work
Main: The Children of the Ghetto.

"This struggle for high-life, this struggle for
fashionable life stimulates and enhances taste
of civil status fraud, today, all the
Low-class thievery in London. The children
Catholics and Protestants make changes
their birth certificate. Those who were born

Abraham chose a name derived from the name
originating from: Brams, Braham, Brayam; those
those who are descended from Samuel call themselves: Sams,
Sammy or Sammell; the Bernards choose:
Barnetts, Burnetts, Bennets, Bens; sometimes the
The transformation is absolute and turns into a pseudo-
donymous: thus Moses Cohen, who launched his rep-
tation in London and had his laundry laundered there and

352 JEWISH ENGLAND

his origins, became the musician Isidore
of Lara.

"Once launched into high society, these
young Israelites in disguise show themselves to be strong
audacious: they slip into all environments and
readily extend a hand to their coreligionists-
pairs less skilled than themselves for the
introduce into clubs frequently so-
held by money from financiers who came from
Frankfurt. They make it a point of honor to
dressing at fashionable tailors with
a severe correction, they aim for the supreme
elegance and would sometimes achieve it if the feet
and the nose, the indestructible nose, did not accuse
too vividly their ancestry.

"However, it is not uncommon for some
of these gentlemen, as circumspect as they are circumspect-
concise people find no way to marry, very
In Christian terms, some wealthy heiress...
insightful about the physiognomy of races; it is
the consecration by the unacknowledged Jew who 8th
he refrained from inviting its author to his wedding, the
old Jacob, Aunt Rebecca and the little ones
cousins Esther and Sarah, but we must
be reasonable and know not to compromise
to spend a lifetime of scholarly concealment
tions, especially on the eve of starting a family

THE NEW SOCIETY 353

new, very Orthodox, a Jewish family
unknowingly, and among which one encounters-
will perhaps, later on, be vehement, fer-
"Winds and sincere anti-Semites-anything can happen."

Young Jewish girls from New Age families enriched in Whitechapel or elsewhere, like to marry Christians, who treat them— They say they are better than their coreligions. naires.

This is how it is in London, where the company is necessarily very mixed as a result of frequent— recent marriages between various classes seemingly very distant circumstances, the Jew can operate openly or insidiously by dissimulating its origins. — Everything that corrupts, ferments, and all corrupting leaven is found in the germ of Semitism which we certainly encounters excess in all the circles of the English metropolis.

To consider only the press of London, we can affirm that she is for a too large a part of it handed over to Israel. Many managers or editors conceal their religion, falsify their name or use of a pseudonym. Where there is none, at all evidently, from the director's point of view, there is a command—

diploma to exercise the judiciary.

23

354 JEWISH ENGLAND

Each one, according to his character and his way to consider things will exaggerate or diminish— will diminish the importance of the Jewish problem, writes the anonymous author of a study on the question in The Witness, in September 1911.

"We hear," he said, among other things, declare from all sides that the Jews are the masters of the press. This is absolutely Not true. In England, which is notoriously the only country in Europe where they exhibit a Excessive respect for Jewish power, they currently hold only one important newspaper (The Times). On the contrary— We observe that if certain organs main ones, such as the Neue Freie Presse of Vienna and the Tribune, from Rome (as well as a or two dozen other leaves per garlic—

their) are Jewish, there is, however, a censorship
a dozen others who make men's fortunes
absolutely foreign to Jewish blood and do not feel-
before any particular sympathy for the
Jewish ideas.

There is a singular optimism there, Mr. Octave
Uzanne, in 1900, reported in La Libre Parole
the following newspapers having directions or

THE NEW SOCIETY 355

antisemitic ties. Let's look at the review
that he was doing with it then:

"At the Daily Telegraph, we find as"
owner Sir Edward Levy Lawson, who,
pocketing the Levy, became before leaving
his post Sir Edward Lowson. At the Daily News,
Let us salute the capitalist director, Mr. Oppen-
heim, whose name is a whole program in itself;
while Sir J.-R. Robinson is the manager
and ME-T. Cook, the literary editor. At the
Saint-James's Gazette, behind Mr. Hugh Chis-
Holn, the editor-in-chief, watches and monitors
the good Semitic landowner W. Steinkop.

"In the Daily Mail, Mr. Alfred-C. Harms-
worth (since Lord Northcliff) would be, without
that one can affirm, of Israelite origin.
In the Sunday Times, it's Sassoon's daughter,
the active M F.-A. Beer, who governs with
a number of Jewish editors. At the Observer,
the same lady exercises her supreme authority, at
the Woman. ME-A. Bennet is rampant, at the Young-
Israel. Young Israel could not fail
In London, ML-J. Greenberg heads the
march towards the promised lands.

"We have seen, regarding the Jameson raid,
how the Times showed itself deeply
attached and Masonically linked to the

356 JEWISH ENGLAND

the Jewish cause, and the role he played in the
Transvaal financial war. We can see
The triangle and other Masonic attributes

depicted in mosaic at the entrance to his offices.
At the Standard, editor Sydney Law is
Israelite, in The Sun, in the Westminster Gazette,
At the Sunday special, the Jews order
the cavalry of Saint-Georges.

"In all the English newspapers per-
no one would dare, even now, to accuse
the Jewish Bank, nor denounce the harmful in-
fluence of the Israelites in general affairs
The country's rales. Whatever the house of
Chief Newspapers of London, to which one
If you are looking for someone, you can be sure to find one there.
mysterious veto for anything that might be sus-
likely to harm the Judaizers.

Among the leading professional journalists
Zionists – who are Hebrew-speaking in London, a little
everywhere, perhaps with more authority than
talent, we should in this regard draw up a
long list, but we prefer to avoid the
personalities and to avoid unnecessary
controversies. Today, there are changes-
comments in the English press and the situation
It is no longer the same as it was twelve years ago:

The Daily News changed ownership a few days ago

THE NEW SOCIETY 357

a few years ago; he now belongs,
we believe, to George Cadbury, a wealthy manufacturer-
cant of Maison Cadbury brothers Limited,
famous for the preparation of cocoa. Cad-
Bury is not Jewish, but he is a strong non-
formative, and his newspaper became the organ
from that party. A few months ago, the Morning
Leader, a radical newspaper, merged with
the Daily News.

The S'-James's Gazette no longer exists, having
for some years merged with Eve-
ning Standard.

The Westminster Gazette is now de-
came to be the property of a certain Mond. He is
He was designated Sir Alfred Moritz and he got married
In a Christian manner. At the University, it seems, the
students once gave it to him, as well as to his
brother, nicknamed handsome Mond and half

Mond! Sir Alfred Moritz Mond is the owner-editor of The English Review, and chairman of a considerable number of industrial companies.

The Sun no longer exists.

There is now another newspaper of the matin, the Daily Express, whose editor is MR-D. Blumenfeld and the deputy editor Mr. Ellis Baker or Barker, who went by another name-both Ellembackher or Ellembackh.

358 JEWISH ENGLAND

They might be Israelites for nothing affirm.

Edmond Picard, in his Jewish psychology of Aryan-Semitism, signals the sin- aptitude the Hebrew gulière to networking, to push oneself to be, to insinuate oneself into a function that can highlight or provide him with opportunities of influence or profit. 11 exposes the boldness special Senate resolution to move forward, bri- to secure all advantageous positions without having awareness of the restraint of which the generality of those among whom he lives cannot 8th to defend, by a more moral impossibility often stronger than a physical impossibility. Nothing could be more accurate.

In London, the Israelites hold the keys. the most powerful tanks, those where humanity seeks to quench its thirst with the boredom of living; they possess gold, pleasures Sirs, the drug addicts of intoxication, the theaters, the caravanserais of fictitious societies, the art shops and temples of wealth.

There are few theatres in the metropolis, which escape them. - To the management of Covent Garden Opera House, after Sir Augustus Harris, who was from the Synagogue, we have seen the international Maurice Grau, whose Bar-

THE NEW SOCIETY 359

Numerism spread from London to New York and

who loved to launch, support and promote dogs
and musicians of her race, including the divine Sarah.

It was he who got Cohen to play, said Isidore de
Lara, and who produced on her stage, the most
select from the kingdom, the works of Erlanger and
those of Frédéric Hymen Cowen, composer-
authors as authentically Jewish as the late
Meyerbeer and who strive to push their
David's harp, reaching the highest heights
ambitions, in this land of Saul. – Arthur
Sullivan, the composer, so it is claimed
he traded his name of Solomon for that of
Sullivan. Is this correct? – Chi lo sa!

The Napoleon of Anglo-Saxon Theatres
contemporary, in New York, and also from
He spent a long time in London, he is the American Jew
Charles Frohman, who owns forty-eight
theaters in the United States and four in England
land, all managed by a syndicate of Jews.
Charles Frohman wields absolute power
tyrannical over all Anglo-Saxon artists,
forced to accept his conditions under penalty
to be boycotted in all nations of
English language. In London, he managed to monopolize
numerous scenes. The authors, adapting-
playwrights, dramatic translators, Israelites, and so on

360 JEWISH ENGLAND

that authors of the same origin are welcome-
read by him with a marked preference.

The director of the Drury National Theatre
Lane was a Jew for a long time. Also Youd-
Tom B. Davis, who presided over the destinies of the
Lyric before taking the Apollo. Likewise
Loenfeld of the Prince of Wales Theatre; let us mention
also Loewenstein, who gathers in his hands
crooked the direction of two great Gui-
important gnols.

The master tragedian Sir Herbert Tree, we-
Knight, who left Haymarket for
to have His Majesty's built where, as
as director-author, he personifies with an uncon-
testable talent and a consummate art of putting on
scene, all the great Shakespearean heroes,
He was said to be the son of a Semite: Julius Beer-

Bohm; but this cannot be proven.

Sir George Alexander, whose real name was George Sampson, author and director at St-James's theatre, could less easily deny its attached to the religion of Moses. Hugh Moss, who manages the new Hippodrome, built by the ar-Alfred Rothschild's gent, and who, on the other hand, is the head of a union for the exploitation of thirty-eight Music Halls, both in London and in the provinces, would also be, if our

THE NEW SOCIETY 361

The information is accurate; a very characteristic Jew... sterilized.

Among the theatre costume designers we find a number of Augustes, Nathans, and Mays important.

Jewish unions at the Alhambra and the Empire; at the Princess Theater in the past: E. Arthur, had a single trademark; in the Earls Court Exhibition, which is almost finished their career and in White City, Israel abounds; What to think of the Coliseum and Oswald Stolle? its director? Finally, if we were to open a-search in the English actors' directory, in the Players Directory, we would have a long list of Judeo-cabots and Anglo-American-cabots cains, which, incidentally, would be of little consequence It's important, if all these people are sometimes shady. did not invade the salons, and was not a a considerable factor in contagion by illicit legitimate encounters within high society, crossbreedings whose mysterious products in-will, in the future, be the anthro-po-socio-astonished journalists at the discovery of the expression Semitic sion of types and customs in the Protestant English capital.

In the art trade, the Israelites are kings in London as well as in Paris.

sd

362 JEWISH ENGLAND

Art Gallery, the Continental Gallery, the New Gallery, Mendoza, Japanese Gallery and how many others were and still are in their possession. All the major merchants of the Bond Street buildings exercise their skills Jewish people in the trade of high-quality linens brand. :

All of London knew Wertheimer, whose Sargent painted, fifteen years ago, the features joyfully hedonistic, eyes like lanterns, noses banana-shaped, with lips rimmed in sweet chili pepper which prompted Londoners visiting the Royal Academy: "This is not a portrait of a "Man, but of a race."

Next to this extremely wealthy and typical Wertheimer, deceased today we believe, we let us note the good forgers of chiefs-of artworks covered in grime, the major buyers From Christie's, the Davises, Benjamin, Joseph Dürbacher, Duveen, Goring, Cohen, Litchfield, Sedelmeyer and fifty others who earn what they want by speculating on the vanity of naive and candid millionaires amateurs.

There is no Christian who can help them to compete in the industry if it is not point firmly seated on the colossal fortune-

THE NEW SOCIETY 363

dirty from an Agnew or a Martin Colnaghi. All those who venture a few steps in London meager capital in old master painting are cleaned in six months by the Jewish tribe of Old and New Bond Street.

All the new major hotels in London the Cecil, the Savoy, the Victoria, the Carlyour, the Hans Place, the Metropole, the Gordon Hotels are in the hands of unions more or less Judaizing. All have Masonic temples-niques fitted out in their hotels. The concessionaries of the Spiers and Pond establishments, who feed and alcoholic London and beautiful-a number of English cities were at the end of the 19th century foreign Yiddis, even

French Israelites, Crémieux, Javal and Louis Léon. The Lyons company, which supplied Earls Court Exhibition, Crystal Palace and nearby forty restaurants, had as concessionnaires at its beginnings of the Hebrews who erected fantastic recipes while pressing their employees as well as several lawsuits. The public can attest to this.

The famous tobacco centralizers of In London, the Salmon and Gluckstein families have... supply agreements with a thousand debits tobacco companies which, in a way, tra-

364 JEWISH ENGLAND

are worthwhile in their name. – They are Jews. They ruin the freedom of this pseudo-monopoly sale of cigars and Virginia products and the Philippines. Bays- Le Bon Marché water "Whiteley" was an Israelite; he dominated and destroys the businesses in his neighborhood, as Barner, another Jew, forbade all competition in the Kensington district and as Har-Rold in the Brompton district attracted all to himself in his vast bazaars. We know What were the morals of this Whiteley? the universal provider, murdered by his son Illegitimate. A sensational, scandalous trial. in every respect, still remains in the memory of all the English.

The great tailors of Tottenham Court Road, Oxford Street, the Strand are almost all the Jews; as well as the jewelers, the goldsmiths and jewelers, ladies' dressmakers, including the decorated Isidore Jacob, known as Paquin, who owns 80,000 shares of the company Paquin (Limited). Also Jews 1582 pawnbrokers or pawnshops of London, antique dealers, many lawyers, of doctors, of professors. The dominant Jewish women show themselves everywhere, manifest themselves in every way. part in the orchestration of re- currencies

THE NEW SOCIETY 365

transformed in the metropolis of the British Empire-

fuck.

And what if we talked about the Stock Exchange!
What an indescribable ghetto we are
we would discover in this temple of speculation!
How many Dreyfuses call themselves French and who
come from Germany! Since the South-
In Africa, they speak more German than English.
and the Cohens, to name just one, tien-
four columns of the Directory, as
Brokers and various financial agents. The observers
vators can, having noted the facts, assert-
sea that everywhere in London there is noise,
There is scandal and outrage among the Israelites.

Indeed, we see them in the establishments
debauchery discovered on Cleveland Street;
We are not surprised to encounter them in
the case of the little telegraph operators and in that
of D'Ardlemont. |

They can still be found as innkeepers of
massage and beauty spas,
unsavory businesses that flourished in
London. In all places where the purulence of
Morals begin to take shape where money can
to be considered, in Tolstoy's words, as
la the possibility of exploiting the work of others, of
to create an impersonal slavery, of domestication-

[has

Pen

366 JEWISH ENGLAND

that the man and the woman, the Jew appears
to harness, under any pretext whatsoever,
these modern helots at the carousel which serves to dra-
to wrest gold from all the depths of corruption
tion, human vanity and folly.
Pawnbrokers, or pawnbrokers, and
pawnshop directors are almost
all Jews, there are nearly two thousand of them, but the
The percentage is regulated according to the law. These are
the Money lenders who
They are the terror of the country. For thirty years they
swarm, and despite all the laws that were made to

to moderate and regulate them, they all escaped. days with cunning. There was Zsaac Gordon, veri-Monster table, Polish Jew by origin. He arrived penniless in London. In four years he left-came to lend 42,000 pounds to some young people Nobles with a 60% interest rate. It was a scandal. This man owned thirty-two in London offices, all under false names. In a on one street his name was Barnet; on another, Edmunds: in a third, Charles. In short, he He counted fifty-two pseudonyms, because he had nearly twenty extra offices in the provinces. Every day, the name Gordon. appeared in the newspapers, but still without decisive result, because he always managed to es-

THE NEW SOCIETY 367

quiver justice, although justice has been quite harsh on him. This Isaac Gordon ruined hundreds of people, and it was a It was scandalous that he was never punished. He died. at 35, leaving behind nearly thirty million francs. There are others. Like Sam Lewis, who He had a palace in Grosvenor Square. More cunning Although Gordon was less of a usurer, he became The friend of all the impoverished nobles. At his table one met marquises, lords, young Squires of the countryside. His large wife, a good musician, patron of actors and the singers. The Sam Lewis were long-times, so to speak, fashionable. It was claimed that they helped the Isaacs with their finances Gordon and the other Polish adventurers and Germans.

German, Polish and Hungarian Jews which are found in large numbers in present-day London their elements are terribly vulgar, audacious and of dishonesty. They have neither heart nor guts. Arnold White says, in his book so often quoted in The Modern Jew: "These cosmopolitan Jewslitanies, without religion or morality, do not make absolute nothing for the poor, nor even for... the poor fellow believers. They are cos-Mopolites who abandoned France or

Germany so as not to become more English. They have tougher skin than that of an elephant. You chase them from a gate and They come back in through the window. They have no delicacy. Very rich, they do not spend their money to satisfy their luxury and their sensual tastes. They throw away the dishonest money-gained in pleasure, in hotels, in restaurants and theaters. They are the ones who fill the opera house stalls. But ask them a shilling for a poor man, whether he is Jewish or Christian, and you will only get a laugh from it. sarcastic. Mr. Kisch, Jewish, director of the Jewish relief organization, said that these cosmopolitan Jews do not give Absolutely nothing for the poor. Materialistic and Heartless, they only corrupt the people in the midst of which they live, through the love of auspicious.

The Ashkenazim, or Polish Jews and Germans, arranged to meet in Johan-Nesburg, and it was they who contributed in South Africa unleashed this war which was so disastrous, from so many points of view.

When the police conduct a "raid" on the homes of "Disorderly" houses, or "clubs" of low-class people upstairs, we always discover that they are...

THE NEW SOCIETY 369

Jews who are usually the owners
Polish or German Jews.

A district (suburb) of London that is ap-The pele "Highbury New-Park, and which was ha-formerly owned by scholarship students and wealthy newborns merchants, etc., is now entirely Jewish. and it is now called, ironically, "Highbury Jew-Park". Another neighborhood, outside central London, and to the northeast which is called "Stoke Newington" (it's very close of Highbury) has also become a new Ghetto.

There would be a curious study to be done on the Jewish quarters of London as well in Whitechapel is like the West End. But a

A single book would barely suffice to describe everything the types of the various Israelite colonies of the metropolis. The notes we took are so abundant that, in order not to overload In this chapter, we prefer not to invent them. torier.

The invasion of England by the ele-
Jewish relations were quite rapid. There is just one
In the 19th century, in 1812, the United Kingdom had no
barely more than 8,000 Jews, of whom 6,000 resided
in London. From that moment on, the Jewish population
England's increased constantly, grew-

:

370 JEWISH ENGLAND

health slowly, but regularly, of elements
coming from the Netherlands and Germany and who
eventually occupied an entire neighborhood in the
East End of the capital. Suddenly, towards
1887, the date of the great Russian persecution, the
the movement intensified. Regarding immigration, in particular...
Individual immigration was succeeded by collective immigration.
Jewish masses flocked from the East to England-
land and even its colonies. In 1901
(besides the emigrants who form a population-
floating-point (escaping statistics), the
Jews numbered no less than 160,000 in the
United Kingdom and 100,000 in its colonies.
In 1908, their number was estimated at 250,000.
for Great Britain alone. In this name-
London is half the size of Manchester,
Leeds, Liverpool to a significant extent,
each of these cities possessing a large
community. In the colonies, the increase-
the Israelite element was almost entirely
parallel.

The Jews were indeed required, according to all
logically, they flocked to the flag of
England, which has become, according to the expression,
but typical of Cecil Rhodes, the greatest
active trading partner of the world. They developed a taste for it.
to walk under the shelter of this pavilion of the universal

trade to practice all kinds of im-
ginables of mercantilism, brokerage and
exchanges that resemble schools of cunning
and deception.

There was a tremendous surge around 1890;
more than 30,000 Jews from the lowest class
emigrated from Russia to England, not
en masse, but in small successive batches.
Most of them settled in London in the
East End, where their wealthy coreligionists
they first granted them a few se-
courses. Living only on bread and water, they acc-
accepted the lowest wages. This was the mo-
where it flourishes most vigorously
sweating system, which makes the work sweat at
Poor, starving devil. The Jewish tailors –
Brothers help each other – these demanded.
unfortunate twenty hours of work per day
and they paid twelve sous for them. Public opinion
was aroused; there were articles in the newspapers,
studies in journals; and one could fear-
to say for a moment that the English proletarians do not
they protested against such competition.
In short, nothing happened in T1 except that they lasted.
For their part, they resigned themselves to sweating a little more.

On this starvation wage, the wretched-
However, some farmers found ways to collect what

372 JEWISH ENGLAND

the money they lent to other poor people
more prodigal wretches than them, provided they are
reimbursed double before the end of the se-
Maine. And, from then on, they were saved and the
The destitute of London fostered a plague of
more.

These Jews soon found another way
to exploit misery. They arrived with the
socialist and anarchist ideas widespread in
certain Russian circles where they had been
more active of the ferments. They became the ap0-
very similar ideas in the taverns and the
English meeting places, and began a
A work of undermining and dissolution that goes unseen
hardly yet, but which risks producing

disastrous results.

Finally, in addition to these dissocial elements, they spread to London and the major English cities have elements of corruption and of physical degeneration, because they are almost all afflicted with neurosis and illness skin diseases; their women are more ill-healthy still and the sickly children they produce. They all create flaws that will worsen. and will multiply among their descendants.

Many of them had embarked for America; but the government of

THE NEW SOCIETY 373

The United States didn't want them and sent them back. to the hospitable Old England as indecisive rables.

Today, all these wretches hope to reach the pinnacle like so many of their predecessors Decelerators in their careers. They already see the upstarts who appear in the Chamber of Lords, in Parliament, in all the high government positions and even in all parts of the naval or territorial army British.

Let us, indeed, open the Jewish Yearbook and see the situation at that date in 1912.

In the Israelite peerage (peering) we remember. Let's counter the names of Baron Michelham, of Hellingly (Sussex), of Baron Rothschild of Tring (Hertford), of Baron Swaythling, of Swaythling (Hampshire), from Baron Wandsworth, of Wandsworth (Surrey); as a foreign-For example, let's mention those of Baron George of Worms, baron of the Austrian Empire, and of the baroness of (Goldschmidt) Palmeira (Portuguese baroness).

The Jewish Baronetage includes the characters next: Sir George Albu, Sir Herbert Benjamin Cohen, Hon Sir Sassoon Jacob David, Sir George Faudel Phillips, Sir Charles S. Henry (Member of Parliament), Sir Charles James

Jessel, Sir A. Levy Lever, Sir George Henry Lewis, Sir Alfred Mond (Member of the Parliament), Sir Francis Abraham Montefiore, Sir Sigmund Newmann, Sir Lionel Phillips, Sir Herbert Henry Raphaël (Member of the Parliament), Sir Edward Levier Samuel, Sir Marcus Samuel, Sir Edward Albert Sassoon (deceded in May 1912), Sir Jacob Elias Sassoon, RH Sir Edgard Speyer, finally Sir Adolph Tuck; in total, nearly twenty Baronets authentically Semitic, not to mention those who disguised their origins.

The Jewish Knightage, including cavalry to be linked to non-transferable titles, appears less flourishing. It includes: Sir Frederick Cowen, Sir David Harris, RH, Sir Rufus Isaac (Member of Parliament), Sir Otto Jaffe, Sir Sidney Lee, Sir Maurice Levy (of Parliament), Sir Joseph Lyons, Sir Philip Magnus (of Parliament), Sir Frederick-Louis Nathan, Lt. Col. Sir Mathew Nathan, Sir Nathaniel Nathan, Sir Harry Simon Samuel, (of Parliament), Sir Isidore Spielmann, Sir Edward David Stern.

The Israelite Companionship includes: Lionel Abraham, Charles Davis, Waldemar Mordecai Wolf Haffkine, Colonel Sir David

THE NEW SOCIETY 375

Harris, Hermann M. Kisch, Alfred Mosely, Robert Nathan, Alfred Charles de Rothschild, Leopold de Rothschild; Arthur Sassoon, Sir Isidore Spielman (already a knight), Mark Aurel Stein.

Among the members of the government and General Post Master, currently in power is an Israelite; the Right Honorable Herbert, L. Samuel, the Undersecretary of State for the Indies is also Jewish, he is the Hon. Edwin S. Montagu. The Attorney General is Sir Rufus Isaac Disraeli, – it must be admitted, – has largely opened the door to its coreligionnaires.

Sixteen Jews were appointed to the Chamber of Deputies: Frank Goldsmith, by the County of Suffolk, Sir CS Henry, by Shropshire, Sir Rufus Isaac (Reading), Captain Jessel (St. Pancras), Sir Maurice Lévy (Leicestershire), Sir Philip Magnus (London University). Sir Alfred Moritz Mond (Swansea), the Hon. Edwin S. Montagu (Cambridgeshire), Sir Herbert H. Raphaël (South Derby), Lionel de Rothschild (Bucks), Sir Henry S. Samuel (Norwood), Righb Hon. Herbert L. Samuel (Cleveland), Stuart M. Samuel (Tower Hamlets), Sir Edward Sassoon (deceased) (Hypothesis), Arthur Strauss

376 JEWISH ENGLAND

(North Paddington), finally, EA Strauss (Berkshire).

It's quite an Israeli record, let's admit it. in the House of Commons.

The Municipal Assemblies of the districts London's are "no less well distributed." Twelve prominent Jews took their places there, pro-municipal reformers and congressmen (Municipal Reformers). We see Franks there. Goldsmith, Jocely Brandon, Isidore Salmon, Percy Simmons and Percy Harris, Herman Gordon, Sébag Montefiore who are stirring in the municipalities of South St-Pancras, Hammersmith, Whitechapel, de Clapham, etc.

Let us now turn to the number of Jews in the army from the United Kingdom. This number seems to be increasing. grow more every day, especially among the troops of the Metropolis, where there are more more honor to parade than danger of combat. One detail can inform us: the November 26, 1910, being the Jewish festival of Shavuot, the Jews in the English army attended to a service in the Central Synagogue of London, Great Portland Street, numbering of approximately 300 officers and men (according to the Morning Post, which published the account of

this ceremony). There were people of all kinds there. parts of the army, including the Guards, the navy and the (territorial) volunteers. There also had some Jewish-American sailors cains who were in London at that time. All these troops were under the command of letter from D. de Lara Cohen, colonel of the London First Division of Engineering (volunteers). The sermon was preached by the al- to deny Jewish soldiers in the British army, who spoke of the "ever-increasing number of Jews who joined the army and navy and among the volunteers." "The War Office (Mi- the Ministry of War) had recently asked him- "How many Jews had taken," he said. part of the South African war, and he had been able to to reply that the figure was almost 3,000, of which 116 had lost their lives. – This would be to be demonstrated.

Let us give the list of Jewish officers in the Royal Navy and in the regular army, without we will focus on territorial forces, where the The number of officers certainly exceeds the hundred. This approximate list has been stopped- established in October 1911 by the honorary chaplain sailors and soldiers of His Majesty, the rev- Michael Adler returns:

JEWISH ENGLAND

Royal Navy.

Com. CGR Brandon
Lieut. HD Warburg
Lieut. AS Susman
Lieut. VR Brandon
Lieut. CH Michaelson
Lieut. FE Fielmann
Sub-Lieut. GL Davidson

Midshipman Daniel de Pass
Major HE Blumberg

FOREWORD

A new current has carved its silence-
age in literature.

It was probably bound to happen.
because that's what happened.

However, since this movement is anti-Semitic, it
A source must have overflowed somewhere
part, or that a dike has been breached.

In any case, the current will go far.

Anti-Semitic literature is obviously
the product, still somewhat hasty,
of an instinctive and unconscious fear
in the face of the constant invasions of
Modern Jew. There is fear in the camps.
Christians; we count ourselves, and soon we
will decide.

VI FOREWORD

It would be unfortunate if the timid attempts
of a purely defensive literature fus-
They felt slightly judged. The mockery, if
incisive of the Jews and the guilty insou-
the current generation's ciance will be able to
in the long run, to overcome the generous soft-
movement that makes its way through
Semitic anger and the astonishing naivety
Christian beliefs. The little ones and the
humble, I mean the Christians and the
Aryas, of Gallic, Germanic and race
Slavic people, I imagine, have the right to defend themselves.
and even with a bit of roughness, the
some remnants of their fortunes, which the
the ever-rising tide of Semitism has
not yet carried away. We shouldn't
that the timid Christian might become too accustomed to
to bear his yoke bravely and that,
Poor, ashamed man, he resigned himself to the role
of a vanquished man, all the more so, as they were astonished by
their victory, the Jews will soon be

embarrassed.

So let's get to work! Let's get to work! And since

FOREWORD VII

The path is open, let's move forward without hatred, but also without fail.

It would be regrettable if the movement literary, given the public's taste preferentially gravitated towards stories that repeat to the reader what he already knows or what he thinks he knows – all seasoned of additions that are more or less correct and more or less entertaining.

The general public doesn't much like to ap- to take, fears having to be surprised without understand, and hesitates lazily to- before the aridity of a serious study. However, The study of the Jewish Question involves a appeal to the forces of meditation and calculation.

The work we are presenting to the public The public is serious and profound. The author has par- ran through countries where large agglomerations Jewish actions revealed the game gears and the force mechanism driving force; the darkness that hid from the Christians, the folds of Jewish consciousness

VIII FOREWORD

were uncovered by the author. But This is only a beginning, a pre- preparation for the study of the mysterious world where the weapons that enslaved are forged the economic independence of the Polish people, Russians, Hungarians, and Romanians hands.

The author has demonstrated great lucidity. cidity of mind by designating, without hesitation- without hesitation, the admirable and the Kahal's sinister institution, as source of all cohesion, community and Jewish solidarity. To the great evils of its

proscribed and abhorred race, Israel op-
The great remedy was proposed: the Kahal!

The author studies this learned organism,
not disdaining to dwell on the
details and symbolic ceremonies,
sometimes seemingly futile; devi-
nant, with the intuition of a member of a
proscribed nation, that everything is serious in
the arrangement of a power called upon to save-
towards the individuality of a race.

FOREWORD IX

And who knows if the meditations of the au-
the author sometimes did not lead him to fire
from the study of the Kahal teachings
for the use of many a more sympathetic cause-
ethical?...

But for the Kahal to have been able to im-
to establish, as a sanctuary of solidarity
Jewish, it was necessary that the game of all organa-
nism, superior to selfish aspirations
mercantilism was diminished, slowed down, or
The kid was completely devastated.

The convergence of Jewish interests had to be
reduced to only achievable desires
by the community of action, to observe-
advance of the rules of strategy of an inexo-
rable discipline. The baggage that weighs down the
the Aryan's march, - nationality, the
Homeland, progress - so many burdens
of which the Semite must not be and is not
Not embarrassed!

Indeed, the Jews do not constitute a
Neither nationality nor a state, and their religious life
their very life is intertwined with their lives here-

FOREWORD

vile. But this is a richly endowed race
endowed with everything that unifies, marks and acc-
centue the cruelly militant races.
Truths of a purely practical nature,
these truths, these rules that guide them in

the battles they wage against Christians, do not
are neither numerous nor complex: the Ka-
Hal is there to interpret them. No point is
The need for codification. The respect shown to us.
surrounds the Kahal, less concerned with veneration-
tion due to its religious character rather than its
practical utility, in the entanglement
Jewish interests.

Hence the tendency of Jews to respect
the most outdated traditions and the law
customary law is the least applicable. Civil or
religious, often both, the cou-
Jewish law is the only moral force, the
the sole source of existence for the Jewish people.
To be fair, it must be added that their
obedience to the precepts of worship and to
Kahal prescriptions often affect
to the sublime. Such is the Jew, and such he will be

FOREWORD XI

until the end of the centuries.

Christian peoples, however, suffer
higher-order obsessions and
they allow us to be distracted from economic worries
through the worship of things to which the Jew
He only offers a disdainful smile.

Since it's been bought and sold...
revival, – science, literature, art, –
The Jew buys and sells this and that. But the
Jews do not produce!

Nevertheless, this scattering
The activity of the Aryans benefits the Jews,
that these beautiful things do not absorb.

It was therefore entirely appropriate that the
An intelligent Jew, but of a different kind.
(because his immense intelligence is in-
quiet and feverish), will choose her lot in
outside the activities of his persecutors.
Vain, proud, and vindictive, the
The Jew wanted to be powerful and a persecutor.
in turn.

Excellent calculator, – since there is
of the Chaldean and the Arab in him, – he has

XII FOREWORD

understood that the handling of numbers will always have subtleties which the study will be repelled by dreamy peoples. Therefore, He thought that this numbers game would impoverish the obtuse Christian and will enrich the Jew today awake.

That was perfect reasoning.
and there wasn't a single mistake in Jewish prophecy.

There is something better – with the help of politics, the Jew was able to accelerate his race and arrive before the time to reach the coveted goal.

To subjugate Christian work, the Jews have found – always politics helping, – accomplices at the top of the social ladder. The emperors and the kings, who formerly pledged their jewels and their crowns among the Salomons and the Abrahams, passed through the Jewish school and became excellent slow borrowers, naive discounters of modern times. The age of borrowing. Once inaugurated, the Jews took hy-

FOREWORD XIII

pottheque on all future mortgages: State revenues, Railways, Canals, factories, etc. Is there still a future free from mortgages? If so there is one, it is noted and approved by them.

Jewish power is therefore, in definition, a contemporary product, born in the turmoil of the early years of the century.

The Congress of Vienna, while peacefully trusting Europe, he signaled to the Jews, and they rushed to learn that the heavy liquidation of the wars of the Empire had need them.

Nothing is more ironically cruel than
the twists and turns that accompanied the advent
The restoration of the dynasty today re-
Rothschild clan!

At the fall of the greatest power
political, represented by Napoleon, suc-
the hatching began, almost without transition.
of the greatest financial power,
represented by a Rothschild.

XIV FOREWORD

Napoleon lands at the Gulf of Juan...
– Three months later, Rothschild de-
boat at Dover, announcing to the English
The good news from Waterloo...

The boat that carried this singular C-
sar in London, – where he immediately
the sweeping up of all French income – this
The boat was not armed for racing: no,
but it nevertheless served the first
A feat of financial piracy! (Which one
we pass the expression, in favor of the
truth.)

"All of this was wonderfully fa-"
"Cile," the founder of the pre-
first race of our current kings. We do not
will never know the judgment he had to bear
to, in his heart of hearts, on the revolt-
aunt's inability of Christians for the
liquidation of their accounts. As for the
kings and emperors – more authentic,
but less skilled than him, Rothschild,
small broker of a small German principle
mand, – these emperors and kings, astonishing

FOREWORD XV

pastors of their people, have not com-
assumed that they and their people would sit-
to the emergence of a new power, and
that the workers who were working on the construction-
The powers of this authority were also
geniuses. Crowned heads – more or

less anointed, – do not have the knowledge infuse! They were going to have more soon worries. Their people, moreover, boring beggars of Constitutions, Charters and other freedoms of the same ilk, labor-intelligently ensured the game of Jews, by making... revolutions, – the-which always ended in trouble prunts, conversions and other... tri-Soups!

Well! This relentless war of Jews against Christian wealth, this war is silently directed by the modestes headquarters which have the name Kahal.

The author of Jewish Russia, despite his Slavic placidity, lets all the bitterness in his soul, upon realizing

XVI FOREWORD

that the Semitic flow undermines, saps and corroams the Slavic countries, already cruelly tested by their disunity.

Mr. de Wolski's work should to be continued and embrace the whole of the Jewish organization, which certainly changes depending on the resistance of the Christians Look, from how weak and fearful she was, asserts itself with varying degrees of energy.

Mr. de Wolski's successors they only have to follow in his footsteps and search-dear to penetrate the knot of the Question.

Poland and Russia can further to identify the only true elements of the analysis, because the Jews of the Slavic countries are the specemeteries of the true fighters of the non-race transvestites. Jewish institutions have been there preserved almost intact; there has been there nor the friction that it brings in the Western countries contact with races natives, nor the influence of the ambient air which floats around a raf-civilization

FOREWORD XVII

fine. The Jews of the West are all, at
with the exception of the Portuguese branch, the
descendants of the unfortunate people that the Po-
logne once welcomed them. That's where it's necessary.
to seek the secret of their power. The
Kahal has preserved, in Russia and in Po-
logne, all its venerable pri-
mitif.

Let us, therefore, study the Kahal, –
not for the satisfaction of archaeologists
eager for research or scholarly work
laughs at strange things, – but for
our serious profit and for that of the ge-
future generations, who will not have
having to reproach ourselves for our sins of o-
mission. Let's proceed with this study.
the salutary terror that befits the vanquished.
instead of pointlessly complaining about the su-
Priority of Jewish armament, let's take
their weapons, since they have some merit, and
Let's use it against them.

Is it necessary to add that the Ka-
Hal has given rise to a series of varieties, and

XVIII FOREWORD

that the Union, for example, is one
modern incarnation. – The Trade Unions
Jews have piled up ruins! Their history
The work also needs to be done.

Today, the danger is greater.
because the Jew is more vigilant, he observes himself;
If necessary, he will change his gait; he will ra-
will slow down or speed up, as needed, the
rhythm of its forward march.

The author of Jewish Russia concludes by
indicating the means to combat the
danger of X Jewish absorption. The share
which is the responsibility of the State is defined.

None of this will be able to avert the crisis,
without the company's cooperation, while-
third, which should also be organized on the
bases of Kahal.

And first of all, we should not hesitate to usher in the era of a robust and brutal national selfishness, and not allowing nothing but bouts of morbid sentimentality come to hinder the work of the defense.

This defense organization, it

FOREWORD XIX

is a painful necessity in Russia; but, if it is necessary to add a dose of Inevitable hardship, let it be done, provided that it be done methodically and consistently.

It is obviously up to the government, and to the enlightened part of the public, that this task should fall to, to the exclusion of any element that could generate disorders.

The rural population and the population of cities will have to learn that a vigorous repression will be inflicted on troublemakers, such as those who have dishonored so many Russian cities.

Given the intelligence of the Jews, he It is to be hoped that they themselves will indicate will give the government the paths to follow to avoid either mass evictions, either a series of vexatious measures including the resurgence would be equivalent to a cruel persecution.

In the very difficult question of the submersible work of the ovens

xx FOREWORD

Christian thousands, and in the presence of the Christian inability to stem the tide Given the nature of Semitism, it is natural that... delayed measures, and consequently frustrating gics, are proposed and discussed. There There is a new danger here. It is dangerous. to teach the people that its classes di-

Rigeantes did not see the calamity of far away, and that they were carefree at not to let the enemy attack the building social in its living works. Isn't it allowed today (the man from people), and isn't it up to us to repair The culpable oversights of our leaders? It was in Russia that the people held this reasoning and that he put it into action, by engaging in acts of barbarity and cruelty of which one would not have thought him capable-blue. The enlightened classes understood the danger; a severe crackdown stopped the Triumphant vandalism. That's good, but The trial is nonetheless still ongoing, because there is grounds for legal proceedings between the countries and

FOREWORD XXI

their Jews. We would have to appeal to all the lights and to all good will-so that the Jewish legal case is complete, fair and impartial.

In the meantime, we can point out a great unrest in the Jewish camp. Fear is a good advisor. Some-once a schism arose among the Jews habiting the south of Russia; and the Jews, so-called "spiritual Jews", a sect that appeared Lately, they have decidedly stood out traditions of ancient Semitism.

Every country gets the Jews it deserves.

France doesn't know enough about her own, but she is about to get to know them.

That is why Jewish Russia is a Informative reading for those who will to address this same question, placed in a different environment.

THERE

JEWISH RUSSIA

The Jews have formed themselves into

A state within a state.

Schiller.

We do not claim to address here a
a new and unprecedented question. Because, whatever-
tion has not already been presented, analyzed, discussed,
resolved even, from the most
diverse, often the most opposed?

Since the beginning of the current century
above all, the field of discussion and investigation
The gation has expanded prodigiously. We have

1

JEWISH RUSSIA

much has been written, particularly about a corporate-
very large ration, very powerful by the
capital at its disposal, and which, thanks to
of the right to asylum and civil rights of which she
enjoys everywhere, has constituted itself as a State in
share in each state. Divided into
each locality into autonomous populations, it
obeys a kind of secret government,
both administrative and judicial, represented
one by the Kahal (administrative commissioner),
and the other by the Bet-Dine (judicial court).

This corporation is all of Israel, disse-
undermined in body, but united in spirit, purpose and
of resources.

The Book on Kahal, published in language
Russian (Vilna, 1870) by Brafmann (Jewish con-
verti), clearly demonstrates the organization
powerful Jews in all countries, sur-
throughout Romania and Poland, their ten-
dances, the means they employ to par-
to achieve their goal, finally the strict discipline with
to which every Jew submits.
of its leaders.

This book on the Kahal has cast such a per-
disturbance among the Jews living in Russia,

JEWISH RUSSIA

by revealing their most intimate secrets, that in a very short time all the copies of the first edition were purchased by the Jews themselves, and by them destroyed, or burned damaged, or hidden.

However, these clandestine book burnings did not could have prevented a few copies of this publication, escaped destruction, may not be fell into the hands of the Christians, and as we were fortunate enough to have To obtain one, we have translated the parts the most salient ones, which we will give in this work, which, in truth, is only a collection of translated extracts from different languages at different times. It will be his merit and the guarantee of its sincerity.

First, to get an idea of the goal that the Jews continue and their aspirations more intimate, we begin with the dis-lecture by a chief rabbi, delivered at a secret meeting. This speech, taken from a English work published by Sir John Readcliffe, under the title of Report of Events political and historical issues in the ten recent years, reveals the persistence with

JEWISH RUSSIA

which the Jewish people pursue, from time immemorial and by all possible means, the idea of "ruling the earth." Here it is in its entirety:

"Our fathers bequeathed to the chosen people of Israel the duty to meet, at least once each century, around the tomb of the grand master Caleb, holy rabbi Simeon-ben-Ihuda, whose science delivers, to the elected officials of each generation, power over all the earth and authority on all the descendants of Israel.

"The war of the people of Israel with this power which had been promised to Abraham, but which had been snatched away by the Cross. Trampled underfoot, humiliated by his enemies, constantly under the

threat of death, persecution, kidnapping
and rapes of every kind, the people of Israel
yet he did not succumb; and, if he dis-
Perseus covered the entire surface of the earth, that is what
The whole earth must belong to him.

"For several centuries, our scholars have read-
they bravely and with perseverance
rancidity that nothing can break against the Cross.
Our people are gradually rising, and each

JEWISH RUSSIA 5

[Day, its power grows] It belongs to us
this god of the day whom Aaron raised up for us
Desert, this Golden Calf, this universal Divinity
saddle from that era!

"When we have gone
the sole owners of all the gold on earth,
True power will pass into our hands, and
then the promises that have been
do to Abraham.

"Gold, the greatest power on earth,
- gold, which is strength, reward, the ins-
instrument of all enjoyment, everything that
Man fears and covets - that is the great
mystery, the profound science of the mind which
rules the world! That's the future!...

"Eighteen centuries belonged to our en-
emies, but the present century and future centuries
must belong to us, the people
of Israel, and will surely belong to us.

"This is the tenth time, in a thousand years of
atrocious and relentless struggle with our enemies
that gather in this cemetery, near
from the tomb of our great master Caleb, saint
Rabbi Simeon-ben-Ihuda, the chosen ones of each
generation of the people of Israel, in order to con-

JEWISH RUSSIA

to be certain about the means of taking advantage, for
our cause, the great faults and sins that
our enemies, the
Christians.

"Each time, the new Sanhedrin*1 has proclaimed and preached the merciless struggle with these enemies. But, in none of the previous centuries, our ancestors had not managed to concentrate in our hands as much gold, – consequently – power level, – than the 19th century we are part of it. We can therefore to flatter, without reckless illusion, to reach soon – our goal, and to look with certainty about our future.

"The times of persecution and humiliation" bonds, – these dark and painful times that the people of Israel endured with such heroic patience – are very fortunate past for us, thanks to the progress of civilization the adoption of the religion among Christians, and this progress is the best shield behind which we can to shelter ourselves and to act, to take a step forward quick and closes the space that separates us in – core of our ultimate goal.

"Let's just take a look at the state of ma –

JEWISH RUSSIA

Europe's territory, and let's analyze the resources that the Israelites have acquired since the beginning of the current century, by the only due to the concentration in their hands of immense capital at their disposal... in this moment... Thus, in Paris, in London, in Vienna, in Berlin, in Amsterdam, in Hamburg, in Rome, in Naples, etc., and at all the Rothschilds' homes, Everywhere, the Israelites are masters of the... if – financial tu – several billion; – not to mention that, in each locality of second and third order, They are still the ones who hold the funds in circulation, and that everywhere, without the sons of Israel, without their immediate influence, no financial transactions, no work important, cannot be executed.

"Today, all emperors, kings and reigning princes are burdened with debt, con – towed for the maintenance of large armies and permanent, in order to support their thrones faltering. The Stock Exchange lists and settles these debts.

yourselves, and we are largely masters of-
stock market values on almost all platforms
These. It is therefore necessary to make it even easier, more and more so.

JEWISH RUSSIA

Furthermore, the loans that we need to study, in order to
to make ourselves the sole regulators of all the
values and, as far as possible, take-
dre, in pledging the capital that we
we provide countries with the exploitation of their
railway lines, their mines, their forests,
from their large forges and factories, as well as
other buildings, or even the administration-
taxation.

"Agriculture will always remain the great
wealth of each country. The possession of
large landholdings will be worth tou-
days of honors and a great influence
to the holders. It follows that our efforts must-
tender wind also to what our brothers in Israel
make significant territorial acquisitions
riales. We must therefore push as much as
possible to the splitting of these large
properties, in order to make us aware of their acquisition
quicker and easier tion.

"Under the pretext of helping the
working classes, it is necessary to make them bear
to the great landowners all the weight
taxes, and, when the properties have
having passed through our hands, all the work of the day-

JEWISH RUSSIA

nationalists and (Christian proletarians will become for
we the. source of immense benefits.

"Poverty is slavery," said one
poet. The proletariat is the very humble s-
speed of speculation. But oppression and
the influence are the very humble servants of
the spirit that cunning inspires and stimulates. And who
therefore could refuse the children of Israel the es-
"Took, prudence, and perspicacity?"

"Our people are ambitious, proud and
Eager for pleasure. Where there is light,

There is also shadow, and that is not without
the reason that "our God gave to his people
chosen » the vitality of the serpent, the cunning of the re-
nard, the falcon's eye, the memory of
dog, solidarity and the instinct for association
Beavers.

"We groaned in the slavery of Ba-
bylone, and we became powerful!

"Our temples have been destroyed, and we have
thousands of temples have been re-established in their original positions!

"For eighteen centuries, we were enslaved"
ves, and in the present century we are-
my statements and placed above all the i's
Other peoples!

10 JEWISH RUSSIA

"It is said that many of our brothers in Israel
convert and accept Christian baptism
Well... Never mind!... The baptized can
They can serve us perfectly; they can become-
to provide us with aids to walk
towards new horizons, which are in-
core currently unknown; because the novices
they still care about us, and, despite the bap-
their very bodies, minds, and souls
They remain ever faithful to Israel. In a century
At most, they will no longer be the children of Israel.
who will want to become Christians, but rather the
Christians who will align themselves with our holy faith;
But then Israel will reject them with contempt!

"The Christian Church being one of our most
dangerous enemies, we must work
with perseverance to diminish its influence.
Therefore, it is necessary to graft, as much as possible, into
the intelligences of those who profess the re-
Christian religion, the ideas of free thought,
skepticism, schism, and provoking the
religious disputes, so naturally fertile-
divisions and sects within Christianity
nism. Logically, we must begin with
to disparage the ministers of this religion; to-

Let's declare open war, let's provoke suspicions about their devotion, about their con-private duite, and, through ridicule and mockery, we will be right about the consideration attached to the state and to the habit.

"The Church's natural enemy is the light-first, which is the result of the instruction, natural effect of multiple propagation of eoics. Let's focus on gaining influence on young students. The idea of progress has as a consequence the equality of all religions, which in turn leads to sup-pressure, in the study programs, lessons in the Christian religion. The Israelites-lites, through skill and knowledge, will obtain without difficulty in obtaining professorships and professorial positions sisters in Christian schools. Therefore, Religious education will remain relegated to the family, and as in most families- There isn't enough time to monitor this. branch of education, the religious spirit will gradually diminish and, little by little, disappear- will completely disappear.

"Every war, every revolution, every political or religious upheaval that occurred in

12 JEWISH RUSSIA

the Christian world, bring the moment closer where we will reach the ultimate goal towards the- which we tend.

"Trade and speculation, two branches Fertile plants with large profits should not never to leave the hands of the Israelites. And first, we must monopolize the al- trade Cool, butter, bread and wine, because by there we will become absolute masters of all agriculture and in general of all the rural economy. We will be the dispens-grain sellers to all; but if it happened some discontent, produced by the misery among the proletariat, it will always be easy days to shift the blame onto governments.

"All public sector jobs must be ac-transferable to the Israelites, and, once they became

holders, we will know, through obsequiousness and through the perspicacity of our agents, penetrate up to the first source of the true influence and true power. It is understood that this only concerns those jobs to which are attached the honors, the power and the privileges; for, for those who demand sa-

JEWISH RUSSIA 13

See, the work and the effort, they can and must to be abandoned to the Christians. The Magistrate-For us, ture is a first-rate institution importance. A career at the bar develops the most the faculty of civilization and initiates the more to the affairs of our natural enemies Christians, and it is through this that we can reduce them to our mercy. Why the Israelites- Wouldn't the lites become ministers of public education, when they have so often The Israelites had the finance portfolio? must also aspire to the rank of legislator. with a view to working towards the repeal of the laws made by the Goyim (infidel sinners) among the children of Israel, the only true faithful by their unwavering devotion to the saints Abraham's laws.

"Moreover, on this point, our plan touches to the most complete realization; for progress We were recognized and granted almost everywhere the same rights of citizenship as to Christians; but what is important to obtain, what must to be the object of our ceaseless efforts is a less severe law on bankruptcy. We will make a gold mine out of it for ourselves.

14 JEWISH RUSSIA

richer than the mines of old California.

"The people of Israel must direct their ambitions" tion towards this high degree of power from which des- They receive consideration and honors. the most effective way to achieve this is to have the ultimate control over all associations in- industrial, financial and commercial, by guarding against all traps and all seductions

which could expose him to the danger of prosecution
your legal proceedings before the courts of the country.
He will therefore contribute to the choice of these kinds
of speculation, prudence and tact, which
are characteristic of his innate aptitude for
business. We must not be strangers to
nothing that earns a distinguished place
in society: philosophy, medicine, law,
music, political economy, in a word,
all branches of science, art and
literature, is a vast field where the
successes must give us a large share and
to highlight our aptitude. These vocations
are inseparable from speculation. Thus, the
production of a musical composition, not
Even if it is very mediocre, it will provide for ours

JEWISH RUSSIA 15

a plausible reason to elevate on a pedestal
it is to surround with a halo the Israelite who in
will be the author. As for science, medicine
They must also do philosophy
starting from our intellectual domain. A me-
the doctor is initiated into the most intimate secrets of
the family, and as such, has in its hands
the health and lives of our mortal enemies, the
Christians.

"We must encourage alliances ma-:
triumviral relations between Israelites and Christians. Because
the people of Israel, without risking losing to
This contract can only benefit from these alliances.
these. The introduction of a minimal amount of;
Impure blood in our race, chosen by God,
cannot corrupt it; and our sons and our
girls will provide, through these marriages, alliances
these with Christian families in possession-
sion of some ascendancy and power. In
in exchange for the money we will give, he
it is only fair that we obtain the equivalent
influencing everything around us. The
kinship with Christians does not entail a
deviation from the path we have
traced; on the contrary, with a little skill,

16 JEWISH RUSSIA

She will, in a way, give us back the role of arbiter.

of their destiny. It would be desirable that the
The Israelites refrained from having as masters—
these women of our holy religion, and
that they choose them for this role from among the
Christian virgins. Replace the sacrament
of marriage in the Church by a simple contract
before any civil authority, would be
of very great importance to us, because
then Christian women would flock to
our camp.

"If Gold is the first power of this
world, the second is undoubtedly the Press.

"But what can the second do without the first?"
primer?... As we cannot realize
everything that has been said and projected above without
The support of the press, we must have our own
president in charge of all newspapers
Daily life, in every country. Possession
gold, skill in choosing and using it
means of making capacities more flexible
venal, will make us the arbiters of opinion
public union and will give us empire over
the masses.

"By walking in this way, step by step, in this

JEWISH RUSSIA 17

our way, and with the perseverance that is our
great virtue, we will repel the Christians
and will nullify their influence. We dictate—
let us give to the world that in which it must have faith, that
that which he must honor and that which he must curse.
Perhaps a few individuals will rise—
will they turn against us and will they launch the in-
swears and anathemas; but the docile masses and
ignorant people will listen to us and take our
gone. Once they were absolute masters of the press,
we will be able to change ideas as we please
on honor, on virtue, on integrity
of character, and to make the first attack and
the first blow to this institution, sacrosanct—
holy until now, the family, and in con-
summon the dissolution. We will be able to extir-
through belief and faith in everything that our
enemies, the Christians, have until this moment
revered, and, making us a weapon of the entrainment—
the birth of passions, we will declare a
open war on everything we respect and

still venerates.

"That everything be understood, noted, and that cha-
that the child of Israel may be filled with these true
principles. Then our power will grow

JEWISH RUSSIA

like a gigantic tree, whose branches
They will bear fruit which is called
wealth, enjoyment, happiness, power, in
compensation for this hideous condition which,
For many centuries, the tunic was a common item.
of the people of Israel!

"When one of our own takes a step forward,
that the other follow him closely; that, if the foot
He slips, he is rescued and helped up by his core-
religious leaders. If an Israelite is summoned before the
courts of the country he lives in, that his brothers
religious people hasten to give him help and
assistance, but only when the defendant
will have acted in accordance with the laws that Israel ob-
serve strictly and keep for so long
centuries.

"Our people are conservative, loyal to the
religious ceremonies and customs that
Our ancestors bequeathed it to us. Our interest
(requires that we at least feign zeal for
the social issues that are on the agenda
day, especially those relating to improvement
ration of the fate of the workers; but in reality
our efforts must aim to seize control of
this movement of public opinion and to the

JEWISH RUSSIA 19

to direct on public issues. The admission-
regulation of the niasses, their propensity to
to deliver to eloquence, as empty as it is sonorous,
whose echoes reverberate through the crossroads, making it a
Easy prey and a docile instrument of popu-
larity and credit. We will find without difficulty
difficulty among our own the expression of feeling-
fabricated statements and as much eloquence as the
Sincere Christians find them in their en-
enthusiasm.

"We must maintain the
proletariat, to subject it to those who have the ma-
money transfer. By this means, we support
We will raise the masses, whenever we want;
we will push them towards upheaval, towards
revolutions, and each of these catastrophes
advances our private interests by a great leap forward
and brings us rapidly closer to our unique
goal: that of ruling the earth, as
This was promised to our father Abraham.

II

A prominent publicist, Toussenel, in a
a work entitled "The Jews, Kings of the Fifth Era"
published in Paris towards the end of the first half
of this century, speaks in these terms of this great
chosen people of God, a name that the Jews
are awarded at all times and that they are awarded
Again :

"I do not bestow the title of great people"
to a horde of usurers and lepers, charged
to all of humanity since the beginning
centuries, and which drags its way across the globe
hatred of other peoples and his incorrigible
pride.

"A race forever defeated, punished, enslaved,
still regretting slavery and onions
of Egypt, and always ready to return to

JEWISH RUSSIA 21

the cult of the Golden Calf, despite the signs of the
God's wrath!

"Just ask those Jews who are winning"
With us, hundreds of millions in one year
if they are excessively keen to see the walls again
So many tears from Zion?

"What if the Jewish people were truly the
People of God, he would not have put to death the
Son of God! He would not continue to ex-
exploit, through parasitism and usury, all the
workers whom Christ wanted to redeem and
who are God's militia; and God would not have

not marked with the seal of anathema, in him inflicting leprosy, as he inflicted leprosy to the pigs.

"Through charity, reason, and faith, anathema to all the impious religions that say Evil God! For these religions are of the invention of men inspired by the spirit of Satan, and who made their God in their own image; and the impiety of dogma can be measured by the inhumanity of its sectarians.

"Now, what people has been more bloodthirsty?" in his revenges, more persistent in his hatred and in his contempt for the rest of humanity

22 JEWISH RUSSIA

Manita, that the Jewish people? Wherever this lives race, we defy anyone to show it to us occupied-assigned to a useful and productive function; occupied-interested in something other than cheating and robbing the nation that received her into its bosom" (Auchean, France, Poland, Prussia, Paissia Romania, etc).

"Despite all the philanthropists" and charlatans of liberalism, we support-not that all these nations must atone cruelly the wrong of their charity towards the Jew; imprudent charity, deplorable charity of which the great thinkers of all centuries their had warned of the dangers in advance; for Tacitus, the most illustrious of the historians of the antiquity, already rising up against the indomitable pride and the spirit of deceit of the Jewish people. Dossuet cannot help but write "that the Jews are no longer anything to the Pieligion and to God, and that it is right that their ruins be spread across the earth, as punishment for their hardening; » Voltaire kills the Jew under the epigram; Fourier condemns the admission Jews granted citizenship, saying:

"It is therefore not enough for civilized people to

JEWISH RUSSIA 23

to ensure the reign of deceit; it was necessary to-

to call upon the nations of usurers for help,
The unproductive patriarchs. The Jewish nation
is not civilized, it is patriarchal, lacking
no sovereign, recognizing none
secretly, and believing all deceit to be praiseworthy,
when it comes to deceiving those who do not pra-
They don't flinch at his religion. Every government
Therefore, anyone who values good morals should...
to compel the Jews and force them to work
productive. When we have recognized – and this
political science will not be long in coming –
must focus on reducing the number of mar-
chands, to bring them to the competition ve-
ridiculous and supportive, it will be hard to conceive
the incompetence of this philosophy which calls for
his aid a completely unproductive race, mer-
cantile, to refine commercial frauds
already intolerable conditions.

He is the profound thinker, whose ruthless
logic delivered the final blow to the com-
anarchic trade, denounced in the United States
fifty years in advance, the advent of the
mercantile feudalism and the reign of Judah.
And note that the governments of

24 JEWISH RUSSIA

Prussia and Russia (hardly suspected of utopianism)
were brought in twenty-five years ago by the
force of circumstances, to be applied to their subjects
the Israelites the political principles set forth in
the preceding lines. These governments
did not want a separate nation in the
nations they administered.

Napoleon I, in 1805, with his own hand then im-
perial, adds the following annotation in the margin
in § 12 of the draft reform relating to the question-
Jewish connection: "It would be absolutely necessary to search
the means to tighten as much as possible
Yagiotage practiced by Jews, to eradicate
this organized fraud, as well as usury
exercised by the members of a corporation
which, by its religion, its customs and its traditions
tions, forms a separate nation within the
French nation (1). »

Look at the Muslims. They don't have, like
we, to reproach the Jews for the torture of

their Redeemer; and yet no people
Christians have never professed their faith in Jews.
as much contempt as for the Arab and the Turk.

(1) Allgemeine-Zeitung. Der Juden-thumbs. 18ii, p. 300.

JEWISH RUSSIA 25

Why is that?... Because the Jew has never
wanted to pursue no other profession than the
traffic and wear and tear.

Europe is subservient to domination
of Israel.

The Jew struck all states with a new
old mortgage, and a mortgage that
these states will never be able to repay with
their income. The universal domination that
So many conquerors have dreamed of it, the Jews have
in their hands. The God of Judah has kept his word
to the prophets and gave victory to the sons of
Maccabeus. Jerusalem imposed tribute on all
empires. The first part of the revenue pu-
public of all states, the clearest product
the work of all, passes into the stock market
Jews, under the name of interest on the national debt-
national.

And note well that not a single Jew does any work
useful with his hands. It must therefore be repeated that he
There is no possible alliance between this race-
there and we Christians; and the proof of this is that
most of the distinguished Jews of that time ab-
They swear by Judaism.

26 JEWISH RUSSIA

That the Jewish people produced brilliant
individualities in the arts, poetry, the
From a scientific standpoint, this fact is undeniable; but
How many could we cite from this number?
elite, however small, including the
name and glory do not recall the idolatry of
Gold, innate in this race?... That the people
that a Jew was endowed with powerful organizational faculties
satrices, we can no longer deny it; but we
cannot deny that his responsibility
is aggravated by the misuse he made of his

higher faculties... Vultures are too large birds, and which soar high in the air; we admire it well sometimes in their flight; this nevertheless does not prevent that we do not feel a repulsion and a invincible disgust for these predators in worlds that feed on the flesh of Corpses!

Peace to the workers of all nations!
But get rid of these parasites, these usurers, these Monopolizing Jews!... these children of Israel, sons not degenerate from the Pharisees and scribes who crucified Christ!

III

Now listen to Brafmann, a Jew who-verti. Here's how he talks about his former coreligionists, in his Book on Kahal, that we mentioned above:

"Born and raised in the Israelite religion, that I practiced until the 34th year of my life. I was sufficiently initiated in the knowledge sources I had to draw from to execute the orders of the Synod of Saint Petersburg aiming to find ways to to use to paralyze the influence of cons-aunt and active Jews on those of their coreligionists who might intend to to become Christians.

"The intimate relationships I have maintained"

28 JEWISH RUSSIA

ves among my former coreligionists have facilitated the coordination of important documents which, in the Book on Kahal, which I am publishing, shed a vivid light on the situation and the tendencies of Jews in general.

"These documents thus collected, and consisting in letters, notices, deeds, correspondence, provisions, etc., are such as to lift the The veil and mystery that conceal the organization internal to Jewish society, make its reason

to be an enigma, and allow, much more that all the research done up to this point-ment, to penetrate the secret means to which They resort to it to ensure their survival, too despite the influential position they claim occupy in Europe and throughout the world.

"The most important part of these documents" comments, completely ignored by the public, are being made the imposition of over a thousand Kahal ordinances, that is to say, of the administrative government of the Jews, and of the Bet-Dine, judicial court introduced by the Talmud, two authorities with-which the Jews are subject to and of which they exe-They blindly follow the prescriptions.

"The importance and significance of these

JEWISH RUSSIA 29

documents are nothing less than demon-clearly outline the practical means that... how much the Jews struggle to live, and how much these methods deviate from the theory developed in the Talmud, a theory that formed the ancient Jewish society and which is understandable for only those who were raised in the Syna-gogue.

"Thus the Talmud does not clearly mark the share of authority attributed to the Kahal and to Bet-Dine in the regulation of life of the Jews. The doctrine or theory that governs the the conduct of Jews today is a theo-a completely new laugh, composed capriciously, without a foundation, neither traditional nor written, and we will be seen in the documents in question, how the Kahal understood and resolved this practical approach to life. The documents items classified under numbers 16, 64, 131, 158 that we give to chapter iv deserve a special attention should be paid, because they establish:

1° That the despotism of Kahal forbids the Jews to invite anyone to their parties family, such as preparing their food and their drink, without express authorization;

2.

"2° That to this question: What character in the eyes of the Jews take on the laws of the country in which they live? The Talmud answers: here, Dine demalhute Dine (that the laws of Caesar) must be those of the Jews); there, that the laws Caesar's laws only oblige the Jews in what It touches Caesar personally, but those who govern the country of which Caesar is the leader are not mandatory for them, as by for example, the judgments rendered by the tribes judicial and administrative bodies, which, under no pretext can compel the Jews living in this country. Elsewhere, the Talmud resolves the question in an exclusive sense, for So to speak, of the two solutions mentioned above, and said: Rabanon mikve ma,lke (The Rabbis) are Caesars). These different texts of the Talmuds can be, and often are, interpreted differently. Thus, being admitted the interpretation given by the Kahal, it follows— it was true that the Jews, fulfilling the functions of judge in the courts of the countries they live in, do not form their opinion based on the text of the codes, whether civil or criminal, who make the law in the country, and do not render

JEWISH RUSSIA 31

their verdict according to the letter of these codes, but must simply comply with the pre-descriptions of the Kahal, and according to the opinion that the Kahal and the Bet-Dine were formed in advance in every case.

"3. On this other question: How the Should Jews consider real estate ownership? property and movable property belonging to those who Are they not of their religion? The Talmud answers in such an intelligible way, and by blending, so to speak, black with white, that all A Jew can translate this answer as he sees fit. tends, and thus attributing to itself the right to induce in error and to deceive any individual who is not not one of his own.

"In the acts and documents cited in the Book Regarding the Kahal, we will see that the Kahal, in

each district he rules despotically, sells to the Jews Hazaka and Meropiié, that is to say—to state the right to exploit not only the pro—real estate and personal property belonging to individuals who are not Jewish, but "Even the people themselves."

In short, the documents cited in the Book on the Kahal (and of which we give

32 JEWISH RUSSIA

extracts, translated parte in qua) demonstrate that the Kahal and the Bet-Dine, which for a long time—Time uncontrollably regulates personal life and public opinion of the Jews, hardly follow the prescriptions of the Talmud; and that the ordinances—opinions issued by these two Jewish authorities and confirmed by Hevem (oath or an—theme) are observed more strictly by the Jews than the laws written in the Talmud. They will reveal the secrets of mo—They mon—will reveal, even to the point of obviousness, by what means and by what circuitous routes did the Jews, who, formerly, were not allowed to enjoy civil rights in most of the European countries, however, have managed, in many countries, to supplant in the affairs, the element foreign to their religion, to amass large sums of capital, to mortgage to their advantage all real estate properties lières, and to become masters of commerce and of industry, initially exercised by the individuals genes; how this was finally accomplished and is accomplished daily in the provinces western and southern Russia,

JEWISH RUSSIA 33

in the Kingdom of Poland, in Siberia, in Romania, and even, at the beginning of this century, in some departments of the France (letter from Napoleon I to Champagny, dated November 29, 1806), where, despite the minority of the Jewish population, which does not exceed—It's not known if there are 60,000 souls, a significant portion of the real estate and personal property, appar—

attached to Christians, have passed into the hands of the Jews, who already enjoyed this Civil rights era.

"The best proof that the Jews for—" They have long pursued their goal, without No failure discourages them, it's the protestation of the inhabitants of Romania; protestimony which contains the same grievances as those already formulated in the complaints submitted to the authorities of Vilna, in 1865, by the inhabitants Christians. {Collection of laws by Dubenski, (page 222.) And that's why in several In European countries, sometimes they gave, sometimes they reinstated the civil rights granted to Jews, in order to escape their pernicious influence, to their intolerable invasion of all the branches of commerce, industry,

34 JEWISH RUSSIA

of real estate and personal property.

"Finally, the documents we are talking about" show why the efforts attempted and the capitals sacrificed in the 19th century by several European governments, to transform the Jewish character and to shield from their deadly sitism, peoples and countries, have been unsuccessful killers. The publicity given to these documents and the reflections they inspire, however suggested, in 1871, to the civil authorities of provinces of northern Russia, the measure of suppression of Jewish institutions in Kahal and of the Bet-Dine.

"The authenticity of these documents is cons— felt by the age of the paper on which they are written; by the uniformity of writing of the notes to keep silent about who wrote them; by the signs of water on the paper which mark the letters B. O. F. EB; finally, by several signatures which are completely identical on the date documents different. — All the ordinances of the Kahal date from 1794 to 1833 and are classified, in the Book on the Kahal, chronologically, perfectly identical to the originals.

"A careful and thorough examination of these

questions and answers regarding the rule-
the way Jewish life is lived will lead to this cons-
In conclusion, the main purpose of these regulations,
as well as acts which were the result of it
The sequence was to acquire the most influence.
'possible on Jews and Christians'.

IV

Here are the acts and documents if
important ones that we have announced and which
we have just shown the serious significance-
tion. They are classified in the Book on the
Kahal, under numbers 16, 64, 131 and 158.

No. 16.

Regarding the rules for party invitations
family.

At the celebration held on the occasion of the circumcision
The following may be invited to the newborn's home:

1° Family members, up to the se-
conde generation inclusive.

2. Direct parents, that is to say, fathers
and the mothers of the father and the mother of the newborn-
Those born are required to attend the celebration.

3° The Gevater-Sandeke (respectable character)

JEWISH RUSSIA 37

who, during the circumcision ceremony,
holds the child on her lap).

4° The three operators, Mogel, Força and Ma-
cice.

5. The one who recites the prayer over the cup after
the operation.

G0 Five close friends and the Melamed.

7. Two neighbors on the right and two on the left
living on the same side of the street, as well as
three neighbors living on the opposite side of the street,

Right across the street.

8° Tenants of private apartments, of shops or boutiques may also be invited by the owners of these apartments, magasins or shops.

9. The shop partner; the employees and year-round workers, the barber and the tailor of the House.

10. The leaders of the Jewish corporation of the city, as well as the Jewish employees of the municipality.

11° A member of any confraternity has the right to invite the head of this brotherhood.

12. The servants of the synagogue, if they possess the Kahal certificate attesting to their functions.

For the celebrations held on the occasion of the weddings The invitations can be the same as for the celebrations held on the occasion of circumcision, and in addition, ten close friends of the groom and the bride's bridesmaids.

At the festivities held to celebrate the wedding or circumcision by the poor who cannot—
If

38 JEWISH RUSSIA

wind them execute them only with the help of a contribution of their wealthy coreligionists, we are not bound to observe the above-mentioned requirements.

It is prohibited, under the penalties mentioned and explained by Illevem (anathema), to dance the Sabbath day following the wedding day.

It is only permitted to celebrate the newlywed at following a formal invitation.

The Jewish tailor of the town who marries off his son or his daughter in another locality, and organizes the party weddings outside the city, cannot invite no one from the city he lives in, and he is forbidden to the inhabitants of this city to send to the new married calves Droche-Geschenk (gifts of wedding).

Under penalty prescribed by the Hevem (anathema),
It is forbidden to the Chamochins (servants of the
synagogue) to invite, to the festivals held on the occasion-
sion of marriage or circumcision, others
people other than those registered in the pa-
rapped and signed by Schade-Mechamoche-iiakhil
(one of the Jewish notaries of the city), who must certify-
proud that the register was compiled in accordance
to the prescriptions of the Kahal.

It is also forbidden for the one who gives the party
to invite people other than those who have
were entered in the register: as also it is
expressly forbidden to any person of religious-
Israelite group to attend the festivals given by
their co-religionist, if she is not invited and
called by Chamochin.

JEWISH RUSSIA 39

The violation of all the above requirements
This will be considered equivalent to perjury.
Whoever commits this offense will fall from
severe punishments, fines, to which
Nothing can take it away. Xi, his consideration
personal, nor that of his family , nor any other
exemptions will have no value. While those who
will submit to these prescriptions, joy and all
the approvals will always accompany them, and they
will be blessed. Let them rejoice at the feasts don-
born through their sons, grandsons, and grandsons of
their grandsons.

Peace to Israel! May God's will be done.
pleats!

No. 64.

Rules to follow 'by those who want to give'
dances

(This document is written entirely in Jewish jargon,)
so that the lower class of the Jewish population, which does not
I don't understand Hebrew, but I can't grasp the thought and the
sense.)

On Monday, the day before the 1st of the month Sivon 55^9, the
The following proclamation was made in all the
bynagogu.es:

Listen, People of Israel! Your leaders and chosen ones, speak out!
consulted with the president of the Bet-Dine, ar-
They resume this following:

1. From this day forward, it is not permitted, to whom

40 JEWISH RUSSIA

throws a party on the occasion of the wedding or the
circumcision, to offer to his guests, nor gingerbread,
no brandy, but only meat dishes.

However, to the poor, if the Kahal grants it
with express authorization, it is permitted to offer
gingerbread and brandy, while conforming
however, regarding the requirements relating to in-
vitations.

2° Under the penalties stipulated and explained by the
Hevem, it is forbidden to men as well as to
women, during the congratulations of the Shaloim
Zahor (the birth of a son), the first Saturday
after the diapers, to taste the brandy, the
gingerbread, jams, cakes and...
very delicacies; and it is also forbidden to
women to taste all kinds of delicacies
on the occasion of the congratulations on the birth
of a girl. An exception is made, however, in
favor of the closest cousins. It is forbidden
also for visitors to take with them into town
These treats. Sending gifts outside
composed of similar things, by those who don-
The party is also prohibited.

3° It is forbidden to hold parties in the se-
Maine which precedes the one in which the
circumcision ceremony, as well as in that
which follows it. The day before the ceremony, we can celebrate
and receive the poor and, except the Savars (1),

(1) Savars (organizers of the festival). – The festivals, among
The Jews have a unique appearance. Each guest receives
a portion of each dish; the function of these Savars is

THE JEWISH ITALY 41

No one should touch or taste any of the food.

4. It is forbidden, on the day of circumcision,

to invite people other than the bride to dinner
Raine, the midwife, the mother of the woman in labor and
her husband's mother, as well as the mother of the mar-
raine if the latter is a young lady and has already been
fiancee.

5. It is forbidden to celebrate someone on the day when
The midwife leaves the house; these invitations
are reserved for the day of the ceremony.

6° For the celebration held on the occasion of the circum-
cision, we can only invite other people
those indicated by articles 1, 2, 3, 5 of the document
ment (classified under No. 16) and three Savars.

7. For the celebration held on the occasion of the wedding,
children and people can be invited and
plus a Savar and the bridesmaids.

8. The head of the Jewish population in the city may
also invite some of the leaders on his behalf
of brotherhoods.

9° Invited members belonging to the con-
funeral brotherhood may invite the head of
this brotherhood.

10. The fiancé who arrives from another locality,
to get married in the city, can invite the one to the-
which he lodged in before the wedding ceremony.

reduced to sharing and distributing larger portions
larger and bigger for guests who enjoy a
greater consideration among the Jews, either by their
jobs, either through their honorary positions or through their
fortune.

42 JEWISH RUSSIA

11° The following officials of the synagogue-
The following may be invited: the city rabbi;
the cantor with the choirs; the one who recites the
psalms; the preacher of the holy brotherhood
funerals and the Schulkempler (1). As for the
other servants of the synagogue, we owe to them
tipping is permitted, but it is forbidden to...
invite.

12° Under the penalties set forth and explained in
the Hevem, it is forbidden to the inhabitants of the city

to celebrate the wedding outside the city, without an express authorization from the Kahal, which the fin- whether she was a young lady, a widow, or a divorcee. And those those who obtain this authorization will not be able to do not leave the city before paying in advance- the Rahasch (tax) equal to that which the new Married calves are obliged to pay when they They get married in the city.

13° It is forbidden to hold more than one celebration, before and after the marriage, either from the husband, either from the woman.

14° It is forbidden to have more than three at the festival musicians, except for the Beidhan (improviser).

15° It is forbidden to feed the mu- scientists more than three times a day.

16° For the dinner which takes place while we are ha-

(1) Schulkempler: the one who calls the Jews to the Synagogue- gogue, on ordinary days by striking with a hammer of wood on the shutters of Jewish dwellings, – and the days of celebrations, shouting loudly in the streets: In-schul-a-kidney (children of Israel, to the Synagogue).

JEWISH RUSSIA 43

For the new bride, it is permitted to invite young people of both sexes.

17° 11 It is forbidden to offer at the wedding feast a lunch consisting of a jam tart.

18° The head of the Schiva-Kirneim brotherhood (charity) can also be invited.

No. 131.

Regulations concerning feasts.

Saturday, 18 Sivon 5559. If those who preside at the celebrations held on the occasion of the circumcision They are poor, yet they must invite ten people, among whom must be the chan- to be and a servant of the synagogue, To those who would not comply with these requirements, the the cantor should not recite the prayer of Go- vahman, which is always recited during the ceremony marriage and the husband of the woman who gave birth will not be ap-

peeled at Fova (piece of parchment where are
(written different psalms) as is customary
to do it.

Nn 158.

On the selection of committee personnel.

Saturday, 21 Tevese 5562. The representatives of
Kahal and the members of the general meeting-
rale decided to choose from among themselves some

44 JEWISH RUSSIA

people whose duty it will be to draft laws
regarding the holidays that Jews are accustomed to
to give on the occasion of wedding ceremonies
and circumcision. Therefore, the following were elected:
Rabbi Moses, son of Ezekiel; Rabbi Eleazar, son
of Jacob; Rabbi David, son of Segula.

The regulations and rules, developed by these
Three elected officials will be presented for confirmation.
the general meeting and will therefore acquire force
of law.

V

We need to explain here what the
agents, agents or commission agents, delegates
by the Kahal at the police stations,
administrative, judicial, etc. – influence
that the factors exert on the Jewish element and
non-Jewish; – the system employed by the Kahal
to corrupt government employees
ment.

The Kahal agent in charge of surveillance
Jewish interests to the police, and offers
gifts to employees to bribe them,
is called a factor or commission agent
Jews.

These factors are employed by Jews, not
only in commerce, but in all
business sectors. Thus, in the cities

3.

inhabited by Jews, one encounters at each not a postman; in front of the shops, in front of hotels, on the street, at police stations, administrative, judicial, and often also among employees of all other administrations public treatments.

All these factors are on the lookout for the at the slightest opportunity, to intervene in each—that negotiation and surrender, so to speak indispensable. They serve a dual purpose: their private and personal interest, and the good of the Jewish community in general.

The factors are divided into several classes its or specialties. Some are only for commerce, the others for businesses captures of all kinds; there are some, apart, which procure servants, others who negotiate marriages; these are their main attendance at the offices administrative officials; those, to corrupt the police officers; who, in order to pursue the cases pending before the judicial courts; which, for banking houses...

In short, each branch has its clerks Zionists or Jewish postmen. Of course, he

JEWISH RUSSIA

This is not about the Jewish lawyers who They provide consultations and plead cases; because Those belong to the bar. We do not We are not mentioning any of these individuals who, Having done no special studies, interposing himself felt, as factors, in any affair; race which is not found and which one does not meet—against that among the Jewish element. Their occupation—The main task is to search for the soliciting, to enter into negotiations with them, to to be well informed, and about the importance of the case for which they are pursuing a solution, and on

the value of the subject to be exploited; and, once the information acquired, to have their in-covert intervention in the negotiation, .means-promised, agreed and agreed- retribution sale completed, at least in a down payment.

It often happens that the postman, in order to... to make necessary to both parties, fulfills of his role from the sole point of view of his interest-personal loan. The matter will become complicated if he sees his profit in a complication, in order to to charge for its services according to the measure of difficulties that he has often brought to light. The re-The result, moreover, only concerns him as much as

48 JEWISH RUSSIA

satisfaction follows for his conscience, generously shaped, and for the influence which He is the instrument. – Thus, the matter is dealt with- Is it between Jew and Gentile?... this will be such a solution-tion.- Is it between Jew and Jew?... it is such other. – Is it between the Kahal and a Jew?... This is a third one. – Is it the Kahal and the Goïm?... that's an exceptional case, where prevails the caste mentality.

The main purpose of each factor is to note meticulously by what means it is managed to corrupt his Porric (employee of police, administrative or judicial), with in which he intervened on behalf of the petitioner-author. All these carefully reviewed notices The harvested fruits must be deposited at the Kahal, and He is thus put in possession of means action against the employee once corrupted, if he never dared to attempt any demarch against Jews in general, or of soul-to make a decision that was not in their favor.

The agents mandating the Jews are not often than the executioners of the Kahal, of which they follow the instructions to the letter, when he These are administrative orders of interest-

JEWISH RUSSIA 49

sant the Israelite corporations. The result

that mixed interests of some importance between the Jews and the Gentiles, as well as the or- police and administrative data encompassing either universality, or simply one of their own (which naturally have spec- especially with a view to the fulfillment of the laws of the country, attract the greatest attention of Kahal. The most powerful shield of their collective and individual interests is, we de- wine, corruption through gifts and money. It was, from time immemorial, their weapon of predilection, and they owe him more than one success This is crucial, especially in Russia and Poland.

This system of corruption, through money, of officials specifically assigned to the execution cut of the laws of the country, is rather to cut The practice of Talmudic prescription. The pr- Tick introduced it into Jewish customs, and it is with the help of this voluntary tribute, and everything random, that they create a separate existence for themselves and outside of local legislation.

Great miracles have occurred and operate daily through the irre- irresistible to this talisman, stretched out so to speak

50 JEWISH RUSSIA

like a vast network across an entire country by so many skilled and practiced hands. It is to the help of this talisman that the Jews are having succeeded in paralyzing all measures devised by the civil and administrative authorities tive, in different countries, to protect the indigenous population against the overflow of the pernicious activity of the Jews. Also, in a In a very short period of time, are the Jews having managed to seize all the capital, to to create an advantageous position under beautiful- a series of reports, and to acquire influence decisive on the work and on all products from the country where they settled.

With the help of this talisman and the activity of the Jewish factor and of the Kahal, they dismiss, everywhere where they have established themselves, any competition from the proportion of the indigenous population, both in the trade as well as in industry and businesses shots of all kinds, even in the

jobs that do not require strenuous labor
trades such as sewing, upholstery, tinsmithing
laughter, etc.

This talisman, in short, has become, among the
hands of Jewish postmen (1), the fairy wand-

JEWISH RUSSIA 51

risk that once turned the seas into deserts of
sand, and rocks with abundant springs; -
with the difference that this legislative wand-
The leader of the people of Israel passed away today
in the hands of the Kahal of each locality
where there is a Jewish population, and in those
from the anthill of postmen, who are unleashed
like a pack on the trail of all the af-
to do.

The picture we are painting here of this
strange invasion of Israeli parasitism-
Lite has lent itself to many other brushes. The
Even the theatre has sometimes seized upon this
subject. Thus in the play: A word in the middle-
Minister, we see how Jewish factors are involved there
they will do anything to achieve their goals;
What price do they pay for silence, where a word

(1) It must be noted that the Jewish factors are of dif-
different species, starting with dirty Jew who
obsesses you to obtain a commission at the door of a
hotel or restaurant, via a character
serious that you encounter in a serious meeting,
and finally, the elegant postman in a black suit and gloves
white and patent leather boots, which you currently find
almost in every living room.

52 JEWISH RUSSIA

a statesman's actions could harm the cause
modern Israelites.

But what has not yet been revealed, this
are the relationships of these factors with the
Kahal. - Under what circumstances and in
What proportion of donations are distributed?
fogs? - What are the sources where the Kahal
How does it obtain the necessary funds for its operations?

Whose hands are involved in the distribution?
Where do the orders that motivate originate?
and regulate these distributions for the purpose of
common good? – Finally, whose responsibility is it to res-
Responsibility for these acts? Is it up to the rab-
Bins?... Is this in Kahal?...

All these curious and unknown questions
Nude in public, they are perfectly lightened
in the Book on Kahal, through quotations
of twenty-six acts and documents, conforming
to the originals that Brafmann was able to produce
to cure. We have translated fourteen of them
more important, which are classified in the
book in question under numbers 4, 17, 21,
33, 37, 156, 159, 260, 261, 280, 282, 283, 284,
285, and that we will find chapter vi.

JEWISH RUSSIA 53

The last five documents deserve further attention.
all special attention, such as the
more importantly, in that they introduce to
means implemented by the Jews to
paralyze the work of the established Commission
by the Emperor of Russia with a mission to study
to address the Jewish question in its states. These
documents are like so many pieces of evidence –
supporting documents from the Derjawine report,
Russian writer and one of the members of this
Commission.

“We started,” said Derjawine (1), “to
the account of the Jews, all sorts of intrigues,
of approaches, of attractive offers, to ob-
to maintain that the Jewish question was left unresolved
where she was at the beginning, that is to say at the beginning-
ment where, by order of the Emperor, the Commission-
sion was established. A letter seized on a
A Jew from White Russia, written by a great
rabbi of that country and addressed to a very Jew
influential in Strasbourg, enjoying an im-
mense fortune, attested the powerful organi-
the state of the Jewish people and their immense sacrifices

(1) Report and notes, by Derjawine. (Moscow,
1860, page 796).

of money that the Jews were prepared to support to carry out, in order to paralyze, by any means possible, and certainly dishonorable, actions of the Commission established by His Majesty the Emperor.

Next, Derjawine recounts that, in This letter stated that the Jews had mis-said Derjawine, as the greatest in-enemy and persecutor of the Jews; and launched on he is subjected to a Hevem (anathema) which is repeated by all the synagogues throughout the world, to the-which fact was communicated; that for to settle this matter (Commission) at their advantage, that is to say, leaving the Jewish question as it was at that time, in the status quo, all the Jews of all Russia and of other countries contributed and sent 1,000,000 silver rubles, to bribe everything that is corruptible and to make ren-voyer, of the Commission established by the Emperor, their mortal enemy, the prosecutor General Derjawine. But if all the means were powerless to obtain his expulsion from the Commission, the poison or any other means must eliminate

.A JEWISH RUSSIA 55

this world, this great persecutor and enemy of people of Israel; that, in order to carry out this order, Jews in Saint Petersburg were assigned charged with its execution for a period of time six years; that in the meantime, it was necessary to put in uses every expedient to win by money, - which would not be lacking, - the high-your influences, with a view to dragging things out in a long-the Jewish question, for all hope of a An advantageous solution was illusory, as long as Derjawine would be part of the Commission or would not have ceased to live; that in order to help to the efforts of the Jewish committee of Saint Petersburg, to hinder and confuse the Jewish question, the Commission established by the Emperor received-true from all countries, written in all languages, written by the most capable Jews, trai-both the question and demonstrating what ma-it was necessary to resolve it in Russia; ques-

This is indeed a serious matter for the Jews, since it does not
it was nothing less than taking away their
right to sell brandy in cabarets
The secrets of small towns and the countryside, where...
For them, the art of stupefying the peasants by
drunkenness, abuse and adulteration of

56 JEWISH RUSSIA

alcoholic beverages, has become the most pro-
ductive speculation.

And indeed, Derjawine continues, few
Some time later, the Commission established by
The Emperor was flooded with a deluge of mis-
memoranda, brochures and various writings,
sometimes in French, sometimes in German, sometimes
in English, all aiming to provide a
solution to the Jewish question in Russia, me-
memoirs, pamphlets and writings which were, by
order of the Emperor, the object of a [scrupulous
exam.

While the Commission was exhausting itself by
This arduous task, a Jew named Notko,
who had managed to capture Derja-'s trust
wine by an apparent conformity of ideas
on the solution to the Jewish question, and
by presenting a plan for the creation of factories
intended to provide Jews with the means
existence through work, came one day to do
Derjawine, in the form of sympathy
and dedication, this confidential proposal-
tielle: "You will never be able to," he told her,
counterbalance the major influences that
are stirring in the interest of the Jews; and, as

JEWISH RUSSIA 57

I am authorized to offer you 200,000 rubles
money in exchange for the commitment you make-
driez not to the area of opposition to the conclusions-
decisions of your fellow commissioners in the
Regarding the Jewish question, I sincerely advise you
to accept the offer and keep quiet.

Acceptance of such a proposal was
For Derjawine, it was a triple betrayal: betrayal
of his conscience, betrayal of the interests of

unfortunate Russian peasants, betrayal of the His Sovereign's confidence!... And his refusal struck his opposition with impotence!... De-
Faced with such an alternative, he sided with to address the Emperor directly, to him clearly and frankly state the state of things in the Jewish question, with the hope that the Emperor, impressed by his loyalty and his loyalty, would give him his support and protection in this delicate matter.

Indeed, the Emperor, in the first month-
He was deeply affected by these sad symptoms. revelations; but, to the new instances that Derjawine made himself available to him, in order to have a an answer that he could take as a rule of con-
The Emperor had simply told him,

58 JEWISH RUSSIA

with some unease: "Wait, wait-"
I'll tell you later when and how.
Action must be taken.

However, he had kept the letter that Derjawine had submitted it to him, where it was spoken of this million silver rubles intended for cor-
to break the members of the Commission of the the Jewish question, and the planned attack against the days of Derjawine, to make them, he said-
he, to verify the authenticity by the police se-
Crete.

After this conversation, Derjawine res-
was convinced that the Emperor would defy him.
now men in his entourage, if
accessible to the gifts of the children of Israel.
But the family ties that bound the Em-
father to Count Valerius, son of Alexander
Zubow had informed him of everything
this affair. Count Valère had, of his
On the other hand, for a friend, a certain Spéninski, director
general of the Ministry of the Interior, by whom
the minister himself thought, saw and acted
even Koczubéi. Count Zubow had therefore
Spéranski was informed of all the details
relating to the Jewish question, which he held from the

His Majesty's mouth; and as Speranski had sold himself to the Jews body and soul (by the intermediary of a speculator named Péretz, with whom he openly lived in the intimacy, even occupying a dwelling in the (the latter's house), instead of a ukase severe from the Emperor, withering and reducing to nothing all the disgraceful manipulations that committed in the Jewish question, the Commission concluded that the status quo should be maintained. that is to say, the right for Jews to sell of Veau-de-vie in the cabarets of the small cities and countryside.

But, as Derjawine had not attended the Commission meeting where this The decision had been made by the pre-members. sent, this resolution lacking the most An important part of the required formalities is- to speak of absolute unanimity, remained unexecuted- and the question had not progressed one not towards a solution. Only since then, The Emperor received Derjawine with a more pronounced coldness, and, as for the letter that he had taken, under the pretext of making her verified by the secret police, not only he

60 JEWISH RUSSIA

had not given any order for that purpose, but He even avoided talking about it.

A proposed solution to the Jewish question, written by Baranow and annotated by Derjawine, had been given to Speranski, who had modified completely in the direction of its personal opinions and with removal of remarks of Derjawine, whose name does not didn't even appear next to those of the others members of the Commission, in the ukase rendered by the emperor.

Derjawine, upon learning the conclusions of this report, he had jokingly told Baranow: "Judas had sold Christ for thirty pieces of silver. And you, to come- Well, you have sold the fate of the unfortunate Russian peasants?... " - To which Baranow had replied with a smile: "For 30,000 ducats to

each member of the Commission, except all-Ibis me, because the project I wrote was completely redesigned by Sjeranski, whose "The prevarication is notorious."

VI

Here are the documents and records that we have...
no. to announce in support of the above:

No. 4.

The bonus intended for city sergeants
and police subordinates.

Saturday, Noah section. 5555.

The representatives of Kahal decided that he
A gratuity will be granted to the three sergeants.
police for the entire elapsed time at a rate of one
ruble silver per day to each person. This sum
must be secretly handed to each separate person
lie by the Jewish jurors and taken from the funds
coming from the butcher's import.

62 JEWISH RUSSIA

Nude 17.
Order of the Kahal.

As a result of the new law which prescribes the re-
population census, as well as the survey
accounts from the cabarets where brandy is sold,
The Kahal and the General Assembly decided to
choose eleven trusted members who will follow
step by step--this operation carried out by Christians,
in order to address, where necessary, the damages which
The following would follow for the general cause of
Jews. Provision will be made for the expenses incurred.
to the aid of a general subscription.

No. 2: .

Gifts to give to Christian authorities
of the cille.

Tuesday, section 5 books Schelah 5535.

The representatives of Kahal having recognized the need to give some gifts to the chiefs the municipality of this city, have decided that the funds that are to be used for this purpose will be supplied by the butchers, who are either debit-members of the Jewish community spoke about their contribution that they then owe the concession to them made from the right to slaughter livestock. The sum

JEWISH RUSSIA t)3

The money intended for these gifts will be donated to the Scha-Mosche, who must take exact account of all this expense.

No. 33.

Thursday, section 5 books Noach 5555.

The representatives of Kahal decided to neck to consecrate the sum of 100 silver rubles for the purchase of rice, as well as other grains, including the destination is planned, and 50 silver rubles to secretary to the governor in reward for his good disposition towards Jews.

No. 37.

Wednesday, section of 5 Vaicei books.

5558. – The representatives of the Kahal have self-the Kahal's treasury was used to provide the necessary money sare to celebrate, with a splendid luncheon and the best wines, the judges of the Christian tribunal who must deliver the verdict in the case of Jewish workers.

No. 156.

Orders relating to the collection of V money necessary for gifts to give to the chiefs of Christian authorities, on the occasion of the feast of Christmas.

Saturday, 21 Tevese 5562.

In view of the very large expenses required

the donations to be offered to the Christian authorities at the occasion during the Christmas celebration, it is ordered that the person-secret receiver of the Jews to employ all the means at its disposal to make the payment in the Kahal's coffers of all the arrears of the tax called interest tax.

No. 159.

Orders relating to a review which must be to be done among the Jews by the Christian authorities.

Monday, 23 Tevese, 5562.

Given the need of Jewish society for a strong sum to soften the consequences of a revision that must take place among certain Jews by the Christian authorities, the Kahal orders that this essential sum will be taken from the funds from the Kochère meat tax already collected long available and currently available in the Kahal's coffers. The representatives of Kahal and the Bet-Dine agree to prohibit the use of this money for purposes other than the cause in question.

No. 260.

Financial aid to brandy sellers during their trial with the contractors and beverage suppliers.

Wednesday, Matat-u-Mese section, 28 Fanuze 5552.

The representatives of Kahal decided to come in aid to brandy retailers in the course of their lawsuit with the entrepreneurs of spirit-killers, by providing them with the necessary money to defend their interests. Consequently, the money needed to complete the sum of 100 ducats that the tax office was supposed to provide for illuminations according to Behal's law-taart, will be collected and given to the retailers for

their present need.

No. 261.

Regarding the sale for the benefit of Izaack, son of Guerson, of right to operate the hospital and the adjacent square. Properties belonging to Catholic monks liques.

(This document is confirmation of what has already been As previously mentioned, and which will be discussed much more later amply in the following chapters of this book. – 11 As a result of this act, the Kahal sells to the Hazaka Jews and Meropiié, that is to say the right to exploit the properties Christian families, as well as their persons. – No one other than the one who acquires this right of exploitation, whether he is from this same locality, whether he is from any other part of the globe where Jews are dispersed, cannot and should not benefit from this exploitation. That's how it is. that at the general meeting composed of all the self-Jewish rituals present in the Kahal Chamber, it was unanimously decided that the sale of the right to exploit the hospital and the adjacent square, properties belonging to the Catholic monks, will be awarded to a Jew).

66 JEWISH RUSSIA

Thursday, eve of the new moon Acra 5562.

Representatives of the Kahal and the general meeting general, composed of all the Jewish authorities of this city, have decided: – The right to exploit the hospital and the adjoining square, properties located at one end of Kaïdany Street and ap- belonging to the Catholic monks, is sold to Rabbi Isaac, son of Guerson. He is also sold to the same Izaack, son of Guerson, the right to exploit the space belonging to the municipality of the city and located near the properties named above.

This right to expedite the property of Christians yours is sold to the said Rabbi Izaack, to his descendants descendants or agents, from the center of the from earth to the highest clouds in the sky, without that no one could ever dispute his right for the acquisition of which Izaack paid to the Kahal's cash box, the agreed price.

Consequently, this right is inviolable for

eternity and the said Izaack can dispose of it as he sees fit. intention, that is to say, to resell it, to put it in pledge, to give it to whomever he pleases, in short to dispose of it as he sees fit. If the Rabbi Izaack gets along with the members of the municipality council to obtain authorization to erect some building on the square of which he having acquired the exploitation rights from Kahal, he will be able to building houses or any other kind of building, either made of wood, or of stone or brick. If the government were to seize these spaces to build barracks or anything

JEWISH RUSSIA 67

another public building, it is strictly forbidden to any other Jew to enter into any commitment whatsoever—conch shell with the government, and only Izaach, son de Guerson will have the right to enter into negotiations with the government to secure the contract of all work. It is further expressly forbidden—instructs every other Jew to take responsibility for all commissions, and only Izaach, son of Guerson, will be able to to be the factor either of the government, or of the municipality, for everything concerning squares whose exploitation rights Izaach purchased...

It is enjoined upon every Kahal in the world to fully protect this right acquired by Izaack, son de Guerson, for himself, his descendants or its agents; and each Kahal and cha—that Bet-Dine will have to prosecute any individual who would like to put some obstacle to the exercise to the full and complete exercise of this right, to treat him as an enemy and force him to pay for any damages that might result from his hostile interference, and in the event of ne—vigilance on the part of the Kahal and the Bet-Dine to to prosecute the offender and compel him to compensate for the losses he will have caused to Izaack, son of Guerson, or to his descendants, the Kahal will be required to reimburse from his funds, in as soon as possible, for all damages suffered by Izaack, son of Guerson, his descendants or its authorized representatives. The publication of this The deed of sale will be sent to all the synagogues. gues.

No. 280.

-On the question that concerns all Jews who live in Russia.

Saturday, Tevese's first date. The week according to the chapter Mikoë. - 5562.

At the extraordinary general meeting convened
relment, and in the presence of the members of the Kahal at
full complement, it was decided, - as a result of in-
disturbing new arrivals from the capital,
announcing that the fate of the Jews who live
all parts of the great Russian Empire were
entrusted to five high-ranking figures at court
Saint Petersburg, with full power to decide
what they would consider good for or against
view of the Jews of this country, - that a delegation
composed of some of the most learned Israelites
will be sent to Saint Petersburg, along with the mis-
sion to throw themselves at the Emperor's feet, - that
May his glory be eternal! - to beg him not
point to allow the introduction of any innovation
in the lives of the Jews, who are his most loyal followers
topics. And given that this approach, however important-
aunt, though indispensable, will cause immense
expenses in the form of donations, gifts and other means of cor-
rupture, and that, to cover all these expenses, he
It will require a very large sum of money, the
members comprising the Kahal, as authority
The superior Jewish women decided that it will be perceived on
every Jew living in this country an extraordinary tax-

JEWISH RUSSIA 69

naire, called interest tax, and that it is regulated by the
in the following way:

1° Capital, either in money or in market capitalization
goods, either in insured receivables on mortgage-
the library that each Jew possesses, one must pay
1/2 for 100.

2° Regarding real estate, each pro-
Jewish tenant will pay 1/4 for 100.

3° Various other incomes, such as
rents, etc., we will pay 10 percent.

4. Young households who remain with their parents will pay 1 percent of all their goods.

Each Jew must confirm by oath the value of his fortune, of which he must pay so much for 100, according to the above-mentioned rate. However, if someone offers 50 ducats for this tax, he will be relieved of the oath, without further investigating whether the interest charged on its capital by the tariff must exceed to pay the sum of 50 ducats that he would pay immediately directly.

Among the sworn officers responsible for collecting all the taxes that Jews must pay to the six members of the Jewish community will have the monitoring the perception of this important tax, and these six members will hold from the Kahal the power to employ, if necessary, all the servants of the Kahal, who, in this case, must-wind blind obedience to their orders.

70 JEWISH RUSSIA

No. 281.

Taxation, to paralyze the government's project ment relating to Jews in general.

Wednesday, the fourth date of the month, Tevese, se-Maine according to the Vaigah chapter. 5562.

Like the 7 MPs chosen from among the most prominent Jewish figures must soon to return to Saint Petersburg, in order to implore His Majesty the Emperor and to beseech her that nothing is changed in the current position of Jews in Russia, and as, for this important And this is an urgent step; money is needed, and more. money, the full reunion of Kahal members have decided the following: A new-extraordinary tax will have to be paid into the Kahal at a rate of one silver ruble per inhabitant Jewish without distinction of sex or age.

Small towns, as well as districts, must pay into their coffers respective synagogues, the money coming from the tax, called the interest tax of so much per 100, which has was ordered in last Saturday's session, pre-

first date of the month Tevese, of the week according to the Mikoë chapter, and the coffers of these synagogues must send this money into the till general of the Kahal, ensuring that the sum of silver rubles, sent by the treasury of each synagogue, corresponds to the total of individuals from the Jewish population belonging to this

JEWISH RUSSIA 71

synagogue; that is to say, if the Jewish population consists of a thousand individuals, for example, including women and children, the synagogue from this city must send to the Kahal treasury 1,000 silver rubles.

As for the inhabitants of the city where the Kahal has their seat, they must scrupulously, and under by oath, make the payments of the tax called interest tax of so much per 100, between the hands of the cashier chosen to collect the money coming from this extraordinary tax; which The cashier is the extremely wealthy Rabbi Wolf, son of Hirsche, very well-known and respected; assisted for the operation of bookkeeping, as well as for the preservation of all deeds and documents relating to this tax, by the extremely wealthy Aïzik, son of Judcl.

The cashiers and the envoys from all the synagogues-district toilets, upon their arrival in our city, will be able to, at the general meeting and of the con-Sentiment of the Kahal members, change the 7 deputies who will have been chosen to go to Saint-PéiersbDurg and replace them with others, such as aus.ii change the cashier and the bookkeeper.

No. 282.

Order to paralyze the government's project information relating to Jews in general.

Saturday, the seventh day of Tevese's date, according The chapter of Vaïgah. 5562.
At the extraordinary session of the meeting, embarrassed-

72 JEWISH RUSSIA

Ray and members of the Kahal in their entirety,
The following notice was published: Any individual of the

Jewish population which, until next Tuesday, will not pay his share of the tax called tax of interest of so much per 100, which was decreed by the Kahal for sending 7 delegates to Saint Petersburg-town, in order to paralyze the government's project relating to the Jews who live in Russia, will be considered by Jewish society as an infidel renegade deserving of all pity, and will be persecuted and mistreated by all the faithful children of Israel. It will not be liable to various fines and punishable by tions of all kinds.

It was also decided that we would not enter into talks with anyone who had refused to lend-to take the oath relating to the valuation of wealth, this evaluation being the basis of the share that each individual owes the tax ordered by the previous difficult decisions – decisions that do not liberate from oath that those who, from the beginning, have paid 50 ducats. As for those of the owners of houses that want to appeal before Bet-Dine of the Kahal's decision regarding the tax of 10 percent which are applied to rents shops or apartments, and which seems to them excessive, they are warned that the lawyers of Kahal will be the extremely wealthy Wolf, son of Hirsche, and Aizik, son of Judel, and that the plaintiffs must appear before the court of Bet-Dine at later tomorrow; that, past within this timeframe, their complaints and legal actions will be reviewed. ideas as if they were non-existent.

JEWISH RUSSIA 73

No. 284.

On cabarets and brandy suppliers.

The same session also raised the question cabarets run by Jews and bakeries beverage suppliers; and it was decided that every Jew who would enter into business with these suppliers would be at the mercy of 7 retailers chosen by the Kahal, who will pursue him with their persecutions, will bring him misfortune, fines and humiliations of all kinds. The power of these 7 elected retailers will have the same value as that of the general meeting general.

No. 285.

On what little there is to observe.

Tuesday, tenth date of Tevese 55G2.

In accordance with the orders of the seven delegates, the
The following proclamation was issued: "A meager
absolute authority is commanded for all Jews in general.
without excluding women and children, sa-
See: Monday the 16th, Thursday the 19th, and the 3rd of the month
Tevese. This lean meat must be very strictly ob-
served on par with the great Elizy Lenten feast. This meager
whose purpose is prayer for the success of
steps that must be taken by the seven de-
bequeathed to Saint Petersburg, all the Jews must-

5

74 THE JEWISH RUSSIAN

wind to go to the great synagogue for
pray this prayer together, in order to avert
the government's project hanging over their heads
Jews in Russia.

"That of the Jews who, until these days of
prayer, will not have paid the tax intended
to paralyze the government's project relating to
Jews will be persecuted by all possible means.
possible and, in addition to the fines he will have to
to suffer on every occasion, he will be rejected from the bosom of
Jewish society.

VTI

We now need to enter into certain
essential characteristics of Jewish customs
and speak:

1° Jewish slaughterhouses, kosher and
tref; 2° of the influence of the kocher and the tref
on the lives of the Jews; 3° of the tax, called the tax of
the box, for kosher meat; 4° of the em-
use of this tax; 5° of the protection that ac-
The Russian government is tied to the authorities
Jewish women, for the collection of this tax.

In all cities, large and small, where
The Jewish population is starting to settle down, she
had a slaughterhouse built at his own expense, where the

Jewish butchers must slaughter the animals for slaughter.
nemes and other animal species whose meat
Pure, called kosher, serves as their food.

JEWISH RUSSIA

and the one that is impure, called treph, is ven-
due to the Christians. This is partly the difference-
rence of these two types of meat, quali-
thus enshrined by the Israelite religion, which invites
Jews everywhere to seize and monopolize
to their benefit the butcher's trade.

Besides this question of imagined hygiene,
but which their religion sanctifies in some way
sort by the qualification of a meat which
is not kosher, and that one only obtains if
the animal is slaughtered by a Jewish butcher in
a building belonging exclusively to
Jews, there is yet another one, of an inte-
much greater... It's the power of con-
to avoid the return of a very important tax
that the Kahal collects on the sale of meat
Kochère; control impossible, without a beacon-
separate. – This tax, in fact, very substantial
Maple and very productive, it is destined to serve
on many occasions to smooth over difficulties, to
overcome the resistance, which must be ren-
to counter in the pursuit of a result, such as
the one he always pursued and never ceased-
will be to pursue the people of Israel.

It is therefore known that Jews do not eat

JEWISH RUSSIA / /

not meat from an animal that has not been
shot down by a Shochet (1). We also know
that they do not eat certain animals
prohibited by the Talmud. Of the 56 chapters
that the law of the Talmud devotes to defining the ma-
the prohibition against slaughtering an animal in order to obtain
kosher meat, – chapters which contain
642 paragraphs, included in the collection gé-
General of Talmudic Laws, Schalschan Aruh
Zore Deia, – we choose a few-
some, whom we believed worthy of a citation-
textual tion.

And first, paragraphs 10 and 11 of chapter 1-
pitre l,r, relating to the manner of slaughtering the animal
evil whose meat must be consumed by
the Jews, that is to say, those who must be kosher,
prescribing that the knife used by the Sho-
It must be without the slightest breach, excess-
sharply sharpened and even and polished throughout. If the
The knife does not have all these qualities, the meat
the animal becomes tref, that is to say that it

(1) Special Jewish butcher, who had to study in all
its details the prescriptions recommended by the Tal-
mud relative to the slaughter of animals, and to the killing
poultry.

78 JEWISH RUSSIA

cannot be used by the Jews and therefore
must be sold to Christians. Furthermore, if
the knife, having all the required qualities and
indicated above, when the Shochet pro-
yields to the operation, retains these same qualities
After the operation, the meat is kosher.
but if the operation was done with a knife the most
a small breach, or if it has been damaged at all
another way, such as if after
the operation it is no longer as streamlined, as even,
as polished as he had been before, the meat
of the animal killed by such a knife becomes
tref.

Paragraph 7, Chapter 18, states: "If the
The knife's cutting edge is perfectly even.
having no breaches and completely clean,
Although it is not sharp, the Shochet can
to use it to kill the animal, and the meat
could be kochère, even the opera-
tion would last a whole day, provided tou-
once after this operation the knife con-
to maintain the appearance it had before use.

It must be acknowledged, however, that, despite the
bizarre and often incomprehensible prescriptions
understandable aspects of Talmudic law, the operation executed

JEWISH RUSSIA

cut by the Shochets is usually done with extraordinary skill and promptness dinners; but the preparations are quite savage and revolting. Thus, the poor animal destined to be killed, at any cost a kind of torture, as long as the victim time seems to retain some desire to resistance, and these tortures only cease at moment when the animal, losing all feeling of life, becomes completely immobile. Then the Shochet, getting rid of the hair that the covers the area where the incision, proceeds with the suppression operation quite promptly, quite briskly and quite adeptmentally, so that the animal cannot be subdued to eat by any movement the neckwater; for, in the event that this were to happen, in addition to the above-mentioned requirements, the meat would become trefoil.

Here is one side of the meat issue Kocher and Tref, which is for Jews only the cause of serious scruples, because for the Christians, it doesn't matter at all whether the animal is killed with such and such a knife, provided that this that the animal is healthy and that the meat has good

80 JEWISH RUSSIA

taste. But the really damaging aspect for Christians, and which results precisely compliance with certain rules relating to upon the observation of the kochère and the tref poul-Jews, here it is: The animal was killed following all the meticulous conditions and rules relating to the knife, to the handling of the animal, preparations, etc.; but that's not all: because then the Shochet, having its sleeves of shirts rolled up, proceed to the second an operation which consists of a scrupulous inspection assess the condition of the viscera of the killed animal. This operation is performed by the Shochet. point by point, according to the indications of the Talmud on veterinary art, and if, by this Upon inspection, the viscera of the slaughtered animal did not offer not the signs by which health is recognized the meat is declared as Tref and must be put set aside to be sold to Christians.

Diseases that affect meat quality

(impure) are of eight species; namely: Derus, Nekuba, Habeza, Netula, Kenra, Nefula, Pesuka, Hebura (1).

(1) Schalschan-Avuh-o-Deia, chap. xxix on the Tref.

JEWISH RUSSIA 81

Demis points to Ranimai, who was injured by an animal. savage.

Nekûba means a hollow found by the Shochet, either on the skin that covers the cervical, either in the intestinal tract, or in chyle, either in the liver or in the heart.

Ilabeza, an animal with a birth defect session in the lungs.

Netula, animal that fishes through the liver.

Kenra means the cut belly of the animal all the way to the intestines.

Nef nia., an animal which, having fallen by accident-tooth, had something disturbed in his being.

Pesuka, an animal with a broken vertebral bone.

Hebura, an animal that had part of the damaged vertebral bone.

These eight points constitute the profound science on the subject, and which are dis-often cut by learned Jews, and inter-lent in different and contradictory ways toires.

These reasons make it easy to explain. why do Jews show such pro- disgust? announced, abstain with such perseverance

5.

JEWISH RUSSIA

rancid to order meat from Christians;

because, most of the time, it's just meat
The rejected trifle was sold to the Christians.
meat which often is nothing more to them than...
carrion (Nefula).

It's because of complete ignorance in
which these Christians remained until this
at the moment, in relation to the mysteries of religion
Jewish community, with regard to the rules of the
Kochère and the Tref, that the sale to the Christians
hold only of this latter quality of meat,
called impure by the Jews, and which, in fact,
is very often just carrion, has been
tolerated. – But you have to ask these promo-
proponents of liberalism, who proclaim from the top
public platforms and university chairs
universities, in favor of equality for all
religions, if they think that the sale made by
Jews to Christians of spoiled and mal- meat
healthy is a loyal and honest fact on their part;
And if, despite everything, it must exist and be
always executed, because of the law of the Talmud
contains, in chapter XIV, page 21, the
confirmation of what Moses preached to
Jews in the desert: You are forbidden to

JEWISH RUSSIA 83

eating carrion is permitted, but it is allowed to
launderer abroad who lives among you.

Besides these two main operations, which
contain, as we have been able to see,
a number of minor details, there are indeed
still others, no less meticulous, relating
in the way of feeding the animal intended to be
killed, at the separation of the blood and veins of
meat intended to be kosher meat;
and many others that are subject to examination
of a special employee other than the Shochet,
called Menckevy.

This is a brief overview of the operations
of observance and practice of which de-
pend the kosher meat; operations and pres-
descriptions which are also inconvenient and awkward-
distressing for the Jews themselves that
harmful to Christians. For it is necessary to do here
this reflection that the execution, in all its
severity, of the rule which orders the Jews to
eating only kosher meat is not

not the result of Jewish fanaticism, as ge-
Christians generally seem to believe this;
but that strict observance of this law is
due to the very active surveillance of the agents

84 JEWISH RUSSIA

and servants devoted to the Kahal, as well as to
very cleverly invented means that the Ka-
Hal uses it to verify each book of
meat consumed by the Jewish population.
On the other hand, like violations of the
law on the kochère and the tref bring about pu-
terms, persecutions and fines to
to pay, weapons that Kahal possesses, all of that
is infallibly effective against counter-
Jewish arrivals who, for fear of incurring the
Hevem, willingly or unwillingly, carry out the law
on the kosher, imposed despotically by the
Kahal.

The documents classified under numbers 148
and 149, in the Book on the Kahal, by Draf-
mann, and which, translated from Russian, are repro-
duits verbatim in chapter VIII, give
an idea of how the Kahal intends
apply punishments and persecutions to
Refractory Jews, as well as the Kevem, of which
we will talk in great detail in one of the cha-
following clowns.

As we can see, the law on the kosher, prescribed to
the truth from the Talmud, but supported and
strictly monitored in its execution by

JEWISH RUSSIA 85

the Kahal of each locality inhabited by the
Jews, is observed by the Jewish population, well
no longer spoke of fear of punishment and persecution.
tions at the disposal of the Kahal that speak of fanaticism
religious. As for the severity of the Kahal on the
strict adherence to this law, she explains
easily. If the Kahal, in fact, is an ins-
institution or authority imposed on the population
Jewish according to the Talmud, it is quite natural that he
insists on the exact observance of the law on the
Kochere, because this law, more than any other

separates the inner life of the Jews from the rest of humanity must be preserved intact, and that is quite naturally the care that falls to the infidel interpreter of the Talmud, and this interpreter It's the Kahal in every Jewish locality.

But the Kahal knows perfectly well, from experience, which the Jews do not strictly observe the law on the kosher when they are found outside their homes, where control is introduced and closely monitored by Kahal agents does not permit any Jew to violate this law. Knowing, therefore, this tendency of the Jews in general not to strictly observe the law on the kosher, the Kahal took the determination

86 JEWISH RUSSIA

not to rely on religious fanaticism, And he doesn't allow them freedom of action. Because, as already mentioned, many Jews prefer to buy and eat meat Tref, of course not the one rejected by the Jewish shields as unhealthy, meat that is not subject to the enormous tax provided by the Kahal on kosher meat, although this tax is used in many circumstances to preserve the law of the Talmud intact. If the Kahal limited himself to simply giving opinions and to make observations in a delicate, that would be wanting to build a large a house without ensuring it has solid foundations. Also, knowing the great importance of this law to maintain its influence on the inner life of the Jews, each Kahal in sur-monitors compliance within its radius with a Extraordinary rigidity.

Based on everything that has been said above about the Kochère, it is easy to understand why the Kahal, in every locality where there is a Jewish population, more or less large, raising at at his own expense a building intended for the slaughterhouse; for what the Jewish butcher's trade is

JEWISH RUSSIA 87

surrounded by so much circumspection, watched

by so many employees, burdened with a tax overwhelming, and finally what use can so much be? bizarre and inexplicable ceremonies that are carried out in Jewish butcher shops. acts and documents relating to this part elements of Jewish life are gathered in the Book on the Knhal, by Drafmann, numbering of forty-six. We will mention only two, classified under numbers 148 and 149, like the more interesting. The main purpose of the orders—the values cited in these documents is to contribute to serve the principles represented by the Talmud. If we add to this the tax on the hochère, said company tax, is used to pay all the individuals employed by this institution as well as providing the necessary funds for the cor-government employee strike (such as This is indicated by the extracted documents. from the Book on Kahal which have been cited more (top, chapter vi), we will understand how this institution, while being a burden burdensome for the Jews themselves, but useful to their cause in general, is very harmful to Christians, and how the strict execution of

JEWISH RUSSIA

the law on kosher paralyzes the projects of European governments regarding reform of the Jewish question, a reform which would be so beneficial to Christian populations.

In Russia, a country which, since ancient times further inland, it was riddled with this gangrene. what is called employee corruption government, the Jews, with the address which characterized, have managed to guarantee the perforced acceptance of the tax on kosher meat by the legislation of the laws of the country whose execution cut was entrusted to government employees nement; they did so well that the authorities Russian civilians themselves were monitoring, from their On the other hand, strict observance by all Jews of the law on the kosher!

This question, so extraordinary and so bizarre, was motivated by the Kahal of the in the following way:

“Not relying on our moral strength,

which should help us maintain the ins-
such an important provision of the meat law
kosher prescribed by the Talmud of a ma-
such a particular nière, and, anticipating the circumstances-
practices in which those of our coreligions-

JEWISH RUSSIA 89

naircs who do not want to observe strictly
the provisions of said law, deserving
a reprimand and punishment from the
Kahal, could appeal to the authorities
Russian civilians, in order to seek their protection
so as not to suffer the punishments that the Kahal
claims to have the right to apply it to them, we
we did everything we could to introduce
in the country's civil laws a chapter relating
to the collection of the tax on the kosher, in order to
to ensure its implementation by the authorities.

We can guess that the success of this introduction-
tion of the law on kosher in the codes of
country shouldn't have cost much trouble for
Kahal, because it was only a matter of persuading
to the Russian authorities that the tax, said injjôt of
the box, which is perceived daily among the
Jews, is nothing more than a safer way
to make the Jewish population pay the taxes
situations that every government demands of its
subjects, regardless of their religion.
And that is how the Kahal has, for
so to speak, forced the Russian government to
introduce the law on the Jewish kosher into its
His own laws. He said it in these terms:

90 LA. JEWISH RUSSIA

"The tax that has long existed in
the Jewish nation in Russia, under the name
box tax, levied on meat called
Kochère is intended for improvements that
can be introduced into this population
to know: a) for the establishment of Jewish schools
wherever the need arises; b) to
to ensure the collection of taxes owed by the
Jewish population in government; c) and for
to protect and assist civil and military authorities
silences in the regular perception of this

tax (1) which must be: 1° on each animal slaughtered in Jewish abattoirs, whose meat is kosher; 2° on each fowl killed and also intended to be kosher; 3° on each pound of kosher meat sold at Jews; 4° on the fines that must be paid those who do not strictly observe the law of Kocher, according to the prescriptions of the Talmud.

"During the operation, what do the butchers do?"
Jews by slaughtering animals and birds,
whose meat is to be used for the kosher, we

(1) Supplement to chap. cclxxxi of the Law on Imports., art. 1 and 8.

LA. JEWISH RUSSIA 91

must ensure that the instruments and
1st utensils used in the operation, be
in accordance with the prohibitions of the law of
Talmud, which must be certified by the
rabbi (1).

"The city and rural police,
as well as the civil authorities, must, at the
legal request from Jewish entrepreneurs, aid
and intervention, so that the perception of
the tax, called the box tax, is made strictly-
lying and without any delay by the Jews who
buy kosher meat for their con-
sumptions (2).

Thus, Kochère's law is today under
the protection of the Russian government, which had become
the support of this eminently
Jewish, and which, as has already been said, separates
the largest Jewish population of the populations
Christians among whom she lives; and this
The law fears no enemy in Russia. – On
the question of what advantage the gou-

(1) Supplement to chap. cclxxxi, art. 33 of the Act
taxes.

(2) Supplement to chap. cclxxxi, art. 57 of the law on
taxes.

The Russian government can thus find ways to protect itself. the statute of limitations for the tax on the kosher, here Something to enlighten the curious: The arrears owed by the Jewish population of the government of Vilna amounted, in 1869, to the enormous sum of 93,368 silver rubles (1,173,472 francs); and those owed by the Jewish population in the the Minsk government reached, in 1868, 341,097 silver rubles (1,364,388 francs). In All in all, for both governments: 2 million 537,860 francs.

The Russian government, by protecting the collection of this tax on the kochère and in having it carried out by the civil authorities Russians, cause the greatest harm to the popula-Christian traditions of the regions where the Jews, from a hygienic point of view, since it is eating meat often unhealthy, rejected by the Jews; on the other hand On the other hand, he favors and encourages the same Jews to resist him and to paralyze all projects reform that he would attempt to introduce in the Jewish population scattered across its vast States, which we have provided proof of through the authentic quotations given at the end

LA. JEWISH RUSSIA 93

from the previous chapter, through extracts from Derjawine's report, and excerpts the Kahal ordinances of which we are to follow this chapter, reserving the right to return later on this question.

VIII

Here are the documents, filed in the Book surleKahal, âeBrafmann, under numbers 148 and 149, which we have just invoked in support of this presentation:

No. 148.

Regulations to ensure the authority of the tribune judicial treatment of Jews, which, as a result of offenses and the contraventions committed by our coreli-

legionnaires, risk losing all influence, this
God forbid!

These regulations were discussed and approved.
by the general meeting composed of all the
Jewish authorities, namely representatives of the
city, members of the Kahal in full force
and members of the Bel-Dine court in view
to ensure the judgments of this tribunal have the force of law
welcome from all Juii's.

JEWISH RUSSIA 95

1° If someone is mentioned as belonging to the Jewish religion
three times by Samosh (servant of the synagogue-
gogue) in front of the Bel-Dine, to deposit in the
question which concerns him, and does not obey this
appeal, as well as, if he does not submit to the
judgment rendered by the Bet-Dine in the same
in this matter... a Hevem will be launched against him.
The chiefs and representatives of the city acceded
tooth in advance to all the expressions that emb-
will fold the Bet-Dine in the formula of this Hevem,
which will be launched by a notary. against the neck-
pable. – The Samoche will have to proceed that the
Hevem launched was approved by all the au'o-
united Jewish rites ("Begaskomusaloufeiveioznie
Hakabal.

If such a Hevem had no result, then
The Bet-Dine must draw up a report, signed
by all its members, and register this act in
Pinkes's (book of deeds). Samoche is also
required to register it in the Kahal's Pinkes.
After which, the Samoche will have to consult the Per-
Secret seducer (tax collector), Neigih-Gamel, on
what needs to be done and how we should act with
the culprit who did not correct himself after the
Hevem was launched against him. – What will come out
from the mouth of the secret Persecutor (tax collector)
must be carried out very respectfully by the
Samoche.

If the culprit is a powerful man, danger-
hollow and capable of causing some damage to
Kahal, the Bet-Dine must, in this case, consult with one another.

with the monthly inspector, as well as with two the most experienced representatives (in which case no member of the Kahal or Bet-Dine may de- (to decline its cooperation), to take common ground a decision, which will inevitably become enforceable toire;

2° If the guilty party against whom the Hevcn persisted in its obstinacy for three days. and does not make amends, all his property, real estate and personal property, as well as the position it what was acquired in the synagogue, must be declared, by the Bet-Dine, as Hclker (dispo- (not suitable for the first buyer who comes along). Therefore all the compensation due to the Bet-Dine must to be ac,uiltécs by a parlic taken on the for- tune of the culprit, for all this fortune mobi- The property and land will be sold by appraisal (in the absence of the culprit); and what will remain, after paying the dukes' indemnities to Bet- Dine will belong to the Kahal's fund. If this- during which some complaints arose from the the share of the guilty party's creditors, the orders and the rulings of the Bet-Dine will settle these claims mations (I);

3° If the party that cites another, for ob- to hold a judgment of the Bet-Dine, in a trial

(1) This document has been translated verbatim from the Book on the Kahal. 11 It is probable that the sale of which he is ques- tion is limited to the sale of the right to exploit the properties the guilty party of the Jewish man, as is done for Christians hold.

JEWISH RUSSIA 97

any judge, finds only three judges, these three judges are obliged to begin immediately to conduct the trial, without any possibility of postponement, under using the pretext that the court is not at full strength. There is no exception to this rule except if he/she/it is necessary to... senses a very important matter, to which all the members comprising the Bet-Dine must to take part. But in general, it is desirable that all legal proceedings be concluded as soon as possible. representatives of the Kahal, as well as) the other Daïons (judges) will be required to accept and app- to prove everything that was decided by the three judges, without the right to observe or oppose.

And if one party, dissatisfied with the judgment rendered by the three judges, addressed to another judge to appeal this judgment, no one must to comply with this request; for the matter has been judged by three judges and cannot be replaced by another Samoche;

4° If the pursuer, that is to say the one who files a lawsuit, forces the opposing party to to present before a Christian court, with the help of Hevem, he will be summoned to appear before the tribunal of the Bet-Dine. One must first send him the warning that the Kahal and the Bet-Dine gave him would make them pay for all the costs and all the damages which would reach the opposing party in this trial; and that, moreover, he will have to undergo all the responsibilities arising from the Hevem. responsibilities required to support and to uphold the holy institution of the Bet-Dine;

98 JEWISH RUSSIA

5. It is forbidden for any Jew to serve as a witness to the one who cites one of his coreligionists before a court other than the Bet-Dine court; and On the contrary, every Jew is enjoined to bear witness-gner, if he is summoned before the Christian tribunal, in favor of the opposing party of the plaintiff;

6° If the plaintiff possesses a letter of changes the part he quotes, he can in this case to summon one's opponent before a Christian court if the latter did not want to submit to the decision of the Bet-Dine;

7° If the guilty party acknowledges their wrongdoing and fine by submitting to the judgment rendered by the Bel-Dine, before this affair was communicated to the secret Persecutor, the Bet-Dine can cancel the Hevem launched against him, but with this essential condition of obtaining some guilty the positive and indisputable guarantee that the latter will submit to the decisions of the Bet-Dine. – If, however, the matter had already been communicated to the secret Persecutor, the cancellation the Hevem could only be granted with the permission of the Kahal, the Bet-Dine and all the Jewish authorities of the general meeting;

8° The Samoches must once a month

To gather and choose from among them a secret Persecutor and he must solemnly swear that he will not scatter He will not be able to harm anyone in the world, not even his most vulnerable child. close relatives; and that by complying with instructions he will receive from his predecessors—sisters, he will do everything possible to support

JEWISH RUSSIA 90

and to uphold the holy tribunal of Det-Dine instituted by the Tilmud. — Furthermore, he must swear not to divulge the secret of the election to fulfill this function.

No. 149.

Duties and means that must be employed by the secret Persecutor to succeed in breaking and to overcome the will of the defiant culprit Jewish court of Det-Dine.

1° The culprit against whom the Hevem must be deprived of the exercise of all functional duties. tion in the Kahal or in the Ilerveis (con—brothers);

2° His exclusion from all confraternities is absolute;

3° He must not be admitted near Fora-Bes—gamidrasch (1), no more than with the others places where holy ceremonies are celebrated; to Even more so, he must not be allowed to approaching, in the capacity of a cantor, the place where He prays. He is forbidden to buy honest things. ners, and common prayer cannot be inter—broken nor stopped by him (2);

(t) The Fora ceremony will be described in one of the following chapters.

(2) If a Jew has been harmed in his interests or in his dignity by another Jew or by some nonsense, and that he

100 LA— JEWISH RUSSIA

4. The guilty party cannot be invited to any general meeting, nor at any particular celebration,

because whoever invited him would be liable to Hevem;

5. No one should praise the guilty party, nor nor any place where it could— would be able to carry on any kind of business; nothing— minus any arrangement made with him, before The Hevem, launched against him, must be strictly— observed until the expiry of the term came first. The culprit's wife cannot to be admitted to the ablution ceremony in the Mikwa, and it is understood that at the appointed time first and fatal, all misfortunes will fall like lightning striking the culprit. Upchito che— beïam pokdaï inlkadolof vastcï;

6. If the guilty party holds any position whatsoever, he it is forbidden for any Jew to make him work from his state;

7. If a father had promised his daughter in marriage to the culprit against whom the Hevem is launched, he is allowed for this father to break the contract and not not to keep his promise, without being for that obliged to pay some kind of compensation, as is usually done in pareil cas;

8° 11 everyone is allowed to shout at the

Having not received satisfaction for this offense, he surrenders to the at the synagogue, in Besgamdrasch, and there he interrupts the prayer and stop it until satisfaction is given to him data.

JEWISH RUSSIA 101

synagogue that the culprit ate trcf, or that he did not observe the lean and other accusations sations, and this can be falsely asserted, in order to to incite the fanaticism of the Jewish populace, and that the guilty party be subjected to all kinds of persecution possible cuts.

All of the above was decided unanimously. by the general meeting composed of members of the Kahal and the Bet-Dine and approved by the great Rabbi Garof-Gagadol. And all signed under taking the oath, required so that all of this be monitored on time.

You must have read the preceding material carefully.
to get an idea of a Jew's position
which is under the immediate influence of
Kahal, as well as Kahal's reports with
the local authorities, and the value that can
to have the testimony of a Jew under surveillance by the
Kahal.

"

TX

Let's turn to the Jewish brotherhoods; let's see what
are their relations with the Kahal and the influence
that these brotherhoods exert over the Jews and the
Christians.

There is no Jewish society in which
There are only a few brotherhoods, and there are none
almost no Jew who does not belong to one of
or to the other.

The influence of these brotherhoods on the lives of the people
general and the private existence of each Jew,
in terms of moral and material aspects, as well as
on the social organization of the country where the Jews
They live in it, it is very large and very remarkable.
The Jewish brotherhoods are, at our service
In a very apt comparison, the arteries of the

LA. JEWISH RUSSIA 103

Jewish society, while the Kahal fills the
heart functions. For anyone who has not been able to pe-
to intimately understand the springs of inner life
laughter at the Jews and the artificial means they
employ to exist amidst the different
Christian societies and others, it is almost
impossible to grasp the mysterious lil that en-
chain and bind all the Jews spread out over the
surface of the earth, like an all-powerful
and invisible corporation.

In a work published in Russian
by Brafmann (Mina, 1869), this question is
treated with every possible detail. Here,
we will only touch upon this interesting
part of Jewish life by indicating some

categories of the brotherhoods in question.

The first category is a brotherhood of the Talmud: The Learned One.

The 2nd category is a brotherhood of good-pheasant.

The 3rd, the brotherhood of artisans.

The 4th, brotherhood of religion.

The 5th, funeral brotherhood.

Then, several other brotherhoods, which are divided into countless local brotherhoods,

104 JEWISH RUSSIA

but which are all intimately linked under the national flag of the Talmud, which they serve faithfully supporting the Kahal institution on which their existence depends.

Each brotherhood has its leader, its institute-author, and quite often his house of prayer (branch of the main synagogue). In short, each brotherhood is a second Kahal. daire, most of whose members appear—they belong to the elite of Jewish society, forming a near-legion of fighters surrounding and defend the national flag of the Talmud. Always at the service of the Kahal, when he—he believes it necessary to punish a recalcitrant Jew—to obey his orders and to bring him back under its heavy yoke, — they are equally today ready to defend, by all means which they can use, a faithful Jew and subjected to the orders of the Kahal, when this Jew has some disagreement with the Goyim.

The relationship of these brotherhoods with the Kahal are recorded in great detail in 21 acts and documents published by Brafmann, in his Book on the Kahal. We have extracted and translated from Russian seven of the most interesting

ressants, classified under numbers 7, 8, 14, 59, 79, 82 and 85.

Here they are:

No. 7.

On the formation of population statistics
Jewish community of the city, according to each person's position.

Wednesday; section of 5 books Ahro-Kerdochime
Iva. 5555.

Among the representatives of the Kahal, he was ordered to the Gabjims (heads of the brotherhoods) of to provide the true statistics of all members making up their society. In the brotherhoods craftsmen, they will have to indicate the counter-established masters, without mentioning whether they appear-are attached to the Jewish population of the city or if they are foreigners. The same order was given by the Kahal to all Jewish landlords or tenants principal Jews of this city, residing there, or the inhabitant only temporarily.

No. 8.

"On the choice of jurors."

To settle the outstanding issue with a few brotherhoods, in relation to Jewish butchery,
Saturday, according to the Ahro-Kerdochime section, 13 Iva

106 JEWISH RUSSIA

5555: a), with the assent of the Kahal, were elected four leaders of brotherhoods who, with the Rabbi Samuel, son of J., must arrange and finish The case that arose between Hevra Kadische (Funeral brotherhood) and Hevra-Schive-Kir-nechime (a brotherhood of 7 elected officials). At the same session, It was decided that he would be delivered to Samuel, son deJ., the translation certificate of some decrees of Bet-Dine in Russian. If the Rabbi and the Bet-Dine consent, the Samoches (notaries) (of the Kahal) can sign this certificate.

No. 14.

On the construction of the Jewish slaughterhouse.

Saturday, section of 5 books Begaloscho. 5555.

He was enjoined to the Hevra-Kadische brotherhoods and Hevra-Schive-Kirnechime to build the a-Jewish beater at their own expense; and since the brotherhood Schive-Kirnechime withdrew, and that consequently- As a consequence of this retirement, the continuation of said Construction had to be stopped, the Kahal designates Rabbi Avi, son of R., Rabbi Nota, son of D., and Rabbi Samuel son of G., to stop the exact count with the brotherhood that refuses to continue of the construction in question, and of re- to demand from her the receipt for all expenses Do this up to that point. When this count will be finished and the delegates will have between They will have to hold the receipt in their hands.

JEWISH RUSSIA 107

to offer the Kadische brotherhood to buy some Kahal has the right to continue alone and at her own expense. the slaughterhouse. – The three delegates have power and have right to stop the account, as they- tend, along with the brotherhood that has withdrawn, thus than to reach an agreement with the one who would like to con- continue construction, as they might do the seven principal leaders of the general meeting. If the Kadische brotherhood wishes to continue the said construction and obtains authorization from the delegates as indicated above by the Kahal, she will have to rem- to fulfill all the conditions that have been prescribed to the Schive-Kirnechime brotherhood.

No. 59.

The monitory decision.

In the construction of the apartment which gives in the courtyard of the synagogue, the Semi- brotherhood tat-IIasodime did not fulfill the conditions im- posed in the authorization granted to him Déé speaks Kahal, – having built the windows, two of which face the side where the prayer house of the funeral brotherhood, and the other two on the side where the prayer is performed from the Zevah-Cedek brotherhood (butchers), which is completely contrary to the agreement made with the Kahal. – However, despite this contraven- tion to the o data of the Kahal, its members have decided that the cash relief, without interest,

would be maintained at the Semitat-Haso brotherhood-dime, if she builds two in this apartment other windows, overlooking the eastern side; in Otherwise, the Kahal will withdraw the aid. interest-free money to the said brotherhood.

No. 79.

On the Kahal trial with the brotherhood of Aitisans.

Saturday, Bogar section.

The representatives of the Kahal decided to ar- to amicably settle the dispute between the craftsmen Israelis and the Kahal, by paying the former the sum of 200 silver rubles, to satisfy all their claims.

No. 82.

On the rights of the leaders of the Holy Brotherhood.

Saturday, Bogar section. 5559.

It is granted to the current leaders of the holy the funeral brotherhood the right that they possess seven elected officials from the city. For everything concerning the aforementioned brotherhood and until the new election tion, any decision that will be made will have the same force that if it had been taken by the seven elected officials of the city.

THE JEWISH ILLUSION 109

No. 85.

Circular sent by the Kahal to all brotherhoods.

Saturday, section of 5 Behukataï books. 5559.

City representatives decided to- to send to all the confraternities a circular por- From this day forward, until 18 Iva 5560, that is to say, for an entire year, he is de- eager to receive new members, except for the unmarried children and adolescents.

It is, therefore, forbidden for the leaders of these confraternities that are appointed for one month, thus that the servants should take steps to collect votes regarding admission in the brotherhoods, with the exception, however, of the Semitat-IIasadime brotherhood (loan brotherhood).

X

Let us now publicize the ceremony Alia, in which the Jews are divided into patricians and plebeians.

This ceremony, instituted by Ezdreche (1), and, according to others, by Moses the child, consists in the reading of five holy books and from the book of the Prophets, a reading which must to be done during the communal prayer (2). This Reading must be done on Monday, Thursday and Saturday medi of each week. On the ticket Ezdreche spoke of this general rule as follows: "He who, within three days, indicated, will not have read the five holy books, will be per- "Guarded by the Angel of Darkness (Satan)."

(1) Kolbo, The Rule of Reading the Five Holy Books- Chapter XV.

(2) Talmud, Treatise of Megil, page xx.

JEWISH RUSSIA 111

The practice of reading the five holy books, thus that the Book of the Prophets, was introduced during communal prayer, as well as during the new moon festivals and the May days- gres. The performance of this duty is prescribed by The Synagogue is for all Jews without exception. The fulfillment of said duty is as- The Kohen (officiant) and the He (assistant) (1), as well as any other Jew.

This reading could not be done otherwise that according to the law of the Torah (a piece of the par- path on which psalms are written and (some extracts from the law of the Talmud). These the most sacred object in every synagogue. The ceremony is performed in the following manner:

sells:

After reciting the prayer Chemina, Ezrei, a member of the audience removes the Kivot piece of the parchment in question, and which is called Torah, and gives it to the cantor or to his replacement. The cantor, after having received with profound religious feeling, re-quotes a short prayer and solemnly ascends

(1) Up to now, there exists among the Jews the distinction of the c'l.ss.s, which are divided into Levi and Zayodi.

112 JEWISH RUSSIA

the platform. The people then surround him and each must touch the Torah. On the platform, the cantor meets the Segan or Gaba, (the staroste) and the Samoche (notary).

After placing the Torah back on the table which the cantor is on the platform, at a sign
What does Gaba do to him, calling while singing?
the name of the father of the one to whom it fell, this
That day, the honor of reading the prayer first.

At this invitation, the designated person
he gets up from his place and goes up onto the platform;
then, placing his hand on the Torah, recites the
prayer in these words: "Bless Jehovah,
who is blessed; blessed be the blessed Jehovah.
in eternity! You are blessed, Jehovah, king of
creation; you, who chose us from among all the
peoples of the earth and gave us laws!
"Blessed are you, great lawgiver!" The people
answers: Amen. After which, the reading begins-
the cycle of the five Books, and when it is finished,
the same person who had been invited by the
The cantor, stepping onto the platform, repeats: "Blessed
Be you, Jehovah, who gave us the truths
Holy tablets of law! Blessed be Jehovah, the
great legislator!

JEWISH RUSSIA 1 13

This is what the Alia ceremony consists of.
Being invited to read and recite the prayer means
to be chosen to ascend Mount Sinai, represented

in each synagogue by the platform, from where Ton announces to the assembled people the laws dictated by God himself.

And what about the right to receive Alia?

The first Aliyah belongs to the Kohen (of-benefiting, the descendant of Aaron); the second at Levi (assistant); the following are for the people. In the absence of the Kohen, the Levi takes The first; if the Levi is absent and the Kohen presently, this one takes the first two. In the absence of the Kohen and the Levi, their Alia are given to other people pre-paths to prayer, in the following order: Tal-Mud Hahan (the learned interpreter of the Talmud), Parnes (the representatives of the general meeting) general), which have the right to be awarded since the the third through the sixth Alla, that is to say-say Chelichi; the others Alia belong to the people present.

In this way, the AZia ceremony by-the synagogue's faithful dressed as patricians and plebeians; which often causes

114 JEWISH RUSSIA

violent quarrels among this devout society; because, among those present, one felt offended because he was not invited to board the es-trade to recite the prayer and approach the Torah; another claims that it was his rightful place third or fourth A lia, instead of the cin-the fifth or sixth that he obtained; a third-the thirteenth would like to belong to the patricians, while-say that we relegated Fa among the plebeians; thus immediately. These various claims occasion-almost always cause scandals, which do not not suitable for a temple, intended for the holy prayer. The Kahal, despite its authority recognized by all Jews and his despotism weighing on the inner life of his coreligions-naires, by dividing Jewish society into the synagogues in two distinct classes, did not succeeded, on this occasion, in ensuring discipline Pliny needed.

We need to examine the following in turn:

1° The authority of the Kahal in his district;

2° The rules prescribed by the Kahal ready-
eagerly to grant permission to the Jews
fairground workers to remain in the district;

3° The sale to the Jews Hazaka and Merope;

4° Herem among the Jews.

Schiller's words: "The Jews..."
are constituted as a State within the States » de-
conclude and summarize the historical picture of
the life of the Jews in Egypt, 3,600 years ago;
which in turn perfectly retraces the life
Jews of today...

But, as a state without territory is
something fictitious and which escapes con-

11 G LA. JEWISH RUSSIA

ception, the words of the great German poet
could, until that moment, pass rather
for a poetic idea rather than for a truth
historical.

In this work, we will encounter this ter-
a fictional and elusive ritual, which has made everything
time the covetousness of Kahal, and which cons-
establishes a true domain... a kind of souve-
Theocratic rule... And that's how the
Schiller's words acquire the value of a
indisputable truth.

Here is the idea that the law of Kahal gives us
of this territory considered by the Jews not
as fictional, but as real, under the name
of Hezkat-Ischub, that is to say, of the authority
that the Kahal claims over the properties com-
taken in his district.

By the Hezkat-Ischub law, the authority of the Ka-
Hal extends beyond all rules and
known forms that govern conduct
of any society. The non-inhabitants
Jews, on whose goods, lands and properties

he extended his occult power into the district, are considered by the Jews as the inhabitants of a territory free from all occupation

JEWISH RUSSIA 117

previous tion (1), component, if we can—
Let us express ourselves in this way, the private domain
• Kahal, who has the right to sell it to the Jews
in sections... or, to put it more simply
explicitly (as does one of the most im—
bearing the interpretations of Talmudic law, the
Rabbi Kulun), like a free lake in which
Only he can cast his nets for
to fish, to whom the Kahal sold the right.

According to the Hezkat-Ischnb: "Every Jew who
would like to live either in another city, or do
a business in his birthplace, se
would place in vain for this under the protection
the laws of the land... He would fail if he did not obtain them.
does not have the permission of his Kahal, as well as
from the Kahal of the place where he would like to transport
to put away one's belongings.

The Code of Jewish Law, Hoschen-Hamis—
chepot, expresses himself on this case as follows: "In the
present times, especially when we are
forced to live dependent on the na—
Christian traditions and in the restricted place where

(1) Property belonging to non-Jews is ass—
miles to a free desert (steppe). — Talmud- Araklat —
Baba Bulra, page 59.

7.

118 JEWISH RUSSIA

Jewish dwellings are generally located
In large cities, it could happen
that, some disturbances occurring in the city,
a Jew, who came from another locality, not being
aware of the secrets of the local community
wedge, unwittingly denounced facts which
should be kept hidden from Christians...
Each Kahal has the right to close the door to
every Jew who is a foreigner to the district of which he is the re—
presenting and the absolute master. To arrive
To achieve this result, the Kahal can employ all the

means at his disposal, even resorting to Tin-
influence of the local administration of the Goyim.
A temporary stay is permitted for mar-
chands arrived in the city, to carry out the
temporary sale of their merchandise; but
It is forbidden for any Jew to establish his residence
density in a city where he was not born, without
a formal authorization from the Kahal of this
city. There is only one exception to this rule.
in favor of the Talmud Hahan (inter- scholar
(reader of the law of the Talmud), to which it is per-
"It's allowed to settle wherever it pleases."

From the foregoing, it is clear that the Jews,

JEWISH RUSSIA 1 19

only superficially obeying the laws of
countries where they live, are bound to obey
passive and uncompromising attitude towards their tastes
respective governments, represented in each
that city by the Kahal.

Let's now move on to the sale that the
Kahal, for the benefit of the Jews, properties ap-
belonging to non-Jews, properties regarded
like a large open lake, in which this-
Only those who have bought it can cast their nets there.
Kahal law.

To those uninitiated into dark secrets,
This sale may be due to the Machiavellianism of Kahal.
to seem an inexplicable enigma. – Indeed,
Let us suppose that the Kahal, according to the attributions
that he gave himself, sells to Jaif A the property
of a non-Jewish individual B, property which, according to
the laws of the country, belongs inviolably to
The latter. This sale has been completed, it will
without saying, to Finsu and without the consent of
true owner. Here is this
Question: What benefit can Jew A derive from
right to the property that Ka- sold to him
Hal, the right for which he paid? The non-Jew B
will not cede his property to Jew A, by this

/

the only reason Kahal invested in the latter of an alleged property right, and the Kahal for its part does not have the power to expropriate the Non-Jew B... What did Jew A buy and why did he pay into the Kahal's fund the amount of the acquisition of the property apparatus attached to the non-Jew B?

This is the Hazaka that Jew A bought from Kahal, that is to say the exclusive right to exploit the property of individual B, that is to say of to be able, alone, to rent the house and exercise any kind of business; to sublet it only to the other Jews parts of the property which he could not use; to have the exclusive right to lend at usury to the owner—to the other tenants of the house its; finally, – as specified in the act of sale, carried out by the Kahal for the benefit of the Jew A, – to employ all possible means possible and imaginable ways to get there as soon as possible that he will be the true master of the property from which he purchased the exploitation rights (1).

(1) See the act under no. 261, cited in chapter vi.

JEWISH RUSSIA 121

When the Kahal sells the right of Mero-piie (1), that is to say the exploitation of the individual duality of a non-Jewish person who does not possess sede point of ownership, it is stated in the deed of sale that only the buyer has the right to lending at usury to the non-Jewish individual whose exploitation was sold to him; that he is forbidden to the other Jews to enter, in whatever way that is, in business with this individual; that the buyer alone can and must invent all the ways to confuse the situation of this individual, in order to guide him more safely, and as quickly as possible, to ruin, or even to dishonor; for the properties of the Gentiles, thus that the Goyim themselves are, according to the Jewish laws, Hefker (free exploitation up to the ruin).

Here are the laws of Hezket-Ischub, according to the Talmud, as evidence of which Brafmann cites,

in his Book on the Kahal, thirty-seven acts, and documents from which we have extracted and processed the most important ones, classified under the nos. 22, 23, 57, 77, 100, 101, 102, which are found

(1) Mcropiie literally means non-Jewish individual.

122 JEWISH RUSSIA

will be seen in chapter xn, as well as the act under number 261 already mentioned in chapter vi.

These acts and documents lift the curtain which, for so many centuries, hid from the eyes of world the impenetrable secret of the kingdom of Israel. These acts and documents shed light on this profound darkness with which Judaism is veiled; and, for the first time, Heder Kahal (the Kahal's chamber) emerges from the darkness – Raines and reveals the actions of this court secret to which, in all countries and of all At the time, the Jewish population was and remains, admittedly submissively.

The great power which the Kahal has seized prepared and whose results appear in the strange orders issued by him, – such clans as those already mentioned previously and those that follow this chapter and the following chapters – which has something to offer to surprise the reader and should seem to him/her how incredibly audacious and infernal calculation.

The exercise endows the acrobats with such flexibility, which, if we didn't see them at the work, the imagination would refuse to believe

JEWISH RUSSIA 123

that we could get to this point. The exercise of subtlety, practiced by the Kahal for ten-Eight centuries, you made it so skillful, that it It is no more difficult for him to achieve his goal. by selling to a Jew the property belonging to a non-Jewish individual, that it was not difficult for him-city of hiding to this day, in Russia, in Poland, Romania, that is to say everywhere

where Jews abound, the true statist state
tick of the Jewish population.

The Kahal still adheres to this principle
simple, but infallible: that it is easier to
catch only one fish at a time.
than having several hooks on the line and
thus exposing oneself to the risk of breaking it due to overloading
weight. Also, continuing this system of
Since time immemorial, it has always attacked the in-
Christian individualities separately, and it is
arrived in the northern provinces of Rus-
siae, Lithuania, Podolia, Volhynia and
in Galicia, provinces where the population
Jewish is great, with extraordinary results-
naires... 23 percent of real estate properties
today the lines belong to the Jews
in these provinces, where they have also

124 JEWISH RUSSIA

made absolute masters of trade and
the industry.

It is very rare for the attack to be directed
by the Kahal, which is the representative of a
powerful corporation, and which consequently
possesses mysterious means against an in-
isolated Christian individuality, do not end up
the advantage of Jewish authority. Furthermore, the
Kahal never risks anything: for, in suppo-
even a Jew, after buying some
Kahal, the right of Hazaka or Meropié,
in his eagerness to promptly strip-
lying to those over whom he acquired the rights
that we mentioned above, employs
illegal and excessively abrupt means, and
thus falls under the jurisdiction of the country.
Kahal, a child in this case, throws at his se-
a pack of postmen, armed with the talisman-
man, whom we discussed in chapter VI,
and false witnesses, who can, by the
Jewish laws, perjury in court
Goyim. What can a single isolated Christian do in
this all-out war that everyone declares against him
a Jewish population, represented by the
Kahal, otherwise succumb?

If the Kahal does not encounter, within the radius of his district, no serious obstacle to strike taxes on commerce, industry and all branches of production, that's what we know his skill in making people pay for part of this tax, indirectly, by the popu-
Christianization, and to bring him back into his cash register, although it seems much more
It's difficult to scheme and act in the shadows. by obscure calculations; for here it would seem that the path forward was less favorable to the clandestinely. But the learned Kahal did not hesitate to
Don't fuss over such a small thing. We saw, in the Chapter II, how he managed to attract
in its subtle net the Russian authorities, and has made it an aid to perception
of the tax called the box tax, which is done paid by the Jewish butchers, and how this perception has acquired the force of Russian law. We let us quote another article from the Russian code which provides the Kahal with the opportunity to collect many taxes for its own benefit and where Russian legislation acts for and on behalf of the Jewish Kahal.

Thus, in Russian legal codes, cha-

126 JEWISH RUSSIA

In pitre v, § 10, p. 281, it says: "Taxes that the Israelites must pay, in addition to that of the box, on the kosher, are: 1° so much for one hundred percent on the price of apartment rentals, shops, stores rented to Jews by the Jewish owners; 2° a certain percentage on the industries in which Jews operate, such as a) outlets serving hot drinks, tea, punch, coffee, etc. in the cabarets of small towns and the countryside; 6) the farmers of the distilleries glassworks; c) the farmers of the glassworks; cl) the iron-forge owners; e) tar manufacturers; f) wholesale livestock dealers; 3° so much percent on the inheritances of deceased Jews; 1° both for the permission to be able to wear the Jewish national costume; 5° both for a fine of non-payment of the taxes listed above; 6° as much for dispensing the brandy into the ca-"bars of state-owned land."

Thus the], Kahal in Russia has succeeded, by his cunning, to be made mandatory by the code of country, the payment of taxes by Jews taxes which he distributes and which he takes the lion's share. A few remnants they barely return to the country's public treasury; for

JEWISH RUSSIA 127

the Machiavellianism that the Kahal employs in the composition of the list of Jewish contributors buables, which serves as the basis for perception taxes by Russian authorities, exceeds what the most subtle lawyer could imagine Christian. The Jews, for their part, are and must-vent to be submissive like very humble servants visitors of Kahal; for, with a stroke of the pen, he could ruin those among them who do not would not be subject and that he deals with René-gats, in the list he is compiling. The in-therefore subject to them could not claim any rights. civil authorities of the country, since these authorities collect taxes from Jews, according to the list compiled by the Kahal.

One example, among others, will highlight how the Kahal conducts itself with its unsubmissive coreligionists and of what scope is this phrase already quoted: "to force the Jew" disobedient or renegade to return to the gi-the principle of passive obedience to Jewish laws, even in Faide des Goïms.

In 1866, a Jewish widow named Broïda lodged a complaint with the governor of Vilna, regarding this that the Kahal of this city was making him pay

128 JEWISH RUSSIA

1,500 silver rubles (approximately 6,000 francs) for the burial of her late husband, under the protection of the state text that the funeral brotherhood had been forced to watch over the corpse for five days before the burial; she added that one had made him sign a statement containing that she was paying this enormous sum from her pro-pre will. When the Kahal learned that a such a complaint had been addressed to the governor

In the meantime, he ordered the plaintiff to pay again 500 silver rubles, like fine, alleging that she had not paid the amount of the subscription that is made between They, the rich Jews, to be freed from service military their poor coreligionists. The Russian authorities, neither wanting nor able to to meddle in the internal affairs of the Jews, no only could not do justice to the widow Broïda, but also, conforming to the articles of the Russian code that concern the perception of taxes from the Jews, they lasted lend a hand in collecting the fine of 500 silver rubles to which the Kahal had The widow was condemned.

Besides this great ease that the Kahal is

LA. JEWISH RUSSIA 129

managed to create a way to fit into his cash, through the Russian authorities, the taxes he imposes on the Jews, he has yet another indirect action, in truth, on Christian populations, to increase the funds in his account. Thus, by article of the law included in the Russian code, § 2, letter a, regarding the tax on hot drinks, It is clear that this tax does not affect the Jews. alone, because they only sell Teau-de-life in cabarets, and these are generally the Christians who provide the tea, the punch and coffee for travelers who stop in These cabarets were run by Jews. Part of it therefore from this tax paid by the tavern owners Jews for the benefit of the Kahal is acquitted by the Christian suppliers of hot drinks. In Vilna, and in the main cities of Lithuania, Kahal, through the intermediary of Russian authorities, perceive, in the markets Jews, a tax on provisions they sell Jewish merchants, supposedly only at Jews; but like many Christians buy various supplies from these merchants, necessarily the Jewish merchants

make Christians pay, in addition to the value the actual value of the merchandise, the tax they owe—wind acquittal for the benefit of Kahal.

About twenty years ago, the Kahal of Vilna managed to introduce to the Jewish market from this town the sale of fish, sale on from which he collects a considerable tax. sale of fish which, in principle, should not to happen that only to the Jews, took such proportions among the Christian population, than in 1867 the collection of the tax awarded to a... Jewish entrepreneur by the Russian authorities (1) a brought back 2,700 silver rubles to Kahal. Here, It is once again the Christian population that pays the price. indirectly a tax to Kahal, which does not ren— against no difficulties that its subtlety does not may prevail, in order to conform to the law of Hezkat-Ischub.

We would be mistaken again if we believed that The Kahal is content with the power that it is allowed to... sent the Russians to collect the taxes here— above indicated via and with the help local authorities, by strictly complying

(i) See the report from the government chancellery from Vilna dated September 19, 1355. No. 9J81.

JEWISH RUSSIA 131

subject to these laws. In the document included under number 57, which is cited among the others in chapter xn, we will see that the Kalial, wanting to introduce in Minsk the same tax which had already been introduced and perceived in a another city, he expressed himself thus at the end of his order: "After all that has been said above, the Kahal orders that the said im— The pot will be distributed among the Jews and perceived negatively. despite the opposition made by the civil governor "V. introduction of this new tax."

Everything that has been said so far about the Hezkat-Ischub law and what we will see, in browsing the documents cited below this chapter, and borrowed from the ordinances of the Kahal clearly demonstrates that authority and the arbitrary nature of the Kahal in these matters does not do not rely on the Talmud, whose laws

he complies punctually with regard to life interior and private of the Jews, but of course They bound it, which raises this authority to the dictatorship; for "whoever harms the Herem," says the Talmud, which violates and offends the entire law (1).

(i) Kolbo, § 139.

132 JEWISH RUSSIA

It's easy to understand what weight this oppressive dictatorial authority must crush the Jews themselves; but, according to what has been demonstrated, we see that Hezkat's law-Ischub reacts even more and weighs in more on the Christian population, which, in the first At first glance, it appears to be entirely independent of the authority. arbitrary of the Kahal.

For a legal expert, the cited documents contain more than one interesting question. We recommend these documents to those especially those who would like to delve deeper into the cause of the general complaint that is arising nowadays, everywhere Jews are numerous, as well as the because of the persecutions they faced have been on display for eighteen centuries.

It is now time to make known to the reader the form of the Herern (anathema) which the Kahal sometimes uses it as anathema and sometimes as an oath, both meanings sometimes becoming confused replacing one with the other.

Besides the Herem, there is also among the Jews Hindu or Chamto, oath or anathema to a lesser degree than the Herem.

JEWISH RUSSIA 133

Hindu or Chamto used as anathema means a temporary exclusion from the company Jewish, and if, after thirty days, the guilty party does not humbly repent before the Kahal, By admitting his guilt... the Herem is launched against him, and then he is completely excluded of the people of Israel. The publication of the linker is worded as follows:

"From the members of Kahal N. –"
to all the learned representatives of Eschubots
(higher education institutions)
Talmudic), greetings!... We are letting you know that
The Jew A. – seized the money which is
the property of Jew B. – and that, despite
the order we gave to the first of
to return this sum to whom it is due, he does not Fa
Not done. For this violation of Jewish law,
we imposed the Hindu on him; but, as
He did not humble himself, and persevered in his
forfeiture, we launched a legal action against him,
and we ask you to do the same, by
publishing every day that his bread is not
the bread of a Jew; that his wine is the wine of
Nescli (pagan); that the fruits which appeared to him
hold are spoiled and soiled; that his books

134 THE JEWISH BUSSIAH

are books of witchcraft. – Order to
cut off his Cice 1); tear from his door the
Mesouse (2); you shall neither eat nor drink
with him; you will not perform the ceremony of
circumcision to his son; you shall not instruct
his children on the commandments of God;
you will defend his acceptance as a member
of a brotherhood; the cup he used
will need to be cleaned with great care... In
one word, you will look at it and treat it as
We look at and treat a Nahri (non-Jew) (3).

Here is the form of Ilerem:

"By the strength and power that the Word
holy exercise, we destroy, anathema-
sounds, let us lower, humiliate, and curse, at
name of the God of Kahal, in the name of the 613
articles of Divine Law contained in the

(1) Threads that are attached to the jacket worn by each
Jew beneath his long black robe or cassock.

(2) A more .'oblong of wood which is placed obliquely-
at the entrance of each Jewish dwelling, and on which
nailed to it is a small roll of parchment on which is
transcribes a verse from the five holy books. The Jews attach
This talisman has the power to drive away impure spirits.
that Satan sends to earth.

(3) Sehaari, Cedek, t. I, chap. iv, § 14. Tesehoubat-Gago.iaie-Mdimonide, § 142.

JEWISH RUSSIA 135

Holy books; by this Herem of which Jesus Narvin cursed the city of Jericho; whose Elise)' cursed the kids who were chasing him—were, he and his servant Gohzi; of whom Baiafe cursed Moraz... By all the anathemes, curses, execrations that have been uttered from the time of Moses until the present moment; in the name of God Akalriel, of God Sabaut; in the name of the Archangel Michael, the great warrior; in the name of Melatron, who is called so by his Rabbi (God); in the name of Saldarifons, who braids the garlands for his Rabbi (God); in the name of this God, whose the name is written with 42 letters; in the name of this God who appeared in the bush to Moses; in the name of this God who allowed Moses to perform the miracle of drying up the sea Red so that the people of Israel can to pass...; in the name of Ee, through the secret passage—the name of God; by the power that wrote the tablets of divine law; in the name of the God of Israel, who sits upon the cherubim; in the name of the holy chariot and all those who are seated on this chariot in heaven; in the name of all the angels and archangels, celestial inhabitants who

136 JEWISH RUSSIA

serve God... Every son or daughter of the people of Israel which would infringe upon this provision:

“May he be cursed by the God of Israel, who is seated upon the archangels, inhabitants of the heaven; may he be cursed by the holy and terrible the name of God, the name which will be proclaimed by Arch Rabbi on the Day of Judgment; May he be cursed by heaven and earth; may he be cursed by supernatural power; May he be cursed by the archangel Michael, the great warrior chief; may he be cursed by Metatron, which is marked by the name of its Rabbi (God); may he be cursed by God Arkantriel,

God of hosts; may he be cursed by all
seraphim, all the angels and archangels who serve
God is wind, and who are seated in heaven on the chariot!
"If he was born in the month of Nisan, during
which reigns the archangel Uriel, whether he is evil-
said by this archangel and by all the angels who
They are subject to him!

"If he was born in the month (TAoïra, during
which reigns the archangel Capmùl, may he be
cursed by this archangel and by all the angels
who are subject to him!

JEWISH RUSSIA 137

"If he was born in the month of Sivon, during
which reigns the archangel Aruricl, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Tamuch, during
in which reigns the archangel Peniel, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of 1660, during the-
May the archangel Darhiel reign, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of the Chosen One, during the-
May the reign of the archangel Elul be cursed.
by this archangel and by all the angels who
They are subject to him!

"If he was born in the month of Fischre, during
in which reigns the archangel Curiel, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Herschvon, during
which reigns the archangel BaschkicI, may he be
cursed by this archangel and by all the angels
who are subject to him!

"If he was born in the month of Kislov, during the-

8.

May the archangel Adouniel reign, may he be cursed by this archangel and by all the angels who are subject to him!

"If he was born in the month of Teyvet, during in which reigns the archangel Enoël, whether he is evil-said by this archangel and by all the angels who are subject to him!

"If he was born in the month of Schvat, during in which reigns the archangel Gabriel, may he be cursed by this archangel and by all the angels who are subject to him!

"If he was born in the month of Adored, during the-
May the archangel Rumiel reign, may he be cursed by this archangel and by all the angels who are subject to him!

"May he be cursed by the seven archangels" which govern the seven days of the week and by all the angels; may he be cursed by the four archangels who govern the four seasons sounds of the year, as well as by all the angels; that he may be cursed by the seven sanctuaries of the Temple; may it be cursed by divine law which have governed since the beginning of the world crowns and seals; let it be cursed by the books of Almighty God,

JEWISH RUSSIA 139

strong and terrible! May all misfortunes be hasten to persecute him. Great God! Punish-the great Creator God, destroy him, massacre him and humiliate him! May the wrath of God be spread, with all its horror, upon his head. May all Let the devils come to meet him, let him be cursed wherever he turns his steps, that his His soul suddenly departs. May death impure, it strikes him and he doesn't live a month. May God punish him with consumption, a disease of chest, madness and the sword, by the rash and jaundice. That he pierces his chest with his his own sword and that his arrows be broken. May his journey always be fraught with misfortune. accidents and mishaps of all kinds. That he-against a profound darkness, and at the end the despair. May he be driven from the kingdom of

light and precipitated into the realm of darkness. May misfortune and despair... gnaw. With his own eyes, he will see them all. The setbacks hit him blow after blow. He was... Loppera of the anathema that will weigh upon him, like a dress. He will destroy himself and Almighty God will destroy it. God will not... will never forgive, on the contrary; he will punish him.

140 JEWISH RUSSIA

His anger and vengeance will fall upon him and will permeate his entire body. His name will be erased from the space located in the heights of heaven. He will be forever exiled for eternity through all the descendants of Israel, according to the anathema written in divine laws. As for all of you who hold God dear, live "Happy and God bless you!"

Here is the prayer after the publication of the Herem:

"May he who had blessed our ancestors: Abraham, Israel, Jacob, Moses, Aaron, David Solomon and the prophets of Israel and the righteous, may a blessing descend upon this city and in all other cities, with the exception of the one who violates this Herem. God willing, in his mercy, protect all those who are faithful and protect their times and days For as long as possible. God bless. all the works of their hands and that he af-cross with all their brothers in Israel; that His holy will has been done! Amen (1).

Regarding oaths among Jews is very important to know.

(1) Kolbo, Rules on the Herem, § 139.

JEWISH RUSSIA 141

The Talmud divides the oath into three categories. categories:

1° Chebna-Deeraïta, oath that one makes pre-to be according to the law of Moses.

2° Shebnat-Geset, oath prescribed by Tal-mud.

3° Setam-Herem, investigation of the neck pable by threatening him with the Herem (1).

It should be noted that the Jews look at the oath as an act of great gravity, when required by the Jewish judicial authority, and above all they profess a very great respect for the first two categories of the service ment, which they find extremely dreadful.

This respect and this dread are pushed to a point where to such an extent that a Jew whose conduct has always- Having impeccable summer days is already frowned upon. within Jewish society, if there was only one once forced to take an oath before the court Jewish judicial system. He loses the trust of his core-religious people, and he is avoided like a leper. Therefore, considering the great importance that The Jews attribute to the oath, it is not

(i) Hoschen-lIamischpot-Meir-at-Eliaim, ch. lxv, p. 6, and Feschubot-IIaramileum, § 229.

142 JEWISH RUSSIA

It's surprising that a large proportion prefer sup-to bear losses, even considerable ones, that to be forced to take an oath by order of Bet-Dine. That is also why the third category of the oath, Setam-Herem, is especially in use and takes place before the Jewish courts.

This great significance that the Jews taking the oath would be a consequential thing slows and would reassure the Christians among in which live the countless populations Jewish, if indeed the Jews preserved it intact and gave him in any case and in front All courts the same interpretation... But, badly-fortunately for Christians who have affairs with the Jews (and this case arises frequently), the oath that Jews are called upon to testify before Christian courts tiens is considered by them as a simple formality, which has nothing in common with their conscience, and provided that the general good of Is-

Raël's result is that every Jew can commit
before the Christian or Muslim authorities
He can make as many false oaths as he pleases.

To supplement the quotes from the intelligence services

JEWISH RUSSIA 143

Regarding the oath among the Jews, we add-
Let us return to another passage from Maimonides, in
which tells of everything that is said during-
during the oath- ceremony, preserving for him
in all its originality.

"We have heard that in your city
There are people who administer oaths
to others at any time, and that there are some
others who, at every moment, are capable
to do it. Both sides are acting very
bad, because they are preparing for themselves an inevitable punishment-
The punishment for perjury is...
very large, though we wouldn't be wrong to
someone for a penny: - If you
If you want to impose an oath on someone, remove
the piece of parchment that is nailed onto
Mesouse, unfold it and show the passage of
the holy law which is written in it; bring it here-
a cart on which the dead are transported and
cover her with the shroud with which they are covered; ap-
carry the horn on which the day is trumpeted
of the New Year; bring the children from the col-
Lightly, bring the bladders, and throw them in front
the stretcher." - Here, Bet-Dine must repeat to
the one who swears that, tomorrow, he will be

144 JEWISH RUSSIA

thrown in front of the stretcher like bladders.
"Light the candles, bring in some earth"
and place on this land the one who lends and serves
sound the horn and tell him aloud
these words: "If you swear a false oath, all
the anathemas contained in divine law
will fall upon you.

Next, we read the formula of the Herem, and then-
When F is finished, the horn is sounded; and all the
everyone, even small children, repeat:
Amen (1).

(1) Cheake-Cedek, vol. V, chap. iv, §24. Teschoubot-Gagonine and Maimonides, § 142.

XII

Here are the documents, excerpts and translations from the Book about the Kahal, which we announced based on their text:

No. 22.

Debates between the Kahal and a private individual on the right to operate a place.

Wednesday, section of 5 books, Vorah.

As a result of the protest made by the representatives sent by Kahal, against the man named Eleazar, son of Ephraim, regarding the operation of the square and the buildings located therein, all belonging to Christian Zwanski, a furrier by trade, was decided, at the general meeting held by the members—the entire Kahal delegation must be sent two Toanimes (lawyers) who will have to plead the case—before the Bet-Dine and defend the cause and the rights of Kahal.

146 JEWISH RUSSIA

No. 23.

Decree of the Bet-Dine issued in the case of the Kahal against Eleazar, son of Ephraim

Kahal's lawyers argued that previous—already raises the question of exploitation rights the ownership in question had been debated, and that it had been decided that half of the buildings, as well as part of the courtyard (of the super—(ficie of twelve sagènes) was auctioned and sold to Isaac, son of Ber; and only the other half, with the part of the courtyard located at the rear, was left to a man named Eleazar, son of Ephraim; the latter possesses the deed of sale dated the 28th Sivan 5518, in which, among the seven representatives citizens of the city who had signed this act in fa—the sign of the deceased father of Eleazar, is found

ture of Mecer, son of Joseph, who was a relative of two other representatives of the city; that in Consequently, this act of sale carried out in favor the deceased father of Eleazar was not legally In fact, since instead of seven representatives there are There were only six of them, who signed legally, then—that Meer's signature as a parent of two other was not valid. For these reasons, therefore, Kahal protests against the right to exploit that Eleazar exercises over all the property there—took the court, as successor to his father, to whom this right had been illegally sold, as demonstrated above.

JEWISH RUSSIA

147

For his part, Eleazar maintained that the signature de Meer, son of Joseph, can perfectly well not point belonging to the one who was a relative of two other representatives, signatories of the act of sale, since this deed dates from the year 5518, tan— Say it was the year 5560. Since that time, many of the people in question are dead; that it is still possible that in this At that time, distant kinship did not exist. no obstacle to the validity of the act; that since, on the deed of sale in question, are the signatures of the seven representatives of the city exi— governed by Talmudic law, he, Eleazar, as successor to his father, must legally enjoy the the right he claims.

The infallible and holy Bet-Dine, after having entense between the two opposing sides, decreed what follows:

“If Eleazar, son of Ephraim, cited by the Kahal before our court, proves 1° that the representative both Meer, son of Joseph, who had signed the deed of The sale in question was not the one that had two parents among other signatory representatives res; or 2° that the customs of those times per— were putting on the signatories of the pa— rents on a deed of sale; or 3° that the signatures res of the seven representatives of the city were, by any valid and legal reason, the right exploitation of the property in question ap—

will leave completely. But, in the meantime, this
The right belongs to the Kahal, which can sell it to

148 JEWISH RUSSIA

a new buyer, to whom all the
prerogatives that the Kahal grants in this kind
business.

This Tuesday, 6 Tamuch 5560.

Signed by all of us, members of the infallible
and Saint Bet-Dine... (1).

No. 57.

V. Tax on trade, decreed by the Kahal.

Thursday, the 5th day of Easter week 5558. A
because of the large expenses that the Kahal has been
forced to do so recently, expenses
of which he cannot account, and consequently-
due to a lack of money to pay
to settle the tax arrears that must be paid for
those who are poor, the members of the Kahal
decided that a new tax will be levied on
trade, calculated on the same basis as that
which was instituted by the Kahal of the city of
Sklow, without any variation in the mode of
perception. We must start paying this tax
since the 1st of next year. As for the sum of
12,000 rubles in cash that must be paid currently-
to the state treasury, the Kahal will choose five
members among the Jewish notables of the city,

(1) As a consequence of this decree of Bet-Dine, the law
the operation of the square and the buildings located there has been
sold by Kahal for 11 ducats to Isaac, son of Ber,
by leaving part of the courtyard of a house to Eleazar.

JEWISH RUSSIA 149

to settle the distribution among the inhabitants,
who will have to pay this extraordinary contribution,
in order to fill in what is missing. We must in or-
to collect 800 silver rubles to complete
the deficit that is in the Kahal's treasury.
The amount that each taxpayer will pay for the
the aforementioned contribution will be considered as a
advance payment on the tax known as the company tax...

If the civilian governor of the city of Minsk
members of the
Kahal task the distributors with collecting it.
despite the governor's opposition.

No. 77.

From the sale of the right to operate the stores
from the Christian Baïkoff to the Jew Johel-Mihel, son
(VAaron.

Saturday, Emor section 5559.

In accordance with the decision of the representatives
from the town, it was sold to Johel-Mihel, son of Aa-
Ron, the right to operate two built stores
in stone, belonging to the Christian Baïkoff, who
are located on the city's high plateau.
the adjoining carriage entrance, as well as the cellars and the
first floor, that is to say all the space from the
from the center of the earth to the clouds in the sky, is
also included in this sales agreement.

The deed of sale, regular and in any form
The desired document will be drawn up by the Kahal and approved by the

150 JEWISH RUSSIA

Saint Bet-Dine and placed in the hands of the aforementioned
Johel-Mihel, son of Aaron, who must, for this reason,
pay the sum of 200 rou- to the Kahal treasury
money. Everything must be done without publicity.
prior application.

No. 100.

The form of the Act of Truth given to Abel, son
de Meer.

At the general meeting held in the chamber
of the Kahal, which was attended by the seven representatives
city residents and members of the Kahal at
In full, it was decided that the right of ex-
exploitation of stores and the home with its
dependencies, as well as the ease of passage through
the courtyard, that is to say, all the space between the
center of the earth and the highest clouds of the

heaven, all belonging to the Christian Kister, is sold to Abel, son of Meer, to his descendants or representatives for all eternity, leaving not the slightest bit of said right to power of Kahal. And as the said Abel, son of Meer, has already paid into the Kahal's coffers, the amount from this sale, from that moment the said right of exploitation-the station belongs entirely to him, as well as to his descendants or beneficiaries, inalienably and exclusively, without anyone being able to wear it achievement.

He alone, his descendants or heirs for-

JEWISH RUSSIA 151

will resell, give away, exchange, hand over as dot, finally do as they please and act absolutely-ment, as well as an owner has the right to the the area with the object that belongs to it.

If the owner Kister were to demolish the buildings existing structures, and in rebuilding-knows in their place others bigger or more pe-tits, the buyer would still have the same right on the newly constructed buildings. And when Abel, son of Meer, his descendants or his heirs by right, will become the true owners of these establishments and stores, by contract If they purchase in good condition, they will have the right to demolish. rebuild and change the layout of the premises, ven-to do everything in whole or in part, in short, to do everything that will seem appropriate to them, without asking for a new permission or authorization from the Kahal.

If a malicious person dared to challenge these rights to Abel, son of Meer, his successors or his representatives sentients, the Kahal, the holy Bet-Dine, and the seven city representatives must defend him from all their strength and power. - 11 will also the duty of the Kahal to annul any dispute who could rise up against Abel, son of Meer, his descendants or heirs, so as not to... to worry, and to assure them for eternity the right legal owners. All losses that could give rise to claims from those which would soften the challenge to the legal possession of the right, which from this moment belongs exclusively-to Abel, son of Meer, his successors or his

representatives, will have to be supported by the Kahal's treasury, and no Kahal from any other city will not support such claims; to the con-milking, he will have to defend the interests of the-said Abel, son of Meer, of his descendants or of his heirs. The members of the Kahal at large complete, and the seven representatives of the city, having acted within the full scope of their responsibilities and functions, without needing to apply to this sale, the use and the law of Kabolat-Kinion (1), unanimously decided and approved the sale below. above stated by affixing their signature.

No. 101.

Approval of the previous Vacte by the Samoches Venemines (notaries of the town).

We, the undersigned, notaries of the Jewish community, We certify, by this deed, that the sale effected killed by the Kahal in favor of the wealthy Abel, son of Meer, his descendants or his successors in title, made to the general meeting with the assent of Schiva-Tuvei-Gair (the seven representatives and leaders of the city), was written and regulated according to the holy laws, and that the Kahal, in fulfilling a pa-reille vente, is not in need of invo-to examine the uses of the Kabolat-Kinion law.

This Monday, Nisan 26, 5560.

(The two signatures follow.)

(1) See below for an explanation of the law of Kabbalah-Kinion in chapter XVII.

No. 102.

Approval of this same act by the holy Bet-Dine.

By reviewing the deed of sale carried out by the Kahal in the general meeting, with the consent-ment and the signature of the representatives and heads of the city, whose signatures were legalized by the two Samoches Venemines, in favor of the

rich Abel, son of Meer, his descendants or his
Having the right, the holy Bet-Dine acknowledges that the-
said act was arranged and settled according to all conditions
tions, clauses and points prescribed by holy law
of Torah. And although the decisions of the Kahal do not
are not subject to any control and have
no need for anyone's approval,
especially if the signatures of its members are...
certified by two notaries of the city,... however-
dant, to give more weight and value to
the deed of sale in question, we, members of the
Saint Bet-Dine, we approve and affirm it fully.
nement, in order to guarantee possession of the right
of operation of the property, belonging to
Christian Kister, for eternal time to the rich
Abel, son of Meer, to his descendants or to his
rightful owner.

In witness whereof, we sign at Minsk, 26 Nisan
5560.

Rabbi Gaon and four judges of the holy tribunal
Bet-Dine.

XIII

This is now the Rosh Hashanah festival.
Haschana (The New Year) and the ceremony-
monie du Son du cor.

Jews celebrate Rosh Hashanah, in
the day already indicated by Moses, the first
Siechry day (corresponding to the first
days of September).

Although after the fall of the Temple of Jerusalem
Salem, the Rosh Hashanah festival has been completed.
has completely lost its former outward character
and interior, however, this festival has retained all
its former prestige as an influence on the
conservation and development of life
national of the Jews.

No doubt, if you compare the day of

JEWISH RUSSIA 155

Rosch-Hashanah from the time of the existence of

The Temple of Jerusalem, along with the one we have now, we find the same difference as between glory and shame, between triumph and humiliation.

At that time, on that day, according to its meaning—the very cation, was for all the people of Israel on a day of great triumph. The Temple resounding with the songs of the Levites, accompanied—filled with the joyful sounds of the trumpet, opened, by the day of Rosh Hashanah, the period ten days during which the people, the the priesthood and the Temple itself were purifying themselves and were preparing for a majestic triumph, at this solemn moment when the high priest, having arrived, with the purifying burnt offerings, in the Temple of Temples, brought to the people upon their return the oubli and Jehovah's forgiveness. Upon the arrival of this day so desired and so long awaited, where hope to obtain forgiveness from the Invisible Jehovah illuminated it was damaging the eyes of the prostrate people of Israel, The high priest offered, during the sacrifice, the farewell of the entire nation to the past year, with all his suffering and all his ill-hours, and welcomed the news, which contained in

156 JEWISH RUSSIA

within her the blessings and graces that God was to spread it among his chosen people.

Through this interpretation of thoughts and of the outdoor ceremony during Rosh Hashanah day Haschana, it is clear that this day had to be for the Jews a day of hope and triumph.

Now, everything has changed, everything has become daunting. Currently Rosch-Haschana is a day of sadness, tears, and affliction. The cause This change is visible; the nation, which has lost its independence and autonomy, resembles a sickly man who, in pre—the very sense of the danger resulting from this boulder-payment, would not however want to resist to believe oneself incurable and could not to consider the dark and despairing idea of death. The nation that finds itself in this situation Tuation needs to nurture its imagination of a hope that refreshes ideas, not

even if only through dreams of the future and through illusions.

At the fatal moment, when the laurels adorn
already the head of the victor, hope, this
The last friend of the vanquished and the oppressed, the

JEWISH RUSSIA 157

further supports, by confirming it in this
the thought that, since he did not succeed in the
companies of this world, he will be consoled
by this power of the unknown world, towards
which every unfortunate person, in their distress, raises
his gaze.

In this fervor, patriotic ideas
of the nation marry and merge as-
completely in line with religious ideas, because these
feelings are not inspired by the inte-
material concerns and earthly passions,
but they are warmed by burning rays
lants that descend from an unknown world on
the imagination shaped by religious ideas.

So the resurrection of nationality, the
return to old habits, to lost freedom, occupation
take first place in aspirations
of the annihilated people. To support this indelible-
bitter feeling, without which regeneration
national would be nothing but a fiction, is forming
a lyrical, legendary, traditional literature-
nelle, mystique et patriotisme, pressé à l'
highest exaltation, and which aims to en-
to keep alive the sacred flame of love for one's homeland
lost. – It is perfectly natural that these songs

158 JEWISH RUSSIA

patriotic sentiments that strike the deepest chord
sensitive to national life, inspire a
great admiration among all unfortunate peoples
reux, and take on the character of inspiration
supernatural; but this is only among the Jews
that these anthems and patriotic songs
are an integral part of the liturgy and occupy
an important place in prayer books,
as well as in religious ceremonies.

According to the Law of Moses, it was not permitted to celebrate divine service outside the Temple and outside of Jerusalem. For this reason, he procured a certain interruption in spiritual life ritual of Israel. With the fall of the Temple of Jerusalem, divine service undergoes a certain Interruption time. The skillful leaders of the the people of Israel, who (as history tells us-takes) always had as their goal the resurrection-taking advantage of this interruption of divine service to replace it to kill Moussaphe, that is to say, the service of the Synagogue. This service is largely composed of [unclear]. part of patriotic anthems, in which are recounted and depicted in a deses- This heartbreak, which tears at the hearts of the faithful, these

JEWISH RUSSIA 150

dark, hideous, and sad days of the fall of the Temple in Jerusalem, of exile, of the per-Securitization, torture of all kinds, of the dead.

Thanks to this artificial means, which had for but to perpetuate patriotic ideas among The Jews, the words of some prophets of Israel: "And these festivals will be changed into "Days of tears and despair," they said. fulfilled (1); and this prophecy has been adapted perfectly suited to the current celebration of the holiday of Rosh Hashanah.

As this New Year's Day is in at the same time the beginning of the period ten days, during which the people of Is-Raël must perform his purification, the tears, the cries and lamentations aroused by the service Moussaphe, through this exaltation of the soul, does not do not cease. All of this is further enhanced by the distressing impression produced by the ceremoni-Fekiel-Chofère's denial, the sounding of the horn prescribed by the Talmud.

According to the conviction of the learned interpreters

(1) Ames., ch. vin, pages 10 to 12.

of the Talmud, the ceremony of Fekiel-Chofèr (1) had been instituted in memory of these
 Moses said: "And this day will be for you
 the day when Ton will sound the horn"; and the caba-
 scholarly interpreters' glasses
 They still maintain that: Rosh Hashanah Day
 Chana, which begins with the ceremony of
 Fekiel-Chofèr, the Great Jehovah will be seated
 on his throne of justice, and, weighing in all
 impartiality will decree the actions of mortals
 the rewards and punishments that each
 of them will have earned;... who is yet to live,
 and who must die immediately;... who has
 time, prematurely;... which by water, which by
 The fire... All of this will be decreed, in detail, on
 Rosh Hashanah day. At this judgment, as-
 On one side will be the defenders of Israel,
 known as Delatrone, Hasen-
 hach, Hatzpatzious, etc. and, on the opposite side,
 Satan, with the account of the actions com-
 put into it by the victims who allowed themselves to be...
 to be lured by his subterfuges, and who are tom-
 gaping in the nets set by hell... And the

(1) The day the horn is sounded.

JEWISH RUSSIA 1G1

the sound of the trumpet will invigorate during this time
 the defenders of Israel, while he will terrify
 Satan, that mortal enemy of Israel.

Although this quote is confirmed by
 several passages from the Talmud Zoora, the good
 Meaning is enough to reduce its orthodoxy to nothing.
 Indeed, anyone who has had the opportunity to witness
 this ceremony, I cannot conceive how
 the sound of the horn, which resounds as if in a
 hunting, could have such a high significance-
 spiritual union among the Jews.

The 47th psalm, which is read seven times in succession
 to the people of Israel while the trumpet is blown,
 could lend itself to a more accurate interpretation
 The ritual of this ceremony: "Clap your hands
 as a sign of rejoicing! For the mighty terrible

Jehovah, the great ruler of the world, su-
will place all nations under your authority and
all human races, by throwing them under
your feet... He will search for and choose your
inheritance, that is to say, Jacob's pride, which he
has loved so much for centuries, and so it rose-
will hear the voice of God! (1) » The Jews consider-
they interpret this psalm, not only as a

(1) IV* Book of Moses, ch. xxix, page 1.

162 JEWISH RUSSIA

prayer (1), but also as a prophecy
significant achievement of the pro-
masses of God towards his chosen people.

The meaning of this prophecy, which is recited
seven times in succession before the people of Israel, with
accompanied by the horn and amidst the tears
and the heart-rending lamentations of the listeners,
gives a much better explanation of the rationale for the existence of the
Fekiel-Schofére ceremony, that the fog-
lard that encases the text of the Talmud and
the Cabal. In this sense, the obligatory ceremony-
the territory for each Jew is presented as the
quintessence of the sublime, patriotic anthem,
by which the representatives of the people of Is-
Raël opened the Rosh Hashanah festival and
the beginning of the ten-day period
of the expiation of sins (2).

(1) The Unsane-Toket prayer.

(2) To confirm the meaning we give
At the Fekiel-Schofére ceremony, we will recall that
the day of judgment, which, among the Jews, begins in
the evening of the last day of the purification period,
also ends with the Fekiel-Schofére ceremony,
accompanied by the words: "Lechana gabaa Biruchelaim
(that we be in Jerusalem next year). We
sees from this that this signal is the same patriotic signal.
tick.

JEWISH RUSSIA 103

It is certain that the original meaning
of the Fekiel-Schofére ceremony felt-

undoubtedly modified to this day, and yet-
that the influence that this ceremony exerts on
the spirit and feelings of the Jews remained
very large.

After the fall of Jerusalem, Fekiel-Scho-
The brotherhood served as a patriotic stimulus for the leaders
of Israel to precipitate the Jewish population
in the continual revolts that were the
the cause of his exile in Palestine, after the fatal
insurrection under the command of Bar-
khoba, during the reign of the emperor
Adrien.

Today the Fekiel-Scho- ceremony
The iron makes it even darker, by exalting it.
the already rather bleak picture of the day
of Rosh Hashanah and maintains among the
Jews, this prejudice, which the skillful leaders of
The people of Israel have introduced there since centuries
keys, to keep away to be separated from the
the rest of humanity, as much through its religion as
by its customs and practices (1).

(1) The gatherings of several enlightened rabbis, who
took place in 1869 in Kassel and Leipzig, and had as their

164 JEWISH RUSSIA

After everything that has been said on this subject, it will be
It's easy to understand why the law of Tal-
mud had elevated the Fekiel-Scho- ceremony
elevates ceremonies to the highest level
obligatory for every Jew, and why the Kahal
exercises such strict control over synagogues
and other Jewish houses where the
prayers during the Rosh Hashanah festival and
the ten-day period following that day.

Here is the document classified under number 30 in
Brafmann's Book on Kahal: ;

but to have all the Jewish prayer books removed
quotes that speak of the coming of the Messiah and the return
Jews in Jerusalem. They rightly argued that a-
with these quotes that excite and exalt their coreli-
legionnaires, it will be very difficult and even impossible to
every Jew to acquire the feeling he is a true inhabitant
of the country where he was born, to cultivate it, and to become one of its people.
true citizen: as well, that one could not make him per-

to address these ingrained and deeply rooted prejudices against any religion that is not his own.

The opposing party supported, and with just as much reason, His point of view is that by carrying out these reforms the existence and raison d'être of the people of Israel ceases. From that moment on, some very curious details were published on this interesting discussion in the Israeli newspapers—*lites Cumctguide and Libanon*, The articles of Doctor Gornour 31st and 33rd *Cama-gnide*, 1869.

LA. JEWISH RUSSIA 165

No. 30.

On the prohibition of reciting prayers during the Rosck-Haschana day, in the houses particulars.

Saturday, 5-book section. Kito. 5557.

The Kahal decided that it would be published in all the houses where prayers are recited, the following: From the twelfth day of Sclihot (prayer recited) twelve days before Rosh Hashanah until Yom-Kipour (Day of Judgment) inclusive, It is forbidden for all Jews in the city to gather to recite prayers somewhere other than at the Synagogue. A Herem would be launched against the Hahan (cantor) and against the Baale-Tekiet (the one who sounds the horn), if either of them dared to sing and sound the horn in another location. Every prayer recited anywhere other than in the synagogue gogue, or at least in one of the buildings located in the courtyard of the synagogue, will be considered as an offense against divine law.

The homeowners, the cantor, and the horn player, who would violate this provision Kahal's actions would be considered and punished equally renegades who do not observe divine law commented on by the Talmud.

XIV

The synagogue courtyard, the buildings and the Jewish institutions located there are

These are still many questions worthy of examination.

In every Jewish community, the synagogue must be surrounded by a more or less courtyard spacious, so that the buildings that serve so that different institutions can find place. And first we will talk about the places ap- common peoples, which must be vast, con- built and maintained by the Kahal.

By analyzing each one in turn accessory institutions of the synagogue, which must be in its immediate vicinity and absolutely- ment in the courtyard where it is located, on com- will explain why we started with these places, which are generally not mentioned

JEWISH RUSSIA 16'

functions existence only indirectly, and all at it was at the end.

Under the name of the synagogue court- gogue, we hear a larger playing area or less spacious located in the ha- district bitten by the Jewish population, where they must find :

1° The Bet-Haknest (the principal synagogue- pale) ;

2° The Bet-Gamidrasch (the house of prayer) and school);

3° The Bet-Hamerhatz (the baths with va- fear) ;

4° The Bet-Hakahal (the room of Kahal);

5° The Bet-Dine (judicial court);

6° The Hek-Dech (refuge for the poor- vres).

However, both outside and inside, the synagogue is the main one for Jews place of prayer, however, the most computer- Specifically, since this building is not heated, serves for the meetings of all the faithful that in major religious ceremonies, by

example Rosh-Hashana, Yom-Kippour, etc.,
or on the occasion of the arrival of a person-

1C8 LA." JEWISH RUSSIA

a striking swim, like a famous singer, the
chief rabbi, a famous preacher, etc.
In all other circumstances, the
Prayers are recited in the house where it is so-
called Bet-Gamidrasch, who has other
destinations. Thus, this is where the scholars
Jews interpret the science of the Talmud; that is
it was only after the prayers that the various brotherhoods-
ries hold their sessions; it is also there that
the poor interpreters of the Talmud, who indulge-
exclusively to this science and consequently-
sequent cannot earn anything to pay
rent, find refuge day and night;
This is where the so- questions are discussed
cial in general, and it is there finally that we find-
sells the public library and the books of
different brotherhoods.

Right next to the synagogue and the Bet-Ga-
Midrasch is where the steam baths are located, as well
than ordinary baths. Around this center
are located the private houses of prayer
Eschabots, Talmudors, Klaouz, etc., which,
to a lesser degree, have the same destination
that the Bet-Gamidrasch. Then comes the
Kahal chamber, whose authority, actions,

JEWISH RUSSIA 169

the relentless surveillance of all Jewish activity,
as well as Machiavellianism, are already known
through the translated documents from the Book on the
Kahal de Brafmann and cited following several-
several chapters of this work.

Near the Kahal there is a council
analogous to the ancient Senedrion, which perpetuates itself
thus killed to this day under the tutelage of the
Kahal, and who forms his justice section... that's
Bet-Dine (which we will discuss in more detail later)
(in the next chapter), headed by its rab-
bin or his PicLSch-et-Dine (president), whose
family must be housed in a room in the building
tinent.

Next comes Hek-Dech, or the refuge for Jewish vagrants, who are repellent-health, filth, and whose sight and society repulsive-even those poor people who, not having housing, seek refuge in Bel-Gamidrasch, Eschabot, Talmudor.

We can therefore see that in the courtyard of the synagogue gogue must find vast commons built and maintained by the Kahal. Braf-Mann cites three in his Book on the Kahal documents that relate to everything that has

10

170 JEWISH RUSSIA

was said in this chapter. We do not quote the first two as less interesting; As for the third one, classified under number 30, It is located following chapter xm.

XV

Let us deal with the Bet-Din (judicial court) (ciaire), a very serious and important question major.

In the preceding chapters, we we talked about the Kahal chamber, institute-Jewish tion which, in each locality, governs the public and private life of his coreligionists despotically and almost without any contrôle, admitting no recourse to another authority. This domination which, as we say, has no authority. As you can see, nothing constitutional extends to this-while on religious, inner life and private property of Jews, as well as on protection that the Kahal must grant, through its influence and even with his money, to those Jews who have some interest in untangling things with the Goyim.

172 JEWISH RUSSIA

But when it comes to making a judgment in a trial between two Jews, or between a

The Jew and the Kahal, that's the Bet-Dine (the holy one) tribunal), instituted by the law of the Talmud, which is responsible for making a judgment.

The Bet-Din, although called the holy one, is however, under the high protection of the Kahal, and forms, so to speak, only the judicial representative of this supreme authority, to which Every Jew must be blindly submissive. One Bet-Dine therefore exists wherever there is an ag- greater or lesser agglomeration of popula- Jewish tradition, and judges the various debates and con- controversies that arise and present themselves in the mercantile life of the Jews, which exempts these the latter resorted to Christian courts.

The Bet-Dine is, in a way, the painting of the ancient Senedrion, and it exists not by a consequence of the whim, or of self-love that Jews could have the right to possess a tribe- final without having to go to court Christians; but it has its reason for being in the dogma of Talmudic law, which governs life spiritual of the Jews. In support of this assertion- tion, to better understand the character of

JEWISH RUSSIA 173

this Talmudic institution, we will mention some passages from the Jewish code under the title Hoschen-Hamischpot, which deals in detail with question :

"Jews are forbidden to have a trial" before Christian courts, as well as to pursue any interest before the civil and administrative bodies of Gozmé'. This defense must be applied even to questions on which Jewish law and those The Goyim agree both in meaning and in letter, and even though both parties are pleading would wish to be judged by Christian justice yours. Anyone who violates this decision will be considered a criminal, because such a that action would be blasphemy against the law of Moses (1). In this case, one must throw against the culprit, an Indian, will bear the brunt of it until- that at the moment he cancels his complaint filed before the Gentile courts; and if he persists still guilty of his crime, he must be anathe- tamed by the Herem (2). The same penalty will be

(1) Hoschen-Hamischpot, ch. xxvi, p.d.

(2) See documents 148 and 149, cited following the Chapter on wine in this book.

10.

174 JEWISH RUSSIA

applied as an advantage for the guilty party, and even to the one who would employ a non-Jewish authority to force his opponent to appear in court before the Bet-Dine.

"The document by which the Bet-Dine gives his authorization for the Jews to surrender justice by Christian courts, must not to be exhibited and shown to the Gentile judges. The violating this prohibition will pay the penalty. adverse (1) the excess of the fine which would have could be pronounced, by application of the laws Jewish, by the Bet-Dine.

"Especially in these times, where the Jews remain subject to the laws of domination foreign and cannot have their judges, the The Bet-Dine court must get involved in all matters. to do, of any interest, of any question, of any difficulty that arises between Jews. Thus He must judge: loans and borrowings, the marriage contracts, donations, inheritances cessions, complaints concerning per- your (2), etc. He must set the fines for the damage caused to livestock belonging

i^l) Hoschen-Hamischpot, ch. xxvi, p. 4.

(2) Hoschen-Hamischpot, ch. i, p. 1.

JEWISH RUSSIA 175

to another individual, as well as the losses incurred by the livestock of some to the detriment of others, when these losses were caused by The tooth or horn of the beast. The attributes The Bet-Dine also extends to prosecutions. thefts and robberies, but only insofar as

concerns the investigation of these crimes and the compensation-
n H es which must be paid by the thieves,
without aiming to punish the perpetrators of these thefts
and plunder, nor to the punishment that should be theirs
applied in accordance with the law of Moses (1).

"Although currently the Bet-Dine has
not the right to condemn thieves and
perpetrators of the plunder other than by making them
without paying compensation to those to whom they have
harm caused by theft and robbery, he may
However, punishing them morally by launching
against them an Indian, if they refused or delayed-
were required to pay these compensations. The restriction-
tion imposed on the authority of the Bet-Dine concerns
only the application of corporal punishment
to which the laws of Moses would condemn
the culprits (2).

(1) Hoschen-Hamischpot, ch. m, p. 3.

(2) Hoschen-Hamischpot, ch. i, p. 4.

176 JEWISH RUSSIA

"But as far as morals and the
conduct of the Jewish population in general,
every Det-Dine, even the one who is not
sanctioned by the Israeli ground authorities,
possesses very broad powers. Thus,
if the Det-Dine notices that the Jews are indulging in
too inclined towards libertinism and a dissolute lifestyle,
He has the right to sentence to death, to penalties
bodily harm, monetary fines, and so on
immediately. To pronounce and apply these con-
damnations, he doesn't even need to hear-
to give testimonies for the prosecution or the defense.
If the Det-Dine sees that it concerns a Jew
in f tuent by his social position in the world
non-Jew, who could defy his judgment, if he
It is impossible for him to use all the
using tricks to humiliate such an individual, he tries,
by consulting with the Kahal, to make sur-
to seize a favorable opportunity to be able to do
to accuse and punish the disobedient
by Christian courts. Furthermore, its for-
tune is declared Hefher (pillage):
"In order to arrive as quickly as possible
to completely annihilate and destroy the de-
obedient to the holy laws of the Talmud, in-

interpreted by Bet-Dine the saint and Kahal
"The infallible one."

Summonses to appear before the Bet-Dine are handed over to the parties by the Sa-ugly. Those Jews who are absent from the cities for business can receive them three; but if, after the third quotation, this-He who was summoned to appear did not obey. An Indian is launched against him. As for ceir who never leave the city, we don't send just one quote.

It is forbidden to be disrespectful and show signs of discontent to Samoches. For the offense done to these last-niers, Bet-Dine has the right to punish the offender-As for the physical aspect, and even the Samoche can beat him and inflict damage on him things, like breaking windows, smashing things furniture, etc., without having to compensate him.

If the Bet-Dine changes its premises sessions, the one who is summoned to appear does not can claim ignorance of the new premises. If the Samoche reported that the one who has was quoted as speaking ill of the Bet-Dine court that he refuses to appear, one would give credence to

178 JEWISH RUSSIA

this declaration, and he would launch an Indian against the culprit and sometimes even the Herem (1).

Brafmann quotes in his Book on the Kahal 52 acts and documents containing judge-ments rendered by the Bet-Dine in different-rents questions; we have extracted and translated the most significant ones, which are ranked under numbers 24, 78, 120, 132, 146, 177, 203, 204, 239, 256, which we cite below, and we will point out that the documents cited previously and bearing the numbers 09 23, 102, 148, 149, 156, 260, also have a connection with

the orders and provisions of the Bet--
Dinner.

After all that has been said regarding
laws upon which inner life is based and
intimate with the Jews, it will be understood that all these
bizarre methods employed by the Kahal and
whose purpose cannot be grasped when one par-
short the documents classified under numbers 148 and
149,j may not seem so fanatical, in
considering the safeguarding of the Bet-Dine

1) Hoschen-Hamischpot, ch. xi, p. from l to 4.

JEWISH RUSSIA 179

is at the same time the guarantee of one of the principals
main dogmas of Talmudic science. In
many circumstances and especially where the
Jewish law goes against common sense and where the
form and letter order to execute what
Justice and conscience forbid doing this.
the trial is judged, not by the Daions (judges)
of the Bet-Dine), but by experts who must
to be more experienced in business matters,
of industry and in other branches of in-
practical interests of life.

The Daions sometimes also fill
expert functions, but only when
the two opposing sides choose them at this
effect. Generally, however, in the circ-
the aforementioned constants, we do not designate them
point, because these Daions, almost exclusively devoted themselves to...
exclusively to the study of the laws of the Talmud,
few know the practical life in which
common sense is often preferable to make
fair justice.

To better highlight the action of Bet-Dine.
We must not forget to mention the question-
tion which sometimes presents itself relatively
to the referral to Christian courts of

180 JEWISH RUSSIA

Legal proceedings that arise between two Jews. Thus,
the trials in which letters of

protested changes, due to non-execution of donations or wills, as well as other Cases of this kind are referred from time to time in time by Bet-Dine before the courts Christians, not because of incompetence or the incapacity of the Jewish court, but because that the law of the Talmud prescribes to do so "as a means of action and as a brake against the strong, the insolent, and the disobedient health professionals who do not want to submit to decisions of the Kahal and the Bet-Dine and by Therefore, they must be punished by the justice system. "Goya."

The consequence of this passage of the law of The Talmud states that Christian courts are for the most part powerless to do justice to that of the Jewish litigants whose case is the better, because, to cancel any decision Christian courts that would not be con-shaped by the ideas of the Bet-Dine and the Kahal, these two Jewish authorities have letters signed change to white by both opposing sides before the trial begins before the Bet-

JEWISH RUSSIA 181

Dine. So when the one who loses before the The Jewish court is not satisfied with these decisions. Sion, it is then that the Bet-Dine sends back the litigants before a Christian tribunal; but In this case, the decision of this court matters. little to the two Jewish authorities, since they already possess, in bills of exchange signed in white by both parties, the a means of arbitrarily punishing the party that one wants to achieve.

Through these cunning and Machiavellian means, the Bet-Diiiie and the Kahal maintain their weighty power over the Jewish population, by employing as an instrument the justice system of the country where they live, in order to punish those of their coreligion-women who do not want to submit confessions complacently to their despotic authority.

he

Here are the documents and records that are found classified in the Book on Kahal, by Bralmann, under numbers 24, 78, 120, 132, 146, 177, 203, 204, 239, 256.

N°24

Regarding the summons to appear before the court Det-Dine.

Wednesday, section of 5 books Hukat 5556.

The representatives of Kahal decided to see the order to Reibbe-Leib-Vitouka to arrive in our city, to appear before Bet-Dine the saint, in order to explain himself regarding the debates that he has with his son-in-law.

JEWISH RUSSIA 183

No. 78.

Trial of private individuals with the Kahal.

Saturday, Emore section 5559.

As a result of a complaint from a man named Cevi-Hirsch, son of Jac >b, and of his brother, relative-information regarding the right to operate a house located in Iourguieef Street, he is enjoined to the two well-known wealthy men of this city, namely Rabbi Hazias, son of Elian, and Rabbi Johel-Michael, son of Aaron, to defend before the tri-Bunal Bet-Dine, the holy sacred rights of Kahal versus the two individuals above appointed.

No. 120.

Regarding the selection of two city leaders who will have to force Rebbe-fsraël, son of Jacob, to appear before Bet-Dine the saint.

Saturday, Chemina section, 28 Nisan 5551.

The representatives of Kahal decided: that the Rebbe Israel, son of Jacob, must appear from-before the holy Bjt-Dine to agree on the difference-makes what happened between him and Rebbe Leizer, son

of Mr. But as the said Israel, son of Jacob, has not not much desire to obey this order emanating from the part of the Kahal, the two leaders of the city, namely Rebbe Isaac, son of J., and Rebbe Samuel, son of D., to compel by all the

184 JEWISH RUSSIA

possible means, the said Rebbe Israel, son of Jacob, to the submission that every Jew owes to Kahal.

No. 132.

Punishment for disobedience.

Thursday, 23rd Sivan, 5551.

As a consequence of the disobedience committed towards the Kahal by Rebbe Joseph, son of D., city representatives decided to punish by excluding him for all eternity from the brotherhood of Nore-Tamde and by forbidding him to never to speak the title of Moreine.

N" 146.

Punishment for denunciation against the Bet-Dine.

Saturday, the second day of Kouczhi's passage, Feast of Tabernacles, 5562.

Since Rebbe Meer, son of Michael, had the insolence of denouncing the holy Bet-Dine to the au-Christian authorities, representatives of the Kahal decided to punish him by stripping him of his title Moreine, and henceforth for all eternity his name must be preceded by Havera (ill-born).

JEWISH RUSSIA 185

No. 177.

The dispute between the Knhal and private individuals.

As a result of the dispute that arose between the Kahal and the sons of the late Aria, in relation to the operating rights for stores belonging to

Arbirei (prelate of the Orthodox religion), the re-Kahal presenters decided to award the power of the seven city representatives in Rebbe Moses, son of James, so that he may arrange and plead the interests of Kahal, either before experts chosen for this purpose, either before the tribunal of the saint Bet-Dine.

No. 203.

On the subsequent condemnation of a quarrel.

Sunday, Ahrensa section 5562.

Like Rebbe Faifis, son of Abraham, has beaten and insulted the wife of the tailor Isaac, son of Samuel, alleging in his excuse that it She was the one who started the argument first. The representatives of the Kahal decreed: if he is demonstrated by the oath that the the tailor's wife before the holy Bet-Dine, that It's not her, but rather ReLbe Faïfisch. first, who picked a quarrel with him and began to beat her, the said Rebbe Faïfisch will be condemned by Bet-Dine to recite for three days

186 JEWISH RUSSIA

psalms in the Gamidrasch and will lose its title of Moreïne for all eternity. – Tuesday Next, the Samoches will publish in all the synagogues: that the guilty party was punished by this way for having wrongfully defamed a woman innocent. – This decree cannot be cancelled only by an express decision of the members– The combined strengths of the Kahal and the Bet-Dine.

No. 204.

Forgiveness granted to the guilty party.

Wednesday, Ahrensa section 5562.

Since Rebbe Faifisch, son of Abraham, condemned previously, repented by submitting– both with humility to the decision of the Kahal and the As for Bet-Dine, the members of the Kahal and the Bet-Dine, united at the grand complete, unanimously agreed to return the Moreïne's title, while retaining the power– nition, that of reciting for three days psalms in the Gamidrasch.

No. 239.

On the punishments to be inflicted on those who are disobedient to the decisions of the Bet-Dine.

Thursday, 23 Ira 5562.

The representatives of Kahal decided that all those who show themselves to be disobedient and re-

JEWISH RUSSIA 187

beautiful according to the decrees issued by the holy Bet-Dine would be deprived of the right to exploit the pro-privileges they had acquired from the Kahal since the beginning of this year and the acts of sale confirming this right which had been given to them submitted items would be considered null and void would resemble the shards of a broken pot.

No. 256.

On the punishment inflicted on a woman for her misconduct.

Monday 5 Famosse 5562.

The representatives of Kahal decided that, if Saint Bet-Dine acknowledges the scandalous acts which are reported on the wife's account rabbi of the small town of Douvitza, and if he decrees For these acts, any kind of conviction... The guilty party will also be deprived of the right to Kes-soba (dowry received in marriage), which will be entirely confiscated, except for 500 florins worth of robes and the belongings she possesses. Two delegates from Kahal will be present at the execution of this decree. decision and will monitor closely. That the representatives of Kahal, may God protect them, have nothing to risk for their just severity!

XVII

We will not make Kabbalah known-Kinion or Souder, that is to say the way in which Sales and purchases take place between Jews.

In the most remote antiquity, there existed

Among the Jews, a rather bizarre custom: when-
that one Jew sold to another was a pro-
property, be it any object, no matter
what value, large or small, the buyer
He took off his shoe and offered it to the seller.

The Talmud introduced into its laws some
something similar to this ancient practice, well in-
tense, adding to this analogy as much
meaning and strength that he was used to
to apply it to all the provisions issued
concerning him and his spiritual life,
material and practical aspects of Jewish life. Thus, when
Nowadays, a sale takes place between two

JEWISH RUSSIA 189

Jews, we apply the law of Kabbalah-Kinion.
such as the Talmud introduced, and which con-
siste in the following form: the buyer or his
The business manager offers the seller a portion of his
a long cassock, or a handkerchief, addressed to him-
singing these words: "Take this piece of my
dress or this handkerchief, in exchange for the earth,
house or any other item that you sell me or
"which you are giving me as a gift." When the seller
touches with her hand the edge of the dress or the
handkerchief presented, the act of sale and purchase
is irrevocably accomplished, even
the buyer would not have paid yet and would not be
has not taken possession of the object he just
to buy. That the property is located at a
great distance, that the sold item is still
in the possession of a third person eloi-
gnée, if the formality has been completed from the ma-
no. 1 cited above, none of the parties con-
tractantes cannot, must not, back down; thus the
wants the law of the Talmud. We can see from this that the
Kabolat-Kinion is not a simple form-
literate among the Jews, and that the Talmud hides a
cabalistic meaning by interpreting it from the ma-
next one:

he.

190 JEWISH RUSSIA

"If the seller touches the hem of the cassock"

or the handkerchief that the buyer offers him, that must mean that the seller is yielding to the buyer the material enjoyment of the object sold, and therefore the buyer enters into a an indissoluble link with this object.

It is certain that this interpretation tal-musical cannot be understood by that who is not familiar with the science of the Talmud, and we cannot guess what role it plays in this in this case, the panel of the long black dress they wear The Jews, or the handkerchief.

If, however, we want to enter into the direction that the Talmud gives to this ceremony, in admitting "that the hem of the dress or the mo-choir represents the amount of money that the buyer The seller must pay for the acquisition of the item. sold, and that the seller, instead of handing over this object touches the hem of the black dress or the handkerchief representing the agreed sum; so actually both parties established a material link with money and the object sold... of course, still according to the pro-foundation and cabalistic science of the Talmud.

It doesn't matter, moreover, that the ceremony ap-

JEWISH RUSSIA 191

Peleus Kabolat-Kinion comes from antiquity remote or that it draws its origin from the Kabbalistic depth of the Talmudic ocean; It is enough to know that this ceremony had took root among the Jews of ancient times and has retained all its prestige to this day. There is only this observation to add, t[iie the Kabbalat-Kinion is only applied when it comes to the sale and purchase carried out between two particular Jews: because the sales practices carried out by the Kahal against Jewish individuals are surrounded by such an aura of infallibility-lability that no one is permitted to doubt (1).

Brafmann, in his Book on Kahal, cites eight provisions of the Kahal which relate to they carry on at the Kabolat-Kinion ceremony; but since they are less curious, we we have not translated them, mentioning only-

the fact that, in the documents cited below from the wine chapter and marked by numbers 100 and 102, it refers to the Kabo- ceremony lat-Kinion.

(1) Hoschen-Hamischpot, ch. xxn, p. 1, and Tchaubot-Garoché, §21.

XVIII

We need to give some details about the wedding celebration.

The celebration of the holidays on the occasion of the Marriage among Jews begins in an ordinary way. before the day fixed for the accomplishment of this important act.

When the sixth day of the week is already in its decline, and that, in the dwelling of every Jew, the troubles of daily life cease and are replaced by peace and the rests that precede the coming of the Sabbath, then, to meet this desired guest (the Sabbath), eagerly awaited, the musicians of the The community first arrives at the bride's house. and then in the future, by executing the me-

JEWISH RUSSIA 193

National lodies Kabolat-Schabat (1). That's it. the signal to begin the celebration a wedding.

The following day, Saturday, the entire synagogue goes to the door to meet the fiancé, who arrives with his father, his brothers and his cousins. While reading the passage from the prayer that is recited every Saturday, the The future only receives his brothers after his father and her cousins, an Alla, but who is very significant and called Maxtir, accompanied by a hymn performed by the cantor in a resounding voice and with repeated wishes by all the assistants "for many years".

During this ceremony, from all sides of the synagogue, and especially of the part where

finds the place intended for the most beautiful half

(1) In every Jewish community there is an orchestra instituted by the Kahal and composed of musicians Jews. In this orchestra, there must be a violin, some cymbals, a bass, and a drum. Badhan, who makes part of the orchestra, is an individual responsible for making people laugh the society invited by his improvised poems, of the re- to enjoy his more or less witty jokes and his address by performing juggling, and this during for the entire duration of the wedding celebrations.

194 JEWISH RUSSIA

of the Jewish kind, one throws nuts at the future. almonds, figs, etc.

The little boys of the Jewish population those who are there rush eagerly towards these treats, which they so rarely have occasion to eager to taste them, they snatch them up from one another others argue and finally fight and pro- cause an uproar that is not at all cons- usable in a temple, a place intended for uni- [This appears to be a fragment of a larger sentence, possibly a fragment of a larger sentence]

The fiancé is escorted out in grand style. by his cousins and friends, who on that day wanted expressing it to him in his parents' house their most sincere and most warm. The parents thank them and their offer a light lunch. In the evening, the The musicians first go to the fiancé's house and then at the future woman's house, ending the day of the witches' sabbath through national melodies. Gay- how we sing and play these melodies at the fiancé, but they didn't last long, because the musicians hurry to go to the future, where, after having executed some har- Monia, they begin to play dances and The company begins to jump; these dances,

JEWISH RUSSIA 191

in which only women take part and especially virgins, are generally- very lively and extend well into

beyond midnight; that is to say, until the moment where the small copper coins which are found in the pockets of the dancers no longer fit in the box placed next to it musicians, a box intended to receive the price of each dance performed by the virtuoses.

Finally, the big day arrives, the one that so many times The discussion took place in the families of both engaged. All members of both families are in great motion. These are buying still what is lacking; those are looking for what what should be done to enhance the celebration, the one way to make it sumptuous, the other ways to make it more attractive that which she gave for her daughter such or such a neighbor... Only the leaders of the two The families, the fathers of the two fiancés, are busy. more serious thoughts. To each of them the my head is spinning from the multitude of different ideas they are putting forward on a very important point So much so, namely: how to allocate the dowry

196 JEWISH RUSSIA

intended for her child, so that the capital may yield sufficient interest, at the same time as long as it is securely guaranteed.

When these serious interests were arranged gés (which doesn't usually happen without a warm discussion and without the intervention- (ion of Bet-Dine the holy), one must first to satisfy Chadhan's (maker's) demands of marriages), which requires a reward for his efforts to negotiate the marriage; for if he was not paid, he protested would cite and summon the interested parties before Bet-Dine the saint, and by this quotation he could cause us to miss the celebration of the wedding. The Ra- tax must also be paid. attachment (1), because, without paying it in advance, the Nor could the wedding take place.

But now everything is already in order, the Chadhan paid, Rahache's fee acquitted the musicians satisfied with the promised price

(1) Rahache is a tax instituted for the benefit of the rabbi,

of the Hazan (cantor) and the Chcmat (city elder).
In Vilna, the collection of this tax was introduced in 1868.
adjudication, and the local police were ordered to lend their
support for the Jewish contractor for its execution.

THE JEWISH 1KJSSIE i'J7

to give it to them, and the Ketebe (1) is ready. Then
Schamosche leaves with a register in his hand
and toured the city; after which
the fiancé's apartments as well as those of
The bride's house is starting to fill up with guests.
and at that moment we bring to the fiancé, of
his future wife's share, Talet and Kitel (2)
(two objects that Jews wear every day)
days during prayer, and with which they are dressed
after death). Badhan owes on this occasion
to improvise an elegy, in which is ex-
awarded the great significance of the day when the
The fiancé becomes a husband. When the fiancé, touched
Badhan's poetry has already poured forth much-
In tears, the latter, leaving him to
care of the Schaffers who must prepare it
for the solemn act by dressing both
objects that his future wife sent him, he hurries
to go with the musicians to her house, which is

(1) The Ketebe, a marriage certificate written in the Chal- language
The deian, in which the husband's duties are detailed
towards women.

(2) Talet is a cashmere scarf on both
ends of which are black stripes. – Kitel,
white shirt whose style is in the style of the over-
folds worn by Catholic priests.

198 JEWISH RUSSIA

sitting in the middle of the room on a kneading trough
overturned. She is surrounded by women
brides, who slowly dishevel her hair in a de-
sant her braids, hair by hair. On the
figures of all these women is painted a sense-
moment of discouragement, and they wait
eagerly awaiting the arrival of the Badlian
shed a few tears at the sound of his
lyrical song, because these tears would lighten
their hearts oppressed by poignant sorrows

to come.

Each one remembers with pain that she
had also been in the same position, and
that she entered, with hope for the future and
with faith in happiness, in this new life
for her... And in the present moment, she said to herself-
She, barely twenty-five years old, I look
of a very old woman, surrounded by a
large family, for the maintenance of which
I have to spend my days and nights tra-
to watch... What, then, did this happiness consist of?
that I was promised?... I had been married to
one more child, because my husband was of age
barely seventeen years old, and, like all Jews
In general, he knew nothing, had no

JEWISH RUSSIA 199

state; so it's me who has to bear the entire burden
the weight of the heavy task, feeding my children
as well as my husband, in whom I found
neither a supporter nor a protector.

At the time when all married women,
Disillusioned, they make sad reflections,
Badhan, returning from the home of the fiancé to whom he
recited an [elegiac] poem, accompanied
of musicians, falls in their midst, like
an envoy from heaven... No matter what he decides-
bite; that it be truly tender, that this
be incoherent rhymes and without any
In this sense, they are all weeping bitterly.
Instantly, the door bursts open, and the
Schamosche announces aloud: "Kabolat-
Ponime, Lega-Hatan (Go ahead of the
fiancé). He immediately enters and, approaching
of his future wife, covers his head with
the scarf she had sent him.

The married women present throw themselves on
He had hops and oats. Then the Schaf-
irons, with music in their heads, open the
triumphal march, to get to the place
where is the Hoopoe located (a canopy or baldachin,
usually placed in the courtyard of the synagogue

gogue). They are followed by the parents, by all the guests and the newlyweds who bring up the rear of the procession.

Upon arriving there, the newlywed stops under the canopy, and the new bride, after having circles the canopy seven times, then positions himself at to his right. Badhan calls out loudly first the two fathers and the two mothers of two newlyweds, and then all the other parents, and finally all the friends, for bless the new couple; what everyone executes, each placing their hands on the head of the new groom first, and then on that of the new bride. The moment solemn to pronounce the vow and the act of marriage Sailles approach. We begin with reading of the prayer over the cup. This reading does not can only be done by a very learned inter-based on the law of the Talmud, which the Badhan, with great respect, and giving him the The title of Rabbi, he calls out aloud. newlyweds drink from the glass on which prayer was said. Schamosche reads the marriage certificate written in the Kaldean language, followed by the ceremony called Kadou-

JEWISH RUSSIA 201

China; it is the handing over by the new groom to his wife with a silver ring or a coin of silver coins, saying to him: Gavéï at mekoudeschet li betabaat ziekedat Mosche Israel (With this ring, you become my woman according to the law of Moses and Israel). In As he uttered these words, he struck a glass placed on the ground, with the heel of his shoe, in memory of the fall of Jerusalem. After a a short prayer over the cup and when the new-The married calves drank a few more drops. They were escorted back, music playing in their heads, all the way at their home.

But the newlyweds didn't eat. since the morning, because on that day they must fast-until the moment the ceremony is ac-Compline; they are also served a light snack, composed of chicken broth, which, in this Occasionally, it takes the name of golden soup. Then

The most interesting moment arrives for the
Guests: it's the one from the wedding feast... The
Dinner is already ready, the tables are set.
the cutlery was set separately for men
And for the women, the candles are lit.
We expect a few distinctive characters...

202 JEWISH RUSSIA

tion, but these do not delay; and here
Da,dha.n, who announces in a resounding voice:
"We invite the world to sit down at the table."

At this call, all the guests head towards
towards several basins filled with water, which one
prepared for washing hands, because at-
A Jew cannot touch bread before having
having performed this ceremony; and... one begins to
table. The newlyweds occupy that day
the place of honor; alongside them are placed the
distinguished guests, because, although the invite-
tions were made in the same way and
by the same Schamosche, and that in appearance
all the guests seem to be treated with a
a certain equality, however, each must esti-
sea its own value and the position it occupies
in Jewish society and to position oneself in a way
not to occupy the place that should be
taken by someone else, because it could happen to him
a very strong inconvenience, such as
to be forced to give up his place... and who knows?
perhaps, to be thrown out.

First place next to the groom
is occupied by the rabbi, if he has deemed it appropriate-
able to honor the supper with his presence; en-

JEWISH RUSSIA 203

Next come the members of the Kahal and the
Bet-Dine; the scholars sit beside them
interpreters of the Talmud and the aristocracy of ar-
gent. Ordinary mortals are relegated to the
at the end of the table, where a certain
hierarchy and where a Mala.rn.ed (preceptor of the
children) would feel dishonored to be sitting at
a lower position than that occupied by the tail-
their, or a brandy dealer, to be preceded
by a baker, and so on. When

Finally everyone is in position, let's begin.
by reciting the prayer, by breaking the bread
pieces, and each guest takes one;
It's a kind of communion.

So the Sarvars (table servers) com-
begin to distribute the portions, according to the di-
dignity and social or financial position of
each guest. The great art of these Sarvars
consists of serving portions of pike and
roasted fillet in such a way that the delicate portions,
that is to say the aristocratic pieces, not
they do not reach the end of the table, at the
plebeians. When this rule is strictly ob-
served, that of the prominent characters of the
town, which had been forced to linger and not-

204 JEWISH RUSSIA

The riverbank, towards the end of supper, loses nothing.
for, as soon as he appeared in the hall of
feast, a Sarvar shouting aloud: "Here
an exquisite portion of pike for the Rebbe
so-and-so.

To the material pleasures of a good supper
Spiritual distractions are also present.
Exquisite dishes are accompanied by poetry.
improvisations by Badhan and symphonies
performed by the orchestra. Badhan, in this
Occasionally, he does not spare eloquence; he imagines
all kinds of rhymed flattery, which he de-
bite of inspiration, starting with the new-
married calves and continuing with the persons-
significant nages that are present in the ban-
quet. When he had finished praising all
the aristocratic people who are
at the wedding, comparing them to the heroes of the an-
Jewish identity, Badhan changes his talent for im-
proviser and versifier by profession
of a conjurer, a showman, and astonishes society
by his skill. In short, he is the man to
to do everything possible to amuse and distract the in-
avoidances. But everything in this world must end;
Suddenly, Badhan uttered a penitential cry.

trant: Drosche-Geschenke (i) (gifts from wedding).

All the items given by the guests are placed in a metal vase, prepared for this use by Badhan, who, by depositing them there One by one, name each object and its donor. Sometimes these gifts are of a certain value: these are tableware, or silver candelabras, gold clasps and diamonds, and even cash. During that this part of the ceremony, which is very interesting for newlyweds, is finished, we begin the dance called the Kochère dance.

Badhan's role is not yet over. because it is he who loudly engages all the men present at the wedding dancing with the new bride. Each person called approaches of her and, taking the handkerchief by one end that she holds in her hand, goes around with her

(1) Custom requires that all cousins and friends bring-tent with them, or send gifts before supper of wedding, supposedly as a reward for the prayer that the The newlywed pronounces his vows at his wedding; and, although it happens This prayer rarely takes place, the custom of making The practice of giving gifts continued.

12

206 JEWISH RUSSIA

from the room, after which he leaves and gives in his place to another dancer, a reminder of the Bad-Ha. When all the men have already danced with the new bride, her husband closing the series, everyone is renewing the new couple in the bridal chamber, including the The doors close immediately – and that's where the wedding celebration.

The four documents that Br&fmann cites in his Book on the Kahal (two of which are are found in chapter iv of our study under the numbers 64 and 158) prove in what way- pendance, one can even say in what state of slavery vage, each Kahal holds the Jews who live- tent the aisle where he reigns despotically. In

meddling in the affairs of everyday life
intimate with his subjects, Kahal forbids them to in-
avoid attending family gatherings that they please.
as well as hiring specific musicians,
such and such servants, to eat and to
to drink such and such food, such and such drink-
sounds.

XIX

How can we not now emphasize the
Circumcision?

From the very first moment of a birth
child among the Jews, members of the fa-
thousand of the woman who gave birth, as well as the parents of the
The father of the newborn, first think of ga-
to protect the child and the mother from the influence of
Satan, who wanders around the bedroom of the ac-
lying down and trying to get in to exercise
its evil spells and to seize the two
souls. The best way to destroy the ar-
materials of this implacable enemy of humanity
on earth is the Schir-Garmalot (talis-

208 JEWISH RUSSIA

husband) (1), which must be glued or attached with a
in a certain way above the bed of the ac-
lying down and the child's cradle, as well as the-
near the door, the window, the fireplace
born or from the stove, that is to say, wherever
finds some opening, through which the mind
impure things could find a way to penetrate
in the room, in order to seize the souls of his
victims.

The evening of the day a boy comes to
world, arrive at his cradle his
future life companions (the Heder of
Melamède, made up of little boys, with
the Beguelfer); they recite the prayer so that the
to ensure the newborn has a peaceful sleep: we give them
gives a puree of beans and peas, as well
only gingerbread. The visit of the little ones
boys and the prayer recited by them are renewed-
they want for eight days, that is to say until
the circumcision ceremony.

(1) This talisman is composed of a piece of parchment-min on which is written the 121st psalm, surrounded, by all on the sides, inscriptions that list the names of mysterious of all the inhabitants of heaven, including the Talmud and The Cabal speak quite often.

JEWISH RUSSIA 209

On the evening of the first Friday, after the birth a boy's appearance, towards the end of supper, arrive clans la chambre de la maternité ses knowledge of both sexes, for the Ben-Zahor (prayer in the style of that of the little ones) boys). The next day, Saturday, the father of The newborn goes to the synagogue, where, after Upon reading the Five Books, he is called to-near the Torah. During this ceremony, the the cantor intones the Nischebeirat (long years to the father, the mother, and the child). In-then the parents and guests escorted the father at home for the Chaleme-Zahor (fel-quotes to the woman who gave birth after having given birth to a boy). They are offered brandy and gingerbread; among the wealthy, liquarries, pies and jams.

The night before the day of the ceremony, that is, the eighth day after birth of the child, we watch over them (but only in the case of rich); it's the Wach-Nacht (night watch) in the postpartum room). During tonight, the Klæouznern (poor Jews who devote themselves to the study of the Talmud) recite the stanzas of Michny. And, as a reward, they

12.

210 JEWISH RUSSIA

in addition to a lavish supper, they receive the Newdova (alms).

Finally, the morning of the important day arrives when the newborn must receive the assigned stamp only to the children of the people chosen by God... Circumcision. So, in the morning,

the midwife with the cousins of the delivery-
The mother bathes and washes the child carefully, in order to
prepare him for the operation he will undergo.
to be submissive. It's a happy time for the
midwife, because all people pre-
The paths give him small change for
the difficulties she experienced with the new-
born from the day of his birth.

Around ten o'clock, after the prayer in the
synagogue, arrive at the home of the woman who gave birth
the Sandeke (a serious character who, during
the operation (holds the child on his lap), the
three Moguelims (operators), the K\cater (com-
father or godfather), the Kwaterine (gossip or
godmother), the Kantor (singer), the Schamos-
chem (notary), the parents more or less pro-
the guests. In any case, ten witnesses
adults, at least, must be present at the
ceremony.

JEWISH RUSSIA 211

When everything is ready for the operation, the
Kwaterine takes the child in her arms and,
Raising it slightly above his head, he waited.
that the Schamosche pronounces aloud:
Kwater! To hand over his burden. Kwa-
ter, upon receiving the child, pronounces: Boruh-
Gaba (Be blessed, newcomer), words that
everyone present repeats loudly
voice. Then the Kwater, reciting the passage
From the psalm: "And the Lord said to our
Grandfather Abraham: March forward and be
"Right," he slowly advances towards the Kisse-sel-
Eliog, the place in the room where, as one might say
supposes, there is the invisible shadow of the pro-
Phetius Elijah, who is always present at the operation
of the circumcision next to the Sandeke, on the
knees on which the child is placed.

The three Moguelims (one of whom is attached to the
one hand a double-edged knife, the other
armed only with his sharpened nails, and
the third operating with the mouth) surround
the Sandeke, who holds the child on his lap;
Before starting, they recite the prayer:
"Thanks be to you, great Jehovah,
King of the universe, who destined us for

to perform this circumcision." Then the first Moguelim, who is holding the double-edged knife-chants, makes an incision near the seputum and yields the second place, Torea, who with her nails sharpened blades tear the skin off the lower part of the member, and in turn gives way to the third sixth, Macice, who sucks with his lips the wound inflicted by the first two.

During this very painful and barbaric On stage, Tentant's father reads the prayer: "Glory to the Eternal, Master of the universe, who has consecrated by ordering the joining of the new-" "A calf born to the children of our father Abraham!"

If the child is of strong constitution and re-resists this awful operation (which he undergoes in (shouting heart-rending cries), they sprinkle the wound with sawdust; the Sandeke in getting up, he takes him in his arms, and repeating twice in a row, over the cup filled with wine, the words of the prophet Ezekiel: "And I will you "Say: 'You will live by your own blood,'" three drops of nec- in the child's mouth tar. All this drama unfolds with accompaniment-grouping of shrill songs, performed by the cantor and interrupted only by the sou-

JEWISH RUSSIA 213

repeated hatreds over many years directed at the child, at parents and all guests.

If the operation was carried out promptly and with address, that is to say if the first Mo-Guelim did not make too deep an incision. if the second one skillfully tore off the part lower part of the limb, and if finally the third did not have Cinga's infected mouth, the re-The result is declared satisfactory, and the little being born eight days ago has acquired the right to be a member of a for life a people who claim to be God's chosen ones. In re-enjoyment of what parents give a party, while complying with the orders of the Kakal contained in the documents cited in

Chapter IV and which are classified under numbers 16, 64, 131, 158, in the Book following the Kahal, by Brafmann. If the Kahal had not the privilege of demanding the tax from the Jews, said tax on the kosher meat box, privilege which in Russia is practiced with the help of local authorities (as we have done (as mentioned in the chapter mentioned), he would not hasten not so much as reminding one's rights at every Jewish, in the most solemn moments of life,

214 JEWISH RUSSIA

for example when he celebrates his parents and friends, or when he celebrates his wedding, or when he celebrates the birth of a male child culinary. In order to punish any disobedience to his "infallible" decisions (1), this Jewish authority almost always waits to exercise its vindictates the day of a party given by the culprit. Especially in Russia, where tax collection said tax on the box, is protected by the local authorities, one or two members of the Kahal, accompanied by the police, they arrive at the amphitryon and first conduct an inspection meticulous inspection of all household utensils, of all dishes, meat and fish, in order to discover if these dishes are kosher or trifle.

How will the master of the house be able to—he would demonstrate to these henchmen that the meat served at the table comes from an animal that was killed with a perfectly double-edged knife sharp and without the slightest flaw, and that the fish was prepared according to the meticulous Rules prescribed by the Talmud? So, besides the very great inconvenience that this import-

(1) See the document cited following the wine chapter, under number 149.

JEWISH RUSSIA 215

tune visit cause to the head of the family, besides the the disturbance caused among the guests presence of Kahal members who came for persecute the one in whose home they are staying, the The guilty party is almost always condemned to a heavy fine for breaking the law on the Kochère.

XX

We need to elaborate on the Moreïne, or hierarchy of dignities among Your Jews.

To study the hierarchy of dignities currently observed by the Jews, it is necessary take a retrospective look at the origin of this institution, as well as on its development successive loppement (1).

The organization of Jewish communities has Its source lies in a remote antiquity. begins immediately after the destruction of the kingdom of Israel, and its purpose is the pre-preservation and intact conservation of the na-

(1) The sources we used for the writing These chapters include: Enalt-Gesclrichte des velkes Israels, Part 7; Gractz-Gcschichte des Judentums, und Tectcn-Scherira Jouhsin-Schaare; Cedek, Cemah, Duvidc, Jhouda.

LA. JEWISH RUSSIA 217

lost nationality, until the long-desired day when It will please God to rejoice in his chosen people his immunities, his glory and of the country.

During the eighteen centuries of pilgrimage of the Jewish people, this organization, which remained unchanging, has developed and acquired a great power, changing salon the cir-constants, sometimes favorable, sometimes unfavorable vorables.

The seed of the organization is already there in this learned school which, with the authorization of the Roman emperor Vespasian, had was established in the city of Yamno by the Rabbi Yohanem-Ben-Zakai. During the short period that this school remained under the the direction of Rabbi Gamlielu, his tendency was to become, like the ancient Sene-Drion, the director and provider of the Public and private life of Jews. Although revolutionary conspiracies were brewing within its ranks. have often been born, she has retained for a long time the title of gymnasium; its

professors had the right to use the titles reserved for scholars; such as: Hahan (scholar), Sofer (librarian), Amor (interpreter).

13

218 JEWISH RUSSIA

This form of organization was preserved until—that at the moment he entered the center of Jewish populations scattered throughout Asia the draskin of the conqueror of Arabia, of the founder of Islam, a time when Jews were subjected to this new dominance began to breathe more freely.

The early Muslims treated them as their equals. Dastanaï, the representative—so much of that time of the people of Israel in exile, having succeeded in rendering great service during of the expedition of the Muslim army against the Sasajids of Persia, the fanatical Omar, the very one who had prepared laws of proscription against the Jews, began to protect. Bastanaï is solemnly recognized as leader of the Jewish nation; Omar him gives the hand of the beautiful slave Da?—a, daughter of King Horzva of Persia, and grants him several privileges similar to those that had been granted to the patriarchs of the Chal— Church Albok&tholikos and Yezouïaba dean, (1).

(1) History of the Mongols. Uassan-Weil-Kaliff, Part 2, ch. in, p. -74, and Graetz-Geschii hie-Judenthums, 5° part;e» p, 133.

JEWISH RUSSIA 219

From that moment, a new era dawned for The Jews: Bastanaï appears for the first time times as a vassal of the Muslim empire, having the royal seal at his disposal; he is surrounded by a court and he has at his service a administration and a higher court, with authority over all the Jews scattered in Asia.

Upon the accession to the throne of Caliph Ali, at—

which the Jews lent their support to his struggle for possession of the throne against Mou-Well, they see their privileges increasing even further. lèges, and the organization of communities complete. The first official Rosch-Falouta represents, before the caliph and his vizier, all the Jews of Asia. He makes the distribution taxes, collects them and pays them into the state coffers. The Jewish college is transformed into a separate parliament, consisting of de Gaon, first character after Rosch-Galouta, of Daïon-di-Daba, senior judge, and cVAb-Det-Dine, judge, who is by right successor to the previous one.

These first four dignitaries were submitted seven representatives of the company sa-

220 JEWISH RUSSIA

vante, Rosh-hala, and three members of a Another learned society, Habor. Then came an institution composed of one hundred members divided into two unequal parts. Sixty-ten members, recalling the composition of the former great Senedrion, had the right to to bear the title of Aloufîme (representative); the thirty others, recalling the composition of the petit Senedrion, bore the title of Dene-Keiome (candidate). These dignities were here-officials. This central council of Jews held its sessions, sometimes in Baghdad, sometimes in Suwa, sometimes in Pombadita, three residences of the chief Upper Rosch-Galouta. After that came... provincial councils.

Each Jewish community received from the head-place of the constituency to which it belongs held a Daïcn (a certified judge). This one he chose two assistants, with whom he would form-The Det-Dine court. This court... cupait, in addition to legal matters, of the legislation, marriage contracts, the review of divorce decrees, letters of change, deeds of sale, as well as the in-observation of some utensils used for Tac-

JEWISH RUSSIA. 221

complisscmcnt des cérémonies religieux,

such as Halef, a double-edged knife serving Jewish butchers, and Schofère, the horn which rings on the day of Rosh Hashanah.

Besides the courts of Bet-Dine, there exist—there was still in each community a co-mité which depended directly on the Rosch-Galouta. It was composed of seven Parnesses •tutors), elected by the community, and examiners all civil and religious matters are addressed. The current Kahal is the exact continuation of these committees.

We do not think we need to enter into the details relating to the mutual relations that exist—were between these kinds of tribunals of in—Given the established practice then, we will only say that the collection of taxes, paid by the Jews for the benefit of their own institutions, was made by employees belonging to a another religion, which allows us to assume that these taxes, the distribution of which had been established blocked by the Jewish authorities, were probably—very heavy, and that intervention was necessary—foreign element to the Jewish element to make them return. The Kochère meat tax, of which

222 JEWISH RUSSIA

The current Kahal derives such large profits, and which serves to maintain and sustain its despotism, as indicated in chapter [see], also existed then and weighed heavily on the Jewish population.

As a result of the improved lot of Jews at that time, an improvement due to the circumstances we have mentioned, the study of the laws of the Talmud, until then quite restricted, became general. For, according to the tradition, the Talmud, until the end of the 5th century of our era, was preserved only in the memoirs of some scholars, who were like a kind of scholarly library. In this way, the Talmud could perfectly—how to perish with the last scholar who possesses it sedated only by heart, circumstance quite presumptive, given that these scholars always put at the head of the movements revolutionaries. But when this danger was

past and that the scholars who possessed in-
They could transcribe the Talmud by heart
On paper, the study of the sacred book met
more obstacles, as a result of oppression
and the persecution suffered by the nation

RUSSIA JL.'LVE

223

Jewish under the rule of the last princes
Sassnīdc*. The Talmud, moreover, which is re-
closed only on the field of theo-
laughter, and which could not be applied to life
practical, lost sympathy, not only
of the Jewish people in general, but also of its
representatives, who were beginning to weaken; he
would have eventually died out completely, if the
favorable change occurred in the fortunes of
the Jewish population in Asia, under the domination-
tion of the descendants of Muhammad, had not
brought all the Jews back to these studies, allowing
thus it is up to the representatives to apply the laws and
to make them practical.

From then on, taking off and becoming the
regulations governing the national and spiritual life of
Jews, the Talmud became enthroned in the thought of
the entire widespread population not only
in Asia, but also among those who lived
the Mediterranean coasts, in Europe and in
Africa.

But, as nothing in this world is permanent,
this kind of national autonomy of which the
Jews enjoyed for some time under the
domination of the descendants of Muhammad will last

224 THE JEWISH T.USFIE

few. The successors of Omar and the caliph
Ali having unearthed the laws of persecution ren-
laws owed by Omar against the Jews, laws of which he-
even though he hadn't used it, they began to
to apply them to this population. Under the reign
d'Almoutavakillc, grandson of Almamouns,
In 856, the central Jewish council was dissolved.

Rosh Galouta is gradually losing its privileges as well as its position, and towards the end of the 9th century—key, the parliaments of Sura and Pombadita are removed.

This painful blow to the autonomy of Jewish institutions, however, do not destroy the internal organization of this population. On the contrary, the Jews are rising up against adversity and begin to form these corporate intimate rations, a kind of se—conspiracies Cretan traditions which, throughout the centuries, have been perpetuated killed to arrive almost intact until our days. Rosh Galouta and the Gaons disappear—sent, and with them all the branches of the self—central authority; but the provincial committees and The Bet—Dine raise their heads. In these two provincial institutions, the government thinks they will find help for the perception of

JEWISH RUSSIA 225

taxes among Jews, as well as guides in decisions relating to related issues gious. So, we keep them, we protect them and they are formed into a kind of council which authority is exercised within the area subject to their dependence.

If Ton considers these provin—ciaux, endowed with greater powers after the disappearance of the central council, did not receive no more orders from the latter, but almost in In all circumstances, consult the Tal—mud to pronounce a judgment or render whatever decision, we will see that the per—a sedition that was directed against their nation—The injustice had only been apparent for the Jews, and that on the contrary she had given them great services, in the sense that the laws of the Talmud penetrated further into the private lives of Jews.

From that moment on, the partial organization of Jewish communities with their committees for civil and religious affairs and their tribu—judicial matters, enters a phase of sta—bility and perseverance, and forms this aston—nante talmudo—municipal republic which,

unshakeable, it resisted persecution for ten centuries
actions of all kinds directed against the Jews,
and has remained intact to this day, with
minor changes regarding
external shapes...

To better publicize the forms
more recent developments in the organization of communities
Regarding Jewish women, we will quote an excerpt from a document.
of Kiria-Nesseman (1), which, by its veracity,
had gained general trust.

On the duties of the rabbi and the parishioners
[members of the Kahal].

1° At the invitation of the members of the Kahal, the
The rabbi is required to go without delay to
the assembly and to take part in the deliberations
actions and decisions. Nor should it either
refuse to participate in the judgments rendered
by the Det-Dine.

2. The rabbi has no right to interfere in the
matters that the Kahal undertakes for its pro-
pre- accounts, such as sales and purchases, ren-

(\) liiria-Nessemcin, collection of historical facts of the
Municipality of Vdna, by Fino, 1860.

JEWISH RUSSIA 227

collection of royalties owed by individuals,
etc. It only needs to be presented the con-
clusion of these matters and affix his signature
alongside those of the Kahal members.

3. If the Kahal wanted to institute a new
tax, and that this tax was contrary to the rules-
general ments, and if there were a single in-
individual who wanted to protest against the new
tax, the rabbi should assist him in his pro-
testing and deciding wisely in the question-
tion in dispute.

4° The Daions (judges) of the court of Bet-

Dine alone have the right to pronounce in the money matters, and the rabbi cannot modify— They are not proud of their decision at all. If, however, a Some parties require that the rabbi be present during the discussion of this issue, he cannot refuse to attend.

5° At the invitation of the Ba-ale-Takouet (re-actors of the regulations), the rabbi must to go to them to confer on the re-action of the new regulations, without however—and having the ability to introduce it by him—not even any change, if the writing is approved unanimously. But yes,

228 LA. JEWISH RUSSIA

among the editors, only two
If they hold a contrary opinion, the rabbi owes them his support, by demanding that this opinion be disclosed Cut and taken into consideration. If in the vote There is an equal number of votes for and against, the vote of The rabbi is predominant.

6° SU an unforeseen question arises by the general regulations, the rabbi could not to find a solution on his own. He will be assisted in this case two editors, two representatives times of the general meeting, and two Daions, with whom he will discuss the said question, in order to to arrive at a wise conclusion.

7. The rabbi does not have the right to give his Notice to the Chamoims (those who designate the voters) and he must in no way in—to flow over the elections.

8° During the general meeting of all the Jews who live within a certain radius, the rabbi cannot affix his signature to any protesting, whether collective or individual, during—that this protest is directed against the Kahal.

JEWISH RUSSIA 229

The dignities of Habor and Moreïne.

9. The rabbi, jointly with the head of the Kahal and the president of the Bet-Dine, can elect towards a Jew to the dignity of Habor; as for the Moreïne's dignity, it cannot be given that by a commission composed of four members of the Kahal, four members of the tribunal of Bet-Dine, of several representatives of the general meeting, which they themselves enjoy of this dignity and who have studied the Poskime (code of laws from the Talmud), and from the rabbi. All the members of the commission must meet to go to the rabbi's home, and nowhere else. In any case, a candidate for this dignity cannot to obtain it if he is not perfectly aware of the Hoschen- Hamischpot (complete collection of laws of the Talmud), as well as regulations of the last rabbis.

Only members of the Kahal may be elected those who enjoy the dignity of Moreïne. He who is merely Habor can also be elected, but only after several years of marriage.

230 JEWISH RUSSIA

The different degrees of function in the Kahal and the Det-Dine.

Here is the hierarchy of these two institutions:

- a) Candidate for the title of chief or representative smelling.
- b) Daï'on, judge in a brotherhood having right to sit in the sessions of the Bet-Dine.
- r) Gabai, dean of a large establishment of charity.
- d) Ykovim, actual member of the meeting general.
- e) Touvet-Kahal, member designated for choose the voters.
- f) Bosch-Medina, representative of the re-general union.

g) Baalei'-Takonet, the one who writes the new calves regulations.

h) Chemve-T&konet, the one who watches the enforcement of regulations.

It is only by going through all these degrees of the Jewish hierarchy that one can come to be member of the Kahal or representative of the re-

JEWISH RUSSIA 231

General union. An extraordinary case dispenses. only one of these lower degrees.

The order to follow in the elections.

10° The members of the Kahal and the judges of the Bet-Din are elected every year, according to the last-last regulation adopted in the year 1747.

A few days before the month of Kisslef (oc-(October), the Kahal designates five Boreims (elect-primary school teachers), who must choose several Baalei-Takonet (editors of the rules) guidance to follow during the next elections tions). The elections must be held six months after the free Easter holidays.

On the appointed day, after the prayer at the synagogue-gogue, the city chiefs, the presidents of Kahal and the Bet-Dine, as well as the presidents d^ds various brotherhoods, the editors of new regulations, the Chamochimes (no-service staff), the Sofère (secretary) and finally the five designated first-degree electors by the Kahal in the previous month of Kisslef, meet with the rabbi in the room of Kahal and appoint five new members to the ballot

232 JEWISH RUSSIA

Boreïms (second-degree electors), who are genuine voters invested with the power to elect read whomever they please for the high-ranking officials tions of:

4 Rochimes, representatives of the Kahal;

2 Roch-Medina, representatives of the country,
that is to say, within a certain radius, district, borough
district, department;

4 Touvimés, privileged members of the reu-
general union;

2 Ykovims, actual members of the meeting
general;

4 Roët-Heschbouet, controllers;

4 Gaboïms, starostes of the society of good-
pheasant;

12 Let us date, judges of the Bet-Dine court;

A total of 35 dignitaries for the entire year,
that is to say, until the free holidays of Easter
next.

While the voting process was underway
cute, it is strictly forbidden to anyone
to address the Boreims (voters of the
second degree), so as not to distract them
in this important operation, which aims to
the goal of giving a government to the people

JEWISH RUSIE 233

Jewish tion of a certain radius (canton, district-
district, department).

Duties of the Kahal and the Bct Dine.

il0 The main occupation of the Kahal con-
insists on the distribution of taxes that the Jews
must pay, as well as in the collection process
of these taxes. Furthermore, the Kahal is required to
ensure that the respect that each

A Jew owes a debt to the members of the Kahal, of the Bet-Dine
and to the Moreïnes. The Kahal also distributes
help for those starting a business
any, employing for this sort of en-
courageously the money that comes from the so-
charitable society. In general, the Kahal
handles all civil and religious matters
gious and indicates to each Jew in his ray
the path he must follow and the occupation he

must fill in.

All branches of commerce are im-
questions posed by the Kahal, as well as loans on
pledges, bills of exchange and gold notes
dre. The collection of all these taxes for the benefit
the Kahal treasury is executed through
entrepreneurs.

234 JEWISH RUSSIA

The Kahal refers to the Shamoim, that is to say-
to say those who are preparing the list of taxpayers,
with the share that must be paid by
them. This painting is examined by the Kahal and
modified, approved or rejected. – It is recommended-
commanded the Shamoims not to flatter or
spare the rich and have consideration for the poor
the poor. For the entire duration
their work, they are obliged, under the herem, to
not to communicate with anyone,
in order to avoid any external pressure. Us
must be locked in a chamber until-
than to the entire execution of their task. One
junior official of the synagogue is
attached to their service to call the taxpayers,
so that they may explain, under the herem,
their material position, success or failure
success of their business, companies, loans,
professions, etc.

12. Every three months, the members of the
general meetings must be held in the
Kahal chamber to consult on the si-
the destruction of the Jewish community and on what
must be undertaken in order to prepare for the events
adverse or harmful elements that are sur-

JEWISH RUSSIA 235

who came in the past or who might come forward
lead in the future, as well as on everything that
is of general interest to Jewish society. If all
Members cannot be present at the meeting.
general union, and that it is only found
twenty, the decisions taken under these conditions
will have as much value as if they were
decisions made by the full general meeting.

13° Every three years, the entire population of the male sex who lives in the country (a certain radius, district, borough or department- (ment) must meet in a designated place in advance to discuss and stop new regulations, as well as to examine the questions of great importance to the cause Jewish in general.

14° The Daions, judges of the Bet-Dine, with their president, have the duty: a) to estimate what place should they occupy in the synagogue the dignitaries and officials, and what is the one that suits the people; b) to sell, in some cases, the law of Meropius (law exploitation of a person of religion Christian); c) to approve and legalize the deeds of sale of real estate; d)

23C JEWISH RUSSIA

to ensure, jointly with the Kahal, that the accuracy of weights and measures, as well as the prices of basic necessities, of course, in the interest of the Jewish buyers only.

Brafmann, in his Book on Kahal, cites forty acts and documents that emanate of the Kahal and the Bet-Dine and which have a report with everything that has been said in this chapter. We chose the most curious, in number of nine, which are classified under numbers 18, 67, 112, 134, 170, 201, 210, 219, and that we don- no to chapter 21, noting that the documents of chapter XVI, under numbers 78 and 132, also relate to what has been men- mentioned above.

From the document extracted from the Kima-Nesse- man, whom we have just quoted, as well as by those who will find themselves following this cha- clown, we'll see what happens next. we have already repeated several times, namely: the The Kahal wielded considerable power over public life. inner and intimate life of the Jews spread out over all points of the globe; 2° the revenues that the Kahal collects taxes on Jews

of its radius, income and taxes which de-
 Then a thousand years have been and still are and by-
 all the same; 3° the sale by the Kahal of this
 absurd, astonishing law, and one that seems impos-
 sible and incredible at first glance, exploitable
 of Christian properties and persons
 yours, and which among the Jews bears the names
 of Hclzaha and Meropïe (of which we have in-
 retained the reader in chapter xi); 4° finally of
 all these questions of inner life and in-
 time of the Jews, questions which, known only-
 lying in a superficial way according to some
 insignificant laws of the Talmud, were, until
 at this time, completely ignored by Christians
 hold.

The importance of the document we have just
 to quote consists mainly of what he explains
 and perfectly defines the function and role of the
 Rabbi. This explanation and definition,
 should enlighten the world once and for all
 Christian in relation to this Jewish official.
 It is this ignorance that has helped Judaism to
 last century to raise the flag of his gou-
 underground government, and to resist the power-
 health influenced by Christian civilization,

233 JEWISH RUSSIA

which was beginning to undermine it at its foundations
 comments.

We don't really know where Terror comes from.
 which makes the rabbi be considered a per-
 priestly ceremony of the Jewish religion. This
 childhood, nurtured by the rabbis themselves-
 same (1), has always been a true rock
 against which the legislators of
 all the countries that wanted to address the question-
 Jewish tradition to introduce reforms there; but
 Never was a time so opportune and so
 abundant in harvest for Judaism, ja-
 but no era provides for the dark
 kingdom of the Talmud such a brilliant victory
 than the 19th century; and here's why:

When, at the beginning of the 20th century, the problems that had existed for several years in France had calmed down and that Tordre com- threatened to produce its beneficial effects, the reorganization of the country's administration had also touched on the Jewish question. Napoleon

(1) As evidenced by the farewell speech addressed to Alsatian Jews by the chief rabbi of Cilmir, around the year 1872, which left the provinces; innes es to the German Empire and transported his home to the Vosges, in France.

JEWISH RUSSIA 239

Léon Pr, who was then in the full force of his genius and his glory, took an interest in this question; he wanted to add to all his other triumphs, the glory of being the great reformer of Judaism. The circumstances which, in 1805, brought the Jewish question to the forefront, res- will emerge even better from the words of Napo- Leon himself: "If part of this question- The problem was resolved, said Napoleon I in § 12 Regarding the reform of the Jewish question, it would be necessary invent a way to restrict as much as It is possible that speculation was practiced on a large scale. scale by the Jews, in order to destroy this es- croquerie and this wear and tear (1). And in the IVth cha- He adds, "Our goal is to carry se- courses for farmers in general and for deli- to increase the populations of certain departments of the dependency in which they are te- naked by the Jews; for the mortgages taken by these on the greater part of the pro- real estate properties make the owners completely dependent on their creditors, and In a short time, if you're not careful, the

(1) Allgemeine-Zeitung des Judenlhurns, 1841, p. 300.

240 JEWISH RUSSIA

Jews alone will own property in the departments units where they are located, since their su- Prematurity increases every day with the help of the u- Sure. So we absolutely must put an end to it. to this state of affairs." Then he continued:

"Secondly, our goal is to reduce essentially, if it is impossible to destroy it completely, the separatist tendency of the Jewish population, which makes it a nation in the nation, and to eradicate the taste that it professes this population for harmful occupations to social order, to civilization in general and to the inhabitants of all countries.

The preceding few words indicate perfectly the causes that have raised Then there's the Jewish question. In truth, these words Napoleon I's ideas say nothing new because This is the story of the Jewish people who, since the centuries repeat themselves invariably almost every the days; but what is noteworthy, it is that the causes that the defenders of Judaism cites to explain this dark tale—the blueprint of Jewish tendencies, could not at—can be admitted to France at this at that time, since, since 1789, the Jews have

LA. JEWISH RUSSIA 241

was admitted to enjoy civil rights on an equal footing with all French citizens.

When, in the last ten years, we freed the peasants in Russia, and that one introduced several liberal reforms in this country Rales, the Jewish question also became a pressing issue. the reformer's examination, and she found herself in the same phase where she was in France time we were talking about. Of all the points of the great empire where complaints were heard following: "The Jews are ruining us; they exploit all classes of the population indigenous; they seized all the capitals rates that invigorate the industry, and have become owners of most of the May—sounds in large and small towns. They have concentrated in their hands all the commerce and Font ravalé, making it a sort of secondhand goods; they forced a large number of workers belonging to other three religions, by practicing their trades in vile price. "

It was in 1866 that the Jewish question was raised on the agenda in Russia, and it is to this

at the time when the same complaints were heard

242 JEWISH RUSSIA

due throughout the country. But immediately the Jews themselves, as well as some charlatans from the liberalism, they raised their voices, saying: "Give the Jews complete emancipation—passion, allow them to become owners of great wealth, compel them to speak the language Russian, scatter them throughout all the Russias, etc., etc., and you will see that they identify themselves with the country. They will be proud of the country, which they will no longer form a separate nation within the Russian nation, but that they will become true citizens, all while preserving their religion.

All these false axioms, repeated ad nauseam by those concerned found it too easy belief among the ignorant masses of the Russia.

But in France, in 1805, the Jews were citizens already for several years. The revolution of 1789 had granted them the enjoyment of possession of civil rights and citizenship rights, equal to those enjoyed by the regents; and yet, according to the words of Napoleon I, the Jews had not changed their system of exclusive existence, completely apart, and to maintain their nationality by

JEWISH RUSSIA?43

the shameful means of usury, trafficking and mercantile depredations. This is an unknown fact—testable that, if the indigenous nationality feels its moral and material strength, the foreign elements germs living within it must necessarily—to succumb to its influence and become confused with her, at least as far as external forms are concerned. Jews. Subject to this common law, the Jews In France, they have long since become Frenchified. but only in terms of costume manners, language, and enjoyment Civil rights. The genius of Napoleon I had understood that all these external forms would not completely assimilate the Jews into French culture.

would not produce true French citizens,
and that, despite its small number (not exceeding
(not then 60,000 souls in France), this population-
tion, concentrated and self-contained, for-
would always be a separate corporation, a na-
tion in the nation. Napoleon knew that this
proud race, considering itself the few-
God's chosen people would like to perpetuate themselves, by not
contracting marriage only between co-religionists,
and, by this means, would not consent to mix
his blood to the "impure" blood of Christians.

244 JEWISH RUSSIA

But, as nothing could resist genius at that time
He flattered himself that he could defeat Napoleon
this iron will, guided by fanaticism
religious... a will which, until then, had re-
had endured so much persecution and had survived,
always unshakeable, for centuries and centuries.
To achieve his goal, Napoleon was thinking of
employing rabbis, believers, like everyone else
the world, the priestly ministers of the re-
Israelite religion.

His plan was very moderate and had nothing
contrary to the most impartial justice; by
Consequently, he seemed to have every chance of
to succeed, because it consisted of engaging the Jews in
consider all French people as their
equal in every respect and to look at them
like brothers of the same nation, with
with which they could forge family ties
through marriage. In short, Napoleon did not exist.
the Jews were concerned about reciprocity towards the
French.

As we can see, this plan had nothing
exaggerated from a humanitarian point of view; it
was perfectly in line with the progress of the
civilization. But, from their point of view, this plan,

JEWISH RUSSIA

245

which tended to weaken the dark kingdom se-

Paratist, was not very popular with the Jews. We will see shortly that, despite its great genius, Napoleon, instead of reaching the goal which he pursued, did not succeed, by this new-organization that he introduced among the Jews, than to provide them with a weapon which they would need rent admirably to use for their benefit fanaticism and their separatist ideas.

Sharing the general error relatively to the role that rabbis play in the Israelite religion, that is to say, considering them as priestly ministers of this religion gion, Napoleon I thought he could carry out his plan at the help of their spiritual authority over the popu-Jewish culture. It therefore seemed to him that by raising and by strengthening this authority, he could... to serve more easily. To this end he decreed, In 1806, the institution of a Senedrion was established in Paris. composed of seventy-one rabbis like of the great Senedrion of Jerusalem. The Jews, he believed, would find in this court this unlimited high spiritual power to which they owe-wind submit without a murmur, like the Talmudic law requires it. To complete this

246 JEWISH RUSSIA

institution and so that it could function re- Regularly, several were created in the provinces consistories under the direction of the rabbis.

At first, the rabbis did not oppose No resistance to the orders of the Almighty. conqueror, whom nothing could resist at that time, and they signed with both hands everything that was presented in the name of the emperor, or even orders against which several Some of them were soon to protest. But Napoleon's illusion about the solution of the re-The Jewish form was not to last long. because, when one wanted to apply a certain ar-article on which the success of the re-formed in relation to marital ties between Christian families and families Jewish people were convinced that this question it was absolutely a dead letter for the Jews. and that he could never enter their that a child of Israel could consent to mix-pouring his pure blood into the impure blood of the Christians

hold.

Only then was Napoleon convinced
that with the sole help of spiritual authority
It was impossible to move the rabbis,

JEWISH RUSSIA 217

even on a seemingly the least important point—
However, the inner life of Judaism, and that
the idea of any reform could not
germinate only in the imagination of those who
were not familiar with the laws of the Talmud,
religion, history and traditions of
Jews. Convinced then that it would be impossible for him—
able to break the bonds of this concentrated viciousness,
underground and enclosed within itself, by
the means he thought he could use in
Napoleon's view of a solution to the Jewish question
Leon changed his system, and, considering
this question from a completely different point of view
different, he decreed in 1808 "that he was de—
split the Jews from lending on pawnshops; that the
bills of exchange issued by Christians
for the benefit of the Jews, for loans made
by the latter, were to be limited to one
a certain sum; which had to be surrounded by pre—
cautions and difficulties the change of re—
residence of Jewish families. » In short, Na—
Poleon, seeking by this decree the means
to preserve the Christian population of the
sinister influence of the Jews, did nothing else
that which had already been practiced several times

248 JEWISH RUSSIA

in previous centuries by the authorities
from all the countries where Jews had settled.
But all of this was just a passing cloud.
"God will send our enemy so many cha—
grin that he will no longer be able to think of us in turn—
"Lie," repeat the elected officials of Israel when a
A new persecution descended upon them. And,
Once again, their prophecy was soon to come true.
to happen. Events were unfolding rapidly:
a few years after the fall of the colossus of—
before which all of Europe trembled, its de—
crets and his ordinances against the Jews were

cancelled in France. Only the pseudo-
ecclesiastical institution of rabbis in Paris and
a few consistories in the provinces. The new
The power of the fugitive did not collapse with the one who
established it; on the contrary, it took on a new impetus
to rebuild and defend itself against a
an enemy far more powerful than were
Napoleon, Nebuchadnezzar, Haman and so many others
other persecutors of the people of Israel, con-
Christian civilization, which, in the priest-
first quarter of the 19th century, had begun to
gaining a foothold in the dark kingdom of Tal-
mud, by gradually undermining its internal forces

JEWISH RUSSIA 240

rieurcs and leading to decomposition,
slow to the truth, but for that very reason more
Sure.

In the sphere of the Jews who had suffered
A faction of European civilization, reli-
Israelite region, said Doctor Stem, resemble-
blait to the scattered pages of the Bible; the cere-
The religious monks looked like a chain
whose rings would have been broken into several-
several places, and whose internal connections
which constituted this great power of
Jews: one for all and all for one, they are
completely broken. In vain, to the rescue of
With the Talmud weakened, talented individuals rushed to...
first order, such as Mendelson, Friede-
land and many other superior spirits,
who tried to wake up in the classroom, enlightened
the Jewish people's patriotic and national sentiment
The people of Israel are not successful.

Soon even the most zealous defenders, trained
by an irresistible current, having converted
themselves (1) to Christianity, brought
thus a very harsh blow to the foundation of Judaism

(1) Mendelson died in the Jewish religion, but
all her children, with the exception of one son, as well as Friede-

250 JEWISH RUSSIA

that they had wanted to consolidate, and which, until
At the time, it had seemed unshakeable to them.

To save the Talmud's flag and with him, the underground corporation of Jews, the efforts of talents as remarkable as those Mendelson, Friedeland and others, were powerless; it required the complex force of a official representation, and that is the role that taken this pseudo-ecclesiastical institution Jewish woman imagined in 1806 by Napoleon I in A goal, as we saw, completely different.

People who have taken the trouble to study to dye, even superficially, the external forms the rituals and ceremonies of the Israelite religion Lite, know that in this religion the functions-priestly duties do not require an existence absolutely devoted to the practice of worship, but that they can be filled by anyone individual, both at the synagogue and in his house, and that every Jew believes necessary to his salvation to fill himself, as much as It is possible that these sacred functions, and thus, to be an officer, to pontificate in person.

land and several other zealous defenders of Judaism, converted to Christianity.

JEWISH RUSSIA 251

The meetings of rabbis that took place in the last few days in Brunswick, Cassel and Berlin, and which aimed to reform the Judaism by introducing several modifications cations, appeared to many Christians a serious matter. However, the Jews themselves- They themselves judged them from a different point of view. "What benefit have they brought to our cause," said Graetz, Jewish author, the Brunswicx meeting and all Those who resemble her?... » None; she It flew away with the wind, because among the people of Judah there is no difference between a rabbi and every Jew in particular, when he- git of religious practices and ceremonies- its (1).

Circumcision, marriage, burial, the celebration of Easter, the prayer over the cup, the purification of the woman, the prayer to the synagogue and at home, as well as all religious ceremonies were performed

(1) Letter from Doctor Graefz to his friend. – G uni a guide, No. 23, p. 181, 186'. – Dom's proposition having p mr the aim of submitting religious questions to the rabbis, futpojr le mène motif rejete par Mendelson. – Iost-Gcschichte des Judenlhum–, Leipzig, 1863, vol. III, p. 304.

212 JEWISH RUSSIA

by every Jew at the very moment of existence of the Temple and the great Senedrion, in Jerusalem. The right for every Israelite to exercise the priestly functions were enshrined in law even those of Moses, Mishni, and the Talmud, as well as by all the interpreters and commentators enforcers of these laws in antiquity. By fighting–relying on these former prerogatives, that the the laws cited above give to all Jews In general, each of them fulfills their duties. religious wherever he is found, without having need to wait for the arrival of someone exclusively charged with priestly functions; this idea is so deeply ingrained in the mind of the entire Jewish population that a modification any use for this purpose would cause a very great despair among all the people of Is–Raël.

It is truly astonishing that all these circumstances have been ignored by governments; accustomed as they were to seeing the offices religious of all rites celebrated by the ministers of the cult, they could not imagine that the Israelite religion was an exception and that every Jew read to himself his own priest; he

JEWISH RUSSIA 253

is even more surprising than the government French persisted in this error, after what happened to Napoleon I during the creation of the Senedrion of Paris, who, changing soon in general consistory, functioning and acted in the interest of Judaism, while maintaining the French authorities in the question about the priestly role of rabbis.

In summary, this is the new organization

Jewish woman introduced to France in the first quarter of this century, an organization that has made it possible to maintain to hold the foundation upon which the people of Israel have traversed the centuries of his fanaticism... organization which unfortunately preserved this fanaticism of civilizing and fertilizing influence of Christianity in the 19th century Napoleon-Leo I, this declared enemy of the Jews, is conamazed by their historians as the savior of Judaism.

And indeed, this new organization, while leaving each Jew the right to celebrate to break up religious ceremonies, like this what had been practiced until then, served mainly to keep the patriotic spirit of the Israelites alive, The rabbis' speeches were very eloquent and

15

254 JEWISH RUSSIA

very skillful, instead of glossing over the truths of religion, were filled with allusions to religion relatives whose purpose is to constantly remind us of lies to the faithful of Israel about the persecutions and the sufferings endured by the holy people, and whose Christians, according to the rabbis, were the authors. And quite naturally the Jewish speakers sought in these speeches to demonstrate supremacy over all others peoples of the earth, of this sublime people who have produces Spinosa, Salvator, Meyerbeer, Rachel, etc. (1).

This is how the organization created in a the goal of union only served to maintain the separation the ration of the people of Israel from the rest of humanity nity. By introducing it into all countries of European schools intended to train young people Jewish identity, the preservation was finally secured. tion in the future of the Talmud flag.

The various Jewish brotherhoods, which, by continuation of the great dispersion of the people of Israel in all parts of the globe, they began to

(1) We didn't want to admit the frank truth: that These great talents were formed by civilization Christian.

disappear, rose again everywhere, thanks to of the new organization of rabbis created by Napoleon I. Finally, thanks to the powerful Jewish protectors who, by virtue of their financial position ceremonies, had acquired great influence in the political world, the new organization the sation established an "alliance", the goal of which was to protect the Jewish element wherever it was found. This can be verified by referring to both to the debates that highlighted the remarkable meeting held by rabbis from all countries, in 1869, in Breslau, and to the decisions taken by this meeting, and here are the main points points:

"We want to strengthen unity and freedom" from all Jewish communities.

"It was unanimously decided that all the Members present at the meeting must register write as active members of this alliance formed in the general interest of Judaism, and that everyone must act and support in every way "Its strength lies in the actions of said alliance."

"It was also unanimously decided to pro- to evoke in all German-speaking countries addresses and petitions to governments,

256 LA. JEWISH RUSSIA

requesting the appointment of a certain quan- a group of professors belonging to the religion Jewish educational institutions superior (1) ».

The Russian government had allowed with eagerness for the introduction of the new Jewish organization in the country and founded in Vilna and in Zytomyr two schools of rabbis, thus that a number of gymnasiums, exclusively intended for the preparatory education of young Israelite ness for these two schools. For sou- to maintain these educational establishments, we instituted a new tax, which fell exclusively on the Jews living in Russia, under the name-

candle tax, the proceeds of which amounted to 327,000 silver rubles, a tax which It still exists today.

The question is therefore what result the government of this country obtained through the introduction of the new Jewish organization (organization, he thought, which was supposed to solve this the difficult and interminable Jewish question, a turbulent one. for so long in Russia, and whose solution-

(1) Gamaguidc, 1869, no. 28, p. 219.

JEWISH RUSSIA Z0i

A satisfactory solution could not be found. than now). And what had been the purpose of that enormous capital of 10,000,000 silver rubles, perceived over the last thirty years, mostly about the Jews of the class poor (1)?

In administrative reports, the rabbis themselves give the answer that Here is what they say: "The results of our actions, are for the most part insignificant; because 1° the police in each locality scratch with a The Melamèdes (preceptors) were extremely rapacious. in whose hands the national flag Judaism is weakening day by day; 2° the Civil authorities appoint inspectors belonging to the Christian religion in the Jewish seminaries; 3° this organization is "still too new."

The first ones were released in 1854 rabbis whose education had taken place in the

(1) For the maintenance of the rabbi and his family, cha- that the Jewish community pays a separate tax. Read. repair- The administration of this imposition is, in the hands of the Kahal, a new weapon he uses against those who deso- obey his despotic orders, as well as for to protect his very humble servants.

253 JEWISH RUSSIA

schools established in Vilna and Zytomir. Since

From that time until the present day, several reforms have taken place. Important changes were introduced in Russia. countries, over a period of eighteen years, has, so to speak, completely transformed; and yet not one of those rabbis who, in status of a public official appointed by the government to preside over the affairs of the Jewish population in Russia, did not have to take knowledge of the books where the information on the internal situation of Jewish communities; not one, we say, has not been able to provide the exact statistics to date the Jewish population, included in its radius, and this under the pretext of a lack of time.

However, the real answer that results from several reports, the quotation of which would be too long and boring, is that all the regulations and orders concerning rabbis, as well as their spiritual function, have suffered the fate of all the laws that had been promulgated in Russia with respect to the Jewish tradition; for the life and conduct of this population in the empire were always directed

JEWISH RUSSIA 259

arranged by the Kahal in such a way as to evade these laws. The only difference that exists is that, since the introduction of the new organization, the Jewish population no longer remained under the control of the Jewish population. influence of fanatical and ignorant members from each Kahal, but many of the rabbis raised under the protection and supervision of government, which will not prevent them to always act, however, in the direction of the fanatical Talmudic ism... that is to say in the sense from the influence of those very people who had were tasked with directing the Jewish population, on whom they were to have acquired great credit through their science and their official position.

In these government-established schools Russian for the purpose, as we said earlier high, to arrive at a satisfactory solution of the Jewish question, from the very beginning, was given the not exclusively in the spirit of Tamuldo-national, and all the rabbis who came out of

these schools, in order to occupy official positions within a certain radius, were penetrated by this exclusive spirit that influenced the conduct of their entire lives as well as their actions and

260 JEWISH RUSSIA

on the principles they taught their own people. The Israelite newspapers Zion, Gamelitz-Hakarmel and several others, written by the new generation of rabbis emerging from both Schools established in Russia claim that the spirit and the trend are absolutely the same. In these newspapers, one finds only lamentations. accounts of the fate of the people of Israel, stories of persecutions to which this people is exposed on the part of Christians, atrocities committed—wars against Jews in the Middle Ages, as well as lengthy dissertations on the superiority of The people of Israel above all other peoples. Finally. These journals are filled with all these declarations outdated expressions, which have long been forgotten by the current generation of Jews, but which tend to maintain their fanaticism and the idea of a state of complete separation in which they must maintain with regard to the indigenous populations of the countries they inhabit bitent.

As we can see, the new organization introduced by Napoleon I in France, in the goal of exerting influence on the population Jewish by the rabbis, an organization which was

JEWISH RUSSIA 2G1

imitated by Germany and Russia in the former Polish provinces, had part—A completely negative result.

If we add further that, of all the means designed to get closer and confuse the Jewish population with the indigenous population of In Russia, the best thing would be to raise the children of these two different elements in the same schools, where Christian civilization would deal a 'mortal blow to the fanaticism of Judaism, one will understand its importance

This establishment was for the Jewish leaders from two schools of rabbis and a quantity of preparatory gymnasiums, and how these establishments were contrary to the general interest General of Russia.

The Jewish historian Jost, speaking of an Israelite to which Charlemagne had entrusted an important mission, said that the Jews had to take advantage of such a favorable circumstance to serve the interest of their religion (1). This is not that the confirmation of this aphorism that the Jews always know how to profit for their

(1) Geschichte des Judenthums, t. II, p. 384.

15.

262 JEWISH RUSSIA

religion and the Talmudic flag, not only—element of favorable circumstances, but also the most unfavorable events to their nationality.

21st

Here are the acts and documents, translated from Book on Kahal, published by Brafmann, which we announced, as serving as Material evidence to support all of the above:

No. 18.

On the election of the members of the Kahal.

Wednesday, 16 Sivan.

The representatives of the general meeting have decided to order elections for members of the Kahal which will have to operate the following year—boasts. These elections must be held according to the The method prescribed by Talmudic law. The voters nine members of the Kahal will be elected from the second degree; to know: four Rochims (heads), three Tuvins (representatives) and two Ykovims (actual members).
— Only one can be elected to the dignity of Rochim the one who has already been appointed to this dignity

at least once. Voters must lend a hand.
 the need to have no other stimulant, in the
 The choice they will make, that of the general Link of
 the population. Elected officials will also have to lend a hand.
 the fact that in fulfilling their duties they do not act—
 will only act for the benefit of the general good, with the most
 perfect impartiality. Each elected official will renounce, pen-
 throughout the duration of his function, at
 accept any position within the brotherhood
 Hevra-Kadische (of the funeral) (1).

Each of the five elected officials will take the oath in the
 following form: "I swear, under penalty of Herem,
 not to use in the election that I will make nor
 hypocrisy, neither cunning nor any personal interest,
 and that I will use to accomplish this election
 all my knowledge and all my intelligence, in order to
 to elect only those who will be useful to the General Link-
 general of the Jewish population of this city.

May she forever curse the hour when we
 let's begin the voting of the five electors of the
 second degree who must elect the nine members
 bres du Kahal, cejour, le 15 Sivon 5556.

No. 67.

From elevation to dignities.

Wednesday, the fourth day of Easter 5559.
 The city leaders announced to the whole

(1) The Kahal having supreme power over all the
 brotherhoods, the participation of a member of the Kahal
 Joining any kind of brotherhood will paralyze free will.
 of this member.

LA. JEWISH RUSSIA 205

population that the man named Samuel, son of David, has
 was raised to the dignity of Moreïne (noble-born). From
 Today he will be invited to go to the synagogue.
 gogue and approaching the Fova, pronouncing
 the following words, Moreïne Gavav Rabbi Sa-
 Muel Begahover Reb David (the first high and very
 noble Rabbi Samuel, son of the Habor Rebe

David).

No. 112.

V authorization to become a voter.

The day before Thursday, 19 Nisan 5561.

The (heads) leaders of the city, the members of the Kahal and the actual members of the general meeting—
rale decided to grant the right forever
of elector to Rebe Mechoulam Faifisch, son of /saac.
From today, he is a member of the general meeting.
general and to take part in all the decisions
sions. In addition, all the privileges that possess
the city leaders who fulfill these important roles
aunts fondions for two consecutive years, are
also granted to the said Rebe Mechoulam, who has
paid into the Kahal's treasury the entire sum
required for the acquisition of these dignities. In faith
of which the four notaries of the city signed
the act.

26G JEWISH RUSSIA

No. 134,
From the loss of the liter of Moreïne.

Saturday, 25 Sivan 5562.

The members of the Kahal, after deliberation, have
decided :

Considering that it was proven at the previous session—
edging (1) that Rebe Josée, son of Aviel, by his
denunciation against Kahal, had exposed this
Israelite institution to support very large
expenses, in order to mitigate the effect of said denunciation—
ciation;

Considering that, for this reason, the Kahal has de—
credé to take away half the place from the said Rebe Josée
at the synagogue;

Having acknowledged that this punishment is not
quite strong, the Kahal, in its session today—
today, wishing to increase it, decrees: that the said
Rebe Josée, son of Aviel, will be forever deprived
of the title of Moreïne. Therefore, when he

will arrive at the synagogue to pray, we will invite him to approach the Fova after all the others, and whoever calls him must precede—der his name of Habor (boor, ill-born).

Furthermore, it is forbidden for Rebe Josée, son d'Aviel, never to appear before the saint Bet-Dine court.

(1) The act classified in the Book on the Kahal, by Brafmann, under number 132.

JEWISH RUSSIA 207

No. 170.

Punishment for disobedience.

Monday, 22 Elivat 5562.

The members of the Kahal, considering that the Rebe Haim, son of Abraham, having insulted a The president of Kahal has already committed this offense once, for example. for which he was punished by the loss of the title of Moqueen, and a fine of 5 ducats for the benefit of the Kahal's treasury; that the said Rebe Haim, instead to correct himself, had the misfortune again, in approaching the holy table, to insult with a in a serious manner, and this in the presence of some people, several members of the Kahal;

The Kahal decides, unanimously, that the said Rebe Haim, Abraham's son, will be excluded for always of the funeral brotherhood, of which he was part of it until now: that, moreover, it is sentenced to a fine of 10 ducats which he must pay immediately to the Kahal's cashier. — As for his title of Moreïne, of which he has already been deprived in the previous session (1), it is enjoined to notaries of the city not to use this title even in written documents, when they de—will mention the name of Rebe Haim, son of Abraham.

(1) Ibid., under no. 167.

No. 201.

From V elevation to the dignity of member of the Kahal.

Sunday, Ahvai section 5562.

The members of the Kahal decided that the Rebe Isaac, son of Guerson, will be able to take part in the general elections, and furthermore that it will be raised to the dignity of Mi-Chegoï-Fouvim (member of the Kahal and representative of the general meeting), to the condition that he obtains the Gaon's approval (President of the Bet-Dine).

No. 210.

From the election of the Daions (judges).

The day before Thursday, 13 Nizan 5562.

The members of the Kahal and the general assembly- They decided that the elections for the Daions will take place this year before the general elections Easter rallies; that in this election pre-comparative, made by the general meeting, does not Neither the current Gaon nor his son Michel.

No. 219.

On the election of judges for life.

Tuesday, the fourth day of Easter 5552.

The members of the Kahal, in a session

JEWISH RUSSIA 260

extraordinary, decided to collect the ballot secret the votes of all members of the assembly general assembly for the appointment of five judges immovable.

The votes will be collected in the following manner: vante: the Chamoche, equipped with a li.4e of candidates will meet at each candidate's home. member of the general meeting, and this one don- nera secretly revealed the name of the candidate chosen by him. He is forbidden to the Chamoche, under Herem's punishment, delirium, and demonstrating to others members the ballot they will collect from each member.

It is important to dedicate a chapter to the Melameds, Jewish tutors in general and at the Education among the Jews.

The first desire of the parents of a child of male sex is to see it one day Talmudi Hahan (scholar versed in Talmudic science—that). Consequently, every Jew, even the poorer, after waiting with a cer- impatiently awaiting the time when his son will reach at the age of five, he was taken to the Melamed, in the Heder (school), by bringing all the savings collected, penny by cent, since the birth of this beloved son; and throughout his education, which lasts until her wedding day, that is to say up to the age of seventeen, eighteen or nineteen, the

JEWISH RUSSIA 271

father resigns himself to enduring all kinds of deprivations, in order to be able to provide for education of his son. It is therefore not surprising that, as a result of this general provision in the Jewish population in favor of education male children, there is a large quantity tité de Hedsrs en chaque communauté, et that very large sums of money are employees for their upkeep.

What is the cause that gives rise to among all Jews in general the idea of seeing ar- river their male descendants to the What is the position of a scholar in Talmudic science?

Jewish authors, even the most civilized, would like to persuade in their works, newspapers, brochures, etc. on the Heders and the Melamedes, that this propensity for education among the Jews stems from the strength of feeling—innate religious sentiment in the people... For we, after having delved into and studied life Jewish in all its phases, we believe that this general tendency has a completely different The reason. Here's why:

The Talmud, whose science serves as a guide to the Jewish people, shared, from the highest age-

272 LA. JEWISH RUSSIA

tiquity, the Israelites into two distinct classes yourselves; the patricians and the plebeians, and determine thus mina the mutual relations of these two classes.

Six points or conditions, says the Talmud, must-wind to be observed towards an Am-Gaaretz (plebeian or commoner):

- 1° No one should serve as a witness for him;
- 2° He is also not worthy of serving as witness to someone;
- 3° An Am-Gaaretz cannot be initiated into au-a mystery;
- 4° It is forbidden to appoint him as guardian;
- 5° He cannot fulfill the function of gar-dien in a charitable society;
6. It is forbidden to set out with an Am-Gaaretz.

In addition to these six points, the Talmud adds that one must not make a publication when a Am-Gaare^zperd money or an object which-conch shell, which means the object or the money lost by him rightfully belongs to the one who finds (1). – Even more salient are

(1) Talmudic tractate. – Pesachim, p. 98

the Jewish nussiE 273

the Talmudic quotations relating to the Am-Gaaretz in these words of Rabbi Eleazar: "He is permitted to stifle an Am-Gaarefzlejour du judgment, when that day would fall on Saturday;" – then he adds: "We can decide" in two parts an Am-Gaaretz, as one ha-

"Ball a fish." – The rabbis said
also: "A self-respecting Jew must never-
but to take as a wife the daughter of an Am-
Gaaretz, for he himself is a reptile, his wife
a toad, and as for his daughter, it has been said:
"Cursed will be he who enters into an in-
time with an animal, and family ties with
Am-Gaaretz are considered to be
"Improper relations with animals."

These statements from the Talmud have made consi-
to treat the Jewish plebeian like a slave, and,
Unfortunately for him, he kept it until
nowadays almost entirely this seal of re-
early probation. The present or-
work, supported by published acts and documents
by Brafmann, which make known perfect-
This Jewish, Talmudic-municipal republic...
pale, clearly demonstrates that near the Mo-
queen (patrician) who takes part with delirious voice

274 JEWISH RUSSIA

ber- to all decisions in the re-
Let us be where matters of Jewish interest are being debated.
in general, and who has the right to be a voter and
eligible, as a member of all the institutions
In higher education, the poor plebeian is deprived of higher privileges.
of all rights, humiliated, persecuted and almost evil-
He said. He's a complete outcast.

If we also take this into consideration
a noteworthy question that in Russia, by
For example, the taxes that Jews have to pay
are perceived by the Russian authorities according to the
distribution prepared and carried out by the Kahal, ins-
Jewish institution composed of patricians (mo-
(rcinc), we can conclude from this what enormous
weight is crushed in this country the poor ple-
well... In vain will he seek justice from
of the country's civil authority, in vain recri-
mera-t ii sa protection, the powerful Kahal pos-
at his disposal a quantity of resources which
will always agree with him; he has factors
with the talisman we spoke of at the chat-
clown v and vi, he will provide false witnesses, he has
the money in his till to stifle any
an unpleasant situation for him, and, thanks to everyone
using these illicit means, the local authorities, direct-

managed, so to speak, by the Kahal, fill the sad role of Pilate in all the significance-
tion attached to this name.

It should be added that, in addition to the tax paid in cash, which can only be paid at a very high price great deprivations suffered by the poor plebeian, this the latter is still intended to pay the tax of ^{san2}, that is to say, recruitment. It is proven that in the presence of this enormous quantity of Heders among the Jewish population, where mil-
Lazy people devote their entire lives to to study the law of the Talmud, one hundred thousand Jews in-
over the last forty years, were incorporated into the Russian army; not one did not belong to the patrician class queen, but all, without exception, were part-
tie of the Jewish plebeians.

We therefore believe that these are the reasons which most push the Jewish population to seek-
expensive in the Heders the means of subtracting children with the ignominy attached to caste of the Am-Gaaretz, that is to say, of all those who are not Moreïne. And it is by the Heder only that a plebeian can, by becoming Tal-
Mudi Hahan, erase this unjust stamp that

276 JEWISH RUSSIA

The Talmud was imprinted on every Jewish plebeian. In our opinion, based on the study this in-depth study of the Jewish question, this education-
tion, professed by the Melameds in the Heders will have no influence whatsoever on the outcome current state of the Jewish plebeian, and no project, none reform attempt undertaken by the government ments of the different countries, relative to this serious, delicate and important question, hasn't it? will lead to a satisfactory result, because as long as the power of the patrician Jew over the Plebeian Jew, from the Moreïne on the Am-Gaaretz, power that will continue as long as the governments of Christian nations to-
will be moved in large and small cities the ag-
agglomeration of these masses of lazy im-
productive, of which barely one in fifty

performs a job that is useful to society, and whose forty-nine others must necessarily seeking ways of existing in the trade, in usury, in the agriculture and in a number of other occupations actions of this kind, so harmful to the inhabitants Christians of the towns and surrounding countryside Nantes, the power of the Jew Moreine (patrician)

JEWISH RUSSIA 277

on the Jew Am-Gaaretz (plebeian) must necessarily weigh wisely and last as long as The latter will not free himself from it by cultivating the land as cultivated by the natives of country, or by engaging in manual labor-true. Through this productive work, which will also useful to Christian society as to the plebeian Jew he himself will gain his independence and will no longer be subject to this tyrannical self-ritual which the Kahal has seized and which it exercises despotically among the Jewish population.

Let's now look, in a few words, at how is education carried out in the Heder and what are the Melamèdes that devoted to teaching.

The Jewish education system is not organized as an institution. No subsidies. tion is not included in the Kahal's budget. To become a tutor, it is not necessary to undergo any examination nor to possess a diploma. Every individual who believes they feel within him the sacred fire can devote its time to to teach. As there are no public funds intended for education, there is no rule-elements that impose a certain system to follow

16

278 JEWISH RUSSIA

in intelligence. Every Jew can raise his son as he sees fit, provided that he agrees with Melamède regarding the price, number of students and choice of studies, that says it all. Between the large quantity of

Heders, and consequently of Melamèdes, who exist in every Jewish community, there is no absolutely no agreement on how to- to teach. Each Melamède follows its own system to him, ii3 taking into account no method, even- she recannua bonne, nor of any program pra- tick, and provided he can manage to do to the detriment of its many competitors, it is satisfied- Done. Melamed's function and title do not are not too enviable, and it is only at the last- the last extreme that a Jew, who could not succeed in other branches of business, clings on to this thankless profession. In this regard, there are A Jewish proverb: "It is never too late to meet death and pro- Melamedes' festivity.

The Melamèdes school year is divided in two semesters. The first semester com- begins a month after the Passover festival, at the month of Nisan (April) and the second lasts

the Jewish nussiE 279

until Rosh Hashanah (New Year), which falls in the month of Fishery (September). The second half of the year has been counting since the Rosch- Hashanah until Passover. A ebacune of These holidays, there is a month of vacation; of this In this way, the semester equates to five months. studies.

During the holiday month, the Melamède is busy looking for new students and his task is to find these students as best he can. among the wealthy class; but in this case the parents demand that the number of students be restricted. After having thus recruited the most of students possible, he starts the class every on days from nine o'clock in the morning to nine o'clock evening meals, except Saturdays and holidays of parties, for five months, teaching at these children, everything he is able to give them learn.

It would be difficult to define in a way certain the difference that exists between the He- dens of the various classes; however, one can to distinguish, with regard to all the studies, four categories:

t° Heder Dardeke-Melamedine, where lesgar-

2S0 JEWISH RUSSIA

lessons only teach reading and writing
and where they remain until the age of seven.

2° Heder Houomuche, where One reads
of the five Books, with commentaries by
Rache, and where Ton must remain for three years.
up to the age of ten.

3° Heder, where the Talmud is studied with
Rache's comments; we'll stay there for two
years.

4° Heder, where the Talmud is studied with plu-
several comments and the code of laws of
Talmud.

In this last Heder, the students remain
up until their wedding day, and even two
or three years later, that is to say, as long as the
new husband is supported by the parents of
his wife.

The Heders of these four categories are
further divided, each into two classes: the
first, frequented by the sons of the Moreïne
(patricians) and the second where there are only the
children of the plebeians. As, in the synagogue-
gogue, a plebeian wouldn't dare take his place at
on the side of a patrician, the son of that one does not ha-
would not, in a Heder, sit on

JEWISH RUSSIA 281

the same bench as his son. A pa-
reille insults the dignity of Moreïne would be
considered by this aristocratic caste
as very humiliating for her; also such a
forgetting the distinction of castes is not seen
that very rarely among the Jewish population.

However, one should not believe that the ele-
students who attend a category of schools
remain required at all times in the same He-

They usually change every week.
and will study in another Heder of the
same category, but where another teaches
Melamède. In this way a Jewish child
who begins his studies at five years old, travels,
before finishing his education, at least twenty
Heders, where twenty different Melameds were placed there.
They teach what they themselves know. It remains
namely whether this continuous change is favorable
suitable for the development of intelligence...

The price that Melameds receive for
each student varies, according to the fortunes of the pa-
rents, from 10 francs up to 500 francs per
semester. The number of students in both
The first categories are generally 15
at 20; in the other two, it never exceeds-

16.

282 JEWISH RUSSIA

but 8 to 10. As has already been said more
high up, one would search in vain among the Me-
lameds any method in the ma-
they do not teach; also, generally, they do not
retain only for one semester their
students, who having learned everything that
Melamède himself knows, they will look for a
new instruction in another Heder di-
erected by a more learned Melamède.

It is rare for a Melamed to be sa-
before ever becoming a rabbi, because if he possesses
He was sufficiently knowledgeable for that, he did not fulfill-
would not be the first arduous profession to which he
He dedicated himself.

The student examination takes place every Saturday.
The father, after the daily hassles of life...
Sunday during the whole week, rests the
Sabbath day, and, taking advantage of this rest, wants
to give himself the satisfaction of seeing for himself
if his son is strong enough in Talmudic science
dic, or at least to attend, if he is not
not versed in this science, at an exam
that a more learned neighbor, invited by him, will do
to be endured by the child. The success of the students is everything
naturally the best recommendation-

tions for the Melamède. As for the premises of the No one in Heders is worried about it, nor are the parents, neither the Melamèdes, nor the children. On is not demanding on this point; these establishments—public education initiatives are located generally placed in the narrowest, the dirtiest rooms in the most badly—own, and, provided that these are found near the students' residence, all the The world is satisfied.

Calculation and calligraphy are not included in the curriculum. professors from these two branches go in private homes or in the Heders, and are paid according to the number of hours—res that they spend teaching. It also happens sometimes in the Heders frequented by the sons of Moreïne (patricians), we hire foreign language teachers, German teachers, of French, English, Italian, to give there—to learn lessons. The Melameds of these Heders are very fond of such occasions, because they They always take the opportunity to learn a little something from it. themselves.

Orphans or children of the poor

284 JEWISH RUSSIA

attend a public school located in community fees. This establishment It bears the name Talmudor, and the number of The number of students there is unlimited. The Melamède that is there—seigne receives his remuneration from the company of charity. The students who graduate from it are, in general, aspiring Melameds. are these poor young Jews who, not having to pay their rent, they are looking for refuge for the night in the Eschabots, Talmudors, Clauzers, etc., that is to say, in the buildings located in the courtyard of the main synagogue pale, and which was discussed above. A Another Jewish proverb says that these aspiring sa—"consume the days to feed themselves" laugh"; this means that every day they are They were guests and fed by another Jewish family.

Their existence is always difficult and precarious. Generally they only marry the daughters of the plebeians, who are flattered to possess in their family, a near-scholar. He arrives however, but rarely, that one of these ele-youths who have left free school and are wandering for a time in the Eschabots, Talmuds, etc., becomes He (true scholar)

JEWISH RUSSIA 285

in Talmudic science), and then, obtaining the title of Moreïne, he marries the daughter ri-well endowed with a patrician; he manages a kid sometimes to be a rabbi; it's the ba-the tone of a marshal, like an aspiring Melamède.

XXIII

We draw the attention of our readers on Yom-Kipur (day of remission of sins) (chés) and on the Gatorat-Ncdovime ceremony (absolution).

In chapter xm we talked about the day-born in Rosh Hashanah, a new year at the Jews, in which the period begins ten days of national penitence Yom-Yom Kippur, which is the last and most important This is the tenth day of this period. day of the month of Fishery, dedicated to remission-sion of sins.

In the days of the glory of the temple of Jerusalem salem, the doors of the Sancta Sanctorn, fer-opened throughout the entire year. during this solemn day before the great-

JEWISH RUSSIA 287

priest, who upon his return brought to the people, In the waiting and the worry, the forgiveness of Jehovah. It was confession day and of mortification, but at the same time the moment of the highest spiritual joy-tutelary among the Jewish people.

Today, like the day of
Rosh Hashanah, Yom Kippur is an epoch—
What desolation, what groaning, and what
tears. On this day, Jehovah confirms
the fate befalling each Jew. If the one whose
destiny was to suffer the following year
could not, during the period of ten
days of penance, to win over the good
thanks of Jehovah, and that on the day of Yom Ki—
Once he has arrived, he will no longer be able to summon.
his mercy and will have to suffer his cruel fate
destined. For these reasons, the day of Yom-Ki—
for is a day of fear and great
mortification among the Jews.

The strictest continence begins two
hours before sunset the day before, and
lasts until the evening of Yom Kippur.
For twenty-six hours, the entire population
Jewish (except for children under twelve)

288 JEWISH RUSSIA

years old) neither eats nor drinks, not even a
drop of water, using all that time to pray
and to cry.

To the prayers usually recited on the days
of celebration, — prayers which are filled with memories
patriotic symbols recalling the past glory of
The people of Israel, their persecutions, their next
greatness, and his imminent return to Jerusalem
— we also add the day of Yom Kippur
certain formulas of confession. These for—
mules are curious in this respect that the
classification of sins, each of which is present on this day—
where one must confess, is done in alphabetical order—
Baetic. An original way that obscures even
the meaning of sins, and of which someone said:
"The authors of these formulas probably had"
blemment in order to lighten the memory
than the conscience of the sinner.

The most important prayer by which com—
The Yom-Kipur ceremony begins, is Kol—
Nidre. When the previous evening the entire popu—
Jewish population of both sexes, including the children
children over twelve years old, in clothes of
the feast, is gathered at the synagogue; when one has

lit a large number of candles and that

JEWISH RUSSIA 289

the cantor with the choir, having taken his place ordinary, is ready to sing the hymns, the one who, on that day, presides over the ceremony, discovers with a shared sense of reverence all the people present take the Kivot (ark) and remove the To?'a. Everyone sings and repeats in threes once the prayer of Kol-Nidre, whose meaning this-while does not fit with the profound collection element with which it is chanted. L<> The meaning of this prayer is a complete negation. tion, a withdrawal of all vows, promasses, oaths, commitments, that each was able to do during the past year and that he has not not filled, having the conviction that after having recited the Kol-Nidre prayer three times, he will be permitted not to hold during the year which vows, oaths, commitments will begin that he contracted during the year that just came to finish. In the face of this lack of speech, please- publicly confessed and transformed into prayer, the good faith, which is the basis of society, must necessarily be severely affected. This The fact is so revolting that it has even been... damned by some learned interpreters of the Talmud; but the old customs, so convenient

n

290 JEWISH RUSSIA

for those with less strict consciences towards themselves The same ones, however, were preserved. The ceremony Monasticism and the Kol-Nidre prayer occupy a an important place among the ceremonies of the Jewish religion.

Besides Kol Nidre, the Jews also have the Gatoval-Nédovme and Messirat-Madna, ceremonies that leave each Jew the ability to swear a false oath and serve as a false witness in favor of another Jew who is in trial with a Christian; thus the remorse of conscience, so powerful in the Christian and which sometimes leads him to spontaneous confession of his The fault has no effect on the Jew, who finds the

calmness of consciousness... in the practice of this ceremony.

At nightfall, when the prayer touches at its end, and as a conclusion to the festival, the horn the bell rings and the entire audience shouts: Lechana, Gabaa Birou-Chelaim (next year, at Jerusalem!)

The Kahal took care that, on that day, the prayers grow weary together at the synagogue, and not in private homes, as happens Sometimes. This is how we achieve this dual goal, of

JEWISH RUSSIA 291

perpetuate an important religious ceremony and to add to the Kahal's income.

Brafmann quotes, in his Book on the Kfihal, several documents that have some relation to what has been said in this chapter. The one classified under number 30 is located already mentioned in chapter xm.

XXIV

Let's move on to the Caporet ceremony, cere—a ritual of purification using an offering.

The Caporet ceremony is a customary practice. Completely pagan. Here's what it consists of: On the morning before Yom Kippur, The Jew* grabs a live rooster by its legs, and, raising it above his head, he makes three circle the room several times while reciting the prayer: "This rooster is going to be put to death, but I will live—" "Truly, eternally happy." After which, he He grabs the rooster by the head and throws it away. Jewish woman performs the same ceremony with the hen.

This walk around the room with the rooster and the hen, the Jew and the woman Jewish women are convinced they have gotten rid of

JEWISH RUSSIA 293

fed up with all their sins, by passing them on so much to these poultry, which are then killed and eaten probably with great relish
tit, after the famous twenty-six-hour fast accomplished on the occasion of Yom-Kippour.

XXV

There is also the Mikvah, the ceremony of purification.
objectification of women.

The Mikva is a large, round basin filled of water, in which Jewish women must, for their postpartum recovery, as well as every month, to wash themselves to purify their bodies.

In ancient times, when the Jews regulated their life according to the laws of Moses and not according to those of the Talmud, the Jewish woman, for her during the postpartum period, she brought an offering to the great priest, and that same evening she purified himself by a few ablutions, without having betaking care to immerse oneself in the clear water of a stream bucket (1). But since the Jews have

(I) The Book of Moses, vol. III, ch. i, pp. 1-8, and ch. xix, pp. 19-33.

JEWISH RUSSIA 295

guided by the laws of the Talmud, the inter-Those close to these laws surrounded the ceremony of the purification of the woman from a quantity of meticulous inventions (which are found in detail) in the fourth book of Orah-Haim, of the para-(grapke 183 to paragraph 203). These hassles-sieres inventions, whose purpose was conservation elevation of influence on the intimate lives of Jews, through control exercised in the acts more secrets of intimate life, had a result-a state completely contrary to that which one is proposed, that is to say, currently the woman Jewish, by performing the ceremony of the purification, do not wash his body and do not It doesn't make it any cleaner than it was before, but She soils him even more, and here is what kind of manner:

The Mikva is a basin of capacity of approximately one cubic meter. According to the law of Talmud, this basin should be filled with water lively, but as, especially during the winter, it would be too painful to immerse oneself in the water cold, the basin is built in such a way as to n'v to make it so that only a very small part of this fresh water required by the regulations, ei to

296 JEWISH RUSSIA

using a tinplate tube placed inside,
The pool is being heated.

The Mikvah is still located underground in a more or less spacious cellar, and the ceremony took place in semi-darkness, the cellar being lit only by one or two candles. The Jewish woman who arrives there for ablutions, one begins by undressing. She then combs her hair and detangles it. She delivers... following her hands and feet to the Negel-Schneidecke, the guard placed there expressly for to cut nails, and, in addition, to pull the scabs of the wounds on the bodies of those who have the misfortune of having them, and this so that he does not find anything on the body that could prevent dear the water of the Mikva to bathe him entirely-ly, otherwise the ceremony would be pointless. After this operation, the woman goes downstairs to the Mikva, and, after having done a short prayer, she immerses herself in it so that this that not a single hair of hers appeared on the surface; she must wait in this position at the moment when Tukek (the supervisor who remains) on the edge of the pool), pronounces the word Kaddish. One, two, three similar dives,

JEWISH RUSSIA 297

and the ceremony is three-quarters complete folds, but there's still a fourth one left, and This one is the most difficult of all. The woman who has dived three times still needs to rinse off mouth with the water from the Mikvah, and that is not whereas she can go back up the stairs and give way to another. Two women do not They can perform the ceremony together.

Each one needs to do it separately.

In a single evening, about a hundred
women thus delve into the
Mikva, and, according to the Kahal regulations, ins-
driven by a sordid economy, the water of the lower-
sin is only changed once a month, and what-
sometimes even more rarely. Thus, in this
putrid water filled with miasma, hundreds
Ten women must perform the ceremony
the ritual of purification, and each of them
is forced to rinse her mouth with this
dirt. It's easy to understand that, in
Under these conditions, the Mikva is a torment for
the Jewish woman; this ceremony is a cause
of diseases of all kinds, which perpetuate themselves
thus among this people doomed to filth.

Imagine hundreds of women

17.

298 JEWISH RUSSIA

naked, disheveled, and often bloodied
as a result of overzealousness on the part of the
Negel-Schneidecke, collected in a sou-
ground where the flame of two or three flickers
bad tallow candles, crowding at-
around a pool while waiting their turn to go in
tre (basin from which miasmas escape to
(to make one nauseous), looking in horror
that of their companions who has just accompanied
to complete the mournful ceremony, and who, after having
rinsed his mouth with this foul-smelling water, vomited
ascending the degrees, and yields with ease
sow the seeds for another with the same fate
wait.

In the midst of all these women, Tokerke,
the horrible shrew who never delivers her patients
that when he pleases to pronounce the word
Kochère, and who, at his whim, can shorten
or prolong the torture; this fantastic painting
and horrible, like a scene from a story
Dante speaks divinely in his descent into hell.
would be worthy of the pen of a great poet and
from the brush of an illustrious painter.

Speaking of this wild ceremony, bar-
bare and worthy of pagan times, we are taken

of indignation and one wonders if it is possible that such a ceremony could be required as a religious act. Is it possible that such a disgusting act should be carried out in the midst of the civilization of the second half of the 19th century?... Poor victims of fanaticism maintained and supported by the leaders of Judaism! Poor Jewish women! It is not It's astonishing that after the torture they put you through to suffer in the name of religion, your youth fades so quickly, that at barely twenty-five you You looked like you had fifty! He is not It's surprising that you have so little taste for cleanliness, since in the name of religion one prescribes you to get dirty every month in putrid water.

Every Jewish woman who comes every month to perform this revolting, imposed ceremony by religious fanaticism, that is to say the act of the purification, is obliged to pay a tax but a bid to an entrepreneur to whom Kahal sells, for the benefit of his fund, the right to collect it, and who, besides the income that this barbaric ceremony brings him in, still exercising strict control trôle sur la viela plus secrète des ménages juifs.

300 JEWISH RUSSIA

Brafmann quotes, in his Book on the Kahal, several orders that relate to this ceremony. Two of these orders, classified under numbers 133 and 149, have already been cited in the previous chapters.

XXVI

Finally, the Kiddesh and the Gabdalah (prayers on the cup).

The prayer over the cup is an ancient ceremony. Jewish community. It is, so to speak, the complement to the other prayers recited at the synagogue or at home. Recited the day before the On Saturdays and holidays, it is called of Kidesch; recited on Saturday evening after the Sabbath and at the end of each festival day, she is called the Gabdala (1); with the cup, on which the cantor recites aloud a prayer, we give a few drops of the wine that she contains for the young children present at the synagogue. At home, every head of household

(1) Gabdala means the difference that exists between a holiday and ordinary weekdays.

302 JEWISH RUSSIA

recites a similar prayer, and all those seated—so many, at the Friday supper which begins the Sabbath, and to the one on Saturday who concludes it, must—wind tasting the wine contained in the cup on which prayer was said. When there is no No wine, we replace it, for the Kidesch. with bread, and for Gabdala with water—Life or beer. Of course, wine never misses the ceremony of the synagogue, because every rich Jew makes himself a It is a great honor to supply them. It is even who pay Kahal the right to be able to offer the wine needed for this ceremony.

The Kiddesh prayer gives thanks to Jehovah... "because he elected for his people the people of Israel are the favorites above all others "Peoples of the earth"... The Prayer of Gabdala in turn gives thanks to Jehovah "for having separated on holidays and ordinary days, the light from darkness, and the people of Israel from the others peoples.

XXVI i

After all that has been said about intimate life and secret of the Jews, in the chapters which Previously, it was easy to explain the persecutions which, in all countries and in all eras, were directed against this people

incorrigible, proud and fanatical.

The enjoyment of civil rights that are granted due to the Jewish population in certain countries for the nRturRliser, was, according to the expression of Napoleon I, an illusion, something temporary.

And that is why, earlier, we granted, and sometimes we have taken back this enjoyment to the communities of this people who, stubbornly resistant to common law, has persevered and continues to persevere in living isolated.

304 JEWISH RUSSIA

It is clear that the cause of this perseverance—France is in Judaism, that is to say in the national institutions prescribed by the Talmud and protected by the Kahal and the Bet-Dine. As long as the au—Despite the official authority of the Jew, there will always be a kingdom separate from Israel, with its Kahal, its Bet-Dine, its factors, its right of Hazaka and Meropiié, flanked by all these monst—tricks about which we have maintained the reading author.

Countries inhabited by a large majority of Christians, but where there is a population of Jewish culture, even as a minority, will always be considered by the latter, said Joseph Kuung, like "a free lake where every Jew can fish, that is to say, where every Jew, who buys Kahal Je right of Hazaka and Meropiié, can exploit and plunder a Christian Here.

In conclusion, we therefore reiterate that, as long as the governments of Christian nations will tolerate these large Jewish settlements Lazy people who do not work at any trade useful, and therefore unproductive, must—

JEWISH RUSSIA 305

wind seeks the means of their existence in fraud, usury, speculation, mercantilism, the sale of brandy, etc., etc.,

agglomerations that facilitate and support the existence of the Kahal and the Bet-Dine, that is to say of the authority of the Jew over the Jew... that as long as the education of Jewish children will not take place in common with that of Christian children and will be carried out separately in the Heders and the rabbinical schools, at least as long as we don't force by the Jews to become farmers, or-vriers, etc., that is to say, to soak in their sweats the earth that nourishes them, all the measure that these governments will take for solving the difficult Jewish question will not be than a sterile desicleriw n pium!

To exempt the Jew from the right and duty of national political, administrative, educational caste nun and religious figure, like submitting him to the common public life by freeing it from usurping authorities that do not subsist and do not are perpetuated in him only by virtue of the fanaticism of a religion, hence the true morality social is excluded, replacing the tolerance of authorities, companies that it operates in para-

306 JEWISH RUSSIA

site, by the application administration rules-
The solution lies in addressing the needs of all citizens.

In short, communal living, shared responsibilities municipalities, common education, administration common with Christian societies, and in Exchange based on common law and equality.

XXVIII (1

We think we've said enough about the Kahal prescriptions, the oddities of the law customary and particular aspects of Jewish ritual. Let no one ask us how these parts-peculiarities and these oddities can constitute a danger. The question would be far too unintelligent-people; for a respected symbolism is a solemn acknowledgment of strength.

There was a time when Slavic lightness, instead

(1) The author of this work has left a series of studies which were to follow. We owe it to her dear mother-

It is my aim to gather here the ideas scattered throughout the writings. posthumous works that form an integral part of his very important study by itself. A gap of a few years separates what will follow from what preceded it, and the ideas of the other the author had to be somewhat modified, but the pre-dominant, that of the supreme danger of Judaism, of-dies and manifests itself with even more energy.

308 JEWISH RUSSIA

to draw fruitful insights from the study of the Jewish world teachings, found ample material there to mockery. That time is past and it seems suspecting that the last one to laugh will be neither a Neither Russian nor Polish.

Behind these oddities of the organization of Jewish world, the Semitic genius conceals the The grandeur of his designs. And all of this is very serious, very severe, and carries within itself inexorable consequences.

We need to repeat ourselves. We must, in order to to shake off the slumber of Christian peoples, who deny the danger in order to avoid having to Look straight ahead!

Let's talk again about Kahal. The spirit that gives life all the administrative and judicial apparatus of Kahal is an exclusive, jealous, and intolerant spirit. rant. A hybrid institution, concerned with purity of worship, it is at the same time an ardent pro-Securing the temporal interests of the race. Also Won't this institution disappear if early; and, seemingly disappearing, she re-would build by the force of gravity of all the affinities of the Jewish race towards an authority who is the soul and conscience of this world

JEWISH RUSSIA 309

Part. The predominance of the Kahal's authority that of the Rabbinate is at its very core of the Jewish religion, which grants such a wide contributes to the interpretation and takes into account the necessities of the present time. The Jew does not recognize-A regime is not born that issues decrees and which could go against the administrative system

treatment, recognized as useful. It is up to the religion of to yield, or to compromise. This flexibility so readily- The fashion of religious dogma has led to some thinkers to find, between Judaism and the Jesuitism, a striking similarity.

The ideal of the afterlife, which exalts Christianity yours and the Muslim, is barely faded in Jewish teachings and passes almost imperceived through embarrassed explanations sacred books. From this point of view, religion- The Jewish community is not one. The Dream of Jacob and his Ladder summarize all the aspirations Israel's plans, which aim only at domination terrestrial. An idea of detachment from worldly goods could not even be understood by the Jew. This absence of the spiritual Is it a force? Certainly, when, in the clash of interests, one of the combatants

310 LA. JEWISH RUSSIA

was incapable of backing down in the face of any consideration higher order deformation and respects everything at plus the correction of processes.

What should we then think of the proposed reforms? measures taken by governments, tending towards the transformation of the Jew? Governments are obsessed- They insist on demonstrating their powerlessness. The Jews, being more astute, pretend to be moved by it. and readily lament their fate. Childishness On one hand, hypocrisy on the other, this goes on for a little, then the commotion subsides and everything goes back in the order that should not have been disturbed. Brutal persecutions must be condemned. damned. Besides, like all the persecutions, they only exasperate and strengthen the victims.

Russia, generally very tolerant of with regard to its oriental races, seeks, since almost a century, transforming its subjects Jews as good Russian citizens, by filling with privileges and exemptions for those who pretend to abandon the ways of Judaism. What has not- Haven't we been tasked with transforming customs and Jewish customs! Nothing could be less successful than these attempts. The Jewish agricultural colonies,

in southern Russia, they had a great success
 Stop laughing. Since then, certain necessities
 of a laborious liquidation, between owners
 The indebted Jews and their Jewish creditors brought
 The latter to devote themselves to agriculture. He
 A singular phenomenon resulted: it is not
 not the Jew who was transformed by agriculture,
 but it is agriculture that has become misunderstood
 unborn. It was perfectly suited. The discordance
 between the slowness of agricultural operations
 and the feverish impatiences, characteristic of the character-
 Jewish territory, necessarily produced a
 monstrosity. Agriculture, in the hands
 Jews, could do no other than
 bend to their commercial genius and take the
 the feel of a game with rapid evolutions. Don't
 Unable to accelerate the pace, agriculture,
 under close pressure, had to supply materials
 discountable and negotiable at will. Thus,
 land leases and sales purchases
 standing crops, farm markets and
 terminable or exchangeable markets, and above
 the deforestation of the country, through negotiated logging
 which can be considered as annuity securities, and finally-
 the sale of spirits, that was certainly

something, and that something
 formed a menu that promised much. Appetites
 Jews had some food, agriculture
 did things right from the start. This
 Jewish idyll, singularly disguised, will last-
 Is she? That's doubtful.

We wonder what he was doing, what he is doing
 even today, the true, the legitimate pro-
 landowner, the naive Slav, possessor of the
 the largest domain that Providence has
 never detached to a race. Oh, the poor thing!
 great founder of this poor great estate
 was stunned at first, then trained, and finally crushed
 through the gears of this Jewish tactic, to
 which he continues to understand nothing about; he
 He is lost in thought. The man is stunned.
 easy, but, make no mistake, its
 Reflections can become fierce.

Let's continue. The industry would not have perished. clitoris in the hands of the Jews, but their activity-industrial activity was severely restricted; because they They reflected and concluded that they should abstain. Here's why.

All the productions of the industry going
As for the markets, it was enough for the Jews to ensure-feels the monopoly on purchase transactions and sale and previously invest the industrialist in the need to ask them for the funds bearing, so that it might be clearly demonstrated that it was best to leave it at that. Surprising discovery, indeed. Given this situation-tion, it would be ridiculous, the Jew told himself, to pro-to produce anything. Then, seizing a recently discovered and dedicated phrases

314 THE JEWISH HUSMA

to the exploiters, he had to add, that ultimately, He "produced the movement and the circulation-tion". That being said, the Jew, proud to see himself "pro-" "driver of movement and circulation" was able to strip the "producer" guy in the name of this theory that was whispered in his ear the complacent economists.

It is certain that in Russia, as in Australia cheating and in Romania, Y industrial is subservient to the capitalist and intermediary Jew, who prelevies, on what is not owed to him, a tribute gulier, through his intervention in one of these roles. It's simple, but always effective. The Jewish capitalist allows industrialists to believe factory owners who work For him: as for him, he governs, - of a in a somewhat subdued, yet commanding manner, - the commercial and financial side of the business; He possesses the soul, and he abandons the body in the strong hands of the pseudo-owner.

Similarly, a landowner in the southern and western provinces of Russia, as well as in Poland, is not (without knowing it)

(moreover) than a simple farmer of the Jewish pr-
author; for the greater part of the income goes to the Jew,

JEWISH RUSSIA 315

and the rightful owner of the land is simply-
They were provided with lodging and food. It's important to understand that...
the thick stupidity of this rough Slavic worker is
for many in its ruin and in its vassalage-
that he himself forges his chains, that he-
even stupidly indulges in insinuating tend-
Jewish tator. My God, yes! He's stupid, and
all those of his caste who do not know how to unite
for the defense; but... is it necessary that he
perish for that?

Because, you see the crux of the matter: without
the intervention of the intelligent Semite, the poor man
The simple-minded Slav would have avoided the dangerous game of the ma-
denials of funds advanced or loaned, it
was contained within the simplicity of the mechanism
centuries of his honorable work. The workings
The complicated aspects of the Jewish game led to their loss!

And, finally, the unfortunate aborigine
is now nothing more than a defeated man, retreating before the
Invading colonists, defeated by force of arms
which he too imprudently wanted to use-
ment.

Here the concepts become confused and the definitions-
tions clash. Written legality is
complicit in a shadowy scheme, although

316 JEWISH RUSSIA

Correct; the perceived legality protests. The pact
sacred land with the Aboriginal people, belonging
mutual, the mysterious conformities that unite-
all this, though, suggests races are linked to territories.
primordial and pre-existing, would therefore not be
that a matter for negotiation falling under
The application of a code? That's not it! What-
something unspoken, but very powerful in
At the same time, protests are taking place everywhere against the mis-
alliance of the Semite seeking to contract a
union with the earth he treads, but which he does not
Don't cherish it!

It is strange that the Jews, so intelligent
and if keen observers persist in seizing
land and wanting to become owners
land, in defiance of the violation of a principle-
cipe which is stronger than all the legisla-
tions.

The cities and towns belong to them. They are there
reign and govern, for such is the good pleasure-
Lord of Kahal. The arrangement that ensures the
the functioning of Jewish power is ad-
marvelous. Under the influence of a warm atmosphere-
sphere of benevolence and solidarity
In tuelles, the Jews knew how to organize a game

JEWISH RUSSIA 317

of constant ratios that replace before-
terribly everything that the public authorities
created for the use of the most civilized circles
advertised. – Advertising, which so greatly facilitates the af-
to do, – this costly and yet
suspicious, – the Jews replaced it with the
spoken advertising, through incessant communication
cations from man to man, from commune to
commune, from Kahal to Kahal. Our conversations
banal actions, our mania for politics, our
Even in spirit, they make us waste precious time.
heavens, which the Jew uses in his con-
versions from Jew to Jew, to establish his pro-
gram of action and check its game. In the
even small provincial towns, the Jews
eventually adopt a meeting place, a
street, a public garden, the area around a cafe,
to communicate the news to each other
new, establish agreements or stipulate the method
sharing. This is certainly a stock exchange that exists.
and works, without it having been necessary to
to create it officially. Whereas, in our
Distrustful companies, business is the subject
an avalanche of paperwork and an inter-
a pathetic series of cautious formalities, the

8.

318 JEWISH RUSSIA

Jews from small towns unknowingly form

corporations, administer them and
They liquidate them, without a single stamp having been
affixed to a single piece of paper. The Kahal resolves the
difficulties, should they arise. Our justices of the peace,
our courts, which we occupy with our pro-
these, only intervene in very exceptional circumstances-
lying in the quarrels between Jews.

XXX

It is still necessary, in order to penetrate the secret
of Jewish power, to draw attention to
the unique aspects of their division of labor.

And first of all, we can say that the work is not
divided point, at least it is not specialized,
It does not dull the individual's senses.

Even the priesthood is not a specialty.
Every Jew is a merchant, first and foremost; an industrialist
or farmer, if necessary; broker, intermediary-
Diary or negotiator, always.

In this latter respect, he has his major [supporters] everywhere.
and his small connections; he is the unavoidable godfather
of all matters; disdaining none of them;
knowing, perfectly, by virtue of his A- instinct
Rabe (inventor of numbers!), that between the little
And the great, the distance is only a concept
conventional.

320 JEWISH RUSSIA

The Jews, contrary to popular opinion, have...
Pandue, very sensitive epidermis; they are
They are meticulous, and they are proud of it.

Their vanity, or their pride, consists in
to maintain at the level already reached, hence their
cold and clear gaze sees and directs the footsteps
They are the formation of the races occupied in serving them. They are
maintain at this height by infiltrating
in the currents of human activity through the
taking possession of very modest roles in
Appearance... How deep this system is, clans
Its simplicity! Broker, intermediary, lender-
Name, funder: actual situation, or
something substituted or fictitious, - but

always with a powerful plate. This function-
the movement overflows the goal to which it seemed to be
destined, and the metamorphoses appear
very quickly; the intermediary is replaced
suddenly to the founder; the intruder, to the owner-
to be silent; the prompter, to the actor; the editor, to the author
author.

And that's understandable. Jews are beautiful.
players. No pettiness in what they con-
receive and in what they accomplish. The
the flexibility of their designs is not limited

JEWISH RUSSIA 321

overwhelmed by numbers. Where a Christian gasps
and breathes, the Jew meditates well a little on everything.
edge; then there he is at work. We are
small, we Christians, in our en-
petty, selfish behavior. They have nothing
not afraid to give their ideal a broad scope
imposing. "The figures, the millions, the
"billions, we know that!" (they say and
"What do the Jews think?"). Question of a zero to
Add to the right! Aren't we
"Not associated? We'll see about increasing the dividend"
"Sister, if it's a bit heavy. That's all!"

How can we be surprised, then, that the Jews,
Armed with this argument, they seized
railways, the press, inventors
tions, of movable and immovable property,
Literature, and even art?...

And to think that this is in conditions of in-
a similar inferiority to that of the working world between
in the period of the "struggle for existence-
tence!... »

We will certainly not bargain.
our praise for the virtues and qualities of the emi-
Jewish interests? We only add to that
the wish that they have less of it, or that we have less of it

322 JEWISH RUSSIA

Let us have more. This will equalize, from
less, the part.

When, defeated on all fronts, we
We will see that we too need a Kahal,
Well then! We'll have it! As for reforming the
Jew, that's out of the question; therefore, we must re-
to educate the Christian!

It would be better, after all, to revise the for-
Jewish tunes, declare all Christian hives
yours bankrupt, and invite the hornets to
To compose. And that, before long.

Jewish books speak of a very beautiful ce-
closing ceremony, accounting, in large liquid-
donation, which, among this also religious people (?)
that good accountant, used to accompany the
Jubilee, the Jewish Fiftieth Anniversary (Shenat Hai-
jobel.) Then the town criers proclaimed, at his
of trumpets, to the delirious crowd, the handing over of
everything that was owed to the rich, the return to
debtors of the lands that the creditors det-
were given as pledges, the emancipation of
slaves, etc., etc.

But it was truly beautiful, stunningly beautiful.

LA. JEWISH RUSSIA 323

necessary; this provided a remedy for the vio-
leni is disruptions of equilibrium. Today, a
false shame only prevents Christians
to ask the Jews for the restoration of
this pious custom. – By the way, was it really
piety?...

Nevertheless, this custom is still practiced today.
even today the only possible liquidation method
Possible. The world would be reborn. Then, we
would start again!

Otherwise, we Slavs, we will see
a Jewish Tsarism to emerge, alongside Tsarism
a policy we already enjoy. And if there is
Conflict between the two powers?... We're getting there
Thus, to the point of absurdity. Clear proof that
This cannot last. The lowering of ca-
characters, and to the humiliations inflicted upon us
money, this debasement could no longer be
but to continue without causing an explosion
"Anything at all... That's enough!"

Henri Heine describes spiritually, in
his Romancero, the dispute of the Augustinians and
Jewish Rabbis at the court of Peter the Cruel.
The Rabbis seek to seduce the Monks
through the description of the immense fish "the

324 JEWISH RUSSIA

Leviathan," whose flesh is succulent and
that the Eternal Father will bake for the great
a meal that will celebrate his triumph
chosen people. In fact, there will only be guests
Jews. Part of Leviathan will be ac-
One will be served with garlic.
in a fish stew.

Thus the large and indolent Leviathan will be fi-
nally devoured with gusto by these wriggling
slow-moving, small freshwater carp. Like
That's right!

This immense fish, this indolent Leviathan-
Then, wouldn't that be you, naive Christian? You
Above all, a very naive Slav?

What sauce do you want to be eaten with?

What does that mean?... You reply that "you
"Doesn't want to be eaten at all"?

But, you wretch! What are you thinking?

YOU'RE GETTING OFF-TOPIC!

END

TABLE OF CONTENTS

Foreword

I. - The Jewish Question. - Occult Government

Jews. - The Kahal and the Bet-Dine. - The Book
on the Kahal, by Braf i;ann. - The Discourse of a
Chief Rabbi. - Goal pursued by the people
Jew in every country. - The Golden Calf, always-
end. - The promised omnipotence of Gold

to the sons of Abraham. – It is coming to pass and
We are approaching the long-awaited result. – Table
of the financial situation in Europe. – The
Jews are everywhere the masters. – 11 if he lies
for them to complete the work of domination
In everything and everywhere. – To whomever wants the end, all
The means are good. – 11 is necessary to enr'ai.Ier. ..
between Jews. – Social issues and the
false democratic zeal, to act on the
masses and lift them at the right time. – The
revolutions, clandestinely provoked and fo-
Mentioned by them, the Jews II >is of the Earth.

II. – Toussenel it The Jews, Kings of the Era.
– They are God's people!... Come on now!...

19

326 TABLE OF CONTENTS

– Bunch of jokers, tricksters, and...
grugrurs. – Tacitus, Bossuet, Voltaire, Fouricr,
unanaiâs on this subject. – Read the Jews, refiners
In commercial fraud, that's where they excel.

Prussia and Russia know something about that
thing. – Napoleon I had sensed it well, from the
1835; and yet!... – Traffic and customs, mis-
exclusive third of the Jews. – They do not employ their
ten fingers only to handle and squeeze money.

– Monopolists and hoarders, parasites and
True vultures, such are the undegenerate sons

Pharisees and scribes of Israel 20

III. – The Jews as painted by one of them. – Their
Mysteries unveiled. – More than a thousand orders
finances of the Kalial and the Bet-Dine. – The old man
Talmud discarded, it replaced, for the
new needs, through an arbitrary doctrine
and despotic. – Everything to dominate, by force
and was not. – Demonstration by facts and
conclusive documents. – What happened
in Russia, Poland, Syria, Romania,
Even in France. – Overly motivated protest
Romanians and residents of Vilna against
the invasions of the Jews. – In vain has it been
wanted to abolish the Kahal and the Bet-Dine 27

IV. – Do: umenls serving as evidence in support of

all of the above 36

V. – Jewish factors, agents commissioned by the Kahal. – Surveillance agents and agents of corruption. – They are always everywhere, and Nothing escapes them. – Agents of the legal profession.

– Employer salaries. – The relationship to

TABLE OF CONTENTS 327

Kahal. – Jews and Goyim. – Jews and Jews. – Jews and Kahal. – Kahal and Goyim. – The Gifts and money: weapon of choice, talisman Irresistible. – The play: A word to the Minister.

– How does the Kahal proceed? – The commission-
The investigation by the Emperor of Russia.

How she became paralyzed. – The contribution Jewish, of one million silver rubles. – The ultima ratio du poison. – The tempter repelled.

– The Emperor's delaying tactics. – The director-
General Spiranski. Minister Koczubéi.

– The Peretz snake. – Reform Ukase put away and the status quo maintained. – The turn is played: Vivat Mascarillus!... – The poor pay-
Without Russians, they will continue to be poisoned by good cash 45

VI. – Documents providing authentic proof
tick of everything that preceded 61

VII – The kitchen of the Jewish slaughterhouses. – The meat supposedly pure and impure meat good for Christians. – Kochère and Trcf. – The im-
Pot from the box for the Kochère. – The Sbochet, or privileged butcher. – Revolting barbarity and marvelous address. – The eight species of Impure meat (Tref). – Profound science on the third. – It is forbidden to the Jews, by Moses, to eat carrion, but it is permissible for them-
set about selling it to the n-Jews. – Rigorous Kahal's surveillance in this regard. – This is before It's all a matter of taxation. – Importance of the company's tax. – We managed to obtain government protection to authorities

328 TABLE OF CONTENTS

Jewish people for the collection of this sect tax.

– Harm thus caused to the populations of countries where Jews live 75

VIII. – Documents extracted from Brafmann's book on the Kahal, giving evidence of what precedes. – What value can emotion have? The signing of a Jew under surveillance by the Kahal...* 94

IX. – Reconciliations of the Jewish brotherhoods with the Kahal. – Influence exerted by these confraternities on The Jews and the Christians. – They make of all the Jews spread among the Christians a cor- invisible and all-powerful corruption. – The con- Talmud Brotherhood: The Learned One. – The Brotherhood de Renias incj. – The Brotherhood of Artisans.

– The brotherhood of Rel'g'on. – The brotherhood of Funeral, and*. – Aulant dj pslils Kahals, blind instruments of the great Kahal. – Acts

and supporting documents for the above 102

X – The Jewish ceremony Alla. – Sharing of the Jews in patricians and plebeians. – Obligation to read the five holy books, under penalty of being pierced- Cut down by the Angel of Darkness. – The law of the Torah. – Kohen and Levi; Levi and Zarodi. – THE Segan, or Gaba, and Samosche. – Bénédic- tion of blessings. – The scale of Allas. ■

– Quarrels and scandals among devout, patri- Cians and plebeians 110

XI. – Authority of the Kahal in his district. – It clearly demonstrates the truth of Schiller's rule: The Jews are a state within states. – All the properties included within its jurisdiction for him- a fictional territory, actually belonging to

TABLE OF CONTENTS 329

his dominion. – The Kahal is the owner in partibus of the goods supposedly possessed by He has the right to sell non-Jews in parcels. to the Jews. –Every Jew is the liege man of his Kahal. – The Jews only obey superficially-

subject to the laws of the country where they live. – Ma-
 The Chiavellianism of the Kahal. – The law of Hazaca or
 of Meropiié. – Between Gentile and Jew, it is a
 a struggle for existence, because the Goim is like
 insolently delivered by Kahal to a spider,
 to an octopus, to an invisible vampire. – Acts
 and documents that put for the first time
 highlighting this terrible truth. – It is in
 Russia, Poland, Romania, what func-
 it especially animates the devouring monster of Kahal.
 – The cunning of the Kahal ju f in Russia him
 submitted, like a docile auxiliary, the self-
 civil rite of the Empire for recovery
 of its religious taxes, which are its source of strength.
 The poor widow Broïda, beaten and paying
 The fine: the Russian authority acts as policeman
 to Kahal. – He managed to get paid
 an indirect tax even by the population
 Christian. – 11 has come to enact
 taxes recoverable notwithstanding the objection of
 Civil governor of Minsk. – In short, he has
 managed to trample everything underfoot and put the
 Christians themselves in its dependence.
 The terrifying form of the Herem, both ser-
 Lie and anathema (supreme excommunication).
 – Prayer that follows the publication of the Herem.
 The three categories of the Jewish oath. – Republic

"19.

330 TABLE OF CONTENTS

the Jews' initiation to take the oath. – The ser-
 The matter only matters to them insofar as it
 is brought before a Jewish court. – Everywhere
 Elsewhere, a false oath matters little. – Amen. 115

XII. – Documents translated from the Book on the Kahal
 and demonstrating the truth of what has just been

said. 145

XIII. – The holiday of Rosh Hashanah (the New Year)
 born) and the Fekiel-Chofère ceremony (of the Son
 horn). – The Rosh Hashanah has little
 reason for being since the fall of the temple of Jesus
 rusalem, since it was a day of triumph.

– The skillful leaders of Israel have appointed
 Mussaphe, synagogue service, fu- service
 darkness, tears, cries, and lamentations.

The thin sound of the horn (hunting horn?)
adds nothing to the painful solemnity of this day-
there. – All the exegeses of the learned Kabbalah
They can't do anything about it. – We don't dare reform...

And for good reason. – Document 154

XIV. – Ancillary institutions of the synagogue.
The courtyard and the commons. – The Bet-Haknest or
Main synagogue. – The Bet-Gamidrasch or
House of prayer and school. – The Bet-Hamerhatz
or steam baths. – The Bet-Hakahal or
Kahal's chamber. – The Bel-Dine or tribunal.

– The Hek-Dech or refuge for the poor sor-
ideas 166

XV. – The Bet-Dine, judicial section of the Kahal.
Jewish jurisdiction established by the Talmud for
to shield Jews from the courts of the Goims or
non-Jews. – Severe penalties against con-

TABLE OF CONTENTS 331

Trevenanls. – Exceptional authorizations
and secret. – Absolute power of the Bel-Dine,
consulting with the Kahal. – Fortune
of an influential litigant declared by Hefker,
that is to say: abandoned to pillage. – Proceedings
Duration of the Bet-Dine: citations, indauis, schamos-
ches. – The Dates, skirts and experts. – References
before Christian courts, as a last resort
and punishment. – Blank signatures canceling by
advances the judgments to be rendered 171

XVI. – Acts and documents proving what pre-
yields 182

XVII. The Eabolat-Kinion or Welder: Sales and Purchases
between Jews. – The buyer's shoe offered
to the seller. – A piece of the cassock, a mou-
The toe, today, replaces the shoe.
This is the Kabolal-Kinion, operating translation
immediate right of ownership of the seller
to the buyer. – Even greater is the prestige
of a sale pronounced by the Kahal 188

XVIII. – Celebration of Jewish weddings – They
begin the eve of the Sabbath with the Kubolat-
Shabbat, a serenade of national melodies.
The next day, Alia-Maxtir. – Rain of nuts,

of almonds, figs, etc. on the future. –
 Finally, the grand ceremony. – Placement of the
 dowry. – Salary of the Chadhan, negotiator of the
 marriage. – Right of Rahache, for the benefit of the
 rabbi, cantor, and elder. – Salary
 musicians. – Tulet and Kitel, dressed in the clothes of the
 prayer and death. – Badhan, fimprov sa-
 Their prankster is starting to work. – You-

332 TABLE OF CONTENTS

The bride's letter, which is made on a bed of dough
 overturned. – Arrival of the fiancé, who covers
 the head of his future wife, the scarf she was wearing
 sent. – They throw hops and
 Oats. – Triumphant march towards the Hoopoe
 (canopy or baldachin). – The bride and groom take their places there.

– Order and march of the procession. – Blessing,
 Vow and marriage contract. – Prayer of the cup.

– Ring handed over. – Back to music.
 head. – The golden soup. – The wedding feast.
 Precedence and equality. – The art of servitude
 staff to cater to elite guests. – Badhan
 and the orchestra take turns performing. – The
 linear cry: Drosche-Geschenke! – The enumeration
 of ideal c. – – The Kochère dance. – Recon-
 The couple's escort to the bridal chamber. – The
 Kahal, sovereign master of his subjects in
 their private lives 192

XIX. – Circumcision. – Precautions against
 Satan. – The Schir-Garmalot talisman. – Visit
 and prayers from the acquaintances of the woman in labor.
 Prayer at the synagogue and honor paid to the father.

– Chalemc-Zahor, congratulations and courtesies.

– The Wach-Nacht, the vigil of the eighth day. –
 Preliminary steps to the operation. – Meeting of
 hui: participants, ten witnesses, and pa-
 rents and rented. – The practice of
 The painful circumcision. – Prayer and hymns
 the shrill ones who accompany him. – One more elected official
 by the people of God. – Feast and rejoicing
 under the Kahal's good pleasure. – Beware of the trefle. 207

XX. – Hierarchy of dignities among the Jews. –

TABLE OF CONTENTS 333

Autonomy of their primitive institutions.
The provincial committees and the Bet Dine
replace. – The Talmud increases its empire.

– Talmudo-municipal Republic. – Organized
tion of the Jewish communities. – The rabbi and
the Parnesses. – Habor elMoreîne. – Degrees of
Kahul and the Bel-Dine. – Elections. – The Rabbi

'He is not a priest.' – Napoleon I and the
Jews. – The Jewish question in Russia, in 1866.

– Jews are always Jews. – A grave error of
Napoleon p>r. – Every Jew is a priest. – All this
What was done to reform the Jews was worthless.
Napoleon I made a huge mistake. – The
Jui's sa parent des Spinoso, des Salvator, des
Meyerbeer, of Rachel, like the jay of
{.lu born of the peacock – Long live the Talmud and the Alliance
Israelite ■ ! ... – Jewish schools are a stain
of oil. – Errors of the Russian government,

who also poked himself in the eye 216

XXI. – Supporting evidence 263

XXII. – The Melamedes, schoolmasters and preceptors-
Jewish men. – The Heder or school. – Plebeians
and Jewish patricians. – These are condemned
to be the subordinate and very humble servants
of these. – The pupils of the Melamedes.

– State of the school question among Jews.

– Everything by and for the Talmud. – Eschabots,
Tabnudors, Clauzers: school slums 270

XXIII. – Yom Kippur, the Day of Atonement
sins, and the Gatorat-NedoiHme, ceremony of
Absolution. – How to lighten the memory
instead of easing the conscience of the Jewish sinner.

334 TABLE OF CONTENTS

– The famous Kol-Nidre prayer that releases from
all the commitments and oaths of the year:
annual jubilee, very convenient and quite scandalous.

– The Gatùval-Nëdovme and the Messirat-Madna,

other equally convenient ceremonies, which
permit perjury and perjury-
involvement in the Jew versus Christian trials.

– And now, to Jerusalem! 286

XXIV. – The Caporet ceremony, purification. –

– The Jew catches a rooster, the Jewish woman a
hen; or throws them far away, then they are read; and

Eat them with relish... and you are purified... 292

XXV. – The Mihva, special purification for women.

■ – Once a stream of clear water, now a
a large basin of dirty water, a sordid vat, where
The women will do two or three dives.
sushi from a horrible mouth-rinse operation
right there. – All of it under the watchful eye and with the baton
of a hideous shrew in charge of this torture
Worthy of Dante's Inferno. – You have to see it.
To believe it, but it's true, and... it pays off big time
at Kahal 294

XXVI. – Hidesehel Gubdula, prayers over the cup. –
Wine or bread, brandy or beer. – But wine
never fails, and it is a great honor to
to offer it. – We give thanks to Jehovah for what we

is his chosen people 301

XXVII. – Jews are not naturalized. –
He must be stripped of Talmudic law.
a system for robbing and exploiting Christians.

– We need to put an end to these agglomerations of
Jews who do nothing but fraud and usury,

TABLE OF MATERIALS 335

stock trading, 1> rmcintilism, the venge of water-
of life, etc. – We must make farmers of them,
useful workers, and abolish, eliminate these au-
usurping authorities who oppress them. – It is necessary
to make them citizens and fellow citizens 303

XXVIII. – It's no longer time to laugh. – Who knows who
Who will laugh last? – Instead of denying the danger,
Let's turn around and go back to the other side. – The Kahal is tough
and has a hard life. – Rabbinate, Judaism and Jesuit-
ism. – Jacob's Dream and Ladder. – Not
of burning persecution, but no illusions, nor

no more consideration either. – That 1 1 R issie
seriously advises. – Let her see what the
Jews practice agriculture. – The Jewish Idyll
can it last and does it not threaten to–
Is a fierce drama about to unfold? (307)

XXIX. – The Jaif in its relations with the included! rie.

– By producing movement and circulation
tion, he strips the poor real producer.–
The Russian landowner is quite simply–
ply the farmer of the Jewish praetor. – Slavs and
Semites. – The Jewish arrangement; advertising by–
the spree; street and cafe markets; the expedition

Business done in minutes, without paperwork... 313

XXX. – Does the Jew specialize? – Is he always
that he does not become dulled by the division of labor.

– The successive and rapid incarnations
They quickly become a merchant of opera glasses.
A walking millionaire. – The figures don't
They never stop: you're either a partner or you're not.
No. – Also, what does not belong to them?
Not at this time? – Yet it is a question of

336 TABLE OF CONTENTS

to fight for existence. – We must reform,
not the Jew, but the Christian –Why not pro–
Wouldn't this be a revision, a Jubilee, or
Jewish fiftieth anniversary? – Beware of Czarism
Jew! – Heinrich Heine and his parable of the Lithuanian–
than. – 11. Ultimately, it's a question of knowing which
sauce the naive Christian and the utterly naive Slavic want–
slow to be eaten by the J.if not at all naive and
Very cunning! 355

EMILE COLIN PRINTING WORKS, IN SAINT-GERMAIN

Bookbinding
F. Rosenhain

Charlottbg.

'antstr. 56

;:<



French



English 



Full text of " The Protestant Peril Renauld "

[See other formats](#)

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google Books

<https://books.google.com>

Google

About this book

This is a digital copy of a work that has been preserved for generations on library shelves. It is made available as a precaution by Google as part of a project aimed at allowing internet users to discover the world's hidden treasures.

Because this book is relatively old, it is no longer protected by copyright law and is now in the public domain. "Belonging to the public domain" means that the book in question has never been subject to copyright. Expiration. The conditions required for a book to enter the public domain can vary from country to country. These are all links to the past. They bear witness to the richness of our history, our culture, and our knowledge, too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduced in this digital edition. The long journey the book has taken from the publishing house through the library to the internet is a testament to the power of the written word.

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make them thus accessible to all. These books are indeed the property of everyone and we are simply making them available. However, this is a costly project. Therefore, and in order to continue disseminating these works, we have taken necessary measures to prevent potential abuses by third-party merchant sites, in particular technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search program for personal use. We therefore ask that you use these files for personal purposes only. They may not be used for any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the Google Books Search program.

research concerning translation software, optical character recognition, or any other field. For large amounts of text, please do not hesitate to contact us. We encourage the use of public domain works and documents belonging to the public domain and we would be happy to be of service.

+ Do not remove the attribution. The Google watermark contained in each file is essential to allow them to access more documents through the Google Books Search Program. Do not delete the watermark. No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is your responsibility. Be sure to respect the law. If a work is in the American public domain, do not assume that it is in the public domain in other countries. The legal duration of copyright for a book varies from country to country. The works whose use is authorized and those whose use is not. Don't assume that simply posting a book on Google Book search means that it can be used in any way anywhere in the world. The sentence to which you are subject. The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languages, Google Books Search contributes to promoting cultural diversity through Google Books Search. Indeed, the Google Books Search service allows internet users to discover the world's literary heritage, while helping authors and publishers to promote their work.

online searches of the full text of this work can be found at <http://books.google.com>

+

x DA al +
nt

GO

THE

PROTESTANT PERIL

BY THE SAME AUTHOR

The Expulsion of the Jews, current events (1898). 3.60 francs

ner qe RE

D alXT-AMAND, CHER. – BUSSIÈRE BROTHERS PRINTING HOUSE

ERNEST RENAULD

The Peril
Protestant

Essay on Contemporary History

SIXTEENTH EDITION

Carey Foe me

PARIS |
+ BOOKSTORE. SAINT-JOSEPH

TOLRA, BOOKSELLER-PUBLISHER
28, rue d'Assas and rue de Vaugirard, 76

1899

The policy that con-
Europe today
three objects:

40. Dismemberment
of certain states in
which Catholicism
left roots ju-
'aged too deeply; the
France, Spain, Portugal
tugal;

20 The preponderance
Protestant states
worldwide;

3° The domination of
Jews in pro-states
testers.

His Majesty the King of

Prussia and His Majesty Britannic... they believed that he was appropriate for con-

| to balance this large

league (the Franco- alliance Austrian), to reconnect | by a new treaty, the commitments which sub- were already between the Berlin and Lon- courses dress... to support the Protestant religion.

He promises and commits, his Her Britannic Majesty, of pay each year a million pounds sterling to act effectively against the common enemy.

He promises and commits, his Prussian Majesty, of to make peace, in order to act with all his strength against France.

THE PROTESTANT PERIL

CHAPTER ONE

THE PROTESTANT QUESTION

Is there a Protestant question? – The Coli- Society gny. – Everything for the Protestants. – Those who want Religious war. – We accept it.

Taine wrote about the Jacobin conquest; Drumont, about the con- Jewish quest, we will try to write the pro- conquest testating, under our sole personal responsibility, thus revealing, as in our last work: The expulsion of the Jews, that of the newspapers of which we are Editor-in-Chief or those to whom we adhere- borons. 4

This conquest, which many good minds...

They don't even suspect it, we propose to do it to touch the reader's finger and demonstrate what constitutes a real danger from all points of view.

The aim of this book is therefore to unmask the enemy, the Protestant, allied with the Jew and the Freemason against the Catholic, a victim today of this diabolical alliance lique.

4

2 THE PROTESTANT QUESTION

Is there a Protestant Question in contemporary France? temporary, as there is a Jewish Question?

If it exists, why is it so little known? general public? wondered the Ardé- Réveil- chosen on November 26, 1896.

France is currently exhibiting a series of phenomena singular behaviors, which elude observation- perficual, but which an attentive viewer will not take long to discern.

Unfortunately, there are few attentive viewers.

In most major cities, manufacturing countries killers, shopping centers, a significant portion business, especially in high-level trade and banking that, is in the hands of a particular group, a ge- group Generally correct and rigid, moreover, living a bit in part of the rest of the manufacturers and traders.

Most have southern names; a few- Some are Alsatian emigrants; several derive their origins from England, Germany, Switzerland.

These merchants, these bankers, these millionaires for- the head of the Protestant Colony in the city question.

You browse the Parisian press and the newspapers of province; you come across leaves, usually a somewhat bland in their language, moderate in their politics, and of an anti-clericalism that was sometimes veiled, sometimes blatant, but always pronounced.

These newspapers are Protestant publications that maintain in their pockets their religious flag and who address

to the general public, whether opportunistic or radical. In all cases, with varying nuances, you will find the same writer: a Protestant bourgeois, very bourgeois and very Protestant, fearful of socialists and horrified by priests.

You are staying in a small town: you con-
Soon all civil servants will be born by name.
After a few days, if you have a good nose and a knack for...

tions, you will make a singular discovery: that at 7

THE PROTESTANT QUESTION 3

tribunal or court; at the high school, at the municipal college: at the teacher training college, at the university, in the administration of Finances, at the prefecture offices, there is a quarter, a third, half of Protestant officials, sometimes more.

So, if you belong, by birth, to the East, in the West, the Center or the North of France, where the Re- Those who have been trained are hardly more than beings known by hearsay. like the followers of Buddha and Confucius, you you will think:

"That's a very strange coincidence; but, after Everything, what does it matter? It's pure chance, without doubt, who has gathered here such a large number of Re-formed.

However, when Sven tours France provincial, you will find that the same chance occurs provincial. It was almost everywhere; when, back in Paris, you there You will see all the ministries crowded with senior officials Huguenots; when you, Serge, realized that this is the case with even in Parliament, and that some Cabinets counted half of the members are Protestant; so, if you have With the habit of thinking even a little, you will tell yourself:

"There is something unnatural about that."
According to the most authoritative statistics, the Protest- Christians of all kinds, Calvinists, Lutherans, Independents of these, there are 650,000 in France, out of 38 million inhabitants. so many, one in sixty. So that this small minority occupies so much space in society and in the state, it His moral and intellectual identity must be crushed. health.

However, I do not realize that those I have fre-
The figures collected so far rise above the common run of
fatal; several are even below the threshold
that they occupy.

So, go on, why are they so good?
rented, so well settled, so dominant? The fact is uncon-
"Testable, how can this be explained?"

When you said that to yourself, you asked yourself in

4 THE PROTESTANT QUESTION

your innermost thoughts on the Protestant Question; you are
a wall to study it and to solve it.
But not everyone is there yet, not by a long shot.

Many people have no other horizon than that of their

locality, and do not know that what happens there is repeated-
led everywhere, from the point of view of the protesters' control
many things about public functions. Many others
attach no political or social importance to
the Calvinist origin of such a prefect, such a president of tri-
bunal or such a headmaster; they see in them only the
supporters of the political regime who have their own sympathizers
Many are even unaware of the cult to which
belong such and such agents of power.

Because they don't write it in their hat, and their
The spirit of propaganda or caste is more active than it is displayed.

That is why, if the Protestant Question is posed
In some astute minds, it is hardly so in the
The general public, naturally distracted and superficial.

The most militant Catholics are housed in the same
teaches that the indifferent and the freethinkers, this
which clearly proves that this is not a re- question
religious. Everywhere, except in the southwest, the clergy and the
militant Catholics do not see, as adversaries
true, that the Jew and the Freemason.

When we talk about the Protestant Question to
French people from the North, the Center, the West, it seems that
we were using an unknown language, he wrote with
Rightly so, two years ago, the Messenger de Valence.

Do you want, indeed, absolutely tc- proof?
A spade? Here it is:

In 1896, a congress of the Demo-Christian cracy, composed of the most active among Catholics. The program has been published; it was as energetic as it was comprehensive: Anti-Semitism, anti-Freemasonry, social reforms, journalistic meetings lists, etc. |

But what becomes of the Huguwenot, this old friend, in the middle of...
link to. your. that?

THE PROTESTANT QUESTION 5

Where is the Protestant Question?

She is conspicuous in this program by her absence.

For what ?

Because the Congress organizers are housed at the same brand as the majority of Catholics and French conservatives. They see the Child of Israel and the Son of the widow, because it was shown to them clearly for a long time.

They don't notice the Protestant at all, the good protesting, which no one has reported to them, and which continues behind the scenes, a much more active job than the masons and the Israelites – his allies, moreover, against the traditions and the true interests of France.

However, you only need to open your eyes to see the changes, in the twilight, all these excellent Huguenots by

throughout France and in the colonies too, alas!

The government knew perfectly well what it was doing by suppressing the census includes any mention relating to religious practices.

He, very wisely, from his point of view, prevented the public to note that Calvinists and Lutherans were, Proportionally, fifteen to twenty times more numerous than Catholics by origin in public functions ques, especially in the higher ranks of the hierarchy Shit.

How can this unusual phenomenon be explained?
To get the key, you have to go to Paris.

There, everything becomes admirably clear.

Parliament is packed with Protestants whom the candidate-Official customs have crammed in: opportunists, radical SO-Specialists, even those on the center-left, all fundamentally agree. all working for their chapel.

The ministry, in general, contains even more: one They were sometimes seen there in the majority. There is one Protestant in sixty Frenchmen; there were as many as six Protestants out of ten ministers. The usual rule is two or three, at less.

In the offices, in the upper management, it's better Again,

HAS

6 THE PROTESTANT QUESTION

The three divisions of the Ministry of Education
The church has three Protestant directors.

At the Ministry of Colonies, Huguenots were everywhere, admirers of England, including Messrs. Binger and You.

At the foreign affairs office, the high-ranking officials are in a...
A large proportion are Protestants, coreligionists more or less zealous of our rivals in England, of our enemies of Germany.

If we leave France, we find at the head of most of our colonies of the Laroche family, children born of Catholic missionaries, who are par-all the pioneers and supporters of our influence, by-Natural herbal remedies from English and American preachers, Germans who spread both Protestantism and hatred of France among the natives of our possessions-sions.

Here it is, the Protestant Question.

It is not only in the southern departments-
They became, despite resistance from the major labels, Huguenot fiefs.

It is in Paris and throughout France, with pre-readings, offices, courtrooms, colleges full of sectarians and propagandists.

Î
She is in Algeria with the Methodists who are distributing

Bibles and gunpowder for the natives; in Madagascar, with the preachers who recite the holy prayer against

we, in front of the Huguenot officials who let them |

to do; it is in all our colonies; it is in our embassies, in our consulates, etc.

The Protestant question was raised by republicans clerics like Thiébaud and de Mahy, in the name of sentiment-national ment.

Every well-known danger is half avoided.

The Israelite invasion has lost half of its perils of- since Jewish France and La Libre Parole have done so one of the commonplaces of conversation, current and of the daily press.

r

THE PROTESTANT QUESTION 7

In Napoleon's profound words: i

"We see our Jews," and when we see them, they don't are no longer much to fear...

Well, we don't see the Protestants anymore, no one- more active, more powerful in France, perhaps than the children of Israel, and that is because we do not see them not that they are to be feared.

We want to bring them, their ambitions, their actions, their power, and their goal final.

But we believe we are already hearing these accusations stu-
feet:

– You are a cleric and you want to rekindle the
Religious passions that were not fully extinguished.

– No, a thousand times no, we are not here to do
call to religious hatred; we come to demand a
Make way for the sun in our country, in the name of Catholics.
stripped by the Protestants; we come to ask.
simply to be treated on an equal footing
the law that they; we. come to assert our rights to
same rights as them.

And since we have none of that, for this
The only reason we are Catholics, we denounce-
cons with supporting documents the Protestant peril.

If obtaining justice requires unleashing the co-
Let these dormant angers be unleashed and
that the consequences fall on those who will be affected
the primary cause.

And, if you still persist in believing that we have
the aim, by attacking the Protestants, of inciting the
Religious passions, well, that's up to you.

Furthermore, even if that were the case, wouldn't we have-
We wouldn't laugh at a thousand good reasons to offer for ourselves just-
tifier?

We have been treated as pa- for quite some time now.
rias, we have been vain-
cus, when we would seek to become victors,
Who, then, would not find this claim legitimate?

3 THE PROTESTANT QUESTION

We are the majority. And if the majority can im-
to impose their will on the minority, why Catholics
Wouldn't those 36 million, who are, impose themselves on the pro-
who are testing, numbering 650,000?

The exact opposite is happening. The protests
These factors occupy, let us repeat, pre-
weighty: in politics, in the councils of
government, in the press, in the judiciary,
in industry, in commerce, in banking
ques, etc., etc. |

In the Gard, the Catholics, although three times and half as numerous as the Protestants, do not occupy not a quarter, not a fifth of judicial jobs or others.

A Catholic lawyer was languishing without clients in a town in the South of France. He abjured his faith and became a Protestant. He was appointed public prosecutor immediately and we have given jobs or scholarships to his five children.

It must therefore be concluded that, in the magistracy and in administration in general, belonging to a faith, a thousand Catholics create a prevention against the French that belonging to the Protestant religion is, at the contrary, a title of admission to favors, in a country supposedly without a state religion.

In all circumstances, Protestants are protected by the government to the detriment of Catholics.

It makes sense, a government of Freemasons could not act otherwise, but we could not accommodate it.

Thus the sectarian Brisson, known as the austere one, took for secretary a Protestant. Then, when he had done this, he took for secretary a prefect, who, in turn, filled his prefecture with Protestants, the son of his parents and his coreligionists, The former Speaker of the House has taken another Protestant

for secretary. That started to intrigue me, he said Mr. Thiébaud.

And when that other secretary became a member of parliament and...

THE PROTESTANT QUESTION

pushed all his people, it is a third Protestant who replaced his fellow believer in the president's office Brisson.

So, it's a system.

We could multiply the examples and say, in particular, that the Protestant colonization society, the so-called Coligny company, including Mr. Eugène Réveillaud of Versailles, is secretary general, has obtained from the government

Algeria has great advantages that have never been achieved. attached to Catholics, since he wrote in October 1894, that two-thirds of the Terga concessions are— would have been reserved for Protestants sponsored by the Society.

Do you doubt it? Here's the proof.

Protestant Colonization Society

Versailles, October 15, 1894.

Sir,

You have been identified to us as requesting a transfer to Terga (Algeria), and at the same time it was reported that you were Protestant.

If that's the case, please let us know, because as The Governor General has kindly decided that the two a third of the Terga concessions would be reserved for the protesters sponsors of our Society, we would be completely disappointed. We are here to help you understand our list of protégés, if are you indeed Protestant or willing to have your children, when they are grown, the instruction of the pastor.

Looking forward to hearing from you, etc.

Signed: Eugène Réveillaud.
Secretary General of the Coligny Society.

This is a document that leaves little room for uncertainty. study, wrote Mr. Thiébaud on this subject in Le Matin.
4°

10 THE PROTESTANT QUESTION

Mr. Eugène Réveillaud is not a myth, he writes, if I am not mistaken, in the Protestant newspaper Le Signal, at— Mr. Albert Le Roy also collaborates with him.

If the Coligny Company had not obtained from the government general manager of Algeria, or of his close circle, who is, to a considerable degree, Protestant and English, the promise of this exorbitant privilege granted to confessional cliques, he would not commit, I suppose—

pose, the lie of writing it and deceiving colonists or emigrants.

11. It is quite possible that the general government has granted this concession of two-thirds of the French lands Terga's straits to a colonization society, without taking-otherwise, it retains the confessional character of this Company.

But this one, once endowed with the privilege wrested from the credulity or government negligence, has not He didn't hesitate to impose his conditions... and what a load of crap-
editions? Mr. Réveillaud's letter testifies to this: to be Protestant or take the pledge to raise his children in the Protestant religion.

Henry Maret's Radical (90,000 francs) published at this time subject the following short article in its December 20th issue- in 1896, after he too had reproduced the letter from Mr. Eugène Réveillaud:

The document, being more than two years old, does not is no less interesting, and one might wonder about this once, in agreement with Mr. Georges Thiébaud – how the The promise of such an exorbitant privilege was granted to a religious clique.

Or the Protestant colonization society, with the aim of to deceive the colonists, she boasted of advantages she did not possess-
did not;

Or the Governor-General granted this concession to a colonial society whose religious character he was unaware of
gieux;

Or did Mr. Cambon knowingly favor such a party?

THE PROTESTANT QUESTION 11

this society, by virtue of its very religious character
ieux.

Which of these three hypotheses should we accept? It is
what we would like to know.

In the letter reproduced above, we could see how and in what spirit did the Protestant colonization society intends to use the rights which are so unduly granted to him

granted.

It is because we are determined adversaries.
of clericalism, whether dogma, of a cult, of a confession
any reason whatsoever, it is because we rise without
cease against the encroachments of religion in the do-
civil matter, which we protest on this occasion and that
We demand information about this strange case.

You will see that soon the most violent against the
Protestants will be those who accuse us today
to foment religious war.

And moreover, declaring religious war would be re-
laying everything down is not the same as for the sectarians of Free Pen-
sea.

Who created the school, military, and access laws?
Crossing?

They are the ones who provoke it.

Where are the fanatics, the torturers?

Yes, anti-Catholic sects want war on
Christ.

And they will never give up, whatever the
concessions that we make to them.

When a state is determined to wage war on a
no other state could deter it.
The sects want war, a war in which
We will succumb, or they will succumb.

We accept this war. And we will fight it without
No truce, no thanks.

Our enemies will be treated as enemies.

And those who will be here, more particularly the
The honors of our lances will be the Protestants, the pre-
First revolutionaries in the world!

CHAPTER IT

THE ORIGINS OF THE REFORMATION

Luther. – The Bull of Indulgences. – Calvin. – The Protestants. – The Huguenots. – Civil Wars. – Revolutions. – A million corpses, – Ment VIII. – Geneva, Protestant Rome.

To fully grasp the interesting aspects of a so- study
In the case of a commercial issue, it is essential to go back to the source.

We hope you will forgive us for summarizing here, briefly,
the reference points that it is essential to take into account when
We are talking about the Protestant Question.

We need to go back to the reign of Francis I*.

On September 15, 1515, Pope Leo X published his fa-
Meuse bubble of plenary indulgences.

The proceeds from alms given by the faithful for
To obtain these indulgences, one had to be assigned to a crusade.
against the Turks and to the completion of the basilica of
Saint-Pierre.

In principle, the idea was good.

Europe was then in relative peace, and the Turks alone,
as today, seemed threatening.

The Papacy hoped that its moral influence would
loud enough that her voice would be heard clearly enough.
in Catholic Europe, to divert attention
internal rivalries and desires, and to...
to rally all militant forces against the Crescent.

\

THE ORIGINS OF THE REFORMATION 43

But abuses did occur.

The sale of indulgences, scandalous in many ways
of places, was a pretext for all those who took
overshadowed by the ecclesiastical power of the time – it would seem
today, clerical power.

And this nothing unleashed a veritable revolution upon the world.
a solution that led to the deaths of countless Christians,
hundreds of thousands, if not millions, and of which the

The far-reaching consequences were certainly, after the religious wars, the political upheaval of the world and the fall of Rome's temporal power.

This revolution was "in the air."

An infinite number of factors had obviously prepared her for it: the corruption of the German clergy and perhaps even more its riches that the powerful coveted.

Without this, the monk Luther, despite his eloquence the rather trivial tribune on a jaunt, would never have had more disciples than, for example, Hyacinth Loyson.

So that the reformed populations have become practically naked, without initially suspecting that they changed their religion. The dissensions raised by The Reformers did, in fact, have a character and origins gins that were more social and political than religious.

This is what has led people to say, quite rightly, that the Protestantism had always been a political party and not a religion.

And if all political parties are, at their core, parties Religious groups, but not Protestantism, Much more of a political party than a religious one.

If Luther had come and said, "I want to found a religion-"new legion," no one followed him and he would have been the-pidé before recruiting followers.

Everyone worshipped the religion of the true God and the Reform, in Germany as in France, became more against church property as well as against the religion of Christ, his symbols and his divine mysteries.

Martin Luther was the son of poor German peasants. from the province of Saxony.

"44 THE ORIGINS OF THE REFORM

He was born on November 10, 1483 and was raised by the church who pulled him out of poverty. To express his gratitude to him sance, he bit her like a snake and sought to em~ to poison with its venom.

Augustine, the monk, supported indulgences, but he did so by attacking the Dominicans tasked with implementing their subject: the true intentions of Leo X.

The Dominicans, naturally, took up the theses of Luther. The quarrel, which many were stirring up rival personalities, the situation escalated terribly in the year 1517.

The Pope tried to calm tempers, but his opinions... Slow to arrive, they were misinterpreted. Finally, Luther, openly protected by the Elector of Saxony, Frederick said the Sage, breaking irrevocably with Rome in 1520.

He had no doctrine at the beginning, and one can to say that the Reformation had none until 1520, of the Diet of Augsburg.

Moreover, on the eve of removing the mask, the monk at-Augustine was still writing to the Pope:

"- I protest before God and before all his creatures-practices, which I have never wanted, nor do I want today "to attack the power of the Roman Catholic Church."

In 1520 he preached the futility of good works, and his The formula is as follows:

"We are all priests, every Christian is a priest-tre."

In 1521, he wrote a translation of the Bible, and from then on He becomes terrible against those who transgress his rules. his teachings: He thunders against the celibacy of priests, against monastic vows, against purgatoire, against the priesthood, against indulgences, against Catholic tradition, etc., etc.

Meanwhile, the religious revolution was taking place. chemia, recruiting followers everywhere.

It was so easy, the new religion allowed it: deviations from proper conduct that the Catholic religion defends:

THE ORIGINS OF THE REFORMATION 15

Wanting to block his path in his own states, Henry VIII, King of England, refuted the new theories in a book entitled Defense of the Seven Sacraments against the Dr. Martin Luther.

In his rage, he wrote a pamphlet in which the king

was called "the grossest of all pigs", which did not prevent Henry VIII, a few years later, to fall out with Rome because of his divorce with Catherine of Aragon, and to have herself proclaimed by the parliament x supreme head of the Anglican Church" (1534).

Protestants, who like to portray the Reformation as a mask...

It is worth recalling that, in terms of austerity and virtue, it is not useless to recall. to recall that this King Henry VIII, between his divorce and the excommunication launched against him by Pope Clement VII, had married one of her ladies-in-waiting, Anne de Boleyn (1533), with whom he had a daughter, the famous Elisabeth.

Less than three years later (1536), he had Anne beheaded of Boleyn to marry, the next day, Jeanne Seymour who died in childbirth (1537).

He then took Anne of Cleves as his wife, whom he repudiated. dia vite (1540); replaced her in her fifth marriage with Catherine Howard, whom he had condemned to death (1542), and finally he himself died shortly after having married Catherine Parr.

It might also be worth adding that Henry VIII did to behead, hang or burn, an incalculable number of people. In about ten years there were, in England-land, more than 50,000 death sentences.

Chancellor Thomas More was beheaded. The bishop Fisher was assassinated. Ireland revolted, and there were... rivers of blood. The lives and livelihoods of citizens... hung from a whim of the gloomy tyrant.

Upon the death of Henry VIII, England was prepared to accept all the doctrines of the Reformation.

The Duke of Somerset, protector of the kingdom of England during the minority of Edward VI, he devoted himself to this artwork.

16 THE ORIGINS OF THE REFORMATION

e
oo

We are now far removed from Luther, to whom we must return in-
For a moment.

In 1523, thanks to the preaching of Nicholas Storch,

by Thomas Munzer, by Carlostadt, by Zwingli, by OEcumenism. Following Calvin's lampade, several sects had formed. all enemies of each other.

The Lutherans entered into a struggle against the anabaptists and sacramentarians.

Peasants were restless in Saxony and Swabia.

Civil war broke out.

It spread successively into the Black Forest, Alsace, Tyrol, Styria, Austria.

The German Jacquerie was crushed in the blood of 400,000 peasants while Luther married Catherine Bora (1527).

Of all the political events of the time, we must mention the second Diet of Speyer (1529), a meeting denied by Charles V and who issued an edict, a Recept declaring that the Protestant Princes should leave to their Catholic subjects complete freedom to practice their religion, Recept against which the Lutherans protested energetically, which gives an idea of their spirit sectarian, which, moreover, is still the same. That's where it comes from that's where the name Protestants comes from.

In 1530, Charles V convened the famous Diet of Augsburg. town which he himself presided over.

Melanchthon, a disciple of Luther, presented the Confession of Augsburg, known as the Augsburg Confession, rejecting transubstantiation, private masses, the communion in both kinds, auricular confession, ecclesiastical jurisdiction, monastic vows, the Priestly celibacy.

She said nothing about indulgences.

Then came the Council of Trent in 1545 and death of Luther in 1546.

—æ wee 8

THE ORIGINS OF THE REFORMATION. 17

The origins of the Reformation are therefore notably the question of ecclesiastical property and the laxity

morals.

The clergy were criticized for being rich and dissolute.

That the clergy should be rich is perfectly legitimate; that he
If it is dissolved, that is much more serious.

Also, we would have liked to see a thunderous Luther against
the customs of certain religious orders, reminding them of
their duty and to the solemn vows pronounced.

That was the real Reformation to be accomplished. But Luther
he didn't exactly have the soul of a saint and he preferred to pre-
to establish a new religion that flattered the bad
passions and allowed all earthly pleasures
defended by the Catholic religion.

Thus, he could, without scruples of conscience, in
taste the delicacies.

He therefore aroused the covetousness of the German elite.
by showing them the church's possessions which they could
seize it, and created a less severe, more
accommodating, from which confession of faults was excluded,
which made it easy to practice and allowed for...
to give free rein to all the impulses of passion.

The ex-monk Luther gotta them until they were full.

He says (Luth. tome V, ferm. de matrim., f. 119) that he
cannot be without a woman, in the same way that he cannot be without-
It is not due to him that he is not a man; and he adds,
that he cannot do without it, nor can he do without providing for
all the basest natural necessities; he will
even going so far as to say THAT THE SERVANT MUST
SUBSTITUTE IN DEFAULT OF THE TEACHER (A).

(i) This was undoubtedly also the opinion of Pastor Dide, senator-
sectarian leader, as well as the following news item borrowed from La
Libre Parole of April 13, 1894, will demonstrate this: failing its
his own wife, his maid, or his concierge.

Mr. Matral, the caretaker of Pastor Dide, had a
wife; his wife annoyed him; he left her; and how bored he was
Alone, he took a mistress.

The abandoned "legitimate" wife caught the unfaithful man and...

Some of Luther's statements, as reported by the cardinal Richelieu in his Treatise on the Moral and Mental State of the four principal authors of the Protestant Reformation, are typical.

First point: Luther complains that the devil co-
che more often in her bed than Ketha, the first name of Catherine Bora, his wife.

Second point: Some pretty women have the de-
It's a shame not to know how to cook and make a bed...

The German princes who supported Luther were
Moreover, tainted with the most shameful vices.

This is not exactly to the credit of the Protestant-
ism, based, as we can see, on envy and covetousness
The revolt of the senses, the property of others.

– We want to seize your property, gentlemen.
the clergy; we also want the church
allow his ministers all the enjoyments of the
flesh, the revolutionaries of the German clergy said
Luther's future school.

"We oppose it," the naturally replied.

followed for adultery, no doubt in order to put a good and
Effective little piece of evidence in the upcoming divorce case.

Here are our sworn enemies in the dock;

The husband, sitting on the bench of infamy;

The woman, standing at the bar, implacable like justice.

The president proceeds with the questioning. R

D. You abandoned your wife to take a mat-
braid?

R. Yes, Mr. President.

Mr. Lagasse, the guilty party's lawyer, intervenes:

Mr. President, perhaps it would be a good idea to ask
My client, why did he abandon his wife?

The president agrees... The poor man! If he foresaw the
answer!... After all, perhaps the answer matters little to

president...

D. Why did you abandon your wife?

RM, the president, she knows it well! One morning, I found her lying in my bed with Senator Dide!... (Violent explosion of hilarity.)

Mr. Lagasse. – So, it is indeed true that Matrat found in his own bed, Senator Dide is operating 1

THE ORIGINS OF THE REFORMATION: 19

rightful owners; as for the Decalogue and the dogmas of the Holy Church, they are immutable: coupables, those who break free from it.

– Well, we will unleash the revolution.

And it was unleashed under the name of Reformation.

Theft, civil war, lust, such was
So the motto, this is the basis on which—
poses the question of German Protestantism, the father of Protestantism.
French.

We have now arrived in Switzerland and France.

Ulric Zwingli, parish priest of Zurich in Switzerland, preached con-
between Indulgences from 1516.

He was the founder of the Evangelical Religion.
lique and the head of the Sacramentaries with Carlostadt and
OEcolampade.

He denied the existence of the Real Presence and outlawed the ceremonies.
of worship, mass, confession, purgatory, fasting,
celibacy, etc.

Like Luther, he unleashed civil war between
Catholics and Protestants, but, less fortunate, he was killed
at Cappel at the head of his people (1531).

In Geneva itself, there were two parties: that of
Mamluks, subject to the bishop of the city and recognized—
sant the suzerainty of the Duke of Savoy; and that of the Hu-
genots (from the word eidgenossen, meaning "confederates")
by oath"), who wanted the independence of the
city.

The Huguenots embraced the Reformation at the call of the French preacher Guillaume Farel.

Civil war soon broke out and the Bishop fled from—before the riot.

That's when Calvin made his first appearance at Geneva, where he had taken refuge after being expelled from the Catholic Church because of its misconduct.

Calvin was born in Noyon in 1509. Parish priest of Martheville,

\

20 THE ORIGINS OF THE REFORMATION

then from Pont-l'Évêque, he had learned, in this last—
nth cure, Luther's doctrines by a German,
Melchior Wolmar. ue to

Like his mentor Luther, Calvin was, morally,
Everything that was most immoral. Before his heresy,
He had been punished because of his depraved morals;
He was even sentenced to death for his incontinence, which

they carried it to the very depths of vice.
However, the king granted him a conditional pardon.
to be decorated with fleur-de-lis on the shoulder, a mark of distinction that existed in
at that time, as some fifty years ago
brand, also on the shoulder, of the letter F. for the
convicts.

The Reformation, of which Calvin became the apostle in Geneva
and in France, did not reform its morals in the least.
world. On the contrary, he was able to free himself from all control,
to give free rein to it. His orgies cost him his life.
And Arènes, a medical student and Huguenot, had re-
marked, during the illness that took Calvin in 1564,
at the age of 55, some symptoms that had
surprised and frightened. Left alone to watch over his corpse, he
dared to lift the shroud, and convinced himself that the legislator—
The author and the theocrat had succumbed to everything else
something other than smallpox. Calvin, in fact, died
It's simply syphilis.

Like Luther, he adhered to the Bible as his rule of law.
faith, but he went further than him on three main points
skins: | |

4° He denied the actual presence and replaced it with a symbolic presence;

2° He supported the predestination of the elect and the damned born;

3. He rejected the priestly character and wanted election ministers of religion by the faithful.

Let us note in passing that this last idea of The election of priests by the faithful is today very widespread in France, as a result of incessant propaganda health made in this sense by the religious leaders of our

THE ORIGINS OF THE REFORM 21

650,000 French Calvinists. All the newspapers of the lo-newspapers and all Protestant or simply Li-leaders of the school of economists, like Léon Say, re-periodically break this thesis with the hope of to gradually implant it and discredit the Catholic religion that.

Calvin (1) was, in Geneva, a despotic dictator governing by means of spies, defending the games inno-hundreds, burning those who did not think like him.

He handed over to the stake Michael Servetus, his friend, who denied the mystery of the Trinity and who persisted in saying Son of Eternal God, instead of saying Eternal Son of God. For For this great feat, Calvin received the congratulations of Melancho-Tuna, the Lutheran (2).

So did later the torturers of our great Revolution of which many were, moreover, pro-testators such as Alquier; Bernard Saint-Afrique; Boissy-

(4) This man, who ruled Geneva and made this city, at his one of the most cheerful and lively arrivals in Europe, a a cold and dreary place, like a tomb, pursued by hatred fierce, the only tolerant and gentle man the Reformation had known in its ranks, – wrote Mr. Mauriez Maindron in the Review Mame of March 28, 1897, – Sébastien Castellion, whose scholar-tion, more than the persecution of Calvin, was enough to make him famous.

Calvin was then governing Geneva through terror, and, sheltering "Under the guise of a committee, he was having his enemies killed under the with the executioner's sword, he imprisoned or ruined them at his pleasure, exiled them or deprived them of their citizenship rights, striking them

only, moreover, "to ensure success in the elections" municipal elections, »

(2) Melanchthon's mother had been trained by her son, and had followed him into the so-called Lutheran Reformation. On the Not wanting to die, she summoned the reformer, and, in this moment— At the supreme level, she solemnly questioned him:

"My son," she told him, "it was on your advice that I abandoned" given the Catholic Church to embrace the new religion. I am going to appear before God, and I adjure you by the God who— before, to tell me, without hiding anything from me, in what faith I should to die." Melanchthon lowered his head and kept his silence; the love of the son struggled in his heart against the pride of the sectarian. "My mother," he finally replied, "the Protestant doctrine" "It's easier, Catholic doctrine is more reliable!"

23 THE ORIGINS OF THE REFORMATION

d'Anglas; Boussion; Cavaignac; Payne; Rabaud Saint-Etienne; Rabaud-Pommier; Dentzel; Jullien; The source ; Cloutz; Marat, etc., etc. They congratulated each other—the drownings in Nantes or the guillotinations of public safety, and it was to which of these butchers would spread the most human blood.

And perhaps he wasn't as wrong as we would like to think. to make believe, this historian who saw in the Revolution the continuation of our religious wars!

The Genevan Protestant, Necker, prime minister, playing along with the riot, fomenting this riot in the manner The cunning agent of the modern minister Bourgeois was the Calvinists (1).

(1) At the Constituent Assembly — 1789 — Necker no longer knew Where to turn when it comes to your budget. The contribution, known patriotic, a quarter of the income, met with resistance passive. It produced barely 40 million.

The Protestant Necker then turned his attention to the assets of clergy, and it was Talleyrand, Bishop of Autun, who, at the session of October 10, 1789, dealt with the question, without however denying categorically the clergy's right of possession over its property.

On October 12, 1789, Mirabeau submitted a draft decree stating—

"glove :

i 19 That the property of the clergy would belong to the nation, to the responsibility for her to provide for the subsistence of the members of this order;

2° That the disposition of these goods would be such that no priest could not have less than 1200 pounds including accommodation (thanks To this second paragraph, many country priests rallied... (rent to the spoliation of their order).

The Protestant Barnave, on October 14, 1789, gave a speech from which These ideas stand out:

"The clergy is and can only be a profession; it exists for the service and benefit of the nation... The nation could... destroy... The nation can take property out of the hands of the clergy which were given only for her.

Abbot Maury (same session) spoke out against speculation and exclaims:

"Here is the great secret we are revealing to you to restore the finances. It's simply a matter of putting the beneficiaries in the place capitalists and capitalists instead of beneficiaries... The behavior of the speculators seemed inexplicable to us, when

THE ORIGINS OF THE REFORMATION 23

Oh! I know very well that the people, understanding that the Treachery surrounded him, he faced the combined forces of Protestant peoples who wanted to invade and enslave it. For a few years, this people, made anxious by the muffled rumors, the sounds of defections, by the crimes deliberately committed to blind him, do not could no longer distinguish between his real and his fake friends !

The motion by the Bishop of Autun suddenly revealed their design. The ruin of the clergy was their great ambition; they They were waiting for this rich prey that was being prepared for them in silence. They were already devouring our properties in their minds as they talked to each other. in their conquest plans; they were waiting for the sale of Church property raised all public assets to par and their fortunes suddenly increased by a quarter, while we Let's all offer a quarter of our income.

This regeneration of paper benefits speculators and foreigners, this scandalous triumph of speculation was the

benefit they sought from the representatives of the nation. The Jews came after them, with their treasures for to exchange them for territorial acquisitions... (Tablue of stock trading in Paris)

There, says Abbot Maury, people from all extremes gather from the kingdom and from all the lands of Europe, an army of lenders, speculators, financial schemers, always in activity between the royal treasury and the nation, to stop the circulation of cash through the unlimited extension of public effects.

There, a trade based on usury discourages and impoverishes the true national commerce, the productive industry of the kingdom, and, condemns the administration to Vinertia, sometimes by starving it under the weight of need, sometimes by displacing one's idleness.

Listen to these credit merchants who are raving about destiny of the State, of the increase or decrease.

They do not ask if the harvest is abundant, if poor people can raise the wages for their work to the level of common price of bread, if the owners are scattered throughout the provinces invigorate them through their spending or their generosity. No, that's not what interests them.

They only inquire about the state of the stock market and its value.
EFFECTS. i

THIS IS THEIR ONLY THERMOMETER of prosperity general. They don't know that the opulence of the capital is me- always sure about the misery of the provinces, and that it is not

24 THE ORIGINS OF THE REFORM

But whose fault is it again?

The Protestant Barnave, of whom the Calvinists have so much -praised gentleness, gave a hypocritical speech on October 44th 1789, speaking before the House, to demonstrate that the clergy was and could only be a profession and that the nation could wrest from the hands of the clergy the assets which he held solely in the interest of the nation.

in the greedy portfolios that constitute the national wealth, but that it is in the furrows watered by his sweat that the la- The boureur makes the greatness of the State germinate.

Abbot Maury also developed this argument that "if the nation considered himself able to trace his lineage back to the origins of society

to strip a class of citizens of their property, the logic which would engender and legitimize all agrarian uprisings or popular.

Count Stanislas de Clermont Tonnerre (non-pro- speech) (nonce) refused the clergy the right to possess, in the very name of religion, under the pretext that the son of Man taught the poverty..., but the clergy being the administrator of the property of poor people, he concluded, in practice, that the motion should be rejected plunder.

On October 30, 1789, Mirabeau took the floor and delivered a speech written by Pellenc, his principal secretary.

The thesis is utopian and revolves around these ideas:

"Only what is just is useful... By appropriating the donations from individuals subject to the inviolable condition of repayment by fulfilling the agreed obligations, the nation does not infringe upon the Property rights... It is the law alone that constitutes property. since, originally, everyone had an equal right to what only one possesses... The clergy are civil servants... »

In short, on November 2, 1789, by roll call, by 568 votes Against 346 votes and 40 abstentions, the assembly adopted the proposal Mirabeau, thus modified:

"1° All ecclesiastical property is at the disposal of the nation, with the responsibility of providing, in a suitable manner, for expenses of worship, the upkeep of its ministers and relief the poor, under the supervision and according to the instructions of provinces.

2° In the provisions for providing for the maintenance of the ministers of religion, it cannot be guaranteed to provide for the endowment of others a cure costing less than 1200 pounds per year, not including accommodation "and the gardens that depend on it."

Nora. – The crowd, during the long discussion of the goods of the the clergy, was constantly agitated by ringleaders in the pay of the

has

THE ORIGINS OF THE REFORMATION 23

Doesn't it sound like we're hearing a Brisson or a Another one of our fierce anticlericals?... When the goods had the clergy's possessions been looted and squandered, the starving that The convents no longer provided food, they turned away from

on the side of those who had promised them a new era and prosperity, and, disappointed, they give free rein to their anger.

The Protestant Barnave was guillotined like so many others others, while, for example, another Protestant, Billaud-Varenne, organizer with Robespierre of the regime of the Terror, saw himself deported to Cayenne with Collot d'Herbois (1).

Necker had been careful to get to Fabri in time, after making his fortune with us. Treated as an apostate in the clubs, he retired to his beautiful land of Coppet in Switzerland... His wife, born Suzanne Corchod de la Nasse, was the daughter of a Calvinist minister in Switzerland.

These are many things that are too often forgotten now, which are, however, more relevant than one might think. assumed.

Jewish and Protestant finance and cosmopolitan speculators. On October 30 and 31, 1789, there were tumultuous gatherings killers at the door of the assembly.

On November 2nd, a multitude armed with pikes and sticks threatened members of the clergy, and the priest who was a member of parliament for Béziers. Mr. Martin received a blow that required his transport to him. 1,

Some deputies, who were known to be sympathetic to the clergy, were threatened, and dared not return to the session. (See on this subject PHis-Book of the Civil Constitution of the Clergy, by Mr. Ludovic Sciout, t. I, p. 118).

This document simply establishes that these are the protests—so many through their coreligionist Necker who are the cause of the confiscation of clergy property.

Thus, the origin of the reform, its primary cause, was the desire to seize ecclesiastical property, and two hundred years later we still find the hand of the Protestants in the pocket of Catholic clergy.

(1. By shedding rivers of blood, these Protestant guillotined | The thugs were only seeking revenge for the violence they deserved. of which their sect had been a victim under previous reigns.

Calvin, whose neurotic activity makes me think, I don't
I don't know exactly why, in Jules Guesde's case, it had this-
this eventually turned Geneva into the Protestant Rome.

The disciples of Theodore Beza (1), in France, and
Jean Knox, in England, contributed a great deal to
to spread the Reformation, but in France it failed
almost completely because of the Concordat (2) signed
by the Pope and Francis I". (The Concordat settled the
the question of ecclesiastical property which also existed
in our country at that time, as it existed in Germany
Magne and replaced the unpopular Pragmatic Sanction at
Rome.

And now, since the French Calvinists
they themselves admit that Geneva has remained the Rome
Protestant, while England and Germany in
They are the bankers, that's one more reason for us.
French Catholics, open your eyes wide.

(1) Theodore Beza was a native of Vézelay in Nivernais. The ou-
Richelieu's work teaches us that, as a good apostle of Luther and
Like Calvin, he too was profoundly immoral. He wrote
a piece of obscene verses inspired by Volmar, his teacher
Hebrew in Bourges.

Theodore Beza dedicated it to his mistress Candida. He had not
Only 16 years old! He was also prosecuted along with Volmar for terrorism
to good morals and he fled to Geneva where he began to re-
Calvin's morque. Birds of a feather flock together.

(2) By signing this concordat, wrote Mr. Hanotiaux in his
Richelieu's story: the Pope and the King had claimed this for themselves.
him, the one authorized over the bishops, this one, the disposition of the
ecclesiastical fortune. The clergy thus found themselves deprived of a
with a stroke of the pen, of its independence and its riches, the Re-
This form therefore became useless. Historians have de-
asked what would have happened if the King of France had been pro-
.testing. A futile question. It was a party the king could not
to take. The break with Rome would have led to the denunciation of the
Concordat, that is to say, the voluntary abandonment of the advantages that the
The success of a centuries-old policy had just been secured for the monarchy.

CHAPTER II

THE PATRIOTISM OF THE PROTESTANTS

Looting and revolts. – Appeals abroad. – War
Civil and foreign. – Religions are races.
Coligny. – In Alsace. – Letter from Ducrot. – Extract
Memoirs of Mr. Claude. – Beware tomorrow.

The patriotism of Protestants is highly questionable.
Go back in time for a moment and you will see
Protestants as they have always been, as they
are still today: rebels and anti-
triotés.

The reform originated in Germany.

By 1534, French Protestants had already formed the
plot to destroy churches and loot the Louvre.

In Provence, they organized an armed revolt and
allied themselves with the Lutherans of Germany, which led
Francis I" to wage war against them known as the
the war name of the Vaudois.

If the Protestants had been content to believe and
to practice the new religion which seemed to them
better than the Catholic religion, we would never have
considered fighting them by force, and in any case the
civil war would not have been unleashed on our evil-
happy homeland. But the Protestants wanted to make
followers. Now, the French nation, in its immense ma-
jorité was deeply Catholic: she professed the

28 THE PATRIOTISM OF THE PROTESTANTS

his most vivid horror against heretics, which was his
right after all, as it was the right of the Calvinists
to be heretics. Which was not the right of these last-
niers, it was their claim to make the nation apostatize
To achieve this, they asserted the right to resort to the
strength, like the Huguenots of the south who said, speaking
of King Henry II:

"What king? We are the kings. That one is a
Little king of nothing. We'll give him rods and a
a profession to teach him how to earn a living like the
others. » |

Wherever they were in large numbers, they set fire to the
churches, violated the relics in the tombs, killed and
They were driving out the priests.

In Rouen and Caen, they desecrated the tombs of the dukes. from Normandy; in Poitiers, they desecrate the hunt of Saint Radegonde, in Orléans they ransacked the cathedral and they don't even respect the monument to Joan of Arc; In Bourges, they reduce the magnificent to a lamentable state. the cathedral's iconic portal, after attempting to demolish it the pillars of the structure. Pushed by foreigners to declare openly declaring war, they are provoking a massacre (?) de Vassy. They then appealed to the Germans and the English and, in exchange for their SPpuL, deliver Le Havre to these "last ones.

Defeated, they do not give up. They form a com-plot to kidnap King Charles IX. The war recom-It began. It was ended by the Peace of Saint-Germain.

The Protestants were then showered with favors by the king.

This does not prevent them from conspiring again and from wanting to attempt a coup that had everything quite simple- the aim of dethroning Charles IX under the pretext

that Guise, to avenge his father who was killed on the orders of Coli- -

gny, in turn, had done - retaliation for retaliation which is very easy to understand - to shoot the Admiral (4).

(1) If, by good fortune, Coligny had been killed that day, the Saint-Bar-

Thélemy would not have taken place.

nc

THE PATRIOTISM OF THE PROTESTANTS 29

The St. Bartholomew's Day Massacre was the king's response, who, by This extreme measure preserved power and saved the France's dismemberment was anticipated by foreign powers. already under our walls.

The Protestants nevertheless continued the war with the help of Germany. In short, Henry IV is proclaimed King of France. He grants the Huguenots the Edict of Nantes which constituted a series of privileges in their favor

dangerous for the country by making this sect a veritable state within a state. And, instead of working as all good Frenchmen for the unity of the nation, the Huguenots, despite their privileges, persisted in rebelling. under the following reign against authority and to conspire against their own country.

It's in order: religions are races; now, Protestantism is an anti-German import French, therefore, which explains why, despite all the favors they enjoyed, the protesters many sought and still strive to do so. France as much harm as possible (1).

(4) As one gains a deeper understanding of ideas In general, one acquires this conviction, which is confirmed today. through the new insights of anthropology that there are hardly any in the world than racial conflicts, which engender religious conflicts, economic conflicts, and, at the end of political conflicts, the ultimate expression, and pure appearance of the other antagonists. This is how Mr. Thiébaud during a conference, on November 19, 1896, in Privas. Nothing could be truer.

The history of human events cannot be interpreted with some certainty that if one traverses it with this master key, which opens pretty much all doors.

The so-called Celtic-Latin races are Catholic and include France, Italy, Spain, Belgium, part of the pro-Austrian Vinsces, Switzerland and the Rhineland countries, Ireland, with extensive branches growing into the new world, including South America, Central America, the Mexico...

The so-called Slavic races are of a religion described as Greek, orthodox and, together with the immense Russia, occupy the states of the Lower Danube,

has

+

30 THE PATRIOTISM OF THE PROTESTANTS

We have not forgotten the struggles Richelieu had to endure. to fight against the Protestants and the famous siege of the Ro-ladder.

In 1627, Rohan, aided by the Duke of Buckingham, friend-King Charles I of England takes up arms again.

a part of the Austro-Hungarian provinces, with extensions Asians, to the very edges of the yellow and Buddhist world.

Finally, the so-called Germanic and Anglo-Saxon races, of religious Protestant legion, occupy: England, Germany, Holland, what remains of Denmark, Sweden and Norway, portions of Switzerland and the Rhineland countries, and finally part of the provinces Austria-Hungary, which thus finds itself reunited, in its agglomeration, in varying doses, the three ethnic elements and religious figures of Europe.

Add to that the very modern and vigorous Anglo-Saxon, naturally Protestant, who occupies, in America From the North, the United States and part of Canada, we will have the arrangement of the encampment of the Christian races and the configuration of the battlefield, of rivalries and of competitions where the history of Europe unfolded.

Following a kind of law, comparable to that which governs the flow and the periodic ebb and flow of the oceans, it occurs, within these races, alternating and periodic oscillations that give birth to extensions or depressions, for some country.

Sometimes it is the Latin race that prevails and spreads, and, at After a while, it is overwhelmed by the Germanic flow. nique; sometimes it is the Germanic flow that is repressed by a Latin reaction.

The Slavic element seems to play a role in this incessant antagonism, the role of regulator.

We see it shifting sometimes to one side, sometimes to the other, to to restore the balance, and England's role will be somewhat almost the same, if England were not preferred, by its ethnic and religious constitution that invalidates its arbitration rather supportive of the Germanic races.

These major racial conflicts corresponded to different religions. verses, do not exist only on the borders of states, on the borders, the dubious pores of which everyone disputes under the common pretext that ethnic groups still exist there and religious institutions to be attached to the main center.

These conflicts extend within borders, into the States themselves, in the privacy of their peoples, in proportion of their degree of homogeneity and unification, and the parties become-

TT ar ee

THE PATRIOTISM OF THE PROTESTANTS 31

Buckingham landed in the town of Ré, while the Calvinists organized the resistance in La Rochelle and in the Cévennes (July 1627). They were defeated and we signed the Peace of Alais. From 1562 to 1598, that is to say in 36 years, Protestantism has sparked eight civil wars.

thus almost always constitutes the current political expression of these old ethnic and religious antagonists.

Which means that we must consider it as nothing, as null and void, and as worthless. value from a philosophical point of view, the vain differences of purely political and governmental labels, by which they try to classify us, divide us, and... to conceal the true nature of things.

All of this is superficial, variable, and meaningless if we don't go not beyond.

Republicans, Imperialists, Monarchists, what else? are merely borrowed qualifiers brought by circumstances trances and almost by fashion; it's nothing!

The true fundamental ranking would rather be in the diver-religious agencies that appear to be the most perfect national unity re nce porte dans son organisation, because of these differences Religious differences almost always correspond to disagreements ethnic.

So, both inside and out, one can affirm that there are only racial struggles.

This soothes nationalist instincts, nationalist sentiments, nationalist ideas, awakening almost simultaneously under the influence of the same needs, in Russia and France, which have gradually brought to light the latent mutual sympathies between The two peoples have determined the irresistible current, by which, far better than by written treaties, is certified and guaranteed the existence of the Franco-Russian alliance. And who doesn't remember the hostility of Jews, Freemasons and Protestants at the moment the preliminaries of the alliance. The lodges, partly composed of composed of Jews, Freemasons, and Huguenots, protested; but the The nationalist movement prevailed.

Here is how Mr. [Name] expresses himself on the subject of racial struggles
Dr. Jean Laumonier, author of a remarkable work on
French nationality, in an issue of the Review
National:

The 1500 years of French history are merely the continuation-
tion, we would almost say repetition, of millennia of the
Gaul.

Whether against the Cymric hordes, against the legions
Roman, against the English, or against the coalitions of Europe,
It is always the same man, the same people, by his blood and

\$ | THE PATRIOTISM OF THE PROTESTANTS

We know how savage they were.
Who doesn't remember the exploits of the Baron des Adrets?
causing the garrison to be thrown from the top of a tower
Montbrison on the pikes of its Huguenot soldiers? And
Coligny, wrote La Croix on June 10, 1897, having attached

by his soul, which fights for its independence and its complete
autonomy.

And he's not just fighting for that.

Inside, he also fights until he has won them back.
for its vile customs, for its native idealism, for the
free development of his own genius.

And the enemy, in this case, is still and always the foreigner.
the foreign conqueror and political enslaver.

So that the ethnic struggle continues within the
Laughing as outside, one can say: "There are no struggles"
"There are no classes, only racial struggles."

The entire social and political history of a people is but the
translation of physiological phenomena appropriate to the processes
of defense and expansion of races.

Defeated and conquered, this people tends towards the reconstitution of its
ethnic homogeneity, through caste rivalries or conflicts
military conflicts, which are nothing more than racial struggles.

Victorious and conquering, he knew how to resist the na-
tionalists of its momentary subjects, which always end,
when they do not shut down, by regaining their autonomy and
by reoccupying alone the optimal area of convenience which constitutes

the Fatherland.

Everywhere and always, he pursues the fulfillment of aspirations of his race, who seek to express his political organization, its customs, its arts, its laws and its worship.

His internal revolutions, the troubles from which he suffers, do not demonstrate nothing more than a lack of understanding of these needs or their incomplete satisfaction.

"There you have it," exclaimed Dr. Jean Laumonier, "the basis of everything." social, historical or political science, the common thread which allows one to recognize oneself amidst the complexity of events to unravel the causes or to provide a remedy.

This is the affliction from which nationalism has suffered for twenty-five years. French.

D is certainly suffering from the territorial and financial consequences the unfortunate war he waged against the invaders Germanic Zion, he suffers from the mutilations that were the price From our misfortune, he suffers the sacrifices to which he is bound. train for its preservation and defense; but its discomfort and His intimate suffering is complicated by the predominance that the

THE PATRIOTISM OF THE PROTESTANTS 33

the religious figures to beams coated with sulfur to- which they would then set on fire! Let's not forget that Coligny embraced heresy out of hatred for Francis of Guise, his old friend (1).

the triumph of the Germanic invasion brought to Germanic ideas. niques in our country.

And these Germanic ideas, both English and German, in traditional antagonism with Latin ideas and ideas Slavic peoples are represented in our society by Protestantism.

(1) On this subject, Bishop Freppel wrote to the author of: Les deniers Coligny's days, these few courageous lines that confirm what we write about the traitor to France, compounded by a vile and cowardly assassin, whose Protestantism, not difficult to discern, makes its great man: |

"How can we forget that, in order to satisfy his hatred and satisfy his ambition, this strange Frenchman, invested with a military charge of the most important, did not hesitate to call the foreigner to the very heart of the Patric; that, as a result of an infamous pact, he has

delivered to England, Dieppe, Le Havre and Rouen, in return for this that she promised aid in the form of men, money and ships, against the cause of the king and the nation; which he flooded France, with its German mercenaries bribed for pillaging and For the assassination?

Let us follow Coligny throughout the course of his military life; He is constantly busy making deals with foreign powers in order to to have his homeland invaded by the troops of Elizabeth of Angles land, of the Prince of Orange, the Duke of Zweibrücken, and the princes Germans.

Every time we are given the opportunity to read one of these numerous small, sectarian, and anti-French Protestant newspapers that good Huguenots receive from abroad, it is rare that We couldn't find a single tear for poor Coligny, the victim Clericals.

In his time, this traitor did not exactly inspire pity in his | contemporaries on his fate.

Here, indeed, is Coligny's epitaph, which can be consulted. at the Record Office:

4

Passerby, you will learn from the death of him
What in France we can call Oloferne today,
Rather than one who lives wickedly and detestably,
The end is commonly similar to its customs;
For the same torments with which he was martyred
The faithful Christians themselves endured it.

34 THE PATRIOTISM OF THE PROTESTANTS

He envied his military successes, his great popularity and even his outward gifts, which led people to naively say to a contemporary: "How handsome these Lor- princes are rains; beside them the other princes seem only "Common people."

Guise was the recognized leader of the defenders of the Church, Coligny was meant to be the leader of the innovators: his ambition It commanded him even more than his biblical studies.

From then on, the French sentiment of which he had made proof at Saint-Quentin, by saving France from invasion Spanish sion, died in his heart.

Queen Elizabeth of England was the hope of
party which she supported in France with all her power.

In 1562, Coligny and Condé surrendered Calais to him, the glo-
the joyous conquest of Guise in 1558, after two centuries
of foreign occupation.

Rouen and Normandy were to suffer the same fate;
But the traitors were outmaneuvered and could not accomplish their goal.
their plan.

François de Guise, in charge of the siege of Rouen, almost
to be stabbed by a Huguenot gentleman; despite
He stormed the city, taking the English by storm.

Some of them he threw alive into the flame

Or in a pistol, made their souls blow out \$
He was struck by a cannonball;
Like the monks, he also tested it by cutting it.

We cut down his and the river inside
Thus, as he drowned it, he was dragged away not long ago
With a rope... some had their eyes gouged out,
Cut off the nose, the ear...

The same thing was done to him. Just like he had hanged
We see him similarly stretched out at the gallows
Tied by the feet where he feeds the crows.
As he exhumed the dead from their tombs.
Thus, he was deprived of the honor of a proper burial.
Buried for a long time in the streets in filth,

He looted the revered temples of the saints,

He looted the decorated palaces of kings:

He has nothing left but the worm that eats him;
Into which his rotten body, broken into large pieces, is transformed.

THE PATRIOTISM OF THE PROTESTANTS 35

The Protestants had unleashed civil war on
France; they were to be crushed at Dreux in 1562.
despite Coligny's efforts, whose unfortunate valor
Reuse was constantly marked by defeats.
The winner was none other than his abhorred rival, François
of Guise.

Some time later, in 1563, the Lorraine hero fell-bait struck by Poltrot de Méré's ball. Coligny had bribed the fanatical assassin through Theodore Beza. Despite vehement denials, this crime is historic. absolutely certain.

It was confessed by the assassin Poltrot de Méré: "That who struck M. de Guise, Chantonnay wrote to his friend Josse de Courteville, frankly confesses that he did so, and similarly so, as did Admiral and Theodore of Beza "They persuaded him to do it and gave him one hundred crowns."

Isn't that enough to judge the man who should for another 9 years living amidst incessant com-Plots against state security?

Should we be overly surprised that ten years after the Treaty of Hamptoncourt, a treaty that bound the cause of Pan-England to that of the French Huguenots, and by which Condé, commander-in-chief of the Protestants, whose troops were reinforced by Germans, handing over Le Havre to the An-England; – should we be overly surprised that the people from Paris, suddenly exasperated, had pushed the monarchy to commit the purely political crime of Saint-Barthélemy (1) ? .

(1) The Protestants had resolved to put an end to their advers-seers. Gathered in large numbers in Paris for the king's wedding In Navarre, a coup was supposed to give them power: Coligny had consulted with the Prince of Orange, his son-in-law, leader of the reformers in the Netherlands. Everything was ready when they were preceded by the terrible catastrophe which eradicated them so op- nement. This catastrophe was the consequence of a terrible crime, Let us say it loud and clear: but the dreadful crime was inspired by the fear of other crimes being planned, no less horrific. What Sad times, and so much blood spilled for having listened to the falsehoods prophets |

36 THE PATRIOTISM OF THE PROTESTANTS

Catherine de Medici obtained the consent of Charles IX, and he gave it reluctantly, Vhis tells us= toire.

But as soon as he had given in, the signal manifested itself in Paris.

And Admiral Coligny, who was also known to have received

subsidies from England, is killed.

His son-in-law, Téligny, also died, as did La Rochefoucault, La Force, Pardaillon, Soubise, Ramus and many others. In total, 700 or 800 deaths in Paris and the surrounding area. both in the provinces.

Obviously, the process, although political, was Cruel. He must be blamed.

It should be noted, however, that its purpose and for reasons of state to prevent the civil war from prolonging ger.

In any case, we don't understand at all lindi-artificial generation of French Protestants when they speak of Saint Bartholomew's Day.

These Protestants represent only the sixtieth part of the French population, and it is found, at the moment-where we are writing, that there are more than 60 of them in the Chamber of Deputies, that is to say, the tenth part of this Chamber.

However, these Protestant members of the House almost all hold seats at the center, and several are ministers in rotation. And It turned out that all of them, with two exceptions, we believe-we applauded Hanotaux's policy (1) in Tur-

(4) When we knew, without a doubt, with a thousand proofs to the support, that the Minister of Foreign Affairs of the Cabinet Méline had allowed the events in Armenia to unfold by par-became aware of the situation; when this complication was observed tacit agreement that united him with the "Great Bloodletter"; when one has seen France's tarnished reputation in the East and its prestige diminished: one has sought all sorts of explanations.

We imagined deep calculations, complex combinations yelics, by which Richelieu's successor intended to at-to achieve an amazing result. It was believed that he was sacrificing a lot

THE PATRIOTISM OF THE PROTESTANTS 37

quie and let Sultan Habdul-Hamid slaughter tran- . three hundred thousand Armenian Catholics in ` two years.

They are strangely unfounded, after that, you You will admit it, to commit a crime against the Catholics of Saint-

Bartholomew. What, indeed, was this in comparison
Of those massacres in Armenia? Barely a few drops
in a river of blood?

But in addition, it is certain that the Huguenots have
always did, in France, everything that was necessary
to attract reprisals.

to earn more. However, he was only sacrificing to his admiration.
for the Sultan and his anti-religious fanaticism.

We should get into the habit of remembering the
acies and the words of politicians at least for a few
years.

Before joining the Government as a renowned diplomat,
Mr. Hanotaux had been a member of the Chamber as a deputy.
at that time, during a budget discussion, regarding the cr-
said to be intended for Eastern works, he declared loudly that the
France's traditional role in these regions no longer had
its reason for being and that it did not belong to the secularizing Republic
to take an interest in the Christian populations of the Ottoman Empire.

Once he became a minister, Mr. Hanotaux simply passed on
In practice, his former theories. This is to affirm
his contempt for traditions and his indifference to the salvation of Christians
I hold from the East that he has, on a point of view, delivered three hundred thousand to
Abdul-Hamid's henchmen, says the National Correspondence of
April 1897.

When he was only a candidate for parliament, the future great
A man once spoke to the voters in these terms.
from Soissons:

"The clergy is a danger to the Republic, and, since..."
We were unable to achieve the separation of Church and State,

It is up to us to do it.

Never set foot in churches, reject the ideas
religious practices propagated by priests, and the separation of the Church
and the State will create itself; it will be your work.

The exhumation of this all-too-forgotten past sheds new light on
new on the guiding ideas of the man in whose hands
had fallen to such a large extent the destinies of

country.

38 THE PATRIOTISM OF THE PROTESTANTS

Henry IV, by the Edict of Nantes (1), granted them liberty of conscience, civil equality, a chamber at Parliament of Paris, 70 secure places. Not satisfied with this, they constantly maintained intelligence with England and they never disarmed a single half-nute. So that Louis XIV, urged on by the people, one day found himself under the absolute obligation to revoke the Edict of Nantes (2) and to compel them, always by reasons of state and to restore religious unity in the kingdom, either to convert or to emigrate.

How many Protestants left French soil?

Five hundred thousand, claimed Voltaire, the author of the famous saying: "Lie, lie, some of it will stick" "days something."

Five hundred thousand, that's it!

And now, by the Protestants' own admission, come—
Are they well on our soil?

Listen to the opening lines of the report on churches synodals presented by Mr. Dupin de Saint-André to the synod of Sedan; we copy them into the Echo of the Synod from Friday, June 5, 1896:

"The Protestant population of France and Algeria is rising to the figure of approximately 650,000 people, including 80,000 Lutherans and 400,060 members of independent churches. We can estimate that two-thirds of the reformed population are evangelicals. The synodal organization encompasses 381 parishes, 25 minorities or independent churches and 70 recognized church annexes; which gives a total of 476 parishes served by 529 pastors (registered and assistant). or evangelists.

Thus, the Protestants are certainly beautiful—
suddenly more numerous here than they were at the
Revocation of the Edict of Nantes.

(1) April 13, 1598.

(2) October 22, 1685.

They are more numerous, and let's face it, just as animated
mes of the spirit of domination.

+
* e

During the revolution, we see the Protestant of
Geneva, Necker request the confiscation of the assets of
Clergy: Protestants Marat, Billaud Varennes, Collot:
d'Herbois and associates organized the terror; the protesters
members of the constituent assembly are demanding that their coreligion- |
citizens who left France following the Revocation
of the Edict of Nantes, that is to say, a century and a half before
so they can return there at their leisure.

And this article of law was passed:

All persons who, born in a foreign country, descend-
dant in any capacity whatsoever of a Frenchman or of a
French women living abroad for religious reasons are declared
natural French citizens and will enjoy the rights attached to this status.
if they return to France, establish their residence there and
take the civic oath.

All Protestants, all cosmopolitans of the world
were then able to land at our place and became as much
agents of trouble and discord. These people, indeed,
they came with hatred in their hearts against a country which, according
They had persecuted them.

Under Louis-Philippe, we see France with the
Protestant minister Guizot practicing the policy of
humiliating concessions to England and
Europe, which settles the Eastern Question in London without
consult France.

And the Pritchard compensation, that famous English preacher
Guizot's fellow believer!

This

In 1848, a retired officer wrote to us, I was stationed in garrison-
his in Colmar at the 4th Lancers Regiment when the
bicentenary celebration commemorating the reunification of Alsace
to France. While the troops were assembling on
a seat for the review that was to follow, I accompanied
the general staff of my regiment which, along with the various self-
military and civilian rites, he was obliged to attend successively
to a religious service at various Catholic temples, pro-
Testing and Israelite. Well, in the presence of all these people
of civil servants, the Protestant pastor had the audacity and the im-
modesty in indulging us in a lengthy panegyric of separatism
Alsace ration of France. My comrades and I in
outraged girls!

Here is another letter, dated December 5, 1866,
by General Ducrot, then governor of Strasbourg,
to General Trochu:

For some time now, many Prussian agents
travel through our border departments particularly
the area between the Moselle and the Vosges: they are-
They influence the minds of the people, and affect the Protestants.
who are numerous and much less French than one might think
generally believes. These are the sons and grandsons of these |
the same men who, in 1815, sent numerous dispatches
puts to the enemy headquarters to request that
Alsace returned to the German homeland.

In his Memoirs, Mr. Claude, former head of the po-
The security law shows us the role of the Alsatian Protestants.
a few years before the Franco-German war.
This is about the crime committed by Jud on the first
President Poinot, a crime on which Mr. Claude made an investigation...
A quest in Alsace. Mr. Poinot had been murdered on the way

THE PATRIOTISM OF THE PROTESTANTS 4i

of iron and the assassin had stolen papers from him concerning
National defense. Here is how the author expresses himself,
pages 115 and following, volume 2:

But we had to go to Ferrette. I already knew, from the rap-
ports of the police in these regions, that the border of Germany

Magne was being worked by Prussia.

What I didn't know was that these reports were indeed at-beneath the truth. I was able to convince myself of this upon arriving at Mulhouse, a French city, as they were saying again there-bottom, in 1860.

Prussia, envious of our conquests, then stirred up the old grudges of Protestants against Catholics, in view of a revenge which, far from giving us later the Rhine provinces, were to take back Alsace and the Lorraine, to begin again, on the new defeats of Waterloo, the critical situation of Louis XIV atoning, him Also, its crossing of the Rhine!

Upon arriving in Mulhouse with my agent, who, although Alsatian, he must have been less surprised than me by everything he He could hear and see, we were both very surprised by what we saw and heard.

The victories in Italy did not generate enthusiasm. the population of Mulhouse. Outside of official society-In this city, I found a population that was only concerned with... trade disruptions that our exchange rates would bring border details.

Napoleon III, lauded in the prefecture's newspapers, was reviled in the German-language newspapers which were born in Switzerland.

In the Haut-Rhin, religious fanaticism was reawakened to Prussian jealousy plotted against them. The Protestants formed a band except with Catholics.

Under the guise of progress and humanity, the Protestants The wealthiest people in the country renewed their attacks against the Catholics. the old quarrels of the 17th century. They remembered... the plan that Mulhouse, before Louis XIV and Napoleon I", was a free city. I recognized, in these political divisions-nuns, the hand of Prussia; she was preparing to act at a time when an exhausted France could not have sustained,

42 THE PATRIOTISM OF THE PROTESTANTS

as under the reigns of Louis XIV and Napoleon I*, the first display of his weapons.

I confess that I, a Parisian, was amazed to experience everything suddenly, in the middle of the 19th century, in a past that sent me back at the Saint Bartholomew's Day Massacre and the Dragonnades.

It is true that Mulhouse, in and of itself, is well made to set you back two hundred years.

Apart from the new town, the factory town whose May-square sounds, aligned with a string, recall, at its center, the barracks or the workers' housing estate, we do not find in Mulhouse than the Swiss city. Deliberately, it claims on all its walls, where the legend of William Tell is written, its former municipal franchises, when they were defended by a crossbow.

An incident to which I didn't attach much importance. that he deserved came to open my eyes to the underground work-rain of Prussia in Protestant Alsace. Barely arrived In Mulhouse, my agent, a former soldier in the Crimean War, was apostrophized trophy, in a brewery by Baden Protestants.

My Alsatian, who had become a Parisian, had risked a plea-health issues which, in Paris, could not have been provoked by him, because the object of his sharp retort dated from the other world.

He had joked about a Baden man who had refused to greet a Strasbourg resident named after the man who, under Louis XIV, had opened the doors of Strasbourg to the French.

My agent found this Baden man's observation so bizarre that he made jokes about it.

He thought he had all the beer drinkers on his side. country. Great was his astonishment when the Baden man had, at On the contrary, for him, the whole gallery.

The man from Baden was an officer. He offered a cartel to my agent. He would gladly have drawn his weapon if his service had not forbidden to be anything other than an agent.

A meeting was arranged for the next day & my Alsatien. |

That same evening we were leaving for Alkirch and from there For Ferrette, my Alsatian deemed it unnecessary to warn his té-less so since his police status forbade him from giving following this altercation.

When he told me about his unfortunate affair, 11 me said he had noticed that this German, for two st-tions, had not lost sight of it, and that he seemed to have

searched by entering at the same time as him in the same brewery:

This remark that he communicated to me, I had already made.

As my Alsatian was not by nature very perceptive—
Therefore, I judged that it was time to leave Mulhouse.

For the first time, in Paris, I remembered those words from my clerk, his compatriot:

– “May you not repent of your zeal |”

For the first time ever, since I had been approaching from the German border, the crime committed on a president—the nature of the imperial court's tooth was changing. I understand—born, in the minds of the people of Mulhouse, that Jud could well be something other than a common assassin, that is—, that is to say, a spy for the Prussian chancellery.

I would soon be convinced of that.

Once we left Mulhouse, after several hours of march to reach the Ballon des Vosges, we meet—
Weaving, in a valley, the Baden man and his witnesses. IIs had not lost track of us since our departure.

They were three against two; night was beginning to fall.
nir; they dominated us in the deserted valley, bordered by mountains covered with black fir trees, at the summit of which one

sees sections of ruined tower, reminding Alsace of the

*

disasters of the Palatinate War.

The three men rushed at us, swords in hand.
Before we could defend ourselves, my agent was killed.

The Baden man had pierced his heart with his sword, into him shouting:

– “Coward, you run from me, I’ll kill you!”

At the same time I was preoccupied by the other two who
They gagged me, blindfolded me, and dragged me to
bottom of a mountain.

When I saw the light again, my eyes unblind, when I
I regained my senses in the midst of this horrible ambush, I
I found myself at the back of a cave, occupied by several
officers in Prussian uniform.

These officers were lined up in front of me, around a table
the place where maps of the region were kept. The one who
it seemed the head of this general staff resembled by his hair
"Deur gourmée, to a medieval lansquenet. He told me,
with an obsequious, almost benevolent smile, which
recalled the smile of my clerk

Regarding the patriotism of Protestants:

— Mr. Claude, pull yourself together! I] will not be done to you
No harm done. If your agent is dead, it's his own fault. He hadn't
than to offend the national spirit of our former comrades-
triotés. For Alsace was German, and it will become German again.
Order, rest assured.

I wanted to reply, to protest. Then the officer changed his tune.
physiognomy; he resumed that commanding and dis-
particular attention to the Tudesque when he no longer has to capture his
cnonemi.

— I've told you enough, Mr. Claude, that
You did not continue your search. Your spies are
spied on. Now you know what we do with that
when they want to fight with ours.

It would, however, repugnant to us as gentlemen that
we are, to act with you as we have done
with that brute. Go back to Paris. We know what
you are going to do in Ferrette, and your efforts would be futile-
tiles. Jud isn't there anymore. He's abroad. It's no longer
Jud: That's, as you yourself have so aptly discovered-
Same. Montcalli or Matricore! Come on! But if you can-
continued your research, if, by some impossible chance, you were to return
Safe and sound from Ferrette, you would still be punished in Paris for
I warn you about your overzealousness. The Emperor of
The Frenchman himself would not take it into account.
A magistrate like Mr. Poinot died for having
wanted to get our state secrets. A Matricore or Jud
Go killed. Do you hope to be happier? Out you
You are free, think!

I hadn't had time to reply & my judges im-
I assumed they had disappeared from the cave, and I remained
alone.

Stunned, dumbfounded by the strange events that had just occurred
it produced around me like a thunderbolt, I
I was trying to escape from the crypt.

Doubting what I had seen and heard, I rushed off
In the valley, I called to my unfortunate companion. I
I could not yet get used to the reality that had been so fu-
neste to my agent.

I had to convince myself that I hadn't been the
toy of a terrible nightmare.

My agent was no longer there, not even his corpse was there.
more. :

THE PATRIOTISM OF THE PROTESTANTS 45

I never found out what became of him.

I hurried, beside myself, my mind troubled, to return to the
Mulhouse road.

I saw a city in celebration, whose gaiety contrasted with
My pain and the tragedy that unfolded before my eyes. The inhabitants
they said that Mr. de Moltke, with his daughter, came from Baden
to pass through Mulhouse and visit the Ballon des Vosges.

And the German city of Mulhouse, and this news, was
celebrating like the French city had not been, the city
Catholic, following our victories in Italy.

I understood everything. Rage and shame in my heart, I
departed from the city of Mulhouse.

Back in Paris, I saw the prefect again, I saw the prosecutor again
imperial, I put at the bottom of the two reports Jud, lassas-
sin of a court president:

– “Nothing to be done?”

In 1870, who could have forgotten that it was a pro- newspaper?
testing the most authorized, Ze Temps, which indicated by
a criminal advertisement, to the King of Prussia, the march of
Mac-Mahon's army, which was attempting to join up
with the one from Metz?

Ask yourself how it is that this newspaper has
was informed of this secret movement by

Mac-Mahon and that Time fell as if by chance
between the hands of the King of Prussia, who took advantage of it for us
cornered in the Sedan funnel...

The patriotism of the Protestants was once again on display.
in the Dreyfus affair, where the most qualified Huguenots,
Scheurer-Kestner, in particular, took up the cause of the
traitor. We will return to this subject later.

Finally, our current rulers, the Protestant Wading-
ton, Ribot, Trarieux, Freycinet, Lebon, etc., etc., seem-
they could have only one concern: to humiliate the
France in the face of foreigners, to such an extent that a patriot,
Déroulède was right to say that in front of the Angle-
earth we have open hands, and before the Alle-
Magne, the joined matns (4).

(4) Mr. de Chaudordy in his book Europe in 1889, had
gso

46 THE PATRIOTISM OF THE PROTESTANTS

Ultimately, this is not surprising, the reli-
gions, once again, being races and all the struggles,
race struggles.

In any case, the Protestants become every
increasingly cumbersome day by day.

Until now they had gone almost unnoticed. Because they
had managed to hide more or less, and to
to remove the designation of the cult of the leaves
censuses.

But now, with their cautious hypocrisy, they exas-
perates again everyone.

Like the black man who, in the aftermath of the abolished decree-
abolishing slavery, he sent a petition to the Convention,
By signing: "so-and-so, ex-Negro", they convince themselves that they
sprang from Jupiter's thigh.

Their tendency to hoard makes them major nuisances.
order.

And the people are beginning to apply the method to them
investigation, so well described by Drumont for the
Jews.

What will become of them tomorrow? Their turbulent spirit
Will it bring us another revolution? Or will their
Will this intriguing minority always be in control of
Is our democracy too generous?

Who knows?

But just as a dammed river always ends, if
However vast the lake he spread across the iron valley,
mée, by finding a way out and resuming its course
interrupted, likewise the blood of the children of our race
will rediscover its atavistic principles at the moment when
Gentlemen who are Protestants will least expect this.

In my humble opinion, they would do well to be cautious.

quoted this saying which had been spoken to him by Lord
Lyons: "What's the point of discussing any issue with
the French foreign minister, –since since
How long have you burdened Germany with your interests?

CHAPTER IV

~

PROTESTANT PROPAGANDA

Richelieu and the Protestants. – The St. Bartholomew's Day Massacre
compared to the massacres in Armenia.– The pro-
testing between England and Germany. – The An-
England and the French Protestants. – Transformation
social wars. – In Brittany, in Auvergne, in
Paris, Alsace, Alpes-Maritimes, Corsica.
– Foreign pastors. – Race struggles.
Against France.

The days are gone when Cardinal Richelieu sent
subsidies to German Protestants for maintenance
to end the civil war among the German princes, but
History is constantly repeating itself, they say, and we will-
We laugh perfectly well, believing ourselves to have returned to a few
years before the St. Bartholomew's Day Massacre.

France, in fact, is once again being invaded by the
Protestants, in greater numbers than ever before, and these
Protestants, not content with having regained their freedom,

vile since the Revolution, they abuse this freedom, they—
relatives of all honors and public powers, do
dismiss the low-level officials who have the misfortune
to send their children to the Sisters' schools or the
Brothers, they hunt down Catholics like true
wild beasts.

This is not an exaggeration. It is the pure truth.
Nothing will be easy, especially proving it.

48 PROTESTANT PROPAGANDA

The invasion happened slowly, quietly,
but it is now complete, and it is important to France
Catholics need to wake up as soon as possible.

To close our eyes, they cleverly stoked our
internal quarrels, created skillful diversions, stirred up the
clerical spectrum, grouped interests into retained unions
by a gold chain.

But the real political question, the one that dominates
all the others, the only one so to speak, is the ques-
religious union, or rather it is the only one that will be intimate-
linked to all our actions in the future, whether we wish it or not
lions or that we did not want it.

Strange as it may seem, we affirm, with the
Raymond Dubasty's anti-semitism review, which a poli-
mysterious policy is leading Europe, and that this policy-
that has three objects:

4° The dismemberment of certain States in which
Catholicism has left roots deemed too deep:
France, Spain, Portugal.

2 The preponderance of Protestant states in the
worldwide.

3. The domination of Jews in Protestant states.

Secret services do not threaten independence
from Italy because they obtained its accession to
the alliance of Protestant states, and because they hope
one day replace the Pope and the King with their great
a master who, according to their statutes, must be Jewish.

It is also certain that the Jews, the Freemasons
lessons and the Protestants formed an alliance against
Catholic nations to ensure their supremacy in

the whole world.

Evidence?

The treaty of January 14, 1757, more in force than ever—but, treaty passed between Prussia and England for to act effectively against France, and to support in the world the Protestant religion.

It is easy to bring new evidence to bear for my—
To convince the unbelievers that we are not exaggerating.

= PROTESTANT PROPAGANDA 49

If we look for the origins of Freemasonry
As a secret society, it is clear that it goes back to
to the most ancient times. Its origin is Jewish, he said
Mr. Edouard Drumont in his remarkable work, Jewish France.

Open any ritual, and everything speaks to you of the
Judea. Kadosh, the highest rank, means holy in
Hebrew. The seven-branched candelabrum, the ark of the covenant,
the acacia wood table, nothing is missing from this re—
Figurative representation of the Temple. The names of the year
Masonic are the Jewish months: Adar, Veadar, Nisan,
iyar, sivan, tammouz, ab, elou, tischri, heschvan,
keslev, tebeth, shebat.

The famous phrase exchanged among initiates,
and which Mr. Andrieux ridiculed: "the acacia
is known to me," also relates to the most distant
Jewish traditions.

"The acacia," replies a Freemason, to a question...
sée in the Intermédiaire of June 10, 1885, is the branch
The gold standard of modern initiation. According to Holy Scripture,
this tree, often referred to as Shitiah, was
considered sacred among the Hebrews. Look, if
You want it, the engravings of an ancient ritual from the highlands
Masonic degrees, you will recognize all the symbols
of the old law. Study the admissions ceremony,
You'll think you're in Jerusalem.

In 1862 a Freemason from Berlin, in response to a
Solz's brochure, he wrote:

"The Jews run all the lodges in the whole world."
In London, there are two Jewish lodges; in Rome, another.
composed entirely of Jews, is the supreme court
of the Revolution; from there the other lodges are directed,

as if by secret leaders.

Freemasonry requires its Grand Master to be a Jew;
Today, it is the Jew Nathan who presides over its destinies.

That's one point established: Freemasonry is
It is allied with Judaism. It is also allied with Protestantism.

If we want to know in which year she ap-

50 PROTESTANT PROPAGANDA

Peleus Freemasonry and where it originated, he
It will only take a little work to learn that she
formed, around 1771, in England, a Protestant nation
aunt.

It is worth adding that the English are very inclined
to secret societies; and besides, all peoples
Protestants are too.

In the United States, out of 60,000,000 inhabitants, that is
. 45,000,000 adult men, there are 5,454,329
members of secret societies, one in three
inhabitants (1).

The same proportions are found in England.

Freemasonry flourished as if it were at home in the middle of...
place of this Protestant people.

To give you an idea of the space it occupies there,
I will limit myself to quoting a few newspaper clippings
English. i

We read in the Pall Mal Gazette of November 14th
1896:

A Masonic service will be held at Saint-Phi- Church
Lippe (2), Earl's Court Road, tomorrow evening, in which
Mr. Salmond and Miss William will sing.

(1) Here are some instructive figures:

There are approximately 750,000 Freemasons; and Odd Fellows.
are 810,000; The Knights of Pythias are 475,000: the Fo-
remains are 36,825; the Knights of the Ilonneur (Knightsof

Honor) are 118,827.

Taken together, all of America's secret societies group 5,454,329 members.

These figures are interesting to know. Let's add that there are In the United States, according to the latest statistics, nearly 70,000 lodges that spend, on rent alone, more than 300 million francs annually. This shows us that a the only US citizen who spends more than 250 francs annually ment for the Lodges.

And don't think that the propaganda of the Lodges is close to to stop; on the contrary, each year the number of members-Rents increase by more than 250,060, says the Revue des Deux Worlds.

(2) Protestant church, of course.

PROTESTANT PROPAGANDA If

From the Vienna Journal, dated April 2, 1897:

The Church of the Holy Saviour (1), in Southwark, will obviously-how to become popular. There will be a great service ma-conical. There was talk of building one in Saint-Paul, but it didn't happen. It didn't happen. There aren't many Freemasons in the clergy. of London (2). However, the archdeacon of London is included. (D" Sinclair), the pubendary Kitto, of Saint-Martin-in-the-fields, Mr. Brownrig of the National Society, Mr. Buckland, Mr. Pearce, morning preacher at the Foundling Hospital, chaplain-the Lord Mayor's wool, and other well-known ones.

Do you want more facts? As you wish.

Let's open the Pali Mal Gazette of April 9, 1897:

The Rev. D'Childe, parish priest of Christ Church, Chilternham (3) was chosen by the Grand Master (4), the Prince of Wales, as one of the two chief chaplains, at the meeting annual meeting of the Grand Lodge of English Freemasons, in next June.

Finally, let us quote the Pall Mall Gazette of May 28, 1897:

The Grand Masonic Office of Saint-Sauveur Southuvark, Yesterday's was picturesque and interesting. Many churches-ticks (5) present showed an intention to enter

the order.

Meditate for a moment on the Israelite Universe which, after having said that the Catholic Church had accomplices – in his struggle against the Israelite forces, calls for his helps the dissenting churches and exclaims:

To us, therefore, Jews, Protestants, Freemasons and

(1) This only refers to the Protestant church.

(2) D is only referring to the Protestant clergy, the Catholic clergy – a lique having nothing in common with Freemasonry.

(3) Protestant priest, let us not forget that we are in a country Huguenot.

(4) Of Freemasonry.

(5) Protestants, let's not get confused.

awe m

92 PROTESTANT PROPAGANDA

o

Anyone who wants light and freedom, to tighten our grip elbows and to fight so that France, as one of Our prayers, may it preserve its glorious rank among the nations, for already a dark raven has sunk its claws into the skull of the Gallic rooster and sets about pecking at its feathers eyes.

Good Jews, do they love France!

They love her so much, they desire so intensely that she retains his glorious rank among the nations, that the Jew Dreyfus betrayed her in favor of a Protestant nation. doing everything in her power to ensure that she invade us again.

Naquet, the Jewish Freemason and a bigwig in Panama, Israel's strong supporter, he himself has very strong sympathies for Protestant England.

At the hearing of December 2, 1896, before the pre-First chamber of the Seine court, it was given reading a letter from Naquet to one of his friends, who had striven, in his work on Joan of Arc, to demonstrate that the role of the good Lorraine had been harmful to France.

This friend is a declared and enlightened Freemason: this shows once again that Protestant England and France Freemasonry is not without very close ties, writes Mr. Louis Marthin Chagny in his book: the semi-Albion tick.

Here is Naquet's letter:

October 8, 1896,

I read Joan of Arc. It's perfect. Your ideas are conforms similar to mine. What a great people we would make, the An-England and us, united in one nation, if Joan of Arc pay did not exist.

And now we see it, the Judeo-Masonic alliance-Protestantism? Do we see that Protestants have for But what about their preponderance in the world?

Yes, it is obvious that Jewry, Freemasonry-

PROTESTANT PROPAGANDA ~ B3

Christianity and Protestantism are united by the ties tighter.

Having established this, it remains for us to show them acting by concert against Catholic nations and in particular against France, which is of particular interest to us.

If you take the time to follow us, you you will see the instruction and education. Catholic of the en-child, replaced by Protestant instruction and education aunt and atheist; you will see Protestant propaganda manifest themselves in all parts of the country; the protests sacrificing France to the goal they set for themselves in acting time and time again against its interests pa-Trio-colonial and colonial; you will finally see them occupying the highest offices of the State, thanks to special favor-the social standing they enjoy with public authorities,

ministries, always composed of a certain number of Protestants.

Perhaps then people will believe in the Protestant peril.

Perhaps it will be believed, which is the truth, that one wants to Protestantize us, to attempt what the Reformation has been powerless to accomplish!

Is there anyone among us who could have made a mistake? on the recent massacres in Armenia, of which we have mentioned incidentally in a previous chapter? Three hundred a thousand Christians massacred by the Turks in 1896–1897, in Vinstigation of England (1). The European nations

om SD

(1) If the reader doubted this truth, the Official Journal is which attests to it (session of November 3, 1896).

The Minister of Foreign Affairs. – In 1878 and 1881, in the Treaty of Berlin and in the Cyprus Convention, the EU–rope and especially England, took care of the situation of the Armenians. However, it was only in 1885 that anyone heard to speak for the first time about an Armenian movement. Those which were scattered in France, England, Austria, and America organized itself.

Committees were formed, newspapers were created and They engaged in active propaganda. Demonstrations were held in Saint–Denis, on the tomb of Lusignan.

In France, the movement was shallow. But it had one

54 PROTESTANT PROPAGANDA

joining forces against Greece, which wanted to prevent these appalling horrors.

Listen to a conversation on this subject with a Russian prince. as reported by Aurélien Scholl:

Nothing, he said, can give an idea of the scenes abodespicable, monstrous carnage we are witnessing. More than thirty thousand children, boys and girls, have been Stunned or with their throats slit. Here and there, heads, little ones Hands, thrown on the ground, clots of blood; everywhere,

ruins still smoking or sections of walls blackened by the smoke.

A feeling of horror grips you as you pass by, you obsesses and haunts you. Here, an Armenian has been bound to a Stepladder, hands behind her back. Her three young children, frantic with terror, uttering cries of horror, had the severed head on their father's thigh. Knee on the— which they used to sit down to play their service was a chopping block.

And when the torture was over, one of Abdul-'s subjects

great expansion in England. The Bible societies are involved in it. parent. Various causes contributed to the disorders: condition typical of a region whose populations are exposed, without defense, against incursions by nomadic Kurds; suffering pro— caused by the abuses of poor administration; engineer— foreign influences and incitements maintained by agents irresponsible, widespread in large numbers throughout the country; the despair of a population pushed to the limit, struck in its priests, in his convents, in all the objects of his faith; im— power or ill will of local authorities, and perhaps meme, as has been said many times, regrettable instructions leaving Too much leeway given to authorities without prudence and without humanity. (Very good! Very good!). As soon as the news arrived at Constantinople, the ambassadors had to deal with the question— tion that had just arisen so abruptly. For a long time, British diplomacy is closely monitoring a region which is so close to the Caucasus, the Black Sea, the shores of the Bosphorus, and whose location, at the sources of the Tigris and The Euphrates River may be decisive in the problems affecting to the destinies of Asia. Large—scale evangelical missions many are widespread in the region and are the corresponding natural teeth of consuls and diplomats,

PROTESTANT PROPAGANDA 53

Hamid cut off both of the father's hands with a single stroke of his sword. that the tears were stifling, and joyfully waving them "Pig's feet for sale!" he shouted.

In most of the villages, the Muslims buried _Standing, live young girls aged 15 to 20. The head only one emerged, and on that head they overturned one of those Wicker baskets in which bread is carried: They would lock rats and wasps in there, then drive the basket in the ground so that rats cannot the to spill.

And what was the attitude of our Government towards of these shows? Breaking with all traditions of Catholic France, he joined our ships to those of England and Germany, playing the role of the mute in this unique European concert, maintaining a neutral-odious behavior in the circumstances, causing crushing in the streets of Paris and at the exit of the Tivoli-Vauxhall the game- The importance of our schools was outraged by these acts of cowardice.

Well! We can boldly affirm, never the same This would not have happened in our country without this inoculation. tion of the Protestant and English spirit to which we belong saturated. | :

In 1889 Bismarck did not hesitate to assert to the Tribune that Protestant England and Protestant Germany had never stopped marching in agreement for one hundred and thirty-four years, and he added that there was no there was no reason for the pact to be torn up.

However, the pact he was referring to was that of the 44 January 1737, that all independent newspapers reproduced when Thiébaud republished the This text, too often forgotten, notably stated:

"His Majesty the King of Prussia and His Britannic Majesty... they thought it was appropriate to counterbalance this grand league (Franco-Austrian alliance), to renew by a new treaty the remaining commitments already between the Berlin and London courts... for support nir Ja protestant religion. »

"...Promises and undertakes His Britannic Majesty to pay

56. PROTESTANT PROPAGANDA

one million pounds sterling each year, to act effectively "Affection against the common enemy."

"...Promises and undertakes His Prussian Majesty to do the greater efforts to force the Viennese court to do the peace, in order to act, with all its strength, against France."

Such is the alliance that still remains, Bismarck affirmed.

Is that clear enough, categorical enough?

However, as early as 1889, the efforts of "His Majesty Prus-. his own to force the Viennese court to make peace," had been successful. Germany had even achieved a double victory, because Austria and Italy were linked with Germany by the Triple Alliance.

And now England and Germany were free
< TO ACT WITH ALL THEIR FORCES, AGAINST FRANCE" (1).

We would undoubtedly have the opportunity to show how- how they acted against France in Egypt, in Madagascar Gascar, in Tunisia, in Algeria, everywhere in short where our influence could be exerted.

But for the moment let us ask ourselves if, even at
In the heart of France, Protestant propaganda was able to res- ter inactive.

That would at least seem implausible at first glance and

(4) What philosophical reflections do not come to Tes- taken from the thinker and politician worthy of the name, upon reading of this pact, and in the presence of the certainty of the Triple Alliance admitted, moreover, by the three powers.

Certainly, this pact is a formidable one for France; but isn't it
Not big and beautiful enough for England and Prussia?

And how much does it not testify to the spirit of continuity in the opposing political views of these two great nations with the muddled minds of our improvised statesmen since that the revolutionary spirit leveled everything.

England and Prussia took two centuries, continuing stubbornly pursued their goal, to achieve Austria was no longer a danger to the success of their plans!

So ask this spirit of consistency from the governments that have emerged revolutions which, for a hundred years, have taken on a particular character in France periodic nature:

PROTESTANT PROPAGANDA 57

The more you think about it, the more untenable the idea becomes.
Let us reread these sentences from the pact of 1757:

PROMISES AND PLEDGES – HER BRITISH MAJESTY TO PAY
ONE MILLION POUNDS EVERY YEAR... TO SUPPORT
THE PROTESTANT RELIGION..., TO ACT EFFECTIVELY AGAINST
THE COMMON ENEMY... AGAINST FRANCE,

Can there be the slightest uncertainty? When we
As we mentioned earlier, Riche-
the place subsidized and supported the Protestants of Alle-
Magne to prevent German unity from achieving
to fold; when one remembers that Louis XIV supported
openly, by sending troops and subsidies, the
Catholics of Ireland against the Protestants of England
land; when Elizabeth of England, for her part, entered-
held the troops of the Prince of Condé, commander-in-chief of the
French Protestants, and signed with him in 1562, the treaty
the Hamptoncourt alliance, by which, let us repeat, Condé
ceded Félix Faure's homeland, Le Havre, to England,
in exchange for the assistance he had received; when
Many similar examples could be cited,
older or more modern, formerly in the form of
munitions and war expenses, perhaps today
in the form of press allowances or electricity costs
tions, who would dare deny that our enemies are acting
around us?

Who, unless deaf or blind, cannot hear
or fails to see the incessant propaganda of the Protestants
In France?

Who, having learned from the war of 1870, is not wary?
more or less of those shady-looking people, those day-
occasional journalists, these temporary workers, of
These high-flying scoundrels, ready to disappear tomorrow
like their predecessors who suddenly disappeared from
France, the day after the first blow struck...
No, it wasn't fired upon on our borders?

58 PROTESTANT PROPAGANDA

Since then, war has changed form. The fields
The battles are no longer the same.

The fight is on the Stock Exchange; it's in the councils
administration, in bills, in dis-
parliamentary debates, in public meetings,
in the ministerial chambers, in the meeting rooms
newspaper activity, in influential salons; it is
around the gaming tables, the circles, at the Palais de Jus-
tice.

Of course, it would also be childish to see spies everywhere.
all that's needed is to sleep soundly.

But we encourage people who sleep to do well
persuade that economic wars are also fun-
nests for the people than armed wars;
They all have this in common: they are mixed
leading to bankruptcy, to the exhaustion of nations, to
the cosmopolitan invasion, the civil wars and the wars
religious.

We said that the Protestants wanted their pre-
weighting throughout the world, the annihilation of
Catholicism in France, Spain, and Portugal, and
the dismemberment of these nations; we have published the
text of the treaty signed by England and Prussia
Protestants against Catholic France; we have
argued that, in order to eradicate Catholicism from
French customs and hearts, Protestants of all
the countries were carrying out anti-Christian propaganda in our country
ticne ct anti-francaise.

We will prove it; for what will characterize our
the work, it is precisely the facts, the documents which
we will provide in support of our thesis.

We report the Protestant Peril; but we do not
we are not content with simply saying it; we will prove it, in
citing our authors, the very existence of this peril.

PROTESTANT PROPAGANDA 59.

We read in the valiant Cross of Côtes-du-Nord of
Sunday, March 22, 1898:

Everyone who was at the market on Saturday was approached.
by individuals, with a demeanor as strange as their language, who
They distributed handfuls of newspapers to them free of charge.
And, as these sheets bore, on the first page,
the image of the cross, a large number of people accept them
They were happy and unhesitating.

Ah! If only those good people had known what was in those things.
pages, they would all have acted" like this courageous Christian
tienne who slapped the astonished peddler across the face, cra-
He sang his contempt.

For what was the newspaper thus lavished?

It was nothing more than a wretched little leaf
Protestant, containing, amidst sweet words and
hypocrites, abominable blasphemies, against everything that
We venerate: against the Blessed Virgin, the saints,
'holy things.

The author of this odious publication is known; and this re-
negative, sold to the enemies of our faith, who are at the same
time those of our homeland, earn from this sad profession of
large sums of money |

We know the thousands of francs he receives each:
year of English societies.

The renegade mentioned in the Côtes-du-Nord Cross
Does he know a Mr. Lecoat, a Protestant pastor, whose
Shall we talk further?

+
as

– Last week, we read in the same newspaper,
Very polite travelers, they showed up in several
religious institutions in our department. They offer-
knew how to give a recreational cinematograph session.
They were received everywhere with an especially gracious welcome because they
declared, with touching modesty, that money re-
the harvest was intended for "a good cause" [He]

60 PROTESTANT PROPAGANDA

Now, do you know who these travelers with projections were?
Anglican Protestants |!

What good cause were they working towards?

– For the benefit of an establishment intended to combat the
Catholics in Brittany.

This is how the Cross of the North Coast expresses itself.

We find the same note everywhere, indicating the en-
invasion of Catholic France by the English and
the German Huguenots.

'@

Under this title, the Protestant Missions in France and English money, one read in the Croix de Paris of May 7, 1897:

It exists in Trémel (Côtes-du-Nord), a locality situated on the bordering Finistère, a Protestant mission that strives to do to the Catholic religion, by all means, the most of possible harm.

However, in response to an indiscreet question from La Résistance de Morlaix, the Protestant pastor of Trémel, Mr. Lecoat, relaid:

Am I being paid by England?

Answer :

Neither by England, nor by any foreign company, no even the slush fund. I am the director of an evangelical company—a purely Breton lique, which has a newspaper, schools and annexes in several departments, which is approved and recognized by the government of the Republic, and to the—which one should not send Pandora's disciples to to force someone to pay what is owed to the tax authorities.

Breton independence responds with good ink to pastor:

If we consult the Protestant Agenda of 1896, by Henri Gambia: Fischbacher bookstore, 38 rue de Seine, Paris

PROTESTANT PROPAGANDA 61

which, we are told, is the official agenda of the Protestants of In France, we find information on the Tré— evangelical mission mel the following information which seems to contradict the above statement by Mr. Lecoat.

"Breton Evangelical Mission. Its aim is evangelization—sation of Breton—speaking Bretons, through the use of members indigenous peoples, places of worship, biblical cars, schools, from the translation of Scriptures and Treatises, from Homes for

the sick and the elderly, shelters for widows and asylum for beggars.

This work is supported by:

4° The Trinitarian Biblical Society;

2° By the Evangelical Society of Geneva;

3° Through the Society of Religious Books, the union of schools on Sunday, the special mission for children whose seats are in London;

4° By M: Ball;

5° By a non-salaried committee formed on the basis of the alliance evangelical and composed as follows: |

President: Dr. Ed. B. Underhill, Honorary Secretary of the Baptist Missionary Society. – Honorary Secretary: Rev. Dr. Bullinger, secretary of the Trinitarian Bible Society. Treasurer: Mr. Ch. A. Gisborne, 25, New-Oxford Street, > London.

Mission Director: Pastor Lecoat, in Trémel, near Plestin-les-Grèves (Côtes-du-Nord). Places of Worship:

4. Trémel with several annexes. – Missionary: MG Somerville, in Trémel. Boys' school and agricultural orphanage. school; teacher; ME Harioo. – Girls' and orphan school– Linat: Director M'l: MA Savoye. Workshop and hospice, Director M^m* Lecoat. – Biblical Car, Director MJ Droniou. – Book and treatise depot, custodian: Mr. So-Merville. – Asylums for beggars.

2° Pont-Ménou. – School and adult education courses, teacher ML – Workshop and lessons for young girls, director Ms. M... |

3° Brest. – Evangelist, MJ-B. Guillou, 46, rue Navarin.

4° Carhaix. – Evangelist MJ-L. David, in Huelgoat.

10th Convalescence – Evangelist MJL David, in Huelgoat. Organ of the Mission, Le Trémélois, monthly newspaper, paid on the 25th of each month, 1.25 francs for France, 4.50 francs. Postal Union. Editor: Mr. Lecoat, pastor.

Subscriptions: M@*° Somerville, in Trémel, via Plestin-les-Greves (Côtes-du-Nord).

Total mission expenses: 24,000 francs per year.

After reading this notice and comparing it to Mr. Lecoat's assertion that he receives nothing from the An-England, we remain dreamers.

So where do they get the 24,000 francs a year, if they don't? They don't come from the English.

You must be thinking how much these good Englishmen of the Protestant missions instill Huguenot values in their students from Brittany, the love of France.

It should be noted that foreign Protestants Gers, through their missions in France, employ the only a practical way to achieve the de-Catholicization of our country and to its dismemberment.

It is through religion that one conquers influence and when you are influential, you can easily reach the em-public offices and the highest dignities of the State.

So we imprint on a country's politics its aspirations. Rations, his tendencies, his self, we guide him slowly, but surely on the slope that will lead him towards the a-bime (1). That's what Protestant missions do. And My Dicu, they would be quite wrong to hold back since we let them act with complete freedom. Therefore, you... Look everywhere.

From Brittany, let's move on to Auvergne. Here is what was written from Clermont on the date of February 27, 1897 in La Croix.

(1) Extract from the Masonic Ritual of the 33rd degree of the Scottish Rite I know: "The man fell victim to three assassins." which are law, property, and religion. Of these three enemies in-fames, it is religion that must be the constant focus of our deadly attacks. Why? Because a people has never He survived his religion.

: PROTESTANT PROPAGANDI 63

The Anglicans continue with more audacity than ever. their activities in Auvergne. A pastor preaches in Issoire

for the past few weeks. Nevertheless, the campaign is starting—created in Clermont by Thiébaud, and continued by the newspapers local Catholics, is not only a source of concern for the preachers. Pastor Réveillaud du Signal arrives to their aid. He will give a series of lectures in our city which will... will take place over eight days at the evangelical temple.

The radical newspaper of Clermont, the Moniteur du Puy-de-Dôme is pleased to lend its advertising to this company. of dubious patriotism.

Despite this coalition of Masonic radicalism and anti-French Anglicanism, the Catholic Auvergnats do not are not willing to be swayed. It is good, however, to point out the relentlessness with which the agents of the Angle-earth attacks the old faith of the sons of the crusaders.

What are these Anglicans doing in Clermont? Who is paying them?

Where does the money come from? It doesn't come from the State: Our pre-The tense minister does not belong to any recognized religion. It doesn't come from the listeners, since these Anglicans are making themselves the glory of receiving nothing from the faithful and taking from there an opportunity to attack Catholic priests.

Where does the money come from? It's quite simple. Would you have forgotten the Anglo-Prussian pact and the commitment made by England to pay one million pounds each year Sterling to act against France!

*
RE |

It seems that England is not the only one making sacrifices handsome, hard cash. The King of Prussia shows also some generosity.

Here is what Mr. de la Sizeranne published on this subject: October 20, 1896.

I was in Haguenau in 1869, and here is what was being said there fluently :
The former free city of Alsace, Haguenau, was traditionally—

Functionally, essentially Catholic. So much so that the law enacted after 1830, concerning Protestant worship and which did not authorize the erection of a temple and the installation of a minister,

paid by the State, but only on the condition of having a certain number of non-Catholics called Protestants, in residence, with legal domicile in the city, where one claims or organizing Protestant worship could not be applied there.

However, the required figure is quite low, around sixty
At a minimum, if I remember correctly.

That was the situation when, all of a sudden, it was after 1852, the small Huguenot group, what homogeneity did it possess? I Vignore, but which included some wealthy and influential, he launched his campaign, presenting himself to the administration a request to have temple and minister, the number rule-comment from Protestants who have exceeded the above limit, without which minister and temple could not be installed.

How did this unexpected increase in supporters of
Could anti-Catholicism have taken root within a population whose Catholic sentiments, sometimes bordering on intransigence
Were siege proverbial?

The explanation came quickly: the surplus newly appeared system was supplied by a group of workers whose the workshops were in Bischwiller, a small town some distance from a few kilometers from Haguenau, the two cities being connected by a railway.

The workers in question had therefore suddenly found powerful charms, exceptional advantages in their legal residence in Haguenau, where, suddenly, they had taken up residence; although strangers to the population of in their new homeland, they made the necessary expenditures for imposing upon themselves this significant material inconvenience of remaining in Haguenau while working in Bischwiller.

The answer was neither long nor difficult to find.

The costs of this religious zeal and enthusiasm patriotic, strange, were done in full view of everyone, by His Majesty the King of Prussia, providence not only of protestants of Prussia but of France, in whatever variety they may belong.

Isn't that pretty good?
Moreover, we have no shortage of documents;

We have enough material to write several books. And if we the tenons carefully hidden, here and there, in fear that the secret police in the pay of the Huguenots did not pay a suspicious visit, however, we are free to spread out some of them.

Meditate on this passage from the speech of Count d'Hugues, during his questioning about the Protestant congress which was held in Lyon on November 2, 1896. It is still-days of Anglican missions in France.

This is how our friend Hugues expressed himself at the Chamber session of March 11, 1897:

Currently, it exists in France and next to us in Algeria, and further afield in Madagascar and in almost all French possessions, propaganda organizations who should warn us against this English party which Mr. de Mahy and several of our colleagues were talking about here.

Yes, there are organized groups at certain points in our territory, from which an active Protestant propaganda campaign originates. Note that I am not accusing anyone and I would not want to, In my turn, I won't accuse anyone of bias. when there are bonds as strong as those of religion, which link countries to a neighboring country, it is easy to to understand that the propaganda of these countries can be exerted more easily in the midst of these people.

Moreover, this has been pointed out many times by several of our colleagues.

Here is what Mr. Pourquery de Boisserin said, the year lastly, in his report on Algeria's budget:

"Our duty is to report to the Government Vabilité with which, under the guise of Protestant missions, the English Methodists, aided by zealous (H PCONESERS) do in Algeria: anti-French propaganda.

"They extend their action simultaneously to the natives and on Europeans of foreign nationality.

"To the former, they offer a glimpse of the purported benefits" of an English occupation and say that the administration French continues to be subjected to harassment and per-
ER

...TO the second group, they dangle the chimerical hope-

4°

66 PROTESTANT PROPAGANDA

the establishment of a powerfully independent state protected.

"11. The Government absolutely must decide to ex-
to immediately rouse from the entire colony these apostles of dis-
rope and revolt.

But Mr. Pourquetry de Boisserin was not the only one who
denounced this danger.

Mr. Saint-Germain, another of our colleagues, was going further
far from him.

He pointed out that Mr. Pourquetry de Boisserin was not-
no comparison like his, moreover, between the
French Protestants and others:

What can be criticized about the former, he said, is that
be far too lenient towards the methods
dists, it's about trying to excuse them when they are not
excusable.

We even saw, some time ago, this fact of a
English pastor supported by the presbytery committee against a
French pastor.

However, this Englishman, after promising for six years to
to become naturalized, returned to his country, not without having
did all the harm he could.

Here is what Mr. de Mahy wrote in the Nouvelle Re-
view:

Many people are familiar with this situation, that is to say
"these Protestant activities in France, favored by the Angle-
land and by Germany, others have a premonition.
But it is ignored by the general public, because it is very small.
the number of those who dare to warn the country.

I was very disturbed when I started to see clearly.

in these underbelly of contemporary politics.

Certainly, if there are some old chauvinists among us Free thinkers, they may be saddened to see that the politics of our leaders is dominated by influences confessional, receiving the watchword of the bi-Societies. London churches that subsidize Bible Societies

PROTESTANT PROPAGANDA 67

French women, who, in turn, practice in France, They, disciplined minorities in the midst of our world of freethinkers, the indifferent, liberals, and Catholics in disarray, a predominant action, by their hand focusing on government personnel, high finance and the press.

Here is a man who knows the Chamber, the world government of which he was a part, and which comes to testify—to believe that the Republican party, despite the freethinkers and the patriots it can contain, is dominated by religious influences maintained and subsidized by English companies.

He thus provides proof that the Republican party is the Protestant party, and, being the Protestant party, it is the English and Germanic party in France.

On January 21, 1898, Mr. de Mahy was still saying to the House tribune:

In one form or another, in many en—
In France, you can see this interference with rights. clerical practices exercised against us, against our fellow citizens, against the poor man, against the country, against our alliances and even against our general policy by affiliates of companies politico-religious organizations having their parent company in England.

I have spoken to you previously about temples, in the department—the Puy-de-Dôme region, where pamphlets and other documents were being circulated. newspapers, which bore the temple stamp and where Von saw the alliance between France and Russia as qualified of prostitution and the Emperor of Russia insulted in the manner coarser.

I draw the Government's full attention to the existence—
tence, in many communities, of missionaries

foreigners, who come to bring unrest and espionage.

I felt it important to voice this protest here; I believed that he it was necessary that, in this Chamber, where we are talking about the Roman clericalism, protests were also made against the clerica-

68 PROTESTANT PROPAGANDA

lism from across the Channel and across the Rhine (Applause on various benches).

Let's vary our tunes a little, although it's the same music.
sic.

In June 1895, a Protestant congress took place in Sedan;
Now, do we know how many foreign pastors were observed?
Gers? This is the Echo of the Synod of Sedan from Tuesday, June 2nd
1896, which tells us this. Here they are:

Pastor Andry, from Tournai (Belgium); Mr. Pas-
Mr. Dardier of Geneva (Switzerland), Pastor Dumont of
Neuchâtel (Switzerland); Pastor Duncan-Campbell, of Edinburgh
burgh (Scotland).

Pastor Kennedy-Anet of Brussels (Belgium),
Reverend Mac-Kintosh, of London (England), Mr.
Pastor Meyhoffer, from Brussels (Belgium); Mr. Pastor
Monvert, from Neuchâtel (Switzerland); Pastor Necker of
Geneva; Pastor Pons, from Torre-Pellice (Italy); Mr.
Pastor Porret, from Geneva; Mr. Pastor Richard, from Ams-
terdam (Netherlands), Pastor Rivier, from Aigle (Switzerland);
Pastor Rochedieu, from Brussels (Belgium); Mr. Pas-
Mr. Thélin, from Lausanne (Switzerland).

Imagine a meeting of bishops taking place in France
and to which foreign bishops would be present.
What music, from our good radicals; and besides,
Among moderates, the range would be the same. All these
These people are all the same, and if they can't agree about
the butter dish, like dogs fighting
around the feeding frenzy, however, they get along as
thieves at the fair, to persecute Catholics (1).

(4) By a coincidence that is at least bizarre, at the same time as
The 8th Protestant congress was convening, and gentle Méline was giving himself over to it
with gusto against the congregations. Read these excerpts instead.

newspapers reporting on these unspeakable acts of plunder!

The Congregation of the Sisters of Saint Charles, which had in 1891,

PROTESTANT PROPAGANDA 69

Let us continue to show the foreign Protestants travelling in concert with the French Protestants to assure to ensure their dominance in our country.

Let us open the Protestant Diary for the year 1897 and We will read, on page 339, that there is, in Neuchâtel (Switzerland) a Protestant society for evangelization in France; Yes, you read that right: for evangelization in France. This society, founded in 1871 after the internment of the ar-Bourbaki's wife in Switzerland, established three stations in France evangelization activities: Gap (Hautes-Alpes), Montluçon-Commentry (Allier) and Le Puy (Haute-Loire). The president is Professor Godet in Neufchâtel and the secretary-Mr. Maurice de Pourtalès in Neufchâtel (Switzerland).

the first. Among all the congregations, the honor of having their furniture sold in the public square of Marboz, come to receive a tax enforcement order for payment of 247,000 francs. _ The nuns of Our Lady of Charity (Saint Michael's Refuge), received a fine of 14,000 francs, an increase of 1,261 francs last year. The nuns of the Good-Pasteur in Ecully also received a constraint for the payment of nearly 5,000 francs.

e

ee

Pursuant to a default judgment of the civil court of Montpellier condemning the Sisters of the Holy Family to pay 3,500 francs as an increase tax, the registration made seize the buildings that the Sisters own in Vagnat (Arbroke).

Ten municipal schools have just been secularized in the upper part of the city. Vivarais. Four of these schools in a canton where one would find

barely twelve Protestant families were placed in the care of institutions Protestant tutors.

D

The two Sisters from Loges-Marchis (Manche) sent back from The local school, after 35 years of dedication, has just been

each sentenced to a fine of 50 francs and to pay costs by the Mortain criminal court under the charge of "clandestine school uniform",

This did not prevent the right-wing MPs who say they Christians for having saved the life of the ministry at least twenty times Méline.

70 PROTESTANT PROPAGANDA

What good Protestants they are, all the same; are they devoted to France, they foreigners, who come |'ev-To freeze!

Let's continue our review of our indiscretions: we find- Let's turn to page 374 of the same diary as Mr. Gustave Monod, 98 rue de Clichy, in Paris, is the general agent of the British and foreign Bible society, of which the The headquarters are in London, 146 EC Queen Victoria Street.

On page 390, we note that an ins-Protestant truclion exists in Paris under the presidency of MF de Schickler, Place Vendôme, and that the communi- Questions should be addressed to Professor Bernus, Boston campaign, in Lausanne (Switzerland (1)).

(1) Among the notables who organised and directed the congress from Nantes, written in L'Univers on June 7, 1898, Mr. Eugène Ta-Vernier, we have continually seen Baron Fernand appear of Schickler, whose nationality is not defined for the public. Or rather, this baron really looks like a Prussian.

Although he presides over a multitude of projects, and has penetrated into associations that include men of all religions that he may be generous, that he may own a beautiful castle in the Eure, Mr. Baron Fernand de Schickler is- Is he French? If he claims he is, we'll wait for him to say so. proves it. And if he were to prove it, by chance we would ask how- How can this Frenchman be the partner of his Prussian brother? established in Berlin: Schickler brothers, bankers, Gertraudten-Strasse, 16, say the Berlin directories.

We even come across a collection of addresses that we show in Germany the Schickler house, Arthur and Fernand, barons (freiherrn). However, according to the Protestant Agenda, Mr. Fernand Schickler is simply here with us: chairman of the board central of the Reformed Church of France; president of the delegation-liberal gation of the Reformed Church of France; president of the

Protestant Bible Society of Paris; President of the Society of the history of French Protestantism; president of the committee of Protestant France; president of the Society for the Encouragement of primary education program for Protestants in France.

Isn't he more or less related to Mr. Delbruck, administrator? mine owner in Germany, himself the nephew of the Prussian minister Delbruck's wife?

These family relationships must be somewhat embarrassing for a man who presides over so many "French" Protestant organizations.

If his French coreligionists do not feel embarrassed by this,

PROTESTANT PROPAGANDA 71

P

Paa

Foreign Protestants do not only act in France, you find them everywhere.

Note, in passing, their infiltration into Algeria. It's always their precious Diary, a rare book, which informs us-trout.

He tells us that in our most beautiful colony there exists, among other organizations, a Protestant orphanage, that of Dély-Ibrahim. The board of directors includes Mr. Goguel, President; Mr. Heintz, Vice-President; Mr. Mende, Secretary-creditor; Obrecht, treasurer; Voreaux, pastor, chaplain; Monod, Pasteur, and Decaillet.

The maternal committee consists of Ms. Monod, pre-President; Merz, Vice-President; Hoerni, Secretary. The orphan= The Dely-Ibrahim district plays an important role in Algeria. from the point of view of the preservation of Protestantism in the colony, says the Huguenot Agenda naively. It does not limit itself not to take in destitute orphans; he also plays the role of catechumenate.

Here is a confession stripped of artifice: these good protests Anglican families are working against France in Algeria.

e

© @

We were curious to find out how many

French Protestants had newspapers for the debate
defense of their worship and their interests. We have
counted 146.

Well! Out of those 146 newspapers, 55, that is to say almost
half of them arrive directly from abroad to our country
Huguenot triotes of France.

Perhaps it's because their patriotism doesn't shy away from any kind of...
binaïson. There is a very curious state of mind there; and the protests—
Those who wish to maintain a proud and loyal conscience must
It is considered natural that they should be asked for some explanations.

72 PROTESTANT PROPAGANDA

Let's list them:

The girl's friend, founded in 1883.

Subscriptions: M''* Borel, collegiate church, Neuchâtel (Switzerland).

Editor: Ms. Knupfer-Jacot, Colombier, Neufchatel
(Switzerland). |

L'ami de la maison, founded in 1874.

Editor: Mr. Saillens; Subscriptions: Mr. Mignot, editor-
teur, 17, rue du Marché, Lausanne (Switzerland).

Friend of Israel, Editor MW Pétavel, Pastor. Bu-
reau at G. Bridel et Cie in Lausanne (Switzerland).

The appeal, Editor Périllard, pastor; administration
9, rue Grand Saint-Jean, Lausanne (Switzerland).

Dawn, Editor E. Calvin Amarou, at the street corner
Craig and Saint-Pierre, Montreal (Canada).

To the Mothers (Switzerland).

L'Avenir, founded in 1880; editor C. Miel, in Philadelphia.

The good news, editor Ladrière, Geneva.

The good news is, contact Mr. Jcheber, 28, rue du
Market, Geneva.

Continental Bulletin, founded in 1875. Office and Secretariat
General 6, rue Saint-Léger, Geneva.

Bulletin of the Evangelical Society of Geneva, founded in 1895.
Contact: 7, rue Tabazan, Geneva.

Sunday bulletin, founded in 1878. Contact Mr. Deluz,
49, rue de Candolle, Geneva.

Missionary Bulletin of the Free Churches of French-speaking Switzerland
French. Mr. Bridel and Co.*, in Lausanne.

The Belgian Christian, editor Kennedy, Anet, 36, rue Tas-
son-Snel, in Brussels.

The Evangelical Christian, founded in 1858, editor Vau-
tier; administrator Bridel, in Lausanne.

The French-American citizen, Editor Michaud, in Spring-
Fied Mon. United States.

The Fireside, Editor-Administrator Mignot, 17, pre
of the Market, Lausanne.

The Echo of the Young Men's Christian Unions, Editor
E. Suetens, rue de Parme, Brussels.

We ask for your patience, because the enu-
The meditation is still quite long, but how many ins-
destructive!

—

PROTESTANT PROPAGANDA 73

Let's continue, if you don't mind:

Sunday School, Belgium.

Christian education. Contact: 34, Place Saint-Laurent
in Lausanne.

The National Church, Editor Ch. Leidecker & Bevax
(Swiss).

Hope, Editor, Administrator G. Regamey, 3, rue
Central & Lausanne.

The family, founded in 1860. Editorial and administration
G. Bridel, 9, place de la Louve, Lausanne.

The religious newsletter of the canton of Vaud, founded in 1826.

Written by Ch. Guenod, in Lausanne.

The temperance certificate. Viret Administration in Lausanne.

The monthly newsletter. Administration: Sack in Fontaines.
Neufchatel.

The domestic hearth, founded in 4888. Writing and administration
Administration: Mr. Minfer, & Neufchatel.

For La Glaneuse, contact MTM* Marshall, 152 Clay Street,
San Francisco.

Youth; The day; (Caribbean and United States).

Journal des Dames, Mignot in Lausanne.

Journal for our boys, address to Mr. des Gouttes, 18,
Senebier street, Geneva.

Journal des Unions, contact Mr. Mignot in Lausanne.

Journal of (Unity of the Brothers, Editor, Senft, in Peseux)
near Neufchâtel.

Religious journal of the independent churches of Switzerland
Romande in Neufchâtel.

For reading materials, please contact Mr. Maurice Reymond and Co., 8,
rue Saint-Jean, Geneva.

Illustrated readings, 24, place Saint-Laurent, Lausanne.

The liberator, Editor Morel, in Neuveville (Switzerland).

The Link, Editor Rittmeyer in Montet-Cudrefrin (Switzerland)

Praise and prayer, 17, Pré du Marché, Lausanne.

The Methodist shop, in Guernsey.

The messenger of the Sunday schools, in Lausanne.

The evangelical messenger, in Geneva.

The Messenger at Saint-Chrichona, near Basel.

The messenger of the pagan world, at Piton's, in Neuf: hatel.

The Missionary, 22, rue Floressant, Geneva.

The Monitor, 147 Laurel Street, Manchester, USA

~

74 PROTESTANT PROPAGANDA

For our small leaflet, please contact Ed. Sack, in Neufchatel.

News from our missionaries, *ibid.* |

Peace and Freedom, 129, Chaussée d'Ixelles, Brussels.

Sunshine, Mr. Mignot, in Lausanne.

The Relief, 1110 Powell Street, San Francisco
(UNITED STATES).

Le Réveil, 147 Laurel Street, Manchester (United States).

Le Réveil, Neufchatel.

Phew!

Please note that these foreign newspapers are written in
French language, therefore made for France and
to spread the good word there...

It is indeed true to say and repeat that if the protests
So many French people are perfect heretics when it comes to
In matters of religion and patriotism, they are at least
doubtful.

Yet another document that has just fallen into our laps.
eyes. It always relates to anti-French propaganda.
Anglican Protestants in France, propaganda that is taking place,
Let us not forget, by virtue of the treaty revealed by Bismarck.

We read in the Truth of June 9, 1898:

A bearded pastor was reported on the day of the Grand Prix.
white, who distributed illustrated gospels to the ama-
too enamored of the charms of the tari.

Propaganda is not only rampant in Paris
Protestant.

In Grasse, people are outraged by the scandalous proselytism, by the

trafficking worthy of the correctional police in which they engage
The Protestants. They use any means necessary to seduce our
compatriots. British agents recognize—
feels the hospitality that we offer them freely and with
Such candor in literally buying abjurations.
The sums disbursed for
to increase attendance at Protestant sermons and schools
aunts. The Anglicans ostentatiously distribute se-
luxurious courses for the poor and the needy, as a bonus

PROTESTANT PROPAGANDA 71

encouraging apostasy. They attract Catholic children
ics to their schools through distributions of hams and
virtuality. Gluttony is, in their hands, the instrument-
the process of sanctification.

– Reports reaching us from Corsica indicate the
The same propaganda was carried out using the same methods.
The English thought is political even more so than religious.
gious. If we consider this truth of experience that the
criminal negligence or complicity of Lebon and others
Colonial administrators seemed to ignore, if one were
recalls that the two most effective assimilation agents
The religion and language of the conquered peoples are key elements.
we will understand the danger that our islands and our
Mediterranean coastlines.

In the event of war, the English pride themselves on making a
efficient descent in Corsica and the Alps region-
Maritimes, which they have already invaded and half-colonized
through their winter migration. If they find one day
among the natives many coreligionists, they' y
will also find political sympathy.

It is no longer in Egypt and elsewhere that we will have
to fight against British influence, it is from within,
on our own soil, threatened with dismemberment.

*
e è

Before concluding this brief presentation of facts, we will serve
another document, provided by Mr. de Mahy, on March 11
4897, at the podium of the Chamber.

This was during the Protestant congress held in Lyon.

in November 1896, by 104 pastors,

The Government, which had shown itself to be so fiercely opposed to with regard to the Archbishop of Reims, he had been very careful

76 PROPAGANDA: PROTESTANT

to address the slightest remonstrance to the Protestants, Za Libre Parole rightly points out. Our friend Hugues asked the Government why this difference in treatment, and why he practiced it thus this system of double weights and double measures.

The Government did not reply, but Mr. de Witt came to answer in his place.

In the name of Protestantism, Mr. de Witt came to read a long document, in which he asserted that all Protestants were little saints. The aggressive tone adopted by Mr. de Witt, his insistence on returning to the patriotic question, forced Mr. de Mahy to intervene and proclaim that "Biblical vengeance" was more dangerous for the pa-sorting that the alleged clerical interference.

This is how Mr. de Mahy expressed himself. We note—
We have this passage in the Official Journal of March 12, 1897 |

The country has had enough of these Anglo-Biblical interferences in our business.

The Protestants are masters of France; they are a nuisance all public functions; they oppress our Church Protestant and national, and that's not enough for them.

We will resume this debate. Today, gentlemen, let—
Allow me to say one last word that I believe is useful in this moment.

We take many precautions against interference. of the Pope in our politics. I understand this suspicion-bility. Foreign intervention, even well-intentioned, may excite our sensitivity (very good! very good!), but I fear that the overly exclusive focus on this a danger which, in my opinion, is not very great, does not constitute a a diversion to cover up the machinations of another form of clericalism, infinitely more formidable.

If it could once be said with some justification that the so—the society of Jesus was a sword whose hilt was in the Vatican

can and the point everywhere, it is more accurate to say – and this not-
only in a figurative sense, but in a literal and real sense, – he
is absolutely true to say of the biblical organization, of which
the head is in England, that it is a double sword of which
The handles are in London and Berlin, and WHOSE POINTS

: PROTESTANT PROPAGANDA 17

` CONVERGENT ON THE HEART OF FRANCE (Applause on
Various benches. The fence!

e
\ | ee

One last document to show once again
the extent to which Protestant influence has spread in our country
clay.

In April 1897, a newspaper whose title escapes us,
which is of little importance, published only on the coast
Breton reigned and governed a succession of preachers
English, whose treasurer, Mr. Ch. A. Sisborne, resides at
London, 35, New—Oxford-Street.

Is it true that already the faithful of two or three com-
municipalities on the coast are almost completely Anglicized
by this group that comes from the famous establishments of
Mid-May, 114, Newington, green road and 119, Cadogan-
Terrace, in London, where secret agents of the
English proselytizing?

In Paris alone, the work of the Scotsman Mac-All, whose
The treasurer bears the very French name of "William Soltan".
and whose director is Pastor CE Greig (yet another one
(a very French name), the Mac-All work maintains twenty-
a meeting place, one of which is for the exclusive use of our
soldiers. The English Methodist Church, led by
MW Cornforth, owns properties in Paris and the suburbs.
13 chapels or meeting rooms; the Baptist Church-

'tist, eight; total, forty-two chapels or places of
meetings hosted by England, totaling forty-two
dens of English proselytism. Can you imagine?
Perhaps all these chapels are being watched by the
government? Come now, neither Mr. Brisson nor Mr. Du-
may, will never dare to take offense at this
learned organization. These English chapels, the governor-
Lord Salisbury does not allow it.

Not a trait. The French Dominicans, the French Jesuits,
The French Capuchins, these are the enemies against whom

78 PROTESTANT PROPAGANDA

Our modern Republic is going to war. Who knows?
Perhaps discouraged Catholics will go and knock on a
the door of these countless chapels, Methodists,

Baptists, etc., which the English have multiplied since.

fifteen years on the surface of our territory.

It must not be forgotten, in fact, that this is the
But of the Protestants, we mean of Protestantism:
its preponderance throughout the world and especially in
France, Spain, and Portugal. As we do not
Let's focus on France for the moment, we'll show
active Protestantism in France, under the watchful eye of
watching over our Anglophile government presided over by
Mr. Félix Faure. And since we don't want that
Elranger is Protestantizing us, we denounce his me-
born treacherously and continuously.

It is not we who attack the Protestants; we
we are simply defending ourselves against their attacks;
that is to say, against the attacks of Protestantism, against
its invasion. We certainly have the right to repel-
to resist his aggression and to preserve our faith.

So don't call me an overzealous cleric, Mr. Ré-

Veillaud du Signal, you know very well that I'm not exaggerating

Not in the slightest.

But, since you are a hateful sectarian and by con-

If you follow a man of bad faith, you won't want to
to recognize this truth. I'm going to make you feel it.
finger.

Let us open together the reissued work of Lutheven Mar-
nix de Sainte-Aldegonde, with a preface by Quinet.

It is a book of Protestant propaganda of the highest order.
ordered. In the preface I read:

It is not only a matter of refuting papacy, but of
to extirpate it; not only to extirpate it, but to desho-
to dishonor him; not only to dishonor him, but... to smother him.
IRON IN THE MUD.

Page 31:

THE PROTESTANT FROPAGANDE 79

Anyone who undertakes to uproot a superstition will...
dual and malevolent like Catholicism, if it possesses
The authorities must, above all, remove this superstition from the
eyes of the people and to make its exercise absolutely and na-
normally impossible, while at the same time removing all es-
hope to see it reborn.

Page 37:

Catholic despotism cannot be eradicated without
One steps outside the bounds of legality... blindly and calls down upon oneself the
blind force.

Page 42:

No, there can be no truce with injustice.

Page 57 and following:

The principle that all religions are equal is the
contrary to all philosophy, all science, all
history... There is a religion that prides itself on being incom-
patible with modern freedoms; if the French Revolution-
Caise had clearly seen this difference; she could have...
concentrating his forces, his enmities, his decisions, to eliminate
this cult that excludes modern civilization. But... she has
lacked boldness... and the Catholic worship she had established
The desire to bring down came from his hands more intense, more intense.
Tamed more than ever. Let's not make the same mistake again.

It's speaking without disguise, and at least we know-
vons what we should expect regarding the conduct that would

towards the Catholic Church, triumphant Protestantism. Moreover, this should not come as a great surprise. incredible provocation to persecution and annihilation—the Church's destruction by fire and sword, he said on this subject Bishop de Ségur.

Mr. Quinet is merely repeating, with an emphasis weakened the bloodthirsty declarations of the founders of Protestantism, and what he says today, Luther and Calvinemakers said and wrote it 300 years ago.

8) PROTESTANT PROPAGANDA

It has never been uttered in any language, he said. Mr. Auguste Nicolas, in his fine book on the Protestantism, nothing that even approaches bloody violence Luther's writings. His book entitled: The Papacy of Rome, established by the Devil, is a stain that will defile eternally the annals of humankind:

The Pope is the devil, if I could read the devil, to— What wouldn't I do, at the risk of my life? The Pope is a rabid wolf against which everyone must arm themselves without to even await the order of the magistrates; in this matter he There can be no cause for repentance, except for having been unable to plunge the sword into his chest. It would be necessary for everyone The world is running up against the Pope and everyone else, along with all those who are with him: emperors, kings, princes and lords, without With consideration for them. Yes, we should come across them with all sorts of weapons and we wash our hands in their blood.

What shall I say of Calvin, who had at every moment with the tip of the pen the epithets of scoundrels, drunkards, madmen furious, rabid, beasts, bulls, pigs, donkeys, dogs, by Calvin, who drew these lines:

“As for the Jesuits, who are especially opposed to us, he They must be killed, or if that cannot be conveniently done, the to drive them out, or at least crush them under lies and slander. » “Jesuila vero, qui se matime nobis opponunt, aut necandi, aut, si hocconvene fieri non potest, ejiciendi, aut certe mendaciis el calumniis oppresse sunt. »

As we can see, this is what Mr. Quinet advises through these steps. roles, almost identical, that we have just mentioned:

"I must eradicate papacy, dishonor it, and stifle it-
"Getting down in the mud."

And one understands, after these appalling pronouncements of Luther and Calvin, the sympathies of the republicans and revolutionaries of our time for the Protestantism, to whose followers they reserve all the fa-

PROTESTANT PROPAGANDA 81

government officials and the highest positions of the State.

We're not there yet, the good optimists will say; That's true, and the Protestants are content for the moment- how to act quietly, without making a sound, to seek everything gently trying to make us apostatize. Without fanfare they seem- - parent of all high social positions, thanks to the protection of our Jacobin masters, their friends; but the day when even the least discerning will realize the truth that we point out to them, they will revolt, they will defend themselves: will fight against their invaders.

Then there will be a struggle, and we will see the Huguenots who will not want to lose the benefit of their current situation quise, to put into practice these acts of violence, these incitements to hatred and the destruction of the Catholic religion for to ensure the predominance of Protestantism, not perhaps as a religion, but as a party political, Protestantism having always been, moreover, less a religion than a political party.

Given these considerations, who would dare to find it wrong that we Catholics, we-
Let us go to defend our faith, our rights, and our lives?

We want to remain Catholic, we want the France remains a Catholic nation and not that it become Anglican. Especially since the pro-Testamentism or Anglicanism with its odious free The exam is a solvent par excellence, the cause of all ailments, which gradually reduce and will eventually reduce completely rotten the nations that have taken and are taking- will make contact with him, as gangrene rots, the One after another, the members of the same body.

Please, let me finish my demonstration.
before crying "exaggeration."

England, a Protestant nation, is corrupted by excess.

This is where shameful, vile, and depraved debauchery takes place. displays itself in all its hideousness, without prejudice to the vice in white tie.

5*

82 PROTESTANT PROPAGANDA

In Philadelphia (1) there are no fewer than 1000 pu- houses "briques," wrote Reverend Frank Goodchild in the issue from the Arena of March 1896, page 576, that is 100 times more than at Paris. Now, Paris has 2,500,000 inhabitants, while in In Philadelphia there are barely 500,000.

These figures, the Reverend continued, do not include the multitude of poor creatures who become victims lecherous characters constantly on the lookout for virgins and who know all too well how to get their proposals accepted tions. Some neighborhoods are teeming with these houses. Cer- Some are described as "furnished rooms", others, fashion houses. In some of them, you will find satisfaction for 50 cents. In others, you won't find young people girls, guaranteed virgins, for \$50 or more, at unless you are a customer.

These establishments belong to the ladies.

From time to time, one finds clergyman's daughters there and two cases came to my attention in which the lady She herself was the daughter of a clergyman.

Reverend Frank continues:

Sometimes we notice the most peculiar anomalies. The lady of one of these establishments ran a "school" of Sunday, while going about his sad business.

The ladies are often remarkably pious. pious meme. In one of the best houses in the city, There is a piano, a harmonium, and also an organ. Barbarism in the living room. He only plays hymns: "Alas! the blood of my Savior..." «Rock of Ages...» «Jesus, lover of my soul", "The Coronation", "Ring, bells of Heaven... », etc. | |

If you ask for information, you are told that
This barrel organ only plays on Sunday evenings.
In another house, the lady puts out religious books on the di-
sleeve on the living room table, because, she said, she-
tends that his daughters have edifying readings on the Sabbath day
bat. We wouldn't understand that if we didn't see
in our temples so many people who make their religion a
a matter of faith rather than deeds, a matter of feeling
words, rather than actions. These lost women, that
The world disapproves, they apologize – ladies and girls – in

(1) America, a Protestant country,

PROTESTANT PROPAGANDA 83

saying they are no worse than better people
reputation, that some very devout characters (members)
of churches), who visit them and whose cars at-
tend at the door.

Are you trying to tell us again that we're exaggerating?

Wait, before answering, until we have laid out
other facts. You only have to bend down to pick them up
on this Protestant religion that they would like to impose on us-
to settle in France, a religion that made England a
immense brothel and which redirects thoughts towards illness
syphilis, from which Calvin died.

Rev. William Bayard Hale, writing in The Forum
from December 1896, on religious entertainment in
honor to the United States, another Protestant nation, for
attracting customers to churches:

In Woodside (Long Island) a young girl with an administration
With remarkable agility, he regularly touched a tambourine with his foot.
that was held above one's head. As a bit of fun
sacred, that's hardly canonical.

Let's continue reading:

The Church of Saint John, Toledo, offered a performance
in which the Peak sisters, "very popular in the
religious circles in America," they "said" this touching

ballad, "Do you know the mouth of man?" in which the art of kissing is discussed 90 times. The church Presbyterian, in order not to be overtaken, made it evolve young girls, their hair covering their faces and wearing so many masks on the back of the head.

Elsewhere, the pastor amused his flock with tricks of prestidigitation. Imagine the gentleman reverend, continuing-Naked Mr. Hale, standing in the sacred pulpit, the passion of the divine enthusiasm in his eyes, making an omelet in a silk hat or bringing rabbits out of ears of his flock.

Here, it is absolutely necessary to translate:

"In the Trilby Social, the young girls belonging to these rites show their... backs, let's use that euphemism...

84 PROTESTANT PROPAGANDA

placed behind a curtain which is raised to the height of the consi- described as "tantalizing". Men stand de- forward, looking at what each "female" is showing, one one after the other, and then outbid each other to have the privilege of take him out to dinner... The Boston Sunday Journal and the The New York Herald provides illustrations of this.

These small exhibitions take place under the direction of the Protestant clergy.

It is only fair to add that the clergymen of both na- tions are in no way inferior to their flock, one can even to say that they are setting an example by giving themselves up also, and publicly, at the least cano- niques.

From the Pall Mall Gazette (London), April 30, 1896:

Henri T..., miller in U... Devonshire, requests a divorce because of the bad conduct of his wife, Ms. Rosa Agnès T... with the parish vicar, Rev. V... The Witnesses saw them kissing each other, they saw the Reverend unlacing M[™] T's boots...; they sat on They remained in the same chair, entwined in each other's arms. on the other hand. Mr. T's father, returning from his duties- tions in the evening, would go look out the window, saw the cler-

Gyman kissed his daughter, then remained to contemplate the scene very gravely, then he left with a very English gravity.

"Why didn't you intervene?" he asked.
the judge.

– Oh! I went to talk to my wife about it, who told me
promised that this would not continue.

All this is very English (4). Here is a clergyman who
chose as the setting for his erotic escapades, not a chamber–
The first floor is a bit cramped, but the ground floor is bright.
as are English apartments, with gas re–
hung in abundance. He doesn't care in the least about
world of knowing if its interior blinds close properly.
Everyone follows the smallest details of his developments.
_ chements. One could almost say that he indulged in his

(4) Mr. Marthin Chagny: Semitic Albion,

PROTESTANT PROPAGANDA 83

~

frolicking in the street, like dogs, like the An–
Glas, in Hyde Park,

The young woman's father is among the assistants. He
follows all operations gravely, with that mediocre air–
tatif and vaguely preoccupied that sometimes take on the
animals, when they observe the evolution of their
companions. Then he left without saying anything, having nevertheless–
looking as if he thought something was going on there
rather abnormal. If he had intervened, his daughter, furious
and indignant at such an intrusion, with this proud
"The indiscipline that characterizes English women," he reportedly said to her:
"You are my father. So, how can that possibly help?"
Does that concern you? If you were my husband, there would be,
thanks to legal action, a successful case at
to mount, the English courts being broad in these
business.

"But you're not my husband, what are you doing here?"
"Why don't you come and do it here?"

As for the mother, she seems to have made no effort–
very heroic or having hastened only very slowly–

ly. What would that have achieved, anyway, the authority
"Kindergarten is being replaced by 'self-government.'"

This is what is happening in the United States and England.
Protestant countries. That's neat; but it's logical.

This should come as no surprise, given that the Protestant religion,
based on lust, it bears all its fruit there.

One would search in vain for facts of this nature in
France, Spain, Portugal, Poland, in
Austria, Catholic nations, and even in Russia, nation
schismatic.

Our Catholic clergy is, in its vast majority-
worthy, of impeccable morals, deserving of all respect,
brought to all noble devotions, accessible to the senses
High and generous values.

The Protestant clergy and the people of that religion
wallow in the most chronic and most
inveterate.

Once again, they hunt by breed, or, if you prefer-

86 PROTESTANT PROPAGANDA

Ferez, the Lutheran or Calvinist cask always smells of
Protestant bareng.

Let us not forget, in fact, that Luther, an apostate monk,
lived in concubinage with a defrocked nun.

And what judgments have the Protestants not made?
on him as well as on themselves, for that matter.

Luther's life after his apostasy was nothing less than
that of a libertine entirely preoccupied with the pleasures of the table and
brutal pleasures, so much so that he had gone into pro-
verb, when one wanted to indulge in some debauchery,
to say: "Today we will live like Luther,"
as reported by the Protestant writer Benedict Mor-
Genstern, in his treatise on the Church, page 21: If when
volunt undulgere genio, non vereantur inter se dicere:
Hodie lutheranice vivemus.

Listen to Calvin speaking about Luther:

"Truly, Luther is very vicious, would to God he

would have taken more care to suppress his incontinence!

Would to God he had thought more about recognizing his
"Vices!"

"When I read a book by Luther," said Zwingli, "it..."
seems to see a filthy pig grunting as it sniffs around here
Over there, the flowers of a beautiful garden.

It is with the same impurity, the same ignorance of the
theology, the same impropriety, that Luther speaks of
God and holy things.

To which Luther replied in the same tone:

"Zwingli imagined himself to be a sun illuminating the world,"
but it does not give off any more light than... stercus in lu-
cerna. »

Let's see how Calvin was judged by his brothers in re-
training, by those who were to have the greatest interest
to overcome its shortcomings:

"Calvin," said Volmar, his first teacher, "Calvin is
Violent and perverse; so much the better, that's the kind of man we need.
"It's necessary to move our business forward."

Bucer, an apostate monk and married priest, adds:

"Calvin is a real rabid dog; that man is evil-
"Go... Beware, Christian reader, of Calvin's books."

PROTESTANT PROPAGANDA 8?

And Theodore Beza, Calvin's beloved disciple, you might ask-
Do you know how he treats his master?

"Calvin was never able to educate himself in temperance, nor in
honest habits, nor truthfulness; he remained in-
"Deep in the mud."

Zwingli, according to his disciple Bullinger, was driven from
his parish because of his debauchery; priest and curate, he
She married publicly, limiting Luther's actions.

"If you are told," he wrote in one of his letters, "that I am sinning
through pride, through gluttony, and through impurity, believe it or not
"It is painful; for I am prone to these vices and many others."

Luther said of him that he was satanized, un- satanized, super-

demonized and that one should absolutely despair of salvation his soul.

And this pious character whom we so often find the praise in Protestant publications, the great Theodore Beza, how the most fervent friends of the reform Did they like it?

"Who will not be astonished," said the Protestant Heshussius, "by Fin- The incredible impudence of this monster, whose life was filthy and in- fame is known throughout France for its epigrams More than cynical? And yet, listening to him, you would say that he is some holy man, another Job, or a new anchorite of the desert, even greater than Saint John and Saint Paul, who everywhere trumpets his exile and his labors, her purity and the admirable holiness of her life.

"This man," said another writer from the same sect, Schlussember, this obscene man, like a demon in- Carnivore, entirely made of artifice and impurity, only knows how to vomit. satirical blasphemies.

Moments before suffering a stroke, Luther as if he had summarized these testimonies, he wrote

"- In truth, we are beggars."

And it is this religion that you would like to endow the France? Never!

And, in truth, after the unsuccessful attempt by the The Reformation in the 16th century saw Protestants unwelcome in wanting to reimpose their domination, less re- logical, perhaps political and social, but unjust and equally intolerable.

88 PROTESTANT PROPAGANDA

There are still bloodstains on your hands.
hanged afloat because of yours.

Don't become, like them, so cumbersome and so intolerant people that a new civil and religious war The consequence is that you would be the first victims.

And now, let us be permitted to dedicate a chapter on the actions of the Protestants in the affair Dreyfus, and thus to corroborate, not for us—The same, which could be disputed, but by the facts. and the gestures of the Huguenots, their anti-nationalist character, anti-French Protestantism marching hand in the hand, again and again, against France, with its worst enemies of foreigners.

And here, we feel no embarrassment in confessing that by going to war against the Protestants we do not Let's not lump them all together in the same condemnation.

No! We are not putting them all in the same pillory. The wicked would be delighted, the good slandered. The indifferent would read us without interest, and we

'we would shake the convictions of no one by committing—:

such an exaggeration.

Moreover, in everything we put forward, we we are rather below the truth.

We therefore admit that, among Protestants, there is some finds those who suffer in their convictions and in their patriotism in the face of the attitude of their coreligionnaires.

We are grateful to them.

They are separated brothers who practice with virtue and faith the precepts of the gospel, so that without their knowledge they are also good Christians, not because they are Protestants, but whatever they may be, they are Protestants.

But this state of mind of the good reformers who are our brothers could not put any restraint on the encroachments

PROTESTANT PROPAGANDA 89

Protestantism, which is becoming more and more prevalent every day. more powerful in the state.

And even if the Protestants whom we do not register—Minions wouldn't cry all the tears in their eyes. This would not change the course of events in any way.

We would prefer to see them break with their co-religious zealots and to side with the true French France; that would be better. We don't hear them even protest, or only very weakly.

And the danger appears every day, not only on the horizon, but also in all social manifestations, like an increasingly menacing specter.

Likewise, while acknowledging that it would be unfair to gather all Protestants around the same bench let us continue the duty we have undertaken. traced.

CHAPTER V

THE PROTESTANTS AND THE DREYFUS AFFAIR

The Dreyfus Affair. – The union. – Patriotism again. Protestantism. – Scheurer-Kestner. – Gabriel Monod. – Billot. – Zola. – Trarieux. – Thévenet. – Clemenceau. – Cavaignac. – Brisson, etc.

This is still the anti-French character of the Protestantism that will emerge from this chapter.

Three centuries apart, from the origin of the Reformation to this day, we will see the same aspirations, the same trends, then the same ancestral influences and the same atavistic tendencies manifest themselves: the Huguenots of 1562 walking hand in hand with the traitors to the homeland and foreigners, enemies of France, as their corcligionnaires of 1894.

At the beginning of the heresy, the leaders of the traitors were called Coligny, de Bèze, des Adrets: nowadays, they are they name Scheurer-Kestner, Monod, Ranc, de Presensibile.

In October 1894, La Libre Parole, L'Eclair and the Patrie published that a man named Alfred Dreyfus, captain-artillery officer, attached to the general staff at the Ministry of War had betrayed France to the benefit of foreign powers. by delivering, among other documents, various plans of mobilisation.

That was true (1).

At this news, a shudder of indignation swept through the France entiere.

In her misfortune, however, she was happy to app-
to assume that the traitor was not one of his own
children, but a more or less naturalized Jew.

General Mercier was then Minister of War.
He had Dreyfus brought before a court-martial (2).

(1) Dreyfus was an artillery lieutenant in Bourges and there, already,
His manner was suspicious. They seemed much more so to
officers who knew him, the day it was learned that he had betrayed
and certain facts that seemed strange to them about Dreyfus
explain it better now.

This is how Dreyfus was convicted by the cashier
from the military circle, the kinds of canvas pouches that were
applied to his dolman. He told her it was to have the
a more rounded chest.

Why are these pockets capable of holding papers, and not
strips of stiff canvas that always lie flat in
The officers' dclams, made by the regiment's tailor?
But this is nothing compared to the following: One day the captain-
Dreyfus's mother notices that military papers concerning
A new hide has disappeared. The next day, without anything
In other words, Dreyfus brings them back and tries to slip them into other documents.
papers without his captain noticing; but the captain
He saw everything. He then made a scene with Lieutenant Dreyfus, telling him-
approaching, in very vivid terms, the idea of having taken secret documents.

And Dreyfus replied:
` - Captain, it was to study them at my home.

However, these documents must never leave the offices of the regi-
ly...

This fact, unknown to the public, struck us as quite curious, quite
suggestive enough to find a place in this volume.

(2) Here is the list of judges supplemented by notes which establish
the origin of each officer and the length of their service:
Mr. Maurel, colonel of the 129th Infantry Regiment, graduated from St
Cyr in 1855.

Mr. Echemann, lieutenant-colonel of the 1548th Infantry Regiment
terie; graduated from St Cyr in 1862.

Mr. Florentin, battalion commander in the 443rd Infantry Regiment
entered service in 1861 as a volunteer, appointed
Second lieutenant on August 25, 1870.

Mr. Patron, known as Maillard, battalion commander in the 15th regiment

92 THE PROTESTANTS AND THE DREYFUS AFFAIR

Although defended by Mr. Demange, the accused, recognized
guilty, he was unanimously sentenced to deportation to
perpetuity.

A few days later, the traitor embarked
for Devil's Island. It was on that day that he told several
People: In three years I will be avenged.

We never knew exactly what this meant.

infantryman, who entered service in 1864 as a volunteer,
appointed second lieutenant on October 10, 1870.

Mr. Gallet, squadron leader in the 4th Chasseurs à Cheval Regiment –
Val, graduated from St Cyr in 1577.

Mr. Roche, captain in the 39th Infantry Regiment, graduated from St-
Cyr in 1876.

Mr. Freystatter, captain in the 3rd Infantry Regiment of Ma-
rine, who entered the service in 1877 as a volunteer and
appointed second lieutenant in 1883.

From the judges, let's move on to the prosecution's military witnesses.

Here is the list:

Mr. General Gonse, Deputy Chief of the General Staff.

Colonel Fabre, outside the regular structure, head of the 4th bureau: (stages,
railways, troop transport).

Colonel d'Abovine, outside the regular structure, attached to the 4th bureau.

Commander of Paty de Clam, outside the regular framework, attached to the 3rd Bureau
(military operations and general army instructions.

Archivist Gribelin, Principal Archivist, 2nd Class, attached

to the 2nd office (organization and tactics of foreign armies).

Police Commissioner Cochefert, head of security, who has pro-yielded to the arrest of Dreyfus.

Commander Henry, battalion commander in the 158th Infantry Regiment fanterie, attached to the 2^d office.

Commander Bertin Mourot, outside the regular framework, attached to the 4th bureau.

Captain Bretaud, engineering captain, outside the regular service, attached to 4th office.

Captain Besse, artillery captain, detached, attached to 4th office.

Commander Mercier-Milon, battalion commander of infantry, outside the regular framework, attached to the 3rd office.

Captain Boullenger, artillery captain outside the regular corps, attached to the 4th office.

Lieutenant-Colonel Colard, of the private staff of the... tillerie, attached to the 2nd office.

Captain Brault, of the 48th Infantry, attached to the leadership Infantry 2nd Bureau (Organization and Training of the Infantry) terie).

THE PROTESTANTS AND THE DREYFUS AFFAIR 93

threat. Some claim that Dreyfus knew that In three years Germany would declare war on us and would invade us again, which, in the eyes of the traitor, would constitute his revenge; others, that Dreyfus would rehabilitated after three years of detention, thanks to influence of his friends.

What is certain is that in the first quin- Week of October 1897, a campaign in favor of the traitor Dreyfus, whom they tried to portray as a victim of a miscarriage of justice, was undertaken by a group of - Jews, at the head of whom was the Protestant Scheu- ner-Kestner, Vice President of the Senate.

Le Figaro published a long diatribe throwing the soup- con on a large number of army officers; finally, Mr. Mathicu Dreyfus, brother of the condemned man, in a letter to the Minister of War, denounced, by naming him, a an officer who was no longer part of the army, such as

being the author of the treason (1), and of the memorandum on the

Captain Sibille of the 27th Infantry Regiment (same service) than the previous one).

Commander Gendron.

Captain Maistre, infantry captain, detached, attached to the 2nd bureau of the general staff.

Captain Tocanne, of the 95th Infantry Regiment, trainee at the general staff.

Captain Dervieu, infantry captain, detached, attached to the general staff (2nd office).

Captain Roy, of the 78th Infantry (same service as the pre-previous).

Captain Cuny, attached to the general staff.

Captain Chuton, attached to the Ministry of War.

The four experts: Messrs. Gobert, Pelletier, Teyssonnières and Charavay.

Finally, Mr. Bertillon, head of forensic identification.

(1) The original of this letter was, in fact, received by Mr. General Billot, Minister of War: -

"The sole basis for the accusation leveled against me in 1894 unfortunate brother, is a missive letter, unsigned, undated, establishing that confidential military documents have been handed over to an agent of a foreign power.

I have the honor to inform you that the author of this

94 THE PROTESTANTS AND THE DREYFUS AFFAIR

production of which - Dreyfus would have been condemned by the Court-martial.

At the request of this officer, Mr. Esterhazy, and after an interpellation by Mr. de Mun in the Chamber, the general-General Billot announced that an investigation had been opened.

Then, to defend Dreyfus, the following entered the fray: fine flower of the Protestant party: Scheurer-Kestner, Mo-

nod (4), de Rougemont, Trarieux, Leblois, Ranc, Cré-
pious Jasmine, etc., etc.

The piece is by Count Walsin-Esterhazy, infantry commander-
terrie, placed on inactive status due to temporary infirmities, in the spring
last time.

Commander Walsin-Esterhazy's handwriting is identical to
that of this room. It will be very easy for you, sir.
ministre, to obtain from you some of this officer's writing.

I am, moreover, ready to tell you where you could
to find letters from him, of indisputable authenticity and
from a date prior to my brother's arrest.

I cannot doubt, Mr. Minister, that, knowing
the perpetrator of the treason for which my brother was condemned,
"If you do not do swift justice,"

Please accept, Mr. Minister, the expression of my deepest respect.
respect.

Maruwu Deryrus.

(4. The Authority of November 27, 1897 published the letter of
Mr. Gabriel Monod, member of the Institute, professor at the School
normal and at the school of advanced studies, addressed to Le Temps,
letter in which he affirms his conviction that Dreyfus would not be covered up
pable.

Here is the essential passage:

"But all these circumstances only created a presum-
ption, not a certainty. One can admit to bouts of madness.
criminal. The now-famous article, published in 1896, by Le
Morning, which clearly emanated from a character mixed with very
ready for the trial and which gave the text for the first time and
the facsimile of the document attributed to Dreyfus prompted me to
to continue my investigation by reinforcing my doubts. It resulted from
this article, this slip, where two out of five experts had
refusing to acknowledge Dreyfus's hand, had been the only
evidence on which the conviction was based, because one
could not legally take into account a communicative document
screwed after the fact by the judges, without the knowledge of the accused and the defend-
er's sister, of whom we know neither the guarantees of authenticity nor the date.

And the Masonic Review of December 2, 1897, wrote, page 346:

French Protestants may think that after the Jews, their turn would come, and it would be wise not to let the first designated victims be crushed for preparation—then their elimination.

nor its origin, and which, it is said, contained only an initial open to all interpretations.

Without getting in touch with the captain's family, because I was keen to avoid personal influences, I obtained through a third of the facsimiles of the memorandum and several letters from Dreyfus from various dates and I carefully compared the handwriting; I also had them examined by a very skilled graphologist. My friends who reached the same conclusion as me.

I believe I can state that the slip cannot be of the Dreyfus's hand. In the eyes of an inexperienced observer or warned, the two writings may have a certain resemblance—white, but, if we analyze them, we realize that all the de-Tails and the character of the calligraphy differ. If Dreyfus had He wrote this slip, distorting his handwriting. He would have adopted a type much more different from his own hand, and on the other hand he would have betrayed his graphic habits with isolated strokes.

I believed I could conclude from this dual investigation into the border-dereau and on the person of Dreyfus that everything conspired to me to convince him that he was the victim of a deplorable error. I am having arrived at this conviction alone, without having been influenced by anyone—none of those who dealt with this matter. It was claimed that I had positioned myself as Dreyfus's defender. I didn't believe it, and I explained above why I was destined to play this role. It's a personal need for conscience, a pure scruple of righteousness. This situation forced me to shed light on this painful matter. I could be wrong, I would even say: I would like to be told—showed that I am mistaken, for I would thus escape this torture. It's wrong to think that my country condemned an innocent person to a Such a punishment for such a crime. But I don't think I'm mistaken: I don't believe I gave in, convincing myself of his innocence. Dreyfus, to a chimerical Don Quixote, nor to have been a confession—I, a descendant of the persecuted, have been driven by the Vengeance that I have tested by seeing hatreds of religion and race intertwined with a purely matter of justice and patriotism, and driven by the desire to defending a Jew, at a time when Jews are the object of prejudice deemed cruel and petty persecutions. I do not suspect, moreover, their good faith and impartiality in no way reflect the honorable officers who made up the war council. I am convinced

This

96 THE PROTESTANTS AND THE DREYFUS AFFAIR

-The Dreyfus affair, thus considered, takes on a character more general and deeper; it is a social question which struggles about this accident.

e

Further on, page 547:

To awaken the cruel medieval hatred against the Jews, this undermines respect for freedom of conscience, teaching

brought about by the Revolution.

After the Jews, who were easier to attack than anyone else, will come the Protestants, then the Freemasons, then the simple free thinkers.

Dreyfus sold out France; he was rightly condemned. As a traitor, this is called stirring up hatred by means of... geuse.

The good French, finally moved, become angry at the Jews, and the pack of Jews, Huguenots, and brothers three points to shout that these good Frenchmen are clerics-

caux.

As soon as you mess with those idiots, they'll...

treat them as clerical.

that they condemned Dreyfus with sorrow, to obey their conscience. But anyone who has studied judicial history knows that every court is fallible, and it suffices to remember in under what conditions did the Drey- trial occur and develop? was to understand and excuse the mistake made then by the judges, if they have committed one. As for those who claim that

Revising the trial would be an insult to the army, I don't know what that they mean. No shame should be attached to a mistake conscientiously committed and conscientiously corrected ready. Wouldn't the whole army, on the contrary, rejoice in

to see the impeccable bodies of our artillery officers washed of the stain that Captain Dreyfus's alleged treason has made to rebound on him?

Please accept. GaBrtez Monon.

On January 10, 1898, the newspapers published a new letter

. by Gabriel Monod defending Dreyfus.

The same Gabriel Monod also published letters in which he praised the patriotism (?) of Mathieu Dreyfus, brother of

traitor and other members of his family. We will see later:

, ee what is Mathieu Dreyfus.

THE PROTESTANTS AND THE DREYFUS AFFAIR 97

Doctors, as a remedy for the common cold, have made an even greater intellectual effort by calling it coronary.

For twenty-five years, the Jewish, Freemason, pro- trio testing, found nothing other than the epithet clerical.

®

| L +s

This entry of Protestantism onto the scene in favor of

Dreyfus was, if we are to believe Mr. Charles Roger, the result of an international conspiracy.

'The Dreyfus affair,' he wrote in L'Intransigeant du January 40, 1898, is a matter of race (1).

(1) This opinion, which is ours, is also that of Mr. Georges Thiébaud, who wrote in L'Eclair on January 11, 1893:

"When the Dreyfus affair, in which the Jews, very imprudently, made a Jewish affair, began to appear, the protesters many resolved to give the Jews their full support, in the public authorities they lead, in the newspapers they own and in the foreign press with which they correspond.

Both sides have made a review of the trial Dreyfus, the common platform for resistance to anti-Semitism progressing ism, and the restoration of their shaken influence and wavering in its influence over the government and public opinion. It is this pact that we owe to the promotion of Mr. Scheurer-Kestner, Protestant, flanked by Mr. Gabriel Monod, Protestant; and Mr. Tra-Rieux, a Protestant; and Mr. Leblois, a Protestant, to name but a few those who held public demonstrations.

We could add Mr. Hyacinthe Loyson to their team today, who, after leaving Catholicism only to fail in his avatar of rue d'Assas, finally threw himself into her arms, Moreover, the Protestants were not very open-minded, and this has already been done to the intention of the conferences at the Oratory.

The intervention of Protestants in the Dreyfus affair is so evident that in the Senate, where Protestants are in the proportion With a vote of eighteen percent, the government encountered many challenges. This presents more difficulties than in the Chamber, where the proportion is not than eleven percent. The review of the Dreyfus trial embraces All this, for the high reason that, in the battle which is taking place In this book, what is really at stake is not the traitor's freedom, but the autonomy of a government, the independence of a people.

6

98 THE PROTESTANTS AND THE DREYFUS AFFAIR

The Jews mock the traitor of Devil's Island as of Adam's sin. What is needed is to cleanse Israel of the a stain that threatens to weigh eternally on the flock and to hinder its progress, its evolution through the world, by marking it forever with its suspicion of infamy the cloak with which the Russians and the The Germans, who are wiser than we are, forbid the Jews' access to ranks in the army.

It was therefore urgent, after the condemnation of the Jew Drey-

to react, to stop the movement of repulsion provoked such profound repulsion was felt by all the Jewish officers. it was bearable that many of them had to surrender their stripes. 2

The Zionist Congress of Basel.

It was for this purpose that a meeting was held in Basel in January of last year, the Zionist congress where they met all the general staffs of cosmopolitan Jewry, reinforced delegates from the various Protestant sects who seized the opportunity to play a role and to go against the current of indifference against which Lutherans and Calvinists struggle—then for many years.

The alliance between Protestantism and Judaism was a strength.

And each one, on their own, fully intended to use this strength to his personal profit, even if, once the result is achieved, he were to draw his reverence on the day of settling accounts.

Pastor Gunther.

Each country was represented at the Basel congress. Germany had delegated Pastor Gunther, who plays at court from Berlin the role of Grand Almoner and Privy Councillor of William II, both religious and political: a father The chair, with a small foot.

During the very lively debates that took place on the foundations of the organization, the various committees and subcommittees international agents tasked with propaganda in favor of a During Dreyfus's rehabilitation, Pastor Gunther often took the lead.

THE PROTESTANTS AND THE DREYFUS AFFAIR 99

he spoke and insisted on this point: that what mattered most was The ultimate goal was less the traitor's freedom than the profound doubt cast among the people, doubt that was necessary to be firmly ingrained in people's minds at all costs.

The Jews, on the contrary, leaned towards revising the trial.

These discussions of principle did not, moreover, divide the

At no point did the congress participants.

We agreed, and this was the essential point, on the ability to create and maintain in France, Belgium, Switzerland, in Germany, regarding the Dreyfus case.

And Pastor Gunther resumed his journey to Berlin, with this assurance that his lord and master had been warned was understood and would be obeyed.

Resources,

As for the resources intended to form the fund of the international pact and, one might say, the real conspiracy international agreement thus concluded, it was the Alliance Israélite Universelle—saddle who took it upon himself to gather and centralize them.

The initial funds were provided by a voluntary donation. of each of the members of the Alliance.

Then it was agreed that subscription lists would be addressed to all rabbis in France and abroad.

Every Israelite family was asked to contribute. It is not no small provincial merchant who did not contribute his louis. There is not a miserable German Jew who has not shed | his mark or his thaler,

It was a Parisian banker—turned—broker who took charge of the Treasury department.

On October 1st, he had four million in the bank.

On the 45th, a wealthy Protestant banker from Paris, in charge of the detailing the payments, he withdrew three million at once. had payments made into his account at the Bank of France.

Two He

Two secret agents from the Ministry of Religious Affairs sent to The Basel congresses each produced a detailed report

400 THE PROTESTANTS AND THE DREYFUS AFFAIR

sessions they attended and deliberations which were voted on there.

These reports were forwarded to the Ministry of Justice.
and filed away in the archives without further examination.

By acting in time, we could have intervened and broken through
the egg, the effort of cosmopolitan Judaism and Protestantism
reunited.

Diplomatic complications were feared. The government-
He remained indifferent.

Meanwhile, the conspirators were carrying out their work.

A new congress had convened in Basel to decide on
the date of the curtain's rise. The Dreyfus Syndicate was being formed
in Paris. The competitions were largely paid with the
Prussian. The movement was becoming worrying, powerful, and
It would undoubtedly have been irresistible if the independent press,
she whom all the gold in the world could not buy, had not
bravely placed across.

That's clear and puts us in a good position.
to support our thesis.

I confess quite frankly, I would never have...
taken a work capable of unleashing the most impla-
Angry cables, if I hadn't been armed with documents
multiple, establishing the truth in the most pe-
counter. I wish they didn't exist because
my country's self-esteem and prestige are struggling
in the throes of anarchy.
I would like the wretches who conspire against
His honor and his very existence would never have seen:
the day; but I can do nothing about it.

They are there, vultures or reptiles, ready to devour or
to poison his heart.

We can't see them. I'm showing them so that, knowing
Once recognized, shame forces them to disappear into the shadows.
to make oneself forgotten, if not to be forgiven.

Here, it's Scheurer-Kestner, the republican vice-president
Senate minister; there, that's Leblois, the lawyer, former magistrate
trat, son of a pastor and widespread throughout the Protestant world
so much, then Colonel Picquart.

We are not entirely sure about the latter's religion;
We have good reason to believe he is of Israelite origin.
lite.

But based on his shady dealings, it seems that he
to have to the highest degree the cult of servility, of de-
tion, espionage, cowardice, and lies. At
Moreover, the spelling of his name is not that of a
name of French origin.

He played a despicable role in the Dreyfus affair.

In the company of the Huguenot Leblois he burglarized the
secret files from the Ministry of War which were
entrusted to his honor. He has, moreover, without official mandate-
heavens, he had Esterhazy's house burgled.

thus managed, with the help of Leblois, to create a
case against Esterhazy, a case which he submitted to the Senate
Scheurer-Kestner.

Ah! The affair was well orchestrated; they had by
Scheurer-Kestner has a foothold, not only in parliament,
but within the government's own councils because
'Scheurer-Kestner was a friend of Billot, the minister of the
war, married to a Protestant.

The Vice President of the Senate therefore declared on October 28
1897 to an editor of Le Matin, that he was convinced of
Dreyfus's innocence and that he was determined to prosecute
its rehabilitation.

Then a poignant anxiety gripped the honest
people.

"If it were true, though!" we told ourselves.

Dreyfus innocent! How awful.

— Speak, people were saying from all sides to Scheurer-
Kestner.

"I will use my file when the time comes," he replied.
imperturbably.

On October 30, 1897, Mr. Scheurer-Kestner had an en-
meeting with Mr. Billot, with the aim of bringing him the
proof of Dreyfus's innocence.

And a few days later, Mathieu Dreyfus, brother of
He denounced Esterhazy as the culprit, calling him a traitor.

402 THE PROTESTANTS AND THE DREYFUS AFFAIR

claimed that he was the author of the slip (1). Esterhazy asked the Minister of War for an inquiry into the accusation brought against him.

This investigation was ordered. General Saussier, then The governor of Paris appointed General de Pellieux as investigating judge.

Esterhazy will be brought before a court-martial.

Indeed, it was done on January 10, 1898.

\

While these events were taking place, the Huguenot Scheurer-Kestner published, on the 19th of November 1897, by Le Figaro, which played a very sad role in this whole affair, the genesis of his case.

The following week, Mr. Emile Zola, also, in Le Figaro declared itself convinced of the innocence of Dreyfus and bestowed, among other praises, upon Mr. Scheurer-Kestner called him "a man with a crystal life."

Let us see, then, how far the purity of this "life" extended of crystal.

In a letter addressed to one of his colleagues, letter dated November 14, 1897, and which was published by all In the newspapers, we read:

As early as October 30th, in an interview with the Minister of the war, I have demonstrated, with evidence in hand, that the memorandum The attribution to Dreyfus is not his, but someone else's; I have asked to investigate the real culprit.

(1) It is possible that Esterhazy was a spy or a counter-espawn of our general staff and that, by virtue of this quality, he would have been surprised and denounced Dreyfus's betrayal. He might have core that he was the author of the memorandum; but that cannot, in 'In no way, exonerate Dreyfus. The trial may have been poorly conducted-hired by General Mercier, then Minister of War (1894) and

which is considered to be very messy, but Dreyfus's guilt
was no less certain, by the admission of all those who have examined
the dossier: Mercier, Billot, Cavaignac, Zurlinden, Cha-
noine, etc. That's the whole question.

THE PROTESTANTS AND THE DREYFUS AFFAIR 103

The minister, without even asking me to leave him
These documents, promised me this investigation which was only supposed to cover
based on events that occurred after the judgment.

However, in the Senate, during the session of December 7, 1897,
Mr. Scheurer-Kestner said:

The Minister of War stated that "he had not received
the file and that he was not qualified to receive it."

I cannot suspect, and I do not suspect, the president.
of the council, nor the Minister of War, for having wanted to alter
the truth. But, presented in this form, these assertions
The terms, by their brevity, lend themselves to ambiguity, and it is a
a matter where there can be no ambiguity.

While it is very true that I did not submit a file to the president—
neither the council's tooth, nor the Minister of War, he is not
less true than I submitted to them documents on which
I relied on it to demonstrate that the slip, which gave
the place for the accusation or conviction of Dreyfus, is
not by the hand of the latter and must be attributed to another.

Let us compare these statements of the man to the
crystal life to those he made, on the same point, at
court-martial judging Esterhazy in response to
Questions from Mr. Tézenas:

Mr. Tezéas. — What was the initial point of your re-
Are you looking for it?

R. — I believe I was quite clear. I said that my doubts
had been awakened in Alsace.

Mr. Tezéas. — And your file? Do you have a file?
What's wrong with him?

R. — I have the notes I took. But some pieces, a
No, not a file.

Mr. Tezéas. – It was reported in the press that you had a case ?

R. – Many false things have been said. People have said I was A Prussian!

Mr. Tezéas. – Does Mr. Leblois have a file?

R. – You will hear it.

Thus, at the beginning of the case, Mr. Scheurer-Kestner

404 THE PROTESTANTS AND THE DREYFUS AFFAIR

He spoke, and everyone was talking about his file, which contained he said, the most serious, the most decisive things, the very proofs of Dreyfus's innocence. Not only— He didn't have any proof, but he still had Nothing, not even serious presumptions.

That's not all. On December 18, 1897, Mr. de Rodays admitted in Le Figaro that he had made a mistake in pre—"having Dreyfus's defense in hand.

He wrote:

"No one in our family," said Mr. de Rodays, "thought of this." The Dreyfus affair, so frequently raised in the press and from which I had carefully kept Le Figaro away. One day, It is announced that Mr. Scheurer-Kestner, vice-president of the The Senate takes up the case of the condemned man and prepares him a file to request a review of the trial. All the The press is abuzz and wonders what this could contain. case.

There, we were on the ground of information that a The journal should never be lost sight of. I managed to get that Mr. Scheurer-Kestner "opened up" his file to us, following an expression that has often been used in the press at that time. The revelation that another officer The possibility that the document had been written deeply moved the public. A newspaper makes the mistake of giving a foreign name to the case.

Immediately, the condemned man's brother publicly pointed out the one he believes to be guilty. Because it must be noted, Mr. Mathieu Dreyfus's denunciation is due to Mr. Mathieu

Dreyfus alone. All the newspapers, including Le Figaro, have published this denunciation, the same day, according to the community nization of the National Agency, and today, at the time when I am writing these lines, I know neither Mr. Mathieu Dreyfus, nor his family, and I have never seen either of them.

What emerges from Mr. de Rodays' statements, made So, Mr. Albert Monniot, note that Scheurer-Kestner hadn't just lied in interviews and in his letters, he had lied to the French tribune— He had lied to the country.

THE PROTESTANTS AND THE DREYFUS AFFAIR 105

It was Scheurer who convinced Le Figaro. He was the one who provoked her campaign by opening his Mr. de Rodays said the file, and Mr. de Rodays is telling the truth. because the articles published by Le Figaro were an ana-complete analysis of this case.

However, at the meeting of December 7, 1897, the following was...
firma le vieux Scheurer.

Mr. Méline, President of the Council, Minister of Agriculture.
— It was a few days later, gentlemen, and following the indiscretions that were being committed and which were becoming more and more and more frequently...

Mr. Scheurer-Kestner. — And to which I was a stranger

Mr. Méline. — I am convinced of it...

The floor having been given to Mr. Le Provost de Laupay, the latter declares:

Mr. Le Prévost de Launay. — The next day in a newspaper who, since that day, has received confidences day after day by Mr. Scheurer-Kestner...

Mr. Scheurer-Kestner. — That's a mistake.

Mr. Le Prévost de Launay. — An article appears entitled: Mr. Scheurer-Kestner's case file.

Mr. Scheurer-Kestner. — I had nothing to do with it.

Mr. Le Préost de Launay. — So, the file in question

Wasn't it yours?

Mr. Scheurer-Kestner. — I made no communication to no newspaper (Noise).

Mr. Le Préost de Launay. — Following the articles that I no longer quote you, since Mr. Scheurer-Kestner declines to do so. responsibility...

Mr. Scheurer-Kestner. — Yes.

Can one falsify the truth with more impudence?

He is clean, the man with the crystal life of Zola!

"Today many veils are torn," he wrote. also, Mr. de Rodays.

Yes, indeed, many veils were torn, many masks torn off, and the man with the crystal life, the—

406 THE PROTESTANTS AND THE DREYFUS AFFAIR

last deputy of Alsace (4) as he referred to himself—even with tremulous voices, he no longer appeared that like a sectarian Protestant putting his hatreds religious, his Germanophile sympathies in the service of the most abominable campaign that had ever stirred public opinion and exasperated the French conscience.

(1) Scheurer-Kestner belongs to that Alsatian party which considers denounces the defeat of 1870 as definitive and wants a rapprochement with Germany. The standard-bearer of this party is this ex-Alsatian deputy, alleged protester named Lalance, read—in an interview with Mr. Servan, published by La Libre Parole of November 24, 1897.

This Lalance, a Huguenot, always, is one of those who led, to Paris, the campaign in favor of Dreyfus.

He does not simply advocate, in conversations the alliance between France and Germany. He published in 1888 a brochure on this subject; it reads:

Page 2. — It must be shown that Alsace-Lorraine has the firm desire to play the role to which his past and geographical position

physics predestined her and that of conciliator between two great nations momentarily divided by a deplorable misunderstanding.

Page 3. – The population of Alsace-Lorraine is essential-Peaceful... Never in eighteen years has the slightest thought conspiracy and revolt did not enter the heart of per-rings.

Page 7. – Ask the voters, the workers who do not sound-people who only want to see their wages increase, to the peasants who do not think that to sell their wheat or livestock well, ask-their opinion if they are in favor of revenge.

Page 18. – We will readily admit that in the com-Initially, the advantages of this alliance will be primarily, for Germany, but in time the balance will be restored and the Joint efforts will benefit everyone.

Page 28. – In short, all that is needed is a little goodwill to discover the basics of an agreement between two states that divide-It is based on prejudice, not interests.

At the time of the Tonkin War, there were a dozen years, if Jules Ferry sent several dispatches to Berlin for To demand the support and assistance of Germany was because he had was heavily reprimanded by Scheurer-Kestner, his uncle, at with whom he dined every week. The emotion was considerable. in the House when these dispatches became known, he spoke to Floquet who replied: "What do you want, Jules only listens to Scheurer.

THE PROTESTANTS AND THE DREYFUS AFFAIR 407

Because he was the one who instigated all this ma-Chinese influence, with the Dreyfus family, that this joker pretended not to know; it was he who covered with his apparent respectability, from its prestige as third a figure of the Republic, the shames, which, by shock In return, those who unleashed them were harmed.

This senator, without having anything else in his servitude than documents that have been altered, tampered with, by com-pares and unrelated to the Dreyfus affair, dared to affirm the innocence of the wretched resident of the island. of the Devil, to call into question the judgment of the officers who had conducted the investigation, of those who had been part courts-martial and review, sowing discord In the public eye, suspicion of the army's leaders, com-put, in a word, the crime of injury to the Fatherland.

He had long pondered his evil deed; ten-
Eight months already, his son-in-law (1), consul in Geneva, has been in contact with
was acting in Dreyfus's favor, at the very moment when a
The deserter obtained a registration certificate from him!

Do you think the Scheurer is complete? No! He
We still need to show it to you in a different light.

It seems that to be Protestant and austere, one doesn't...
is no less a man than Father Scheurer, despite
her white hair, still feel it vibrating in her heart
impulses all the more burning because they manifest themselves
on the way back.

And perhaps if nature had created him less playful,
our senator has apparently not decided to enter the
Dreyfusard conspiracy.

Look for the woman at every major event.

(4) Mr. Marcelin Pelet, French consul in Geneva and son-in-law
de Scheurer was one of the most active agents of the Syndicate of Treason
her.

As early as June of last year, 1897, this representative of France
abroad wrote a letter of protest to Mr. Mirande, who
had just published a book that was rather unkind to the traitor.
and submitted to him some of the alleged documents, which
had to so pitifully exhibit her stepfather.

AWAY WITH THE PROTESTANTS AND THE DREYFUS AFFAIR

That one wasn't called Eve, but the "beautiful cu-
bathe".

For many long months we saw her, oh! how troubled-
bright, in the gloomy corridors of the Luxembourg Palace
town, a huge blood-red rose stuck in her hair
crow's wing. And when he left the room, again
He, the old man, was completely asleep from the length of the session.
senator, found himself under the burning gaze of his beloved
renewed vigor. Almost alert, he hurried towards
she and it was in the small corners of long ca-
"Settes," the good Raphael tells us, not without humor.
Viau.

- Don't you only think about me? My che-
Won't white people frighten you one day? Oh! you
lose !

What became of her?

Someone, one day, dared to ask, upon seeing the gloomy old man, his eyes veiled, wandered from corridor to corridor-dormice, like a poor lost dog.

– She's travelling, sir.

And the pitiful figure of the little senatorial rag-Riale continued on his way with, in his livid eyelids, large tears ready to burst forth.

The despair of the elderly is always more heartbreaking than anything else.

We made inquiries and learned that the dis-The woman who appeared at the Bloody Rose is the wife of a banker. Jewish, consul of a distant republic, brother of another banker.

`And it would be – it is also claimed – from within this fa-a thousand Hebrews, very well protected by a head of state, that would have emerged – the campaign in favor of the traitor Al-Fred Dreyfus.

Scheurer is not just a lecherous old man
Like the Calvin he adores, he is also an honest man.

The transgressive newspaper of November 19, 1897, informs us of this.
by Mr. Rochefort:

THE PROTESTANTS AND THE DREYFUS AFFAIR 109

Nothing is easier than tearing from the Scheurer-Kestner the mask of probity that hides his true face. Because the the manipulation of fraudulent documents, which make up the file the rehabilitation of Dreyfus, is not the first achievement by Scheurer-Kestner. In 1893, an ex-dept. named Go-bron (1), Kestner's own son-in-law, sat down as concus-Zionist, alongside several others on the bench of infamy. He was acquitted along with his co-defendants, not because they were innocent. hundred, but because the jurors dared not take it upon themselves to decide that a member of parliament was a public official. Baihaut was condemned by virtue of his title as former mid-minister, which left no doubt as to his function.

Although the duty of the virtuous Scheurer-Kestner made of to choose one's son-in-law from outside the Panamanian camp All of this is nothing yet. Which gives you an idea of the extent of

The senator's morality and loyalty are demonstrated by the following:
which I take the liberty of submitting to the nation's assessment
French:

In 1889, at the time of the High Court trial, Quesnay
de Beaurepaire and Joseph Reinach inserted themselves into the act
of accusation that they had written together several letters
where the discussion centered on the sums given to G. And the two
The cronies pretended to believe that G stood for "General".

This was inept, given that the discussion would then have concerned the
sums paid to G... and not to G... But with Tolain,
With Demole and Trarieux, there was no need to hold back.

However, this was later learned and printed; G... meant Go-
bron. |

At a pinch, a few of the senatorial jugs-
riales could have made a mistake with the initial.

D guy A

(4) Before the Assize Court, Gobron had to admit that he had
received a small check for 20,000 francs.

But, as he was only a minor player in this affair, he was
acquitted, however, on this reason, which was as curious as it was improbable.
blable:

Considering, lg

As for Gobron, it has not been established that he had
knowledge that the funds originated from Panama, that the cre-
said that Reinach enjoyed at that time could inspire him
complete confidence, etc., etc. (Judgment of the Seine Assize Court)
of March 22, 1893).

7

440 THE PROTESTANTS AND THE DREYFUS AFFAIR

But their colleague Kestner, the character's stepfather-
signed, naturally, aware of the meaning of
this mysterious G.

Well! He, the senator, was tasked with lending his voice to the decision.
who was going to condemn Boulanger, he pretended to believe that

G... was reporting to the general. And, instead of getting up to
to exclaim:

Mr. Quesnay de Beaurepaire was mistaken: G... is the pre-
The first letter in the name of Gobron, my son-in-law! He concealed
to the very end and did not hesitate to vote for the deportation of Bou-
to be held responsible for the misdeeds committed by M'eKestner's husband.

I can hardly see anyone other than Vacher capable of letting it continue
Thus, people for the assassinations perpetrated by him: and,
at least he wasn't asking to be involved with the jury which
they were supposed to be judged.

To put an end to the conscript father, we are going to
to show a patriotic Scheurer-Kestner.

Because he has all the qualities: he is not lecherous; ik
is not a liar; he is not dishonest and he is pa-
triot This is what made people say, in a transport to the cer-
calf, to the leaf of renegade shepherds and all the
Cosmopolitan and anti-French Huguenot influence, the Signal,
since we must call him by his name:

What does it matter to us that Scheurer-Kestner was deceived?
Deceived by appearances, duped by the skilled trustees? What an im-
It is finally possible that he was mistaken, since he was mistaken in
honest man; what do I care if he's a dupe, since,
At the same time, he will have been a hero (Signal of the 15th no-
November 1897).

He is a hero, certainly; also, like all heroes, he
has admirers.

And according to La Fronde, a feminist Dreyfusard newspaper,
The Riforme Club of London had offered Mr. Scheurer-
Kestner to make ten thousand pounds available to him
ling to support his campaign in favor of the traitor.

THE PROTESTANTS AND THE DREYFUS FAIRY 4141

The Reform Club wasn't the only one that offered
funds to Scheurer.

A large union had formed in France and abroad
to do, in all the filthy press, a cam-
Dreyfusard pagne and raise capital for the
costs of this relentless campaign that alarmed public opinion

public and exasperated him to such an extent that demonstrations repeated demonstrations took place throughout France, and that he had It only took a spark to ignite the revolution against the cosmopolitans.

The union banker was the Jew Blocq, if we we believe the Paris newspaper of December 10, 1897.

The Rothschilds also contributed their share to the harmful work.

La Cloche recounted this curious anecdote:

Friday evening, in one of the lounges of the street club Scribe where Messrs. Alphonse and Edmond de Rothschild find themselves were, the Prince of Hénin, Count of Alsace, indulged himself in the pleasure of a violent philippic against the Jews in general and the Trade union in particular.

"I am a former officer," he said. "And I am outraged to see..." my former comrades dragged through the mud at the instigation of those people and at their expense. And the honorable member of Vosges, in front of his somewhat surprised colleagues, developed a plan of reprisal, which Mr. de Ponibriand himself found—would see excessive.

Deeply moved, the Rothschilds filed a complaint with a Commissioner of the circle. Mr. O'Connor was there. He was asked to go and find Mr. d'Hénin of Alsace and bring him to a more conciliatory attitude.

But the prince refused to listen.

"It was on purpose," he replied, "that I spoke that way." in front of Messrs. de Rothschild. I have known perfectly well since that that morning they gave funds to the Union.

This response was reported to those concerned:

And Mr. Edmond de Rothschild protested:

— It's so unfair! We've always refused!
It was Henri who let himself be swindled out of 250,000 francs.

112 THE PROTESTANTS AND THE DREYFUS AFFAIR

Let us add that Baron Henri de Rothschild married Mr. Weisweiller, of German nationality.

In the presence of this Judeo-Masonic conspiracy-Protestant against France, do you believe that the government-Did the law act as it was its right and duty?

That would be naive. Even if he had wanted to, he couldn't have. The Republicans wasted so much at leur profite les fonds de l'État qui ils indébât la France in fantastic proportions (1).

And to mask part of the deficit, some ministres would have issued without the authorization of the chambers of Treasury bonds for a sum of 500 million, apparently-he, paid at the Rothschilds (2).

You can clearly see that the government is tied hand and foot.

(1) In 1789, Necker's budget was presented to the Estates General was 531,540,000 francs, the current budget of France amounts to through a debt of 36 billion.

Do we want to know how much the hour of the chariot cost? The State, according to the various regimes that France has gone through. Then 100 years? It's a republican newspaper, L'Événement, which will We can tell you: Under the First Empire, the hour cost 415,009. The Restoration raised it to 119,000. The July government to 150,000. The Second Republic to 173,000. Under the second In the Empire, the price reached 250,000. It was suddenly raised by the Third Republic to 405,000, until 1882, where, by a With another jump, it reached 463,000. Currently, it stands at to 485,000.

(2 Since we are talking about the Rothschilds, it is not without in-the interest of offering the following lines for the reader's meditations excerpts from the book by Lieutenant A. Froment, Espionage military:

Bismarck derived great benefit in various circumstances from the indications provided by major Israeli financiers and in particular-Rothschild's lie.

I presented Mr. de Rothschild with his decoration for non-Christians. he wrote to Manteuffel in 1853: she is in very good taste, and he shows gratitude, although he would obviously have preferred to be of the number of cross bearers.

He has no recent news from the East, except that he is It was exact that the Russians were already in Jassy, as announced the telegraphic dispatch that arrived in Vienna yesterday,

fists and that he can only bow before those who
Vobligent.

But France? France is the gravy train.

I
I look forward to showing Scheurer's patriotism-
Kestner.

And since I don't state a fact without establishing the

value by a document, I will quote this extract from the Journal
November 5, 1897:

This is not, we believe, among Israelites concerned with
to cleanse one of their own of the infamy with which he has sullied himself
Mr. Scheurer-Kestner drew the conviction he says he
animated. But, for those who know his German connections, he
It becomes clear that he must have been deceived, tricked, led astray
to play a role destined to bring him bitter disappointments.

It is indeed a German campaign of which we
we are saddened witnesses to a campaign aimed at casting the
discrediting our army, taking advantage of the confusion brought in
public opinion has been swayed by recent miscarriages of justice, and the continuation of
The first skill was to choose, to be its leader, a
A man surrounded by public esteem, an Alsatian-Lorrainer
having reached one of our highest political positions.

Mr. Scheurer-Kestner obviously has no idea that he
the plaything of hatched machinations is appearing at this moment
across the Rhine. A quick glance at Danish friendships-
the relationships he forged in his country of origin will suffice.
we believe, to open the eyes of the less clear-sighted.

We obtained the following information from
the most authoritative sources, from people who, by
their situation, the jobs they have held, are the same
to know the underlying reasons for many things.

It is from them that we learned the very suggestive relationships
gestures in this circumstance, by Mr. Scheurer-Kestner with
a certain Mr. Bodenheimer, whose edifying story is as follows:

In 1873, Mr. Bodenheimer was a State Councillor and director. from within the canton of Bern, in short, a person-official swimming. It was in this capacity that, at the time of the affairs of the Kultirkampf, he came to Paris to defend the famous the three-section theory, dear to Mr. de Bismarck, and for

444 THE PROTESTANTS AND THE DREYFUS AFFAIR

the success of which he sought & to recruit everywhere par-herbal teas.

In Switzerland, he was aided in this unpatriotic task. by two loyal followers of the Chancellor of the German Empire: MM. Auguste Keller, from Aarau, and Gavart, from Geneva.

Following events that were never fully clarified, Mr. Bodenheimer was suddenly deprived of his position and He was expelled from his canton. He took refuge in Strasbourg, where, thanks under the protection of Mr. de Bismarck, he received the best reception of the Prince of Hohenlohe, and was appointed director po-the Strasburger Post controversy, a newspaper whose sympathies They were never very kind to us.

Ferry and Floquet died, Mr. Scheurer-Kestner did not remained no less attached to his Alsatian friends. Often; He is going to that country, where important interests call him. And He is always seen surrounded by people, even relatives, including Sympathies for Germany are well known.

Among the latter, we can cite Mr. Lauth-Kestner, a former student of the Polytechnic School, an engineer of bridges and roads, which opted for Germany, currently mayor of Thann, and whose daughter is the goddaughter of Mr. Barabant, director of the Eastern Railways.

And, on that subject, we read in a morning newspaper cele nole, which seems to us to sufficiently clarify the question:

It was in Thann that Mr. Scheurer-Kestner continued his investigation, with the help of his son-in-law, Mr. Marellin Pellef, French consul in Geneva, and, no doubt, we might add, under the inspiration of Mr. Lauth-Kestner, his brother-in-law.

Scheurer industrial cst in Thann.

It is claimed that Mr. Scheurer-Kestner after 1871 had significantly raises the price of its items, under pre-the text stated that the war had ruined him and that his factories had

were closed for several months.

On the other hand, it is claimed that hard work was done there. swearing throughout the period of hostilities, under the high protection of the German soldiers that, at the request of Mr. Scheurer-Kestner, the Prussian government had units at his disposal to ensure the safety of his factories, and force its workers to work if necessary.

THE PROTESTANTS AND THE DREYFUS AFFAIR 115

At the head of his vast establishments in Thann, this Dreyfus's defender placed one of his nephews whom he had forced to opt for Germany and who, moreover, made proof of so much civic-mindedness on the other side of the Rhine that Emperor William appointed him burgomaster of Thann.

This is the man who agreed to put himself first forward on behalf of the Dreyfusard committee.

The accomplices are no better, as we know. will see soon. It's not even the Minister of War At that time, Billot, Duke of Frigolet, who played in this the affair played a rather strange role; the unfortunate man did not They were able to find, at the beginning, a word to put the army to Above all attacks, he was unable to draw on his a soldier's heart one of those lofty thoughts that recognize-strong and reassuring, like those inspired by great ones and solemn circumstances.

Was he complicit with the union?

What is certain is that he is a Freemason and married to a Protestant. That explains a lot. weaknesses. Billot is, moreover, a close friend of Scheurer, A life senator like him, and he is, it is said, his obliged.

And VIntransigent wrote:

The Minister of War is truly showing leniency. quite extraordinary with regard to this factory owner, whose nephew, a former student of the École Polytechnique, became a naturalized citizen German.

Someone, whom we have every reason to assume admirably informed, wrote Mr. Drumont yesterday, we claimed that the castle of Chastegnol that General Billot

owned in the canton of Corrèze (Corrèze), was encumbered mortgages for five times their value. Business General Billot's financial dealings do not appear to be of a prosperity to dazzle Rothschild. S

I want to believe that these financial considerations © were not taken into account in the ladle

m

116 THE PROTESTANTS AND THE DREYFUS AFFAIR

Billot's attitude. He demonstrated this in the Dreyfus affair. as he acted everywhere: as an equivocal and deceitful man.

Billot only arrived at the Ministry of War by his political opinions. He did not mention his career advancement. Pide, because he had broken his word in 1870. Also did he receive harsh lessons against which he never protested. General de Laveaucoupet, in particular, truly type of the honorable soldier, whose aide he had been camp, inflicted a vigorous snub on him in front of a A large crowd gathered. General Billot met him one A day in Versailles, brilliantly surrounded. A short time. after the Commune, and while everyone in politics and military personnel flocked there. He hadn't seen him since the The capitulation of Metz.

Gaillard and smiling like a man fulfilled by With the favors of fortune, Billot thus approaches his former chief.

"Who are you? I don't know you," he replied. he said.

— What! You don't recognize me, I am your former aide-de-camp.

— I don't know, I tell you.

The unfortunate man, bewildered, tries again to stammer a few words.

General de Laveaucoupet walked away, making another energetic "Don't know", and leaving his the interlocutor, as disturbed as the numerous witnesses They were impressed by this scene.

This moral blow that a soldier and a gentleman

gave to General Billot, a violator of his sworn oath, the Time hasn't erased it. He'll always be crazy about it.

Who would have thought it then? A day came when morals Politicians have sunk so low that the government—the supreme command of the army was entrusted to a giant ral, who owed his entire advancement to the violation of the given word, that is to say, a breach of honor neuro, the first quality of the soldier and of which our army has always been the faithful guardian.

L

THE PROTESTANTS AND THE DREYFUS AFFAIR 117

If we are to believe Henri Rochefort, who, in the matter Dreyfus has redeemed himself in the eyes of many good French people. In France, Mr. Billot allegedly negotiated with Mathieu Dreyfus. On this subject, the famous polemicist wrote:

I have in my hands two letters from the ambassador which the General Billot had been tasked with negotiating with Mathieu Dreyfus (1), brother of the condemned man and author of the denunciation—

(1) On December 7, 1897, Mr. Albert Monniot published the letter The following statement came from a French officer:

If I weren't so busy with work, I would have already written to you. Regarding the Dreyfus castle, to tell you what I know.

The sketch you published is almost accurate, except that the square turret is placed as I indicate on the croquis que je envoie vous.

The property wall borders the parallel military land. lying 45 or 50 meters from the perimeter wall which, at this point, closes the Bellevue fort to the gorge.

From the castle, we are therefore 60 meters from the inside of the fort, and We can see very clearly what's happening there.

The castle was built on a vacant lot that had been paid for from 6 to 40,000 francs.

The price and choice of location do not meet the idea of a castle like the one that was built there; the terrain was filled with stones and without a single tree. There was

One beautiful thing about this place is the view. The cistern
It does exist, and so does the pipe you're talking about, but binc
that can be placed under the military ground located between the wall and the
It stops at the wall, but that doesn't prevent it from happening in a few hours.
we could clone it to blow up the
strong.

But what is most serious and at the same time most
dangerous, it is the true observatory that is the man- room
Sardinian crowns the turret.

This room has four openings of 35 to 40 centimeters.
meters wide and 50 to 60 high, they are sensitive-
turned towards the four cardinal points. The one that makes
Facing West, one sees Belfort, the castle, the forts of the lowlands and the
Haulcs Perches, the fort of La Juslice and that of La Mivlle and the
Fort des Barres, the one facing south, overlooks the valley of the
Delicious

The one facing west sees the entire Baltu terrain through the
The fort extends up to 7 or 8 kilometers and includes the fort of Mont Vaudois.

Finally, the one fleeing northward sees the Salberg fort and

2°

118 THE PROTESTANTS AND THE DREYFUS AFFAIR

slanderous statement filed against Commander Esterhazy.
Yes, General Billot was asking the horrible Mathieu
to secretly send him documents that could
to bring about the annulment of his brother's trial. And of these two
frantic, pleading letters that the general sent me, who
served as an intermediary; one of them contains these significant words:

"Mathieu Dreyfus promised me secrecy. He betrayed me."
"Just as his brother betrayed France."

However, let us give Billot his due that on February 12th
In February 1898, responding to Mr. Ernest Roche, he finally made, from
From the top of the podium, this statement:

I repeat that in my soul and conscience as a soldier and leader
of the army, Dreyfus is a traitor, Dreyfus is guilty (ap-
(applause in the center).

And I would add that if ever, in the heat of passion,

Forgetting their sacred duties to their country, they were talking about the re-
Regarding the trial, you might want to look for another minister.
of the war, General Billot would not remain twenty-four
hours at the ministry (Loud applause from the center).

It was too late; the blow had been struck, the scandal irre-
measurable. And this energetic protest from Mr. Billot does not
He would have noticed it in our eyes. He could have prevented the
He did it badly, and he let it happen.

History will pass a judgment on his memory.

vere.

*
x @

x
This concludes the first part of the resumption of the case.
Dreyfus.

can easily communicate with the height of the Barenkopf
1020 meters, a point located on the border and 17 kilometers away,
200 meters exactly from the observatory, a very reasonable distance-
suitable for optical communication, even with an app-
small reel.

That's where the danger lies, and what we generally don't know
(I cannot cite my author), it is that at the academy of
Berlin war, a brutal attack was advocated and promoted.
Belfort quayside, near the Bellevue fort and the Valdoie.

THE PROTESTANTS AND THE DREYFUS AFFAIR 119

Before addressing the second point, let's say that Esterhazy was
acquitted by the court-martial, before which he com-
appeared on the accusation of Mathieu Dreyfus.

The hearing was full of revelations. It was established that
The Huguenot Leblois had tampered with the Dreyfus case.
in the company of Picquart, to provide extracts to
That old scoundrel Scheurer-Kestner.

Mr. Gribelin, archivist at the Ministry of War, de-
he stated, under oath, that he had found Mr. Le-

Blois, in the lieutenant-colonel's office, in private with him. There were two files on the table, one related to carrier pigeons, the other relating to the Dreyfus affair, contained in an open envelope.

Lawyer Leblois, having already denied it in advance, and to repeatedly, this fact, the seriousness of which he understood overwhelming, did not hesitate to deny it again, when The president reminded him of this in court.

Mr. Gribelin, for his part, has energetically maintained his deposition.

"Before God, I swear it," he declared.

So one of those two witnesses was lying,
one of these two witnesses who committed perjury-
gnage. Which of the two? (1)

(1) The following extract from the report of Commander Ravary, report based on witness statements and which was read:
During the Estherazy trial, he answered this question: "At August 1896, taking advantage of the lieutenant-colonel's absence Henry, M. Picquart had the officer's cupboard opened and... para of a file containing secret documents. For two He kept it for a month, although it was the custom to postpone Every evening, the important documents were put back in their place. One evening that Lieutenant Colonel Henry, upon returning to Paris, had entered abruptly at Lieutenant-Colonel Picquart's house, he caught sight of Mr. Le-Blois, a lawyer, from whom the colonel received frequent and long visits, sitting by the desk and poring over the back with him-secret sister. A photograph bearing these words: this scoundrel "D...'s file had been taken out and spread out on the desk."

Picquart is arrested for forgery, communication of plans and documents. secret information concerning the defense of the territory, external security from the State, to a private individual.

120 THE PROTESTANTS AND THE DREYFUS AFFAIR

The case of Chief Rabbi Zadoc-Kahn is no less characteristic. He was called as a witness, and that's not This was the most skillful move the union made. It was observed, Indeed, the close union that bound Jewry to the world protesting amidst these depravities.

The retired Jewish colonel, Weill, had been a friend of Es-Esterhazy, his confidant. Esterhazy had had to fight in duel for Ini.

Weill, who was rich, had lent him his signature.

Esterhazy had often written letters to Weill
despair.

And the Jew Weill passed them on to the union, which then copied them.
to use it as a formidable argument against
their victim, Esterhazy.

Here is the transcript of Weill's deposition:

D. – Were you the one who delivered Esterhazy's letter?

R. – No.

D. – So it was stolen from you?

R. – I don't think so.

Mr. Herrieu. – It was Mr. Dreyfus who submitted this letter.

Mr. Mathieu Dreyfus. – I got it from Mr. Zadoc-Kahn.

Mr. Weili. – It is possible that I did indeed hand it in.

The Bar Council, meeting on March 16, 1897, has
Leblois, already suspended for 6 months, has been
also dismissed from his position as deputy mayor of the 7th arrondissement
roundabout.

Finally, a few months before the Schenrer- firecracker exploded
Dreyfus. Mr. Leblois spent his holidays alone, in a secluded spot.
from the Grand Duchy of Baden, where he has no relatives, no friends, no interests
nets of any kind

These vacant spaces in this location have been used for work
mysterious

Mr. Leblois's holiday home was located, as if by chance,
not far from the city of Basel where, at the time, Mr. Mar-
Celin Pellet, consul general of France, father of Mr. Scheu-
rer-Ke-tner and Fun were among the first organizers of the campaign
in favor of Dreyfus. The same Mr. Leblois was then deputy
to the Huguenot mayor of the 7th arrondissement, Mr. Rissler, who is
PM's parent. Scheurer-Kestner |

THE PROTESTANTS AND THE DREYFUS AFFAIR 121

to Mr. Zadoc Kahn to facilitate the success of the applications

Mr. Esterhazy's money.

Weill, Zadoc-Kahn, Dreyfus! The Jewish conspiracy is revealed brilliantly. We can guess all the hidden agendas of the-terrifying scheme.

Ah! If only it had been a bishop making himself guilty of the same kind as Chief Rabbi Zadoc-Kahn, all the MPs from the group of non-values, who make the Those who were anticlerical in their profession would have rushed to the podium to denounce interference, the clerical threat. It seems that this interference, this danger no longer exists when it This refers to a rabbi or a Protestant pastor.

We are entering the second phase of the Drey- affair fus. The first, ending with the acquittal of Es- Terhazy, was not exactly what the union wanted. of treason.

A major blow was needed. The Salvation Army, through its official organ, the War Cry, had indeed entered on stage for the traitor, thus adding a new special-cemen to the already very varied collection of Protestants Dreyfus supporters, but this reinforcement was insufficient.

It was then that Zola offered himself to avenge innocence.

And on January 14th he wrote to the President of the Republic-clergy an open letter, published by L'Aurore and in which he accused the General Staff of treachery.

For this feat, Zola was prosecuted before the Court d'Assises de la Seine in February 1897 (1).

Until that time, he had been famous for his ro-

(4) The jury tasked with judging Zola was composed as follows:

Mr. Antoine Jourde (replacing Mr. Leblond), merchant, 85, Vitruve Street. Mr. Pierre Emery, merchant, 159, Saint Antoine Street. Mr. Victor Bernier, copper fitter, 15, Passage Saint-Sébastien. Mr. Edouard Gressin, employee, 18 Boulevard Pasteur. Mr. Emile Nigon, Mégissicr, 9, rue do Valence. Mr. Charles Fouquet, seed-

122 THE PROTESTANTS AND THE DREYFUS AFFAIR

pornographic men, exuding fetid odors of

filth, rot, excrement, and gangrene.

He would become so through his Dreyfusism.

His novels were nothing but demoralizing paintings—First and foremost, attacks against religion, the society; incitements to hatred among citizens against others'; works of social disorganization finally, in a form that was the last word of the most base abjection.

The campaign he was about to undertake in support of the traitor against the army, was the fitting crowning of his vile works. He thus struck at their very heart, one of the noblest social institutions than its ignoble literature had not managed to make a start.

He provided no evidence of Dreyfus's innocence. none, and he possessed none since he did not provide, did not follow, which was however the first thing to do in such a case.

He accused, he insulted, he defamed.

Finding no flavor except in the filth that had always instinctively attracted, he stirred as if pleasure in the mud, the Dreyfusard dung, feeling himself there, in this environment, perfectly at ease, expanding and vibrating, as the microbe expands, wriggles, and lives amidst abscesses and infectious chancres (1).

tier, 90, rue de Javel. Mr. Jean Bouvier, retired, 47, rue du Pont, in Joinville le-Pont. Mr. Charles Huet, market gardener, 37, rue Saint-Denis, in Bobigny. Mr. Désiré Bruno, novelty merchant, 59, rue Carnot, in Stains. Mr. Auguste Dutrieux, merchant, 94, rue de la Chapel. Mr. Joseph Moureire, wire drawing worker, 12, rue Popincourt. Mr. Albert Chevannier, wine merchant, 3, rue Monge.

Additional juror: Mr. Alfred Baucieux, butcher, 4, rue de Bezans in Courbevoie. The trial occupied five hearings thanks to the defense efforts to provoke scandals and also to the culpable weakness, due to the president's absolute lack of authority Delegorgue.

(4) We read in the Fatherland:

An old friend of Laurier told us how

~

Moreover, by attacking the army, he was avenging a personal matter, his father having had, as lieutenant-nant, the misfortune of misappropriating his regiment's money with his own.

(See Petit Journal of March 23 and July 18, 1898)

With Emile Zola, the campaign against the army began—it was; it was the only one, the real one, the one towards which all the efforts of the international union were being made. The independent press has repeated a hundred times that the union—The authorities had no doubt about Dreyfus's guilt. That's absolutely certain, because ultimately they didn't never been able to publicly produce proof of his innocence cence.

That wasn't their goal; what they wanted was to attack to call upon the nation's vital forces, to disintegrate them little by little little until the country fell into their power.

Zola had been appointed sub-prefect of Castelsarrazin in 1871:

— I have never seen anyone more cowardly than Emile Zola, Laurier told me one day. He came to see me at the beginning—the year 1871, when the Ministry of Defence was using every available means, a soldier of every able-bodied man, to ask me for a place any — “any one,” he said, “as long as I don’t “Don't take the rifle island.”

I couldn't refuse him anything because of the recommendation. of Gambetta. I therefore offered Zola a position near Aurillac. |

He replied to me with terror:

— It's very close to the border!

"What do you want?" I replied, "I can't tell you—" See beyond the Pyrenees!

It was then, after reflection and on new occasions, that novelist, whom we found in Castelsarrazin.

Mr. Ranc knows this story well. He has refrained from... narrate at the Cassette court, where he testified in favor of Zola the free-spinner. i |

They knew that France no longer trusted anyone but his army. This trust had to be destroyed, this trust had to be thrown away doubt, terrible doubt about her, about her staff. One declaration of war and that would have been the end of France. Who would benefit from this disaster? Germany and England? Protestant lands; Italy, which marches with its hand in the hand with the Protestant states.

The headquarters of the plot was in Geneva, the Protestant Rome-Auntie, that's what you mustn't lose sight of.

Also, all the Huguenot press, foreign and French-caise, was she clearly a Dreyfusard (1).

Such as L'Indépendance Belge, and the Journal de Genève, who, in all international matters, takes always gone to England, to Germany and for Italy, against France.

The newspapers of Protestant England led also, in favor of Dreyfus, a fierce campaign.

The Daily News published an account of an interview by Commander Esterhazy, by Mr. David Christie Murray, the famous English novelist who made, in London, a conference on Dreyfus's innocence, and who went then in Paris.

The Times was drooling from the pen of the vile reptile known as Blowitz.

We read in the Daily News (from our correspondent) daily dance):
Paris, Monday evening.

Mr. Zola asks me to express his most sincere thanks. dials to his friends, known and unknown, in England who are entered into communication with him in response to the request that he had done through the Daily News with the aim of to obtain addresses of experts in English writing.

oo

(i) Among the foreign papers that distinguished themselves by the vio-intensity in their attacks against the council of war which has con-Damned Dreyfus, it is appropriate to mention: The Belgian Star, and India-penance of which Mr. Bérardi is the owner,

However, this same Bérardi is an officer of the Legion of Honour
_ like Oppert de Blowitz.

_ THE PROTESTANTS AND THE DREYFUS AFFAIR 125

La Tribuna, an Italian newspaper, one of those papers that Mr. Crispi once had in his service and who reek of hatred of France, pronounced his sentence:

"Zola," published the Italian newspaper, "was until yesterday a novelist, polemicist, naturalist, researcher of human documents...Today, Emile Zola is a great human consciousness.

The Rome press association assured Zola of his sympathy; the lawyers of Naples did the same!

On the other side of the ocean, another Jew, Mr. Pulitzer, editor of the New York-World, had his day-nal: |

"It would be more pleasant for Israel to prove the innocence-"
"The traitor's custody, even if it means freeing him later."

So who was this Pulitzer?

A Hungarian Jew, who came to America, was there is rich, and there he bought the World, in which he su-Dreyfus was tinned.

A few years ago, an American actress arrived in Paris. The World correspondent received a letter thus conceived:

"M™ YZ is coming to Paris to give birth clandestinely-
"Please send us two columns by Sunday."

This is the man, a worthy champion of the cause of

_ Dreyfus... |

The Germans, no less Protestant, were entering scene. to

Mr. von Bulow declared, from the Reichstag rostrum, that Dreyfus had not betrayed his country in favor of Germany.

And L'Indépendance belge wrote:

We can see all the damage that an imprudent controversy could cause.
to address this contradiction between the official organs of the government
German government and French government.

No doubt, that's where the possibility of a
a diplomatic incident in which all those who

126 THE PROTESTANTS AND THE DREYFUS AFFAIR

rightly or wrongly believe in Dreyfus's innocence and who
They are demanding a review of his trial. That's where it is.
the potential source of an international difficulty.

We will go to war if necessary to save Drey-
fuse.

Le Petit Journal reports on the government's attitude
from Berlin:

"It was the unknown factor in the Zola trial that determined lini-
insolent initiative of Mr. de Bulow.

"There is competition on the other side of our borders."
in hostility, as if the approach of serious events-
ments of general complications grouped all these
animosities in the tension of the common effort.

"That is why the champion of this entire army of in-
Zola, the paragon of this conspiracy, receives
~ hundreds of daily messages of congratulations
foreigners.

In turn, the Dutch Protestants began to Ja
part :

At the Amsterdam theatre, a play was performed in which,
under the pretext of defending Dreyfus, they were dragging their feet
in the mud of the French generals.

It was titled: Dreyfus, the martyr of Devil's Island.

But the day of Zola's judgment was approaching, and the
German threats intensified, because once again
The Dreyfus affair was a setup by the Israeli-Palestinian alliance.
Lite, Freemason and Protestant from all over Europe.

We read in L'Éclair of January 28, 1898:

Our conviction that the first court-martial did indeed
Those who say otherwise judged Dreyfus guilty.
Having been unable to shake this conviction, – we are entitled to the honor-
writer of letters from Germany, and immigrants in Alsace
in which we are insulted.

These letters promise us an imminent invasion of
armies of William II triumphant.

Defending French officers against Dreyfus and his friends,

THE PROTESTANTS AND THE DREYFUS AFFAIR 127

It means exposing oneself to the hatred and insults of the Germans.
These facts speak for themselves.

Zola was sentenced to one year in prison, to the great
German fury.

The National Zeitung described the verdict as a "victory"
of fear"; Voss's Gazette wrote that with the help
The jurors had strangled justice, thanks to a cynical judge.
before the idol of a patriotism of dubious quality.

The Berliner Tageblatt, whose Paris correspondent
he called the French officers corrupt praetorians,
dared to say:

"We have buried our last hope-
"I'm tired of living with the French on a peaceful footing."

The Post Office printed that Zola's condemnation was
the victory of chauvinism. She added: Germany has
the duty to remain vigilant, because France will perhaps
led down new paths.

Our good friends the Italians came back to the rescue.
We will judge for ourselves by the following quotes from the Tribuna.
The article was titled: "Long live Zola!"

"Long live Zola!" That was the cry that spontaneously came out of my mouth.
heart upon learning of the audaciously titanic attempt

by the great novelist.

Long live Zola! And if French youth, to whom he dedicated himself so nobly addressed, did not answer him or answered him poorly, of the The Italian youth responded to him, and responded well. She told him, this young woman, that she too admired his courageous dedication to a cause abandoned by almost all.

But Zola, being French, either didn't know how or didn't want to

to say everything that we, who are not French, can say.

He accused the guilty parties, he accused the colonels, the generals

Generals, even the court-martial: he did not accuse the real one, the only one, the main culprit of judicial Vinfamy who was committed: French militarism!

To this idol, the government, the people, and parliament have willingly sacrificed a victim, in their barbaric atavism!

—

ned

428 THE PROTESTANTS AND THE DREYFUS AFFAIR

Look at the intellectual decadence we've fallen into! Paris.

Finally, in conclusion:

You're scared, that's all! You're scared, what a world! know that, not just one, but many, but beautiful— Your officers have betrayed you; — you fear that The full extent of the cancer of your militarism is not revealed to astonished eyes of Europe; — you are afraid of losing this preslige that, with the help of the lies of the chauvimeme; you You are a sure thing...

Le Soir very rightly added:

"Ah! Yes, Mr. Zola can be proud of his work. Here's some of it."
the first and most certain results: our army li-
'open to insults, to slander from foreign reptiles. The
France's worst enemies applauding with both hands
and gathering the mud that fell from the pen of the one who writes-
"He saw the Debacle, only to throw it in our faces."

Meanwhile, Mr. de Mahy was shouting from the tribune of the
Bedroom :

I am anti-clerical, an enemy of all forms of clericalism.
but the intrusion into our affairs of a cosmopolitan union,
confessional and financial, half Jewish and half Methodist party, ap-
plea from all the reptilian press across the Channel and
from across the Rhine which is violating France, which is weighing on the government
nément, which wants to force us to achieve its ends,
who signaled to us his intention to lead us to the revision
of the trial and which tells us that if we do not capitulate he
will continue the abominable unrest he has sown in the country,
That's the danger! That's what must not be tolerated!

On January 16, 1898, he wrote in L'Événement about
The Dreyfus affair and the Judeo-Protestant question:

It is high time we had a law against espionage and it
It is more urgent than ever to break the pattern that has been laid
on France this pile of Anglo- politico-religious societies

THE PROTESTANTS AND THE DREYFUS AFFAIR 129

Germanic, vassals of Berlin and London, subsidized-
~ born of English silver, which, under the pretext of the Bible and the Gospels-
Gile and freedom of conscience abound in our midst,
oppress our national Protestant Church and provide
Cosmopolitan Voligarchie, its main instrument for equality
to distort public opinion, to corrupt public sentiment, to dissolve us and us
to leave at the mercy of the enemy.

A war is coming, it will be beautiful with these unions.
our leaders and their infiltrated agents of all kinds
parts in the middle of us.

It is not without interest to investigate the role of the Freemasonry in the Zola-Dreyfus affair.

After the lodges of Le Puy and Clermont, here is the text of the homage which, in the form of a solemn mandate, the "Social Justice" Lodge in Paris had sent to Mr. Emile Zola (1):

The Social Justice Lodge (0... of Paris) addresses the general public writer Emile Zola, the expression of his sincere admiration for the courageous act that led to his condemnation by the little ones trembling bourgeois of the Seine jury;

He also conveyed his deepest sympathy.

(1) The lodge "La Tolérance", in Paris, to the Freemasons and To free thinkers:

Freemasonry's motto is: Liberty, Equality, Fraternity
nity

Freemasonry is based on human solidarity.

Freemasonry must always remember that every man,
Even if not a Freemason, he is his brother.

Freemasonry imposes no limits on the search for
the truth.

The Declaration of Human Rights states:

"There is oppression against the social body when a single one of its members..."
members are oppressed.

"There is oppression against each member when the body
"Society is oppressed."

In accordance with these principles, the "Tolerance" lodge raises the cry
alarm bells are ringing: an innocent man condemned for the crime of another is

430 THE PROTESTANTS AND THE DREYFUS AFFAIR

to Messrs. Picquart and Grimaux, as well as to all those who are
or will be struck down because they seek the truth and re-
they demand justice;

Declares as traitors to humanity those deputies and senators who
Through their votes, they perpetuate injustice and inequity.

to cover, nevertheless, a government in dire straits and a general staff guilty of this monstrosity;

Affirms with universal Freemasonry that all the Humans are equal without distinction of nationality, of races and beliefs (1).

By order of the L...

The secretary: A. Moreau.

to the penal colony; he is kept there because the Jesuit party demands it.

Jesuism allied with militarism, and thanks to the cowardice of rulers, will he be triumphant?

No! If free men unite and lead vigorously- the fight for Truth and Justice.

For the Tolerance lodge:
The Venerable E. Nurser...
25, rue de Ja Chaise.

Thus, as we can see, from an exclusively legal matter, the Socialists and Freemasons managed to escape a scandal purely political.

The question today is no longer whether Dreyfus was correct. Having been judged and convicted, the next step is to encounter the army. to denigrate the general staff and to criticize the moderate parties, opportunists or conservatives, who defend military institutions silence Catholic beliefs.

Dreyfus, the Authority says, is now nothing more than a pretext.

(14) Le Nouvelliste de Lyon posed the following questions which are quite a revelation:

Is it true that former Captain Dreyfus was a Freemason and a high-ranking member of the F
Radé?

Is it true that two months before Dreyfus's conviction, The Grand Orient office, convinced of the traitor's guilt, sent a confidential circular to all Lodges of France, announcing that Dreyfus was removed from the rolls of the Freemasonry?

Is it true that at the time of his degradation, Dreyfus did to the officers and soldiers present the "distress signal"

Masonic. The same as Mr. Brisson did to his colleagues in the famous session of the Chamber on July 1st where he almost was upside down? | |

Is it true that despite his removal from the ranks of the Franc-

THE PROTESTANTS AND THE DREYFUS AFFAIR 431!

As for Emile Zola, he reportedly told an editor that the Review of Reviewers:

I had an interest in maintaining the unrest because nobody having a sense of justice and humanity cannot rest until this dreadful error has been rectified.

As for the consequences, for me first and foremost, I'm worried about them. mocking, and secondly, they cannot be very serious. Regarding the prosecution in the Assize Court, the serious- The limitations imposed by law are not very burdensome, and at Regarding the other lawsuits brought against me, I know that It is not the government's desire to push me into extremities.

If these statements are accurate, it follows that everything simply that the government was complicit in lin- famous Zola. This is not surprising: the Freemason- Once nerie had spoken, our masters had no choice but to bow down.

Had the government resolutely wanted to prevent this appalling scandal, which he had every means at his disposal.

Politics is not a matter of sainthood and our rulers, less than all others, are not worthy to be caonized.

It was quite simple for them, upon leaving one of these at- hearings in the Assize Court where the exasperated crowd wanted lynching Zola, letting the police only arrive when The pornographer was thrown into the Seine.

Moreover, he was safeguarding the very existence of the nation, He conspired openly, he practiced anti- French: one could invoke political reason, the

Your

Freemasonry, the Grand Orient committee, at the urging of Mr. Brisson, last April, gave the Lodges pro-Vince, the order to march in support of Dreyfus?

Here we take the interrogative form as a simple literary figure, because we can affirm that all these facts are accurate and that it is not only at the Ministry of War that one holds a duplicate copy of the Masonic circular of 1324, which struck Dreyfus as guilty, and that of 1893 which invites the FF... to "work" on the review of the trial.

432 THE PROTESTANTS AND THE DREYFUS AFFAIR

reasons of state to get rid of them. In certain circum- political constants, there are no crimes, there is only obstacles.

And once again, the government could wash its hands of the matter. the hands of misfortune that would have befallen Zola if the crowd would have thrown it into the Seine.

As for Dreyfus, nothing was simpler than to get rid of him. to deliver, even and especially to Devil's Island...

But the Freemasons in power, since Méline just- that at Billot they let it happen.

They were attacking the established legal order, the judiciary, the army, The foundations of social order were destroyed, and anarchy was created: that is the Masonic program. The attitude of our leaders Freemasons was therefore perfectly logical.

However, the government had decided, somewhat time before, to publish this note at the end of a Council of Ministers meeting:

The president of the council and the minister of war have in- formed the council based on the intentions that Lcur expressed Messrs. Castelin and Mirman, deputies, to ask them a question- tion relating to the press controversies initiated on the occasion of the Dreyfus affair. Mr. Méline and General Billot indicated- what was the response they gave to the council?

Captain Dreyfus was regularly and rightly condemned by the court-martial. The sub- condemnation sists with its full effects.

It could only be overturned by a review ruling. rendered in accordance with the provisions of Article 443 of the Code

criminal procedure as amended by the law of June 8, 1895.

Under this law, the right to request a review belongs to the Minister of Justice when, after a condemnation, a new event will occur or will happen reveal or when unknown pieces of evidence emerge during the debates will be represented in a manner that establishes the innocence of the condemned.

The Minister of Justice having been informed of neither a new fact, nor of an unknown piece, it is only up to ensure the execution of the condemnation.

THE PROTESTANTS AND THE DREYFUS AFFAIR 133

This was far from sufficient, because of the Dreyfusard agitation She continued, insane and dizzy, despite the depositions. sensational statements by the generals in the Zola trial.

General Mercier exclaimed, replying to Labori who he said:

– Say a word. And I will bow to your word. before your honor as a soldier.

The general. – Since I am being asked for my word of all that time, I will give it to say that Dreyfus was a traitor, and that he was justly and legally convicted. (Long appeals).

General de Boisdeffre, Chief of the General Staff
ral:

– The guilt of former Captain Dreyfus is for me absolutely certain, and it always has been.

Colonel Pauffin de Saint-Morel

– I affirmed the conviction of the entire general staff, based on the facts were more than conclusive, proving that Dreyfus was guilty and had been rightly condemned.

At the hearing of February 46, 1898, General de Pellieux throws out this overwhelming statement:

– I saw the actual receipt, and that's why I
I stand by what I said earlier about the differences
that exist between the original and the facsimiles.

I acknowledge, however, that the facsimile published in the
Morning is the most similar.

However, there is one essential difference.

The slip and the facsimiles

The slip is on onion skin paper: there is a front and a
verso. So, when taking a photograph, it is impossible–

8

134 THE PROTESTANTS AND THE DREYFUS AFFAIR

It is possible that the reverse side will not appear. To prevent the reverse side from appearing
It doesn't seem like it, but the ordeal had to make them work.

On the other hand, the writing, which was very pale, had to be...
may have been reinforced by some means.

So far you have heard a lot about writing
of the slip. The fact that emerges from the debates is that the
The defense rejects the expert opinions of the sworn experts who operated
on the original. She ridiculed them.

But, for her part, she brought amateurs here, among
including a dentist, and even a foreign lawyer, Mr. Franck.

Mr. Labori. – I ask...

General de Pellieux, very curtly:

I request not to be interrupted! (Thunder of applause):

The Union's maneuvers.

This tactic, the general continued, was indicated to me by
Mr. Mathieu Dreyfus, who proved to be a pioneer of

Mr. Zola. In his letter to the minister, he said:

"I accuse Commander Esterhazy of being the author of the "Receipt." He disputed the expertise of the 1894 experts. I asked him if he would accept the one from 1898. He replied that if their conclusions were not favorable, he would de-
would order others. That's the tactic.

It was also thought that the slip was insufficient, because we kept the little blue one in reserve. You know what it was the lack of authenticity of this piece. It would have been impossible to government to pursue on such a document an offi-
steel |

As for me, I think we've been too lenient towards Colonel Picquart, who was simply removed from Paris for having wanted to stop the command on this piece
dant Esterhazy.

The contents of the slip

We haven't yet discussed the contents of the slip; well,
I'll tell you what was inside.
I am convinced that I can prove to you, gentlemen of the jury,

THE PROTESTANTS AND THE DREYFUS AFFAIR 135

that the memorandum is in the handwriting of a staff officer belonging to the artillery, and moreover, a trainee.

The first of the items whose shipment is announced by the slip is a note on the hydraulic brake of the 120 and the way this play is conducted.

4° The hydraulic brake of the 120.

Only an artillery officer could use this expression.
Zion.

An infantry officer reportedly said: From the 120mm gun.

I would add that the artillery is very protective of its secrets, and I, a general, don't even know the function-
the release of this brake. It has been said that Esterhazy may have known about it.
to the maneuvers.

Well, no! And I'll add: An officer from the Ministry of...
War alone could provide information about this brake.

Never, moreover, has an infantry officer ever fired the piece of 120.

2° The covering troops.

The second piece whose dispatch is announced by the border-Reau is a note on covering troops (a few modifications will be made by the new plan).

How could an officer stationed in Rouen have
To be informed regarding the covering troops?

He had his regiment's mobilization journal, yes.
but this is only about mobilization, not about concentration.

These are only the embarkations, and the slips do not give~
indication of the starting point and an arrival point
unimportant rivet, where the final instructions must-
wind to be given to the troops.

Some changes will be made by the new
plan, the note said.

How would Esterhazy have known that a new plan was
In preparation? So he would have needed an accomplice.
at the Ministry of War?

3° Artillery formations.

The third item listed on the slip is a note
on a modification to artillery formations.

Regarding the new artillery formations, how does Es-
Has Terhazy been secured? There isn't even any artillery at
Rouen.

4° The note relating to Madagascar.

1436 THE PROTESTANTS AND THE DREYFUS AFFAIR

The fourth piece is a note relating to Madagascar.

The receipt refers to this item.

However, it predates September 4, 1894, the day of the sa-
sie.

At that time, only the ministry knew about the army

land would participate in the expedition. The preparatory work was drafted on August 16th or 17th.

I finally come to the most serious question.

S° Draft manual for field artillery firing.

This shooting manual, it has not been in the hands of any officer-infantry company. It was only sent to the artillery; there is no even that very few officers of the Ministry of War who They had it at the 3rd bureau. General Saussier had it and Voffi-The convicted man was able to consult it.

It has since been demonstrated that the communicative shooting manual-referred to Mr. Esterhazy, by Lieutenant Bernheim who to happen to be an Israelite, had no value. He was in business, and he served under Commander Esterhazy to give a lecture to his regiment.

Colonel Picquart's intervention.

In this regard, gentlemen of the jury, allow me to... reveal an incident.

Reservist Hulot, secretary to Commander Esterhazy, stated in the investigation that Colonel Picquart had done it "Come," he had said, showing him the manual: "That's good." You made a copy of this document.

"Not at all," replied Hulot. "It's on the coins of seat.

— Well, go home, think about it, and you

You will write to us. Besides, you are a reservist, and if you have

If you need a reprieve or exemption, I will get one for you. (Prolonged sensation).

What remains of the defensive scaffolding? Not much. thing, in my opinion. Yet that is precisely what the ac-

infamous cussation against a council of war for having

A guilty man was acquitted by order. The issue is more complex! It's war on the army that

as declared, it was Mr. Demange who said so in his deposition

THE PROTESTANTS AND THE DREYFUS AFFAIR 137

tion. Mr. Jaurès said in his admirable speech that the state-Major was preparing our future defeats.

I don't have a crystal soul, but a soldier's soul.
She rebels in the end, and I'm fed up with all these floods of mud with which they try to splash people who only have their sense of duty.

I say that we are guilty, that we are criminals for seeking to rob the army of its confidence in its leaders. On the day of danger, closer than you think, gentlemen of the Ju-
If your sons are led by disreputable leaders, then...
will lead them to the slaughterhouse.

Mr. Zola will have won another battle. He will write a new debacle and will carry French literature into a Europe, where France will be erased. There has been much talk of revision.

She is indifferent to us, absolutely indifferent. We
we would have been happy if the court-martial of 1894 had
A French officer was acquitted: what the Court Martial
of 1898 did not want, it was that an innocent man was put in the
in the place of a traitor, that is to say, the former Captain Dreyfus.

The Protestant Judeo-Masonic union did not hold
Not for the beaten. The intellectuals entered the scene.
affirming Dreyfus's innocence. They signed in this
purpose of the petitions.

So who were these virtuous signatories?

Mostly Protestants.

These lists are only for them!

Those very same ones that are found there and that are not
Protestants, have a Protestant behind them.

Such was Duclaux, who was in charge of all the laboratories of –
the Agronomic Institute, is thus located under the
domination of the Protestant Rissler, mayor of the eighth
district and brother-in-law of Scheurer-Kestner!

But the advantage of these lists in favor of a traitor will have

It was also about unmasking the school's current teachers charters.

We now know whose hands are inevitably hostile to the old anti-Protestant France was entrusted the National archives depository. We saw, on these lists,

8°

438 THE PROTESTANTS AND THE DREYFUS AFFAIR

Mr. Paul Meyer, Director of the School, Mr. Molinier
Mr. Giry, Mr. Bournon.

What is Paul Meyer?

A Jew, despite his conversion to Protestantism.

What is MM. Molinier?

Two Protestant friends of the Dreyfusard Monod.

What is Mr. Giry?

Nothing but the successive husband of two Protestant women, all like Ribot and Trarieux.

What is Mr. Bournon?

The Molinier family's close friend.

The École des Chartes, too, has fallen prey from a Protestant trade union!

And the only thing missing from the Dreyfusard lists is one the last Protestant, Mr. Berger, successor to the Catholic-Léon Gautier's appointment to the chair of paleography The school.

Let us add that Mr. Rigaud, archivist-paleographer at The Ministry of Foreign Affairs is Protestant.

Ranc and Joseph Reinach (4) were conducting a campaign

(4) Joseph-Isaac-Reinach, grandfather of Joseph Reinach came In 1810, he moved from Mainz, his birthplace, to Frankfurt. He married a Miss May. And from this union were born four

children :

4. Adolphe, who died in 1879. He was a banker in Frankfurt and was created a baron by an Italian decree of April 29, 1866, confirmed by a Prussian decree of August 12, 1867. He was married to a Oppeinheim.

2. Hermann. He came to Paris and obtained his naturalization. June 26, 1874. He was then fifty-seven years old (Bulletin des must, 2nd half of 1871).

3. Arnold. This Arnold lived in Frankfurt. He is dead.

4. Thérèse. Thérèse married Doctor Schwartschold. She She is a widow. Of her four children, only two have established families.

4° Adolphe had 3 sons: Jacques, Albert and Oscar.

Jacques, born in Frankfurt on April 17, 1840, was naturalized French

THE PROTESTANTS AND THE DREYFUS AFFAIR 159

relentlessly in favor of the traitor while Zola appealed to the Court of Cassation.

The Supreme Court decided, in accordance with the conjuncts—the reports of the rapporteur Chambaraud and the public prosecutor General Manau, that the ruling of the The Seine Assize Court, the Minister of War not having not qualified to file a complaint on behalf of a consill of war.

It was this Manau who defended Zola and who he begged for mercy for France.

Manau's scandalous behavior provoked in the country, a legitimate indignation. In the Chamber, Mr. Marcel Habert called out:

The one who needs France's pity is the high-ranking official. magistrate forgetful of his duties to the point of lowering his dignity The magistrate, who was confronted by those insulting the army, is the magistrate. who did not hesitate to beg the disgraced, wicked French by the jury of the Seine, to have pity on this French homeland that they had vainly tried to tarnish with their outrages | (Applause),

Manau is a type of magistrate of the new layers

raised by Gambetta. On September 4th, he appointed himself himself a substitute in a city in the South (4).

Thanks to the support of the lodges, he now sits on the Supreme Court.

When you think into whose hands justice has fallen—
The country's fate, one truly shudders.

Apart from certain honorable exceptions, the magistrature is made up of people in whom the feeling of Justice does not exist.

He was born in 1871. He is the famous Panamanian. He had two children: a boy and a girl. Juliette, who married Mr. Joseph Reinach.

Albert succeeded his father as a banker in Frankfurt.

2° Hermann had only one son, and that son is Mr. Joseph Reinach. g

(1) See Libre Parole of October 23, 1898.

440 THE PROTESTANTS AND THE DREYFUS AFFAIR

These are the compliant creatures of this or that de-Freemason prostitute or senator.

Most are untalented lawyers or officers ministerial officials who, having no clientele, have done radical politics or intrigued to enter the magistracy. Once in the dock, they had their backs to them. so flexible that they made their way.

Fantastic stories are told about them.

Being a magistrate is so frowned upon today that a

A man from a good family hesitates to choose. This car-behind.

When you arrive in a city, if you see,
walking the streets, individuals who have a
disheveled appearance, hat perched on one ear, lacking
holding it up, you wonder what these rats are
Sunday-dressed cellars; if you're a little observant,
you will soon notice that some of them
They have the faces of false witnesses; you can conclude then without hesitation that these are magistrates.

Everyone still remembers this

scene which took place in the Palace of Justice of a city of near Paris, between an accused woman and the judge,

in a morals case.

"Where was the bed?" the
magistrate?

"Come now, Georges," replied the unfortunate woman, "you know
although it is on the left...

Too often, we encounter vigilantes of
this essence.

Here, it was an advisor who argued for separation against
his wife, or rather it was his wife who pleaded in separation-
The opposition was against him, and the courts ruled in his favor.
cause.

Do you hear him reproach an accused person for living in
bad relationship with his wife?

Here, it's another one whose tenderness for his com-
Pague was such that one day, as she was seriously

YOU

THE PROTESTANTS AND THE DREYFUS AFFAIR 1444

When she was ill, he sang her the De profundis, under the pretext of
to cure her.

Certainly, this magistrate is a type, but there are so many like him.

The Poitevin, for example. In charge of the Pa- affair
Nama, he lives in close proximity to Arton the Jewish swindler,
He was convicted many times. On March 28, 1897, he was heard
at the Palais Bourbon by the commission of inquiry of the Pa-
Nama and the Official Journal publishes her deposition:

Generally speaking, I have, as far as I'm concerned, THE MOST
GREAT CONFIDENCE IN ARTON'S STATEMENT. For three
For months, I have been living with him in complete privacy. We arrived-
go to be able to JUDGE EACH OTHER. HE HAS TRUST IN
ME, AND I TRUST HIM. My trust is based on this fact
that I was able to verify a large number of
points that one might call insignificant, if something
That was insignificant in a procedure of this kind. I
I found them to be scrupulously consistent with the statements
d'Arton. He gave me his word of honor to say only the
Truth; I believe he will keep his promise. HE IS A DECEITOR.

WHO HAS A SPECIAL CONCEPTION OF THINGS, But who, DEEP DOWN, HAS
A RELATIVE HONESTY.

Meanwhile, investigating judges Richard and Rem-
People commit suicide to set an example of morality
secular and independent. On January 19, 1898, the magistrate-
ture is having a bad time in the House.

A Republican deputy, Mr. Gabriel Baron, told him his
This was done to the great scandal of the Minister of Justice.
Billion.

Let's record some passages from the indictment:

Quesnay de Beaurepaire.

You obtained [the results] in these two cases (those of Panama).
and Southern Railways) this wonderful result that,
without giving satisfaction to the public conscience, you have
left the judiciary to the mercy of politics.

142 THE PROTESTANTS AND THE DREYFUS AFFAIR

And the crowning achievement of your work was seeing a
Attorney General, who, in order to bring the major culprits to justice
Vabri, free from any repression, allowed the statute of limitations to expire.
without setting public action in motion; it was a matter of seeing
this Attorney General summoned to the Court of Cassation, then
that he should be beaten and driven out of the courtroom.

Magistrates as agents.

Today, favoritism reigns supreme in the ministry of
justice. The mugistrats—I repeat—are the agents of po-
Government disputes, and – let's also acknowledge –
the MP's electoral agents.

Then and now.

We won't see magistrates today.
proudly submit their resignations rather than abdicate
a portion of their opinions...

Count de Tréveneuc. – Those were ours!

Mr. Gabriel Baron. –... and to sacrifice their conscience.
We will never see those magistrates again.

Mr. Darlan's appointments.

I believe we can state, without fear of being wrong,
that half of the appointments made by the Honourable Mr. Dar-
During his time at the ministry, orders were placed
solely for electoral gain.

Tell me why, in some courts, judges
unpaid substitutes, those performing the service of the au-
dience for four or five years, have been sacrificed to
magistrates appointed immediately as substitutes or judges, because they
were simply the sons, nephews, cousins or the
friends of an influential politician.

Some progress.

Don't we all have in mind the example of
this magistrate, whose name I will refrain from mentioning, because

THE PROTESTANTS AND THE DREYFUS AFFAIR 143

He is on everyone's lips and who, from a simple general advisor-
Ral, appointed Attorney General in two days, arrived a few
months later, to be appointed advisor to the Court of Lyon? Chosen
by a Keeper of the Seals as head of personnel, at the mo-
where the Keeper of the Seals left power, this magistrate
was immediately appointed advisor to the Court of Paris.

Some time later, the same Keeper of the Seals, by
a political comeback, returns to power; he re-
takes the same head of personnel. Oh! that this head of personnel-
Sonnell must want to see him fall even faster! What-
A few months later, this same head of personnel, from a simple
Counselor to the Court, is appointed President of the Chamber.

Yesterday, it was another magistrate who, a simple prosecutor of
the Republic in the provinces, is appointed, a few months later
Later, he became a substitute in Paris. There he was, appointed head of the personnel depa
When the minister succumbs, he is sent to the prosecutor's office.
general in a jurisdiction relatively close to Paris.

And the career magistrates, Mr. Minister of Justice seals, please, who don't know how to bend the knee and rely on advancement based on merit and not on family-Veur, what do you do with it?

... A justice of the peace, in five years, has successively become judge in court, vice-president of the court, president of the court, advisor to the Court, president of the Chamber at the Court and, I repeat, gentlemen, in five years |

The Court of Cassation.

The main functions of an advisor to the Court of Cassation have been the almost exclusive privilege for some years now magistrates leaving the offices of the Ministry of justice, gravitate in the orbit of power, and most often, instead of titles and legal services, cannot be re- to claim that political services.

The correctional chambers.

You are well aware, Mr. Keeper of the Seals, that he Each year there is an established rotation among the magistrates. of all the rooms. Would you like to tell me why the

{44 THE PROTESTANTS AND THE DREYFUS AFFAIR

Does the correctional chamber remain almost always unchanged?

I know, and almost everyone knows, that the magistrates which make up the correctional chambers are the created specific practices of the Attorney General.

Almost all correctional chambers remain immutable, except for the addition of one or two advisors who They come every year to modify them.

We take great care to leave the majority in the hands of the Attorney General, and I'll tell you why. Before these Press trials take place in correctional courts and political trials, and there must be magistrates there. all matters are entirely in the hands of the Attorney General. ready to serve his designs, ready above all to render the services vices that he will demand of them. That is the truth.

The Dispossession of the Jury.

On this point, gentlemen, I need only read you a passage very short and very characteristic of a work by Mr. Jean Cruppi, advisor to the Court of Cassation:

"How is it that our assize courts have so little business?"
What to do? The reason is known: it's that a large part. acts classified as crimes under the Code are shielded from the jury and referred to the correctional police courts; and
This was achieved through an extra-legal, but tolerated and even encouraged by ministerial circulars.

"A few figures will establish the fact and its consequences."
From 1826 to 1850, the number of cases referred to the jury was from 5,000; in 1860, this figure fell to 4,000; from 1860 to 1880, it fell to 5,000; and finally, in 1894, the prices of as-courts in France judge 2,932 cases, whereas this year In fact, the criminal courts hand down nearly 200,000 sentences. And, while the number of reserved cases the jury follows this decreasing progression, the total of The number of complaints received by the prosecutor's office is reaching such proportions that it reached the figure of 500,000 in 1891, whereas in 1826 It was approximately 225,000!

"These figures speak for themselves. They demonstrate that,"
While the jury is being discussed loudly, this one, by a

THE PROTESTANTS AND THE DREYFUS AFFAIR 145

continuous and rapid movement, disappearing day by day from the circle of our institutions.

So, because you wanted it, because you
If you have violated the law, the Assize Court is no longer seized of all matters. the failures classified as crimes, but only those that we is very willing to generously give it up to him. In reality, at this
At this time, it is the criminal court that is in the process of to become the universal jurisdiction in this country. That's the Brutal truth!

Abandon these disgraceful expedients of your magistrates and
come before the Chamber clearly and loyally to him
Demand the abolition of the Jury!

A caricature of justice.

Whether we like it or not, justice does not appear at this time.
more to the exasperated public opinion than as a caricature
of justice.

It is certain that at this time we have in France the
Magistrate: We don't have a judge.

And that's why, in France, people no longer believe in Justice.
tice.

You'll recognize it: I'm not making anything up, I'm not exaggerating.
no; it's at the O/ficiel.

But I can't wait to be done with the magistrates. Everything-
I cannot pass over in silence the most abracadabrani
Among them, a true-blue Huguenot, well-off in a
city center.

I don't want to follow him in all his demonstrations
As a magistrate, that would take too long.

Let's take the prosecutor first, draped in his aus-
Huguenot truth.

As a prosecutor, he was the hero of social gatherings.
new layers of civil servants.

On one of these evenings, towards the end of the ball, we saw...
grave magistrate dancing the jig and causing a ruckus
to make Guulue pale.

Either to give herself the airs of a nanny, or to

9

446 THE PROTESTANTS AND THE DREYFUS AFFAIR

For any other reason, he had applied a
a pair of these appendages that some thin women
they consider indispensable to add to their charms.

Thus attired, he achieved the greatest success; one would have
I paid two cents to see it.

The curious only spent one.

The local newspaper photographed our man, and everyone

I could afford it and even frame it.

In another instance, the cheerful Prosecutor changed her red robe and her ermine fur, not : for a rabbit skin, but for a bear skin.

It was in this ultra-magnificent outfit that he danced the belly dancing.

All these facts were common knowledge in the city where this magistrate lived; he was legendary there; Better yet, proverbial.

Under the cover of this prestigious aura, this The prosecutor was appointed, with promotion, to another city center.

We still tell each other stories during the long evenings. winter, some juicy details about the parties held at him.

They lasted 15 or 20 hours; the women were carried In triumph, they popped the champagne with energy repeated. The crowd was large, it is said, if not numerous- It was a shame that his private office was sometimes located invaded.

One evening, tired of walking in the salons, our man retires quietly to this cabin-net. |

The light was off.

He calls a servant.

- Who turned off the gas, which was lit 2 hours ago?

- I don't know.

The servant turns the gas back on.

Half an hour later, this good magistrate, rested, will meet the dancers in the living room.

He needs it again at his office.

THE PROTESTANTS AND THE DREYFUS AFFAIR 147

The light was still off, yet he had left the gas was lit when leaving.

He calls a servant.

– Who then turns off the gas?

– I don't know.

– It doesn't turn off by itself.

– If it were an oil lamp, perhaps, but the gas. Someone probably needed the light. was extinguished.

– If I knew that things like this were happening

What were these things? We don't know.

Had they been bowing and scraping in that office? ultra peculiar? Had they engaged in the most extreme exercises there? Varied? The liquid flowed freely at those parties. Perhaps Had they all drunk from the same cup, the best of wines...

Again, we don't know.

What we do know is that the evenings of this par-Paillot made history.

This Huguenot is not ordinary, as you can see; He certainly deserved a few pages. He deserves even more. others.

The Protestant Peril is not a sack...

Some may think I'm wrong to put thus exposing these purulent wounds that cling to the flanks of current society, but they will say to themselves:

– After all, it's the truth.

Anarchists are spoken of with horror; but what respect, do you want us to have for: magistrates of this species?

The magistracy, which should be a sacred calling, is in some regions, a lair where Ali Baba wouldn't dare not to venture out.

Vaillant and his wretched accomplices are nothing but the products, the results of our anarchic society.

With such social factors, the bombs had to

to leave all alone.

Writing is not insulting, it is not defamatory

448 THE PROTESTANTS AND THE DREYFUS AFFAIR

To speak these truths is to do one's duty, with a heavy heart.
of a writer, a thinker, a sociologist and a good Frenchman.

Is it my fault that the scandals are so huge?

If I criticize many magistrates, it is less for the
The pleasure of condemning them is only to remind them of their duties.
that they have forgotten, – just as I write the Peril Pro-
testing, less to attack a religion and principles
policies that only defend what I love about lenva-
rise of Protestantism.

We are now far removed from the Dreyfus-Zola affair in which
Attorney-General Van Cassel played a rather unbrilliant role.

This Van Cassel is still a classic magistrate among
the purified ones.

One day, a madman escapes from the asylum where he was confined.
He takes refuge on a roof and stubbornly refuses to want
to come down.

What does Van Cassel do? He arms himself with a revolver, aims, and fires.
the unfortunate man and struck him in the leg. (L'Intransigeant.)

In the Zola trial where he prosecuted against the famous por-
In the anograph, we saw and heard nothing but foreigners.

The courthouse was a modern-day Tower of Babel
where the confusion of all languages mingled.

Even the Attorney General, Van Cassel,
himself, representing Society, outraged France,
whose name was of foreign origin!

We couldn't find Durand, Dubois, or Leblanc.
of Renaud in this affair, but of Zola, of Rei-
nach, des Crepieux Jasmin, married to a Protestant, des
Scheurer-Kestner, Monod, Labori, Psichari,
Créinicux, Weiss, Bloch, Weill,
Franck, etc., etc.

I'm asking you why these people are so concerned...
pay for our business.

Zola is sent back to the Assize Court.
of Versailles. He failed to appear and was sentenced to one year of

ee

—

THE PROTESTANTS AND THE DREYFUS AFFAIR 449

prison and a fine of 4,300 francs. Zola fled to avoid
not to do his prison sentence.

But the unrest continued, fueled by the union.
The Méline ministry had been replaced by the Brisson ministry.
the general elections of May 8 and 22 not having
were favorable.

The Protestant Cavaignac (1), Minister of War, cried out
very high up in the House rostrum, the guilt of
Dreyfus.

It was good; but he only repeated, at the opportune moment
portun and with more energy, what Billot had said, his
predecessor.

He did not produce Captain Lebrun's statement
Renaud, containing Dreyfus's confession, was wise.

But, on January 14, 1898, in response to Mr. Jaurès,
Mr. Cavaignac exclaimed from the rostrum of the Chamber:

"During Alfred Dreyfus's degradation, the officer

who was in charge of attending the parade collected from him

these words:

"If I have delivered documents to a foreign power—
"I managed it, hoping to get more of them."

This officer was so struck by this confession that he
was the subject of a report to the Minister of War and he
The remainder of these decisive words is a contemporary testimony.

rain.

"I ask the Minister of War why,
From the very first hour, he did not make this confession and this
Testimony? (Very good! Very good! To the left.)

For my own personal account, I only have one confidence
relative to Cavaignac. If this man had been sincere, the
the first thing he would have done upon arriving at the ministry,
It would have been to close the Dreyfus affair by putting all the
The union leaders are unable to do any harm. That's

(1) Cavaignac's mother was also Protestant; his father
@ married the daughter of a prominent Genevan banker named Odier,
said L'Aurore. They are a Huguenot family.

150 THE PROTESTANTS AND THE DREYFUS AFFAIR

because of the slip and the closed-door meeting they had created
a criminal disturbance. They should have been stopped.
and to judge them, also behind closed doors, the Rancs, Zadoc Kans,
Reinach, Clemenceau, Traricux, Yves Guyot, Monod
Mathieu Dreyfus, etc., as conspirators against the sũ-
state security.

Because the conspiracy exists, that's undeniable. We find them
The proof is everywhere.

I only want to take it from this extract of the consi-
dens of the judgment, rendered against Rochefort, following
of the trial brought against him by the despicable Reinach, who was treated very badly
by the famous polemicist:

"Whereas at the time the articles in question were published,
spirits were greatly aroused by the enterprises
directed against the authority of res judicata and the procedures
oblique and irregular lines used to breach it;

Given that at that time it was only a matter of denunciations,

of document subtractions; that he was breathing like a

a wave of falsifications, manipulations, and cover-ups
pieces; let us then explain in what state of mind the

communication from the so-called Picard must have found Rochefort:

and the welcome he gave him;

Rochefort, who knew that Reinach was your agent active and fully dedicated to the campaign led in favor of Dreyfus, and who was unaware of the conduct of the plaintiff when Otto's letter was brought to him, he was able to find on-taking and suspect that Reinach wants to keep instead of the to hand over to the judicial authorities, and to understand that it was being held in reserve for later production.

Furthermore, on January 14th, in the House, the various oratcurs had accused the syndicate of treason entire.

Accusation of Mr. de Mun.

The House needs to know that these are very serious accusations. that we denounce to the President of the Republic and him saying that this affair will be a stain on his judiciary,

THE PROTESTANTS AND THE DREYFUS AFFAIR 154

This is the start of a campaign. We're saying it very loudly and very clearly. Thus, we are going to witness a resurgence of these unprecedented attacks in which we are dragging ourselves for four months, and this from the very day after the day when The entire campaign that had been announced so soon collapsed. loud noise.

We had told each other we were certain of the condemned man's innocence, and, with this statement which presumably assumed that one had one Proof of this is that the country has been stirred up and deeply troubled, the Doubt and suspicion about the officers' honor shook the nation's confidence in the management of our affairs mid-litters.

Well, I say that faced with this situation, it is impos- It is possible to admit that a campaign is starting again as we we can witness this W'atlaques overflow again and accusations. This has to end.

Accusation of General Billot.

Following each arrest, insults and...
tragedies seem to be reborn more ardent, more hostile, cher-
a song to blend sacred things, the army, the fatherland, Ja jus-
tice, to miserable political competitions.

It is nonetheless painful, in the presence of the Eu-
rope that looks at us, to see the blemishes, shame, the
defamation, the perfidious insinuations thrown about the leaders
who, in the face of danger, would be called upon to lead her to
the enemy to defend national honor...

Mr. Cunco d'Ornano. – That's the plot.

Mr. Minister of War... on the leaders of which we have-
would thus, with a light heart, weaken the prestige and authority
necessary for victory.

This is an anti-patriotic campaign that must be condemned before
all

Accusation of Mr. Cavaignac.

Mr. Jaurès, did you consider, when you came
bringing these attacks to the podium, only in troubled times
and decisive ones that may lie before us, the salvation of the

452 THE PROTESTANTS RT THE DREYFUS AFFAIR

The homeland will depend on the respect shown by millions of pro-military soldiers.
Will they do the spanking for the men who will lead them?

Thus, it was recognized, proclaimed that we found ourselves
we were faced with a vast conspiracy against security
from France.

Mr. Cavaignac himself attested to this, and, once he became a minister,
Although he could have done anything, he did nothing.

And the union redoubled its boldness; it challenged
the general staff, and Colonel du Paty de Clam was insulted,
vilified, slandered. A magistrate was found to execute-
Cut the works of traitors to the fatherland, Bertulus.

And this Bertulus came into conflict with the hostile prosecutor's office
to the legal proceedings against Mr. du Paty de Clam.

Thus, disorder, chaos, and anarchy were, and still are... unfortunately, it's everywhere, in all our social institutions.

The clergy has little influence, the magistracy is de-
Considered, the flag, the Fatherland covered in mud. Com-
How can you expect a country to resist such attacks?

The anarchists had never dared such things, he said.
Just observe Drumont. If Reinach and his troupe
had decided to go and fight in Germany, against the army
German. A thousandth part of what they did impu-
and are still doing so in our country against the French army,
they would know the regime of these Prussian prisons or
The naval officers that Dreyfus and his
accomplices had denounced them in time for them to be...
arrêtât before even disembarking.

When General Boulanger appeared to threaten, not
even the Republic, but simply the holders
of power, they did not hesitate to bring him before a
High Court of Justice. To carry out this dirty work,
Trarieux introduced himself. Now, the same Trarieux does
part of Dreyfus's defenders.

Let us not be too surprised: Trarieux is ma-
laughed with a Protestant woman.

Today, it's the French army, it's security.
perhaps even the very existence of the Fatherland is at stake.

THE PROTESTANTS AND THE DREYFUS AFFAIR 1453

to the odious and criminal attacks of the Jewish-
Protestant.

There is a conspiracy against France; there is a crime of high-
treason.

The ministers F,*, remain silent; between brothers one does not speak
don't eat (1).

What do you want the Freemasons to do in power?
do to Trarieux, for example, who saved the Republic-
than in 1889?

These were people who were about to be chased away.
by the country, like faithless lackeys.

They would no longer have the spoils; the power and its fruits-
Killer profits, a painful dream. No more tinkering.

No more checks.

Trarieux gives them all of that; he is a fetish, a god;
It is sacred.

He can also request a review of the Dreyfus trial.
He can conspire against France as much as he wants. All that
His political friends are asking him not to cons-
They would squirm against their buttered plate. And Trarieux didn't

It doesn't bother you.

(1) Under this heading: the current ministry and the agenda of
Mun, here is what Le Siècle, organ of the
Dreyfusards.

At the meeting of January 13th last (1892), the agenda of
confidence which ended the penetration of Count Albert de Mun
consisted of 2 parts.

The first part aimed at building trust in the statements of the
government.

The second part of this agenda, tabled by Mr. de Mun,
was designed as follows:

"And we are confident that the government will know how to take the necessary measures."
necessary to put an end to the campaign against the honor of
"The army, now on the agenda."

The following abstained: Messrs. Henri Brisson, Léon Bourgeois,
Godefroy Cavaignac, Delcassé, Edouard Lockroy, Maruéjoul, s,
Mougeot, Sarrien. Trouillot, Viger.

Did not participate in the vote as having been retained & the com-
Fact-finding mission on Panama: Mr. Vallé. |

The fact is that these abstentions are quite significant.

Q°

2nd to

454 THE PROTESTANTS AND THE DREYFUS AFFAIR

On January 6th, according to the Gazette de France, Mr. Sé-

Nateur Trarieux, former Minister of Justice, addressed to Minister of War, a long letter, in which, please In the Dreyfus case, he complained that there had been no given to the defense of the traitor all legal guarantees desirable, and demanded for the debates of the recent council of war, "publicity as wide as possible," as the the only way to give the ruling full authority.

However, this same Trarieux argued, in his capacity as rapporteur, before the Senate, this monstrous law which, under the pretext of Repressing anarchist activities violates all guarantees. for the safety of citizens, substitutes judges for the jury the state's balance, authorizes the courts to prohibit the publication the debates and allows for condemnation to relegation perpetual any Frenchman whom the government sees fit get rid of it.

Regarding relegation, he said in his rap-
port, we could not not be concerned about the
derogation from the general rules of the law of
May 27, 1885 on repeat offenders.

It is certain that the specific nature of the acts to be repressed justifies fully embraces the idea of an exception to these rules...

We will only say one word, he adds, about the prison-
cellular ment and the ability to prohibit the report
debates. These are also exceptional precautions.
stories that respond to a very specific situation.

And he concluded with a simple vote for the previous law-
adopted by the Chamber of Deputies.

Thus, these legal guarantees that Trarieux so vehemently refused-
agreement, in 1894, to the honor and freedom of citizens
French, he now claims them in favor of a Jew
Traitor to France!

Everyone knows, at present, what is
Mr. Trarieux.

If, however, some were unaware, Mr. de Boisandré is worth
teach them.

Trarieux was once a lawyer who, having become a political figure...
litigant and senator, sc created future titles to protest
against the irregularities of the Dreyfus trial, in condemning-

General Boulanger and Henri Rochefort on the

depositions of the repeat offender Buret and the snitch-
than Alibert.

He went even a little further, Mr. Trarieux, than the most
part of the High Court's justices.

The son of one of his Senate colleagues having committed,
In the naivety of his youth, the fatal imprudence
to send General Boulanger a card of congratulations,
Trarieux did not hesitate for a minute: he sacrificed on the altar
friendship, his passion for justice, and turned away from
files the compromising document.

This feat designated him for the highest office.
He became Keeper of the Seals a few years later. It is thought that...
Justice was well preserved under his rule.

Once he returned the wallet, he consoled himself by no longer
to be part of the French government by becoming, or
rather by continuing to be the firmest agent of the
English policy in France.

Mr. Trarieux is one of the founders of the famous group
of the Entente Cordiale, this garden of acclimation of the
British gue.

So that nothing would hinder him in the exercise of his duties
Mr. Trarieux no longer wanted to be anything.

He threw away his lawyer's robe and became the simple
salaried agent of an Anglo-American insurance company
American.

However, he remained a senator.

Mr. Trarieux, in fact, still had a task to complete.
to fulfill his role as a politician. He still had, for
to demonstrate his patriotism, to deliver the market
French to the backroom operators, that is to say to the cosmo- swindlers
polite greetings to the Two Worlds scavengers who have
slaughtered in our country to drain the few escaping coins
pes to the great roundups of the Panamas and the Chemins de
Southern iron.

Mr. Trarieux is leading this generous undertaking in com-
pany of an old goitered man like himself, Senator Bou-
diaper.

They call it emancipating the French market and they

156 THE PROTESTANTS AND THE DREYFUS AFFAIR

have already submitted a bill to this effect to the Senate.

Article 4* of the decree of October 7, 1890 relating to stockbrokers thus settled the question of nationality: '

"No one may be a stockbroker; 4° If he is not French:"
2° If he is not at least twenty-five years old; 3° If he does not enjoy his civil and political rights and if he has not fulfilled his obligations of the law on recruitment.

This last condition, absolutely essential, disappears in the Trarieux-Boulanger project, article 2 of which, Section 2 is worded as follows:

"No one may be a stockbroker unless they are French,"
if he does not enjoy his civil and political rights, if he has been put bankrupt or in judicial liquidation, unless it has
"Eié rehabilitated."

No more compulsory military service in France!

The German, Austrian or Italian slides, pro- .
raised, thanks to Trarieux, to the dignity of stockbrokers,
They will be able to drain our money as they please, but they
will not have to pay the blood tax, like you and me.

Moreover, they will be able to leave the Landwehr and the
Jandsturm, they will not be asked, to operate at the
Paris Stock Exchange, rather than simply completing the formality of
naturalization, that is to say, being in possession of a passport
for a slightly longer period of time than is
customary.

On the day they choose, the day of a declaration of
war, for example, they will calmly go through the
border and will return, some to Germany, some
in Austria, who in Italy, live joyfully off our de-
Apulia.

And so that our readers are more deeply
Struck by the gravity of these observations, we believe
having to borrow from the economic reform this suggestion
table of the nationality of the backseats dear to Tra-

rieax:

THE PROTESTANTS AND THE DREYFUS AFFAIR 4137

The 92 Coulissee houses in listed values at the
The sheet includes 124 holders on which we rely:
53 foreigners or naturalized citizens;
66 French.

Total... 124

The 60 houses rebuilt or created since the law of im-
pot on stock market operations of April 28, 1893 including-
nent 86 starters on whom we rely:

38 foreigners or naturalized citizens:

__ 48 French.

Total... 86

Nationality of the sponsors.

Of the 383 sponsors of Coulissee houses in va-
their, statements on the company documents filed with the registry of
Commercial court:

144 are foreigners or naturalized citizens;

_ 239 are French

Total... 383

Out of 361 clients of reconstructed or newly created houses

since the Stock Exchange Transactions Tax Act of

April 28, 1893:

139 are foreigners or naturalized citizens

222 are French

Total... 361

Nora. From the point of view of the importance of so- capital
For ciaux, the proportions are as follows:

Houses with foreign owners: 30,350,000.

Houses with only French owners: 23,200,000.

As early as 1893, public opinion was stirred by the presence

of this invasion of vultures and crows swooping down on
we from beyond the borders. The Backstage had to drop some
pledges: she formally promised that, before, to-
no foreigner would be admitted as a member of the market
free. ;

Here's how La Coullisse kept its promise: we didn't
has included no fewer than 32 con- houses since 1893
smooth foreign ships, commissioned by 106 foreigners and 38

458 THE PROTESTANTS AND THE DREYFUS AFFAIR

French, and representing a value of over 30 million
lions.

It's clear that French savings are in good hands...

+
+

Another senator, Thévenet, also showed up
Dreyfus's defender. We do not know if he is Protestant.
but we cannot resist the pleasure of washing his
dirty laundry.

Because that whole world is filthy.

He lives only in the mud from which he comes, he is happy there and he does not
finds flavor only in filth.

Let's see what Thévenet is.

In the first days of January 1888, Mr. Thévenet,
The deputy from the Rhône proposed to the Chamber that it decide that
the assets of minors could no longer be placed in
Bank of France securities.

What motive was Mr. Thévenet acting on?

Mr. Thévenet was simply Jacques's business partner
Meyer, convicted of fraud and who had undertaken
a relentless campaign against the Bank of France.

Mr. Denécheau was, at that time, in charge of information-
interventions at the newspaper Le Matin. He was asked to go and intervene
Viewer Thévenet on the bill he had just
to deposit.

Thévenet was in Lyon at the time; Mr. Denécheau did not return
contrary to what Jacques Meyer told him:

"I will conduct the interview on behalf of Thévenet.
Rest assured he will not contradict me.

When I need Thévenet, I only have to whistle for him.
We're in cahoots.

Here, according to Mr. Lajeune Vilar, is the result of the campaign supported by a number of newspapers.

On January 15, 1888, the shares of the Bank of France were: listed on the Stock Exchange: 4,200 francs.

THE PROTESTANTS AND THE DREYFUS AFFAIR 139

On January 24, Mr. Thévenet submitted his proposal to the House office.

On January 28, the shares fell by 180 francs and closed—they were set at 4,020 francs.

On January 30th, they fell to 3,990 francs.

But since the decrease wasn't sufficient, what did Meyer do?

He will find the director of the information service of the Mr. Denécheau, from the newspaper Le Matin, brings him an article. all written, ready to be inserted, which article was neither more nothing less than an interview with Mr. Thévenet on the issue of the Bank of France.

Le Matin published the article in its January 30th edition. 1888. Another decline.

On February 4, the shares had plummeted to 3,700 francs. That was a drop of 500 francs in 10 days.

The deed was done!

Meyer took advantage of this with all his accomplices and auxiliaries.

This is the man who was the Keeper of the Seals of France and to which a brave man, Paul de Cassagnac, launched in the middle Chamber, in 1889, this virulent and courageous apostrophy:

"This Minister of Justice is a scoundrel who would be just as
He belongs more in Poissy prison than on the bench.
ministers.

He was worthy of being Dreyfus's patron and of the little executioner.
the award we are bestowing upon him in recognition of his
virtues.

Let's move on to another one. Let's talk about Clemenceau.

Clemenceau is one of the men of the Freemasonry.
the thing that has done the most harm to France.

As a Member of Parliament, he put himself at the service of England and the
Triple Alliance, he fights the Franco-Russian alliance and favors-
He is the one who wields all his influence over English interests. He is
the devoted man of the swindlers Cornelius Herz and Von Reichenach,
the suicide victim of Nervilliers and the mastermind behind the fi-

160 THE PROTESTANTS AND THE DREYFUS AFFAIR

the most deranged cosmopolitan nancy; England learns
policy to create ministerial instability within our country cause
of dismay and waste.

Clemenceau carried out this task at the expense of the interests
loans from his Protestant employers.

Today, we see him continuing his infamous method-
third. He is at the head of the Dreyfusard journalists, undermining
those of our social institutions that still remain of-
end.

After vilifying religion, this Freemason vilified-
hates the army. He conspires not to aspire to power
to see, which would be very natural, but to the benefit of the foreigner
ger. He is the most abominably evil man that
France has known, since, thanks to Bismarck, it
is in the Republic (1).

(4) The truth has come out on this point today. The trial
D'Arnim revealed it to us. D'Arnim wanted to facilitate the return of
the French monarchy after the war of 1870; Bismarck would
not milk that he favored the triumph of the republic. D'Arnim there
refused; Bismarck broke it. On December 23, 1872, the Chancellor of
France wrote to his ambassador:

"Your Excellency believes, and she has also expressed this vividly ©

voice, that the provisional continuation of the game of the insinuations
Republicanism is dangerous for monarchical institutions.
from Germany.

France, under a constitutional monarchy, will be for us a
The danger is far greater than that of contact with institutions.
Republicans could bring about this.

We certainly do not have a duty to make the
France became powerful by establishing a proper monarchy there.
France's enmity compels us to desire that she remain weak
and we act in a very selfless way in no we
opposing not resolutely and by force the establishment
solid monarchical institutions as long as the trail of
"Frankfurt will not have been fully executed."

Upon the death of Prince Bismarck, which occurred in the early
In the days of August 1898, Crispien wrote in the Tribuna:

"The war of 1870 was instigated by France, which declared it the
July 19, 18:00; happy because of the prudent preparation which
It had been since 1575, Prussia triumphed, while no one
s'y nlondait.

Ensuite, Bismarck's praece was always for peace, e!,

THE PROTESTANTS AND THE DREYFUS AFFAIR 161

He is a traitor who deserves the most cruel torture.
that one could imagine. I repeat, I am not exaggerating.
not, that in all the facts I put forward I am averted—
beneath the truth. If I were to confide in you everything I know
To develop my thesis, you would say that I don't know
what I'm saying.

—

Therefore, he was a supporter of the French Republic and opposed to it.
to the restoration of the monarchy."

We must not forget that Bismarck was notoriously French.
MACON AND HIGH DIGNITAIRB DB THE ORDER.

If we want to know now how the French express themselves
The most authorized Freemasons in our country, we only need to consult
the Bulletin of the Grand Orient, June 1895, and we will read what he thinks
Mr. Lucipia:

"At City Hall, we have many shortcomings, the
Others speak of qualities; we at least have that one
to be mostly Freemasons, that is to say, Republicans
sincere, wanting the republic with all its consequences."

e
ee
We read in the chain of the Masonic Union of 1887,
page 330:
"The only form of government of which Freemasonry
"That it can accommodate, is the republican form."

e
` ee
Let us also quote the Bulletin du Grand-Orient, April 1895, page 36:
"It is indeed the Freemasons who discussed and prepared in
all its temples, all the great democratic laws that the
Parliament then adopted them, but only one has been achieved so far.
part of his plans. Legislative action has been far too
slow. A large number of reforms would have been accomplished, if
We had followed the Lodges' advice better. And the Republic
will only be democratic and progressive if it is inspired without
ceases Masonic doctrines and resolutely puts them into
action ".
Finally, Brother Lucipia expressed himself thus on December 14, 1895, at the
Head of the Parisian Lodge, the Fraternity of Peoples:
"Everywhere people are saying that we are not in a Republic, that
We are in Freemasonry: the word is from the bishop.

162 THE PROTESTANTS AND THE DREYFUS AFFAIR

The public is such that it believes that writers exa-
they always manage, even though it's the scandals they
publish things that go beyond all measure.

Thus, it seems incredible that Clemenceau would be sold
to England. Well, listen to Mr. Ernest Judet in the
Small newspaper entry of June 28, 1893:

"I have long been convinced of this point that it exists

a permanent English plot to monitor, direct if necessary, we will break off or at least weaken our policy The ties of the Franco-Russian alliance. Newspapers and politicians Those involved in the game are known: among them the sponsor of Cornelius Herz, Mr. Clemenceau seemed to us the most dangerous-"reux."

The clear proof that Clemenceau is the man of... England's dedication came to light in 1893. when he was a candidate for parliament in the Var.

He was fiercely opposed by the French newspapers, he was su-held by foreign newspapers, and Mr. Judet wrote:

"If the French newspapers that support the candidacy Mr. Clemenceau's are few in number, however the Italian, German and Austrian leaves, the leaves of the Triple Alliance, almost all make vows in favor of the success of the wicked man.

Gouthé-Soulard. Ah! that bishop would be right, so frank-Freemasonry and the republic were not exactly the same thing ".

The reader will draw their own conclusions from these significant facts.

As for us, let us remind Lucipia, who presents herself as an enemy of the Church, that he was raised free of charge by the priests, at the small Ancenis seminar (Loire-Inférieure).

Sentenced to death for his participation in the Commune, he had to His life was thanks to the prayers and entreaties of a priest, Father Joly, currently Father of the Immaculate Conception in Nantes, one of his former classmates, who made several trips to Paris and Versailles to rescue him from certain execution, and who only returned to his diocese after obtaining life saved him.

THE PROTESTANTS AND THE DREYFUS AFFAIR 163

The Justice system itself naively noted the fact or Cynically, however you like.

But the foreign newspapers that showed themselves to be the most The Times were ardent supporters of Cornelius Herz's friend; Standard ; the Daily Chronicle; the Daily News; the Pall Mall Gazette, in short, all the major newspapers of

< London.

The English press, moreover, owed this support to him.
which serves the interests of politics so well in our country-
clay.

From Petit Journal, April 45, 1893:

= "Nothing is more instructive than reading the Times, the organ
par excellence of the perpetual conspiracy hatched against
our national interests.

Despite the insignificance of Mr. Clemenceau's current role,
he strives to elevate it, to present it to Europe as
Our only statesman! We must rehabilitate him completely.
price, to restore its prestige, its rank, its influence.

For the Times, the declamatory and ridiculous pro-
announced in Salernes by the Director of Justice, it is 'event-
a product of the time! He publishes it in full and comments on it.
with enthusiastic admiration. This is nothing yet; for
to better explain to the English public the importance of
Mr. Clemenceau's support and loyalty to the British cause
"Nique," Mr. de Blowitz adds:

Everyone knows that the real origin of the smear campaign-
Denies against Mr. Clemenceau is his hostility towards the agreement
Franco-Russian; these are the promoters of an eventual alliance
tential between the two countries which are the instigators of the tene-
numerous plots directed against him.

Mr. Clemenceau is perfectly aware of the origin of these attacks.
questions, although his speech is silent on this point. Evidem-
This silence stems from the fact that he did not want to defend a
a policy favorable to the Franco-Russian alliance, and which he dared not
not to venture to preach the opposite policy.

It is impossible to put more emphasis on
the 7.

Mr. Clemenceau, whose confidant is Mr. de Blowitz,

164 THE PROTESTANTS AND THE DREYFUS AFFAIR

instructed his interpreter to explain to the Times and the public
English, that he remains very much a man of England, but
that, despite his devotion, the day had not yet come to

openly challenge Russia and deploy the Flag of Saint George at a French gathering.

But he implies that he intends to make to express his true feelings, and that, in order to fight with Caution, he does not work any less usefully for the because of Empress Victoria. He only asks for confidence and some respite.

And on August 28 of the same year, Mr. Judet added:

"The English newspapers continue their protesting against attacks under which succumb Mr. Clemenceau; they are particularly exasperated by this that their preferred candidate, their favorite statesman, to the custom of France, bears the burden of his devotion to England. This anger makes them lose all sense of proportion and all caution is advised.

The Times; the Standard; the Daily News; the Daily Chronicle, Others, equally considerable, hurl insults at each other. between our patriotism and the foresight of universal suffrage.

The Pall Mall Gazette reprints the Times's outraged articles against the enemies of Mr. Clemenceau who want to make service to the Russian ambassador.

It is impossible to admit better than in British thought that the fall of Mr. Clemenceau and the success of the alliance Franco-Russian relations are closely interdependent.

It is worth noting that the London press is picking up with his attacks against our are more disingenuous than ever politics in the Far East; furious at the triumph of Admiral Humann and the happy treaty imposed by Mr. Develle In Siam, she seeks to create new problems for us, more serious difficulties; she is mainly preparing an unjustifiable negotiations in the Malacca peninsula and at-beyond the borders of Burma. These conyuities would make compensation for Lord Rosebery's failures.

To succeed, they absolutely need an influential who fights in the Paris Chamber against the progress of our colonial influence and paralysis for the benefit of Foreign-ee

THE PROTESTANTS AND THE DREYFUS AFFAIR 163

We recall that in his plea & the assize court

Mr. Clemenceau boasted of having prevented France from to look towards the Mekong; that's his best title of glory and its greatest usefulness in relation to the English: They know it and are grateful for it. What about extraordinary?

Their practical intelligence does not go astray in sub-

ardently hating that the deputy for Var is still Mr. Clémenceau. » |

But Mr. Clemenceau was defeated. No longer able to serve English interests and those of the Triple Alliance to the In his chamber, he serves them up in his ignoble newspaper, L'Aurore. official organ of the Dreyfusards.

Are the defenders of patriots still patriots? Dreyfus.

Examine them with a little care and you will notice—you will see that they all have Jewish foreign ties, frank-Masonic or Protestant.

Even Labori, Zola's lawyer, who mastered married a Miss Ockey, an English Protestant, after her divorce from Mr. de Pachmann, a German.

I repeat, this Dreyfus affair is inconceivable—viable. There are only foreigners there. She escapes The analysis. It is disturbing, threatening, frightening. It's a most tragic drama, the kind one could only dream of. Balzac; or rather, no, it is simple, clear, limpid like spring water; these are the ones who have an interest in distorting its character, which makes it complicated and difficult—gic.

An officer betrays France; he is condemned. A syndictatorship composed of all foreigners, all Jews, Protestants and Freemasons are supposedly founded for the to rehabilitate. He discovers that Dreyfus was condemned on the production of a secret piece that has not been submitted to the defender. Who committed this indiscretion, who li—Is this fact true to the union? And is this fact true?

I am tempted to believe it; but that has all the days in many trials; lawyers do not know

Not all the rooms, some remain secret, that only the public prosecutors or the prosecutors generals know.

Does it therefore follow that a revision of the trial where the accused was justly convicted?

How can even a procedural flaw have an impact? on the fact of the guilt of a convicted person?

Despite all possible procedural flaws, Dreyfus Nevertheless, he betrayed us. That's the crux of the matter.

And would we start the trial again? And would we bring him back? Dreyfus of the Devil's Vile for the revision, like Bris- His son would have wanted it!

It's impossible. It can't be done. A revolution This would follow. However, I have the feeling that France is betrayed by those who should defend and serve her, that the army will ultimately be a victim of all this scandal.

With our leaders, you have to expect anything.

Whether we like it or not, the Judeo-Masonic coalition-Protestantism is powerful. The number of Dreyfus- The fusards are growing every day. The university is Dreyfus-Sardinian, particularly Protestant academics.

The Bordeaux incident, where the Huguenot professor Stapfer manifested his Dreyfusard feelings on the The grave of Inspector Couat is further proof of this. The speech of the Huguenot Buisson, at the tomb of the Huguenot Pécaut, whom we will discuss later in the The chapter relating to the university is eloquent. more significant.

It's a very curious sight, this one of all these Huguenots struggling to save a Jew, on the cult-a competence of which they have no illusions whatsoever. We know-sit 14 on the matter, writes Drumont, who is also of our opinion on this point, the incomprehensible and mysterious pact-prieux which unites the Cow at Collas with the Golden Calf and which par-of fairly recent date.

Luther, in fact, did not hold the Jews in high regard. and this apostle of tolerance wrote about the Mau-

said pages which hardly suggested that Scheuer-Kestner and Monod would throw themselves into the fray to trying to extricate the most wretched of traitors, to at the expense of the honor of French officers who judged with with all the loyalty of their conscience.

"In ashes!" cried Luther, "in ashes the synagogues!"
and the houses of the Jews, and these to be herded into
The stables! How much of their possessions we can build a treasure for
the upkeep of converts; that the Jewish men and women are robust
They are forced into the hardest labors, let them take
their prayer book, the Talmud, the Bible, and may it be
It was forbidden, under penalty of death, even to pronounce the name
of God.

No weakness, no pity for the Jews! Let the
Princes, without any legal process, drive them out! Let the pas-
their fathers instill hatred of the Jew in their flock. I would have
power over the Jews, whom I would gather the most educated and
the best of them and threatened to cut them off
sticking his tongue down his throat to prove to them that the doc-
The Christian triune teaches not just one God, but one
God in three persons.

Can you hear from here the cries that the pro-
testing, if Torquemada had explained it in this way
his way of teaching theology and of making com-
to grasp the mystery of the
Trinity.

These are the fanatical representatives of this
a merciless religion that tramples on the rights of
human thought!

e
ee

To fully understand the attitude of the United Protestants
to the Freemasons and the Jews in the Dreyfus affair, he
A little reasoning is all it takes. When you reason, it
You always have to go back to the root causes.

What is Dreyfus? A Jew.

What is a Jew? The sworn enemy of Catholics-
liques.

168 THE PROTESTANTS AND THE DREYFUS AFFAIR

What is a Freemason? An enemy no less
determined.

What are Protestants? Equal adversaries-
resolute Catholics.

What do the enemies of Catholics want? To annihilate the
their religion.

These three adversaries have a common enemy, what
What could be more natural than for them to unite against him?

The allies are following a parallel path with each other
a different pennant; but together they wage war at
the Church; they pursue the same goal: annihilation
of Christianity.

And from this point of view, one can say that the Protestant-
ism was the most powerful lever, the most ter-
rible, made available to the enemies of the religion of
. son of God. He separated the Church into two irre-
reconcilable; and it is on this division, by which he lived, that
Jews and Freemasons reign.

The main culprit, strictly speaking, is therefore the
Protestantism.

As an advance soldier, he fired the first shot of the ca-
No, not against the Church. Nothing explains it more clearly than that
together we found these allies: Jews, Protestants,
Freemasons in the Dreyfus affair (4) which of simple
treason has become a matter of religion, that is-
to say of race.

It is in this circumstance that it is appropriate to do

(1) 1° Almost all the defense witnesses in the Zola trial
Dreyfus were F.: Let us mention Yves Guyot, Clémenceau, Trarieux,
Thévenet.

2° The speaker of the Grand Orient of France, rapporteur of the last-
The former national convent, F.: Hubbard, a friend of Mr. Mougeot,
came to testify in favor of Zola.

3. Le Radical, the unofficial organ of Freemasonry in France, La Lanterne, La Petite République and almost all the press Republican Masonic members marched with the union.

4° Zola's lawyer, Mr. Labori, belongs to the Lodge: The Free Inquiry.

THE PROTESTANTS AND THE DREYFUS AFFAIR 169

note that at the heart of all the questions we de-
covers theology (1).

The Jews didn't want to, for Phonneur was already well tarnished by their race, that Dreyfus made a traitor and they created, throughout France and abroad, an agi-
dangerous situation; the Protestants came to the aid of their allies. With them, they rebelled against the authority _ of res judicata, as Luther (and Calvin) rebelled against the authority of the Church.

Today's Protestants are rebels like
the authors of the reform.

Protestantism is nothing other than a revolution
continuous lution that will continue as long as there is a Protestant on earth. He is the true revolution.
the one who gave birth to all the others in all countries and more specifically France.

At the famous Willemsbad convent (in Hainaut) where
The revolution was decided upon, we find proletarians;
among the most ardent opponents of terror,
Let us repeat, we notice Protestants. The protesters-
They always show up whenever there is
a bad deed to be done, an arbitrary act
to commit, a vengeance to exact.

And that's perfectly human, ultimately. Those are people.
whose ancestors were more or less victims of
Repression deserved, yes, but repression nonetheless; they have
burned, hanged, massacred.

They repaid it a hundredfold, but the hatred against the country
The belief that they were justly punished is deeply rooted in their hearts:

And every time they can Manilester it, it's cer-

(1) Mr. Léon Bourgeois did not express himself otherwise at the -tri-
bune of the chamber, when, regarding the Catholic congress of

Reims, he exclaimed on November 12, 1896:

"This discussion is a theoretical one, you might say, it is
Theology is irrelevant to current politics. I
say that this is the heart of politics and that the whole question is
"There, today, in our country."

10

470 THE PROTESTANTS AND THE DREYFUS AFFAIR

for them a source of cerebral enjoyment
unspeakable wounds.

If we could achieve this, we would eventually discover,
either they are not of French origin, or the
ancestors of the main Protestant leaders of the camp.
supporters of Dreyfus emigrated abroad to
following the revocation of the Edict of Nantes and that they are there
remained until the revolution, at which time they
They returned to France, seeking revenge.

This emigration lasted 150 years; it represents more
of six generations.

Well, I ask you, what could the attachment-
of these Huguenots, who claim to have been martyred
ridiculed in France and who abandoned it for nearly
two centuries, for this country which, so clumsily, has
opened its doors in 1789?

If you follow this reasoning, I believe you will not
Don't accuse him of lacking logic; but if, in support,
I will give you, for example, the genealogy of one of the hu-
the most ardent monkeys to defend the traitor of the island of
Good heavens, you will probably consider that this document throws
a very particular day on the attitude of the Protestants
in the Dreyfus affair.

History is written with documents.
The thesis of this work is based on documents
eta yec.

Thus, the genealogy has been established in a serious manner.
Monods:

The Monods are considered a French family ex-
spurred by the revocation of the Edict of Nantes and which, at the Revo-

The solution, had only to come and reclaim its former rights, This is the legend they themselves like to spread. without lying too formally, but by way of a ter-Ambiguous minology. The origin of Mr. Gabriel's grandfather Monod's position is not yet clear; there is still hesitation between the Switzerland and Denmark.

Gabriel Monod, the one involved in the Dreyfus affair, claims that his grandfather, Jean Monod, did not have to become a naturalized citizen

THE PROTESTANTS AND THE DREYFUS AFFAIR 174

ser, when he returned from Copenhagen in 1808. He had than to have his status as a Frenchman recognized.

In 1808, in fact, Jean Monod, a citizen of Geneva, was ipso facto a French citizen, since Geneva was part of France.

But his sons, through a subterfuge, passed for Da-nois (their mother's nationality), which exempted them from the service in the imperial army. It took them 10 years (at the end of the Empire, the end of the great wars) to discover that they had a drop of French blood; it took twenty-two years to have this claim recognized, a somewhat fanciful one. tic, by the public authorities, writes Mr. Charles Maurras in Gazette de France, November 15, 1897.

The Monods once lived in France, or rather the country from Gex; but that was in the 16th century, and they left it just at the time when this country became French, near One hundred years before the dragonnades of the Great King!

You will learn the true story, told and summarized. based on the testimonies of Doctor Gustave Monod, the Gabriel's own uncle, author of a voluminous monograph - Family script whose text was printed in 1890.

Jacques Monod, he said, "left the Pays de Gex to settle down" "blir in Switzerland." Why? The good doctor doesn't know. Exactly. But he infers it.

There is reason to believe that the Pays de Gex, which was part of of Switzerland, having been incorporated into France by Henry IV, Jacques preferred to reclaim his Swiss identity by coming to settle in this country. Thus, the first of the Monods, rather rather than becoming French, he emigrated to Switzerland in the canton of Vaud.

At least, there is reason to believe it; it is not us

Let's just say, but the great-grandson of this Monod.

Jacques Monod married a woman from Vaud, with whom he had André Monod, who fathered Abraham-Christin, who fathered David-Bernard.

This one settled in Geneva, first as a resident, then in 1703 as a burgher. His right of burghership... The unheroic sacrifice of 4,000 gold florins cost, plus Ten crowns for the council, ten crowns for the library, two rifles and two game bags for the arsenal.

Dr. Gustave Monod, author of the monograph, re-
A sign that David Bernard's business must have prospered.

172 THE PROTESTANTS AND THE DREYFUS AFFAIR

I will in turn point out that David Bernard, contemporary of the revocation of the edict of Nantes, lived well in shelter from dragons and preachers.

He married, as his third wife, the daughter of a pastor of [unknown] origin Bremois Jeanne-Marie Korn who gave him Gaspard-Joël. Gaspard-Joël Monod led a wandering life in his capacity as Minister of the Holy Gospel.

When the English had taken Guadeloupe from us, it cumulated the place of chaplain to the governor and pastor of The French Reformed Church. But Pile has fallen back into power. The French had to return to the sea.

From a Miss Puerari, originally from Cremona and pro-
In his will, he had Jean Monod who was the father of the Twelve.

The father of the Twelve is thus called by his son Gustav. from the fact that thirteen children were born to him from the same bed: the thirteenth sparrow (this pun is not mine, but (of the doctor or his sister Adèle) does not enter into the line of account, for lack of having lived.

Jean Monod became a pastor because of his beautiful voice, and saw-
He was like his father; he lived in Saint Petersburg, Stockholm, Berlin, The Hague, London and even Paris, which he had opened green the revolution. Finally he married in Copenhagen where He first settled on Louise Philippine de Coninck, daughter, originally from Antwerp on his father's side, and older-Brussels.

In 1808, Jean Monod came to Paris with his [unclear] and his children. It is permissible to assume that he was not obeying the feelings-no nostalgia whatsoever. This trip was even for

M^m: Monod a true sacrifice that took him away from his family.
But it was about her husband's promotion, who had
"Received vocation" from the Reformed Church of Paris, forthcoming
to replace a deceased minister.

Jean Monod lived in Paris like a stranger. He didn't
It was never naturalized.

Of his fourth child, Edouard, born in Copenhagen
in 1798, who also did not become naturalized, was born
our friend Mr. Gabriel Monod, who similarly dis-
no formalities were considered in this regard.

Our readers know, however, that he is an active member of
the Academy of Moral Sciences, director of the journal his-
toric, officer of the Legion of Honour and of the public education
republic, lecturer at the Ecole normale supérieure,

e

THE POTESTESTS AND THE DREYFUS AFFAIR 173

president of the 4th section of the School of Advanced Studies and
Member of the War Archives Commission.

Between that Monod and Jacques Monod who became Swiss
To avoid becoming the subject of Henry IV, we counted
six Monods: none of the six were born in France nor did they have a father
French.

However, this Gabriel must be among us to rem-
to fulfill some of his high-ranking functions. At least
the one he exercises at the Ministry of War cannot be
accessible to foreigners

Alas, forgive me: this Monod, like all the little-
sons and grandnephews of Jean Monod and Louise Phi
Lippine de Coninck, is recognized as French, with regard to nog
just laws.

What am I saying! They were all French from the womb of their
mother. They were in Copenhagen.

They would be, even if they were still fixed there today, by
the virtue of the marriage of the aforementioned Jean Monod with the daughter of a
Danish, originally from the Netherlands!

It is through Coninck that Monod is a French name! If
Extravagant as it may be, here is the story: the stepmother of

Jean Monod, mother of Louise-Philippine, was born Marie de Joncourt, and this one, born in The Hague in 1747, happened to be the descendant of a French Huguenot, Rachel d'Amberbos, who had emigrated during the reign of Louis XIV, Article 22 of the law of December 9-15, 1790 is, in fact! DESIGNED as follows:

"All persons who, born in a foreign country, descendant, to whatever degree, of a Frenchman or of a French woman who emigrated for religious reasons, are declared French citizens and will enjoy the associated rights to this quality if they return to France, establish their "They remain and take the civic oath."

This improbable text (1) long found the tribe Monod insensitive or indifferent.

(1) French negligence and complacency here border on Mutual alienation. Is it suspected that the law of December 1790, this law, passed in expiation of the crimes of Louis XIV, by the

10°

474 THE PROTESTANTS AND THE DREYFUS AFFAIR

She was ignoring it, Dr. Gustave assures us. He adds that in At that time, at the Monod house, they were pleased not to be than hosts of France.

These were the difficult days of the First Empire. The quality The French language at that time was far from enviable. It led to the regiment. Moreover, since all of Europe was under arms, the Comfortable life consisted of not living in one's homeland, where one was also at risk of sometimes being led into the fire. Absent from Swiss and Danish, foreigners in Paris, the Monods were,

serious fools of the Constituent Assembly, and of whom the Monods hold their title of French, has not yet exhausted all its consequences frequencies?

Dr. Gustave Monod, from whom I have gathered so much knowledge... several testimonies, written on page 61 of his history of La Faithousand Monads:

"This law remains in its essential form and, even more so-

Today, every descendant of the Joncourt and Coninck families residing abroad, one can be recognized as French.

The same would be true of a Monod, if one were born later. abroad. "

Mr. Gabriel Monod requested a review of the Dreyfus trial.

Here, in my opinion, is a more pressing revision: it is that of Article 22 of the law of 9-15 December 1790, to which Mr. Monod must be able to interfere in matters with such an arrogant air. of France

Perhaps it would be even more interesting to examine in under what conditions it was applied to the Monod family. We have given that the wise Restoration government which had accepted The benefit of this law was granted to Benjamin-Constant, but nevertheless... less to refuse it to the Tribe of Twelve [I] required imprudence and Louis-Philippe's laissez-faire attitude! But the July Liberals Did they know the entire Monod family genealogy? Were they told that, if Rachel d'Amberbos, mother of Marie de Joncourt, who put at world Louise-Philippine de Coninck, who married Jean Monod, the first of the Her name had fled her willingly eighty years earlier?

Was it not considered fair to decide that the forced exodus of the maternal lineage had been well compensated by the de-assurance of the paternal ancestor, and that the faults of Louis XIV in-towards one were in advance redeemed by the offense committed by the other towards Henry IV |

The Douce would have remained as they were before the Danes or the Swiss;

THE PROTESTANTS AND THE DREYFUS AFFAIR 178

during the seven or eight hardest years of the century, Islands types of cogs in paste form.

This is what the excellent doctor, Gustave Monod, after having listed the other advantages of staying in Paris, explained in rather crude yet suave terms:

"Regardless of the advantages that dad's children have have withdrawn from their establishment in France and which emerged- Regarding the rest of the story, I feel I must point out from the outset- holding that which resulted for the eldest sons from the fact that, born abroad, to a Swiss father and a Danish mother, they. were considered Danish and therefore exempt

or, having been naturalized, it is reasonable to believe that they had been trained in some modesty.

The damage is done. But we can at least prevent it from getting worse.
Day by day.

Was every descendant of the Joncourt and Coninck families allied to the Bismarck only needs to come and register on our electoral lists. rales; a law authorizes and invites him to do so.

The Dubois Reymond family of Berlin, the Duverdy family of Vernois, including One of them commanded a Prussian army in 1870, are dazxs the same conditions as the Conincks of Copenhagen; they can legally, and peacefully, invade us.

The Monod tribe, which allies itself with all Germanic races and Anglo-Saxons of the world also communicate this strange virtue. Whoever touches it is French and only has to make themselves known. to be such.

We are not abusing this right at the moment, for the good of reason--his that the times France is going through are difficult; but to the first glimmer of hope, all the von Glehns and all the Goods of The Universe will remember that they had a vague grandmother Monod-de-Coninck-de Joncourt who assures them among us the same rights as us.

And these rights, transformed in their hands into privileges, are... will be employed against us.

If the Monod case were isolated and particular, no one would would be worth the effort of insisting on it so persistently. But it is representative; it's our scourge in France.

More than the Jews perhaps, these cosmopolitan Huguenots tend to dominate, to disfigure the homeland.

Considering the seriousness of this scourge, I propose to all our con-independent and nationalist brothers to ask together, by all means, the immediate revision of the law of December 9-15 bre 1790,

176 THE PROTESTANTS AND THE DREYFUS AFFAIR

of certain charges imposed on the French, in particular the conscription.

The advantage was invaluable to my older brothers; we were in the final years of the First Empire, a time when Napoleon

Leon was draining France of all its young people to make
"Cannon fodder."

No Monod was turned into cannon fodder; all
They escaped drainage. Then came the Restoration.

The air became softer.

France, calmed and healed, grows richer year after year.
The Monod brothers were beginning to feel the strain on their left flank.
a few stirrings of French patriotism.

The eldest of the Twelve, Frédéric Monod, had a burst of inspiration: as one
He was no longer fighting in the war, he became a naturalized citizen.

Neither he nor anyone among his family suspected that he was
French by birth; the poor ancestors of Joncourt were
greatly neglected.

But, says Doctor Gustave, "when the Chamber dile
The untraceable attempted to overturn Benjamin's election
Constant in the Chamber of Deputies, like Switzerland, and that
he obtained his status as a descendant of refugees
"Attention was drawn to the revocation of the Edict of Nantes."
focused on the law of 1790.

The Monod sons, "who considered themselves Danish," wanted-
They were going to take advantage of it. They searched for their grandfather's papers.
Joncourt's mother, whom they were only able to reunite in 1825.
They still had to wait until 1830 to have the value accepted
legal status of these documents.

At least, "thanks to these pieces," said the inef- with good humor.
fable doctor Gustave, "we were able to register |
On the electoral lists, I was able to be appointed professor
Valdemar, a lecturer at the Faculty of Medicine in Paris, is a professor of medicine.
third of marine insurance, and others, pastors of the Church
Reformed France.

The patriolism of the twelve was born, as we see, from a con-
The juncture of chance and interest. That's what the doctor is talking about.
Gustave loudly praised the Lord's goodness which extended
on all the Monods. The Lord, who is his strength, suggests to him
He has no scruples and he has the address to solve it.

"It follows from these facts that, since 1850, we have enjoyed
French rights, although we have not suffered any.
"All charges." To which the impassive monograph replies

in two ways: 4° In a footnote, where he states that several of his brothers served in the National Guard, and that Val-Demar, in particular, had a comrade-in-arms killed at his sides in June 1948; 2° In the text, by these proud words: "Our ancestors have suffered enough from the crime committed by Louis XIV so that this belated and meager reparation would be due to their descendants.

Here is Jacques Monod, the emigrant from the Pays de Gex, well cheerfully forgotten |

Thus the Monod family lived for two whole centuries, in the vicinity of France, yet remarkably distant for her.

Jacques Monod fled his country when it became French. Gaspard-Joël arrives in Guadeloupe with the An-Glas and leaves with them. Finally, Jean, whom particular circumstances have made to settle in Paris, lives there absolutely like a foreigner.

However, even at that time in Europe, everything that was The French point of taste and desire was English or German. mand.

Jean Monod's cosmopolitan life had introduced him to this dual culture; his Huguenot heritage gave him more . this superstitious admiration of the Protestant nations opposed to the Latin races, which is common to most of his fellow believers. When one day in December 1808, the The Monod tribe landed at an old hotel on the street of Cléry, a thousand seeds hostile to the national spirit were sown there. with them.

And the ninety years of their stay in the middle of have multiplied the heads of their flock in truly magnificent portions; France, generous and carefree, awarded many of them the most serious public functions with the distinctions that it entails attached; but one cannot say, however, that the Monod have ever been on the verge of becoming French, nor even that they | They have now arrived there. They continue to do so. our state a kind of patriarchal republic, fortified by marriages contracted outside the home.

This regular influx of foreign blood preserves the tribe his personal character and, as they so aptly put it in the Ancient Greece, its air of barbarity among families French women: they want the cosmopolitan imprint that...

Mark could not leave their blood. In each generation, They are keen to refresh it. Frédéric Monod, eldest son of Jean and Gabriel's uncle, married his cousin Constance de Coninck, Danish; he remarried, this time to an Anglo-Saxon, Suzanne Smedley.

Of the children born from these two marriages, Louise married a certain... Pasteur Good; Gustave, general agent, for France, of British and foreign society, married Charlotte Brown: Theodore, to Emilie Lindlop.

Judge others by their elders. The alliances of his eleven brothers and sisters and his countless nephews and nieces are exactly the same model.

If Edouard Monod, the fourth of the twelve, marries an Alsatian, at least you can be sure that 'her daughter Fanny will marry a foreigner (it was Alexandre von Glehn, an English merchant of Russian origin) and that his son Gabriel,

our Gabriel Monod, will not act very differently from his sister: the author of Portraits and Memories, married in 1873, Olga Hertzen.

Do you think this can be called a document?

And now you explain the anti- attitude 'French Huguenot Gabriel Monod in the affair Dreyfus?

That's not all. And I bet that, enticed by the pro- You wish to deduce from this highly suggestive genealogy. that I'm still talking to you about Tes Monod.

I deserve no credit for giving you this satisfaction; It's so easy.

There is simply an embarrassment of riches when it comes to documents. and their classification; but this work completed, we open the file of the character in the hot seat at where one finds the esteemed Gabriel Monod, making this pompous praise July 27, 1897 at the Alsatian school prize distribution cienne germanique:

Rieder, he said (Ricder founded the Alsatian school), wants that this province (Alsace), in order to better serve France, retains the use of the German language, which he calls a

both his mother tongue, and, through the use of the German language made, the habit of certain philosophical conceptions,

born
The 2nd SL

THE PROTESTANTS AND THE DREYFUS AFFAIR 4179

religious and moral, which find their expression in German—the most natural sion (4).

Also, this Monod took it upon himself to deliver the panegyric of the pro-Professor Rieder and he wants, with him, for Alsace to retain the use of the German language. He says it's for better serve France.

He loves Alsace like one loves a mother, only,
Oddly enough, he likes her speaking German.

"It's for the child," they sometimes say as an excuse.
Single mothers who are a little obsessed with their bodies.

Mr. Monod found a similar excuse for his forni-
interactions with German ideas, observes Mr. Maur-
ras; he swears it's for France;

When all French people think, dream, speak—
They will drink and sing in the German style, they will do the
first of peoples.

In the meantime, this is the last one.

This is the essence of Mr. Gabriel Monod's thoughts.

(1) The Monods of France, numbering 250, are not all
equally passionate admirers of Germany, said Mr. de Boissan-
dri. There are those who prefer England. To each their own, isn't it?
Isn't that right?

I see, for example, in Madagascar and its inhabitants by
Libree, translated from English by H. Monod, pastor and Henry
Monod, lawyer, a preface by H. Monod in which it is said:

"If, leaving aside political quality, we place ourselves
from the religious point of view, which is that of the author and the book,
we are forced to recognize that he is happy for the
It is truly a good thing for Madagascar that English influence prevailed.

on this island, on that of France, and Christianity evangelized-
"like that of Rome."

Thus, while Mr. Monod (Gabriel) desires a Germanized Alsace
Philosophically, Pastor Henry Monod rejoices to see
Madagascar religiously Britishized. Apparently, that's what it's called
Patriotism. We couldn't ask for anything better than to believe it.
but it is still a rather special kind of patriotism which
Once again, we old-fashioned French don't understand-
Let's not come here,

180 THE PROTESTANTS AND THE DREYFUS AFFAIR

e
e +

If I weren't pressed for time and limited by the
In this already large volume, I would serve you the ge-
neologism of the old Scheurer-Kestner.

You would read some very curious things there. Same mention
for the genealogy of Leblois and other Protestants
Dreyfusards.

That will be for the second volume, if the opportunity arises.

I felt like slipping these genealogies into a chapter.

*
++

Meanwhile, the Dreyfus supporters are loudly demanding change.
the review of the Dreyfus trial.

I wouldn't be surprised if they get it.

In the purged judiciary, the traitor's supporters
are ready for any task. Look what happened
for the Judet trial.

Our colleague was fined excessively
sive for having told the truth about Zola's father. Detail
Informative: the president of the court was, it is said, a human
guenot, Mr. Puget.

Certainly, Mr. Judet unmasked Zola's father; he did
use of violent, revolutionary means against a

opponent; but do we forget that this opponent is a traitor to France, against whose security he conswoud swear off the foreigner!

And it was patriotism alone that guided Mr. Judet.

By standing up against Zola, it was to stop him in his march against the homeland that he threw in his path an ignominious memory of his father.

In any other circumstance, this would have been an infamy, even against a political opponent.

The faults are personal; but in this case, he
It was in the best interests of France.

Therefore, we would have understood the judges' condemnation

THE PROTESTANTS AND THE DREYFUS AFFAIR 181

Mr. Judet received a very modest fine, since the law demanded a conviction; but a fine of 2000 francs, 5000 francs in damages and the judge's insertionsLie! That's just strange (4).

Especially since that wretched Zola was condemned and on the run, at the time the trial came to a close. tional.

And he was on the run to delay or avoid suffering the prison sentence of 4 years for which he had been sentenced serious insults to the army, the justice system and the country.

So that the one who defended the army, justice
And France, Mr. Judet, is the victim of the one who covers
These great and noble institutions, the foundations of all, are made of mud.
Company.

And these are the magistrates, defenders of social order.
who condemn the one who protects them based on the complaint of
the nameless being who attacks them and covers them with monstrous
dice!

Nothing is more anarchic, nothing shows better what
The degree of imbecility and decadence we have fallen to.

It's a mess, chaos, nothingness.

We're suffocating.

There's a smell of gunpowder in the air.

It will ignite from the spark that will be released from the pre-
My saber came.

We need victims!

We need blood to purify ourselves!

And the conspiracy still existed; its plots were tightening-
would do more and more. Reinach was, if not the soul, of it.
less the heart, if indeed a vile and abject youtte
like him, have a heart.

(i) Zola, through the agent of Mr. Labori, having claimed that the
letters published about his father, by Le Petit Journal on March 23 and
48 July 1898, were false, Mr. Judet took up the challenge.

The investigating judge ruled in his favor by rendering
in favor of our valiant colleague who did such a beautiful and so
patriotic campaign, a dismissal order.

The Combes letters are therefore indeed authentic.

11

482 THE PROTESTANTS AND THE DREYFUS AFFAIR

Meanwhile, he was translating for a newspaper.
Dreyfusard, an article from the National Review.
appalling against the French general staff, in which
He highlighted everything that hatred of the English can
to inspire slander, vulgarities, and outrages

In this article, the National Review asked
what would happen the day the crowds, who have for
the army a love as romantic as that of a
A woman for her lover would learn to be unable to
There is no longer any doubt, based on a statement coming from outside, that
these leaders whom they had so wildly acclaimed at the trial
Zola did not tell him the truth, that Dreyfus was a
innocent victim

The National Review added:

"Emperor William, in fact, holds in his hands
a weapon with which, when he finds a favorable opportunity-

nable, he will be able to break the general staff and destroy, for a general-nation, the faith of the French people in the leaders of its army ".

And Mr. Joseph Reinach wrote:

Who wouldn't shudder with horror at the thought of a Sedan?
What is the morale like before the first shot is fired? This
The thought does come to mind, though. It has haunted mine ever since.
for many months. It's an idea, some will say, that must be dismissed.
that must not be expressed. I understand: that's politics.
of the ostrich that hides its head in the sand so as not to
See the danger. The danger arrives anyway. Alsace-
Lorraine is familiar with this policy: it's the policy of
second Empire, which was angry about the warnings an-
Stoffel's, Ducrot's, Trochu's, Thiers's.

Can we see the abyss and remain silent? We must not let our
Life to the homeland: it's easy to give it to him. We owe him the
The truth, the whole truth. It's more difficult. But, come what may
It costs, it must be said, especially when there is still time to
to ward off danger, abominable humiliation.

Liberavi animam meam.

Thus spoke the vile Reinach, captain of ter-
It's monstrous. The Jew was still saying

THE PROTESTANTS AND THE DREYFUS AFFAIR 183

in January 1898 in the corridors of the Chamber:
"We will not disarm: or we will obtain the
review of the trial or we will turn everything upside down."
Is that clear? There it is again, the conspiracy. We want the
revision. When Méline resigned, the Dreyfusard Ranc,
The union's top leader, he too, was saying in the corridors of power...
Senate dormice: |

"Whatever ministry comes into power, moderate or radical,"
radical-socialist, if it contains among its members Mr. Ca-
Vaignac, we are here as a large group, determined to
"To wage war on this ministry with knives."

And indeed, the entire Judeo-Masonic press, protest--
aunt waged a fierce war against this Brisson ministry.

although the austere man was personally a Dreyfusard.

It was a game of deception played on the good public
All those wretches. They were accomplices. Those people,
Once again, they have ties to the Jewish gang.
They are, moreover, Freemasons or Protestants. They de-
hanging from them and all from each other. Fighting each other,
That would be self-destructive.

And Dreyfus's supporters redoubled their audacity;
and the Clemenceaus (4), and his accomplices continued to
devour France with gusto, with the help of
all the Reinachs.

Reinach! What memories that cursed name evokes.
When we think about it, we get the feeling of a hellish tragedy that has
The universe as the stage, a whole motley crew of actors

(1) The famous patron of Cornelius Herz is not the
only evidence of the long-standing relations between
prominent international Jews and the Clemenceau family. One of the
brothers of Mr. Georges Clemenceau, we do not know if it is lavo-
cat, who so arrogantly insulted the French officers, married
A few years ago, the daughter of Mr. Szeps, the Jewish owner
of the New Freie Press of Vienna, one of the main organs
of international Jewry.

This explains the launch of the Aurora and the role of the
Clemenceau in the Zola affair.

\

184 THE PROTESTANTS AND THE DREYFUS AFFAIR

cosmopolitans, scoundrels, high-class thieves and for vic-
time France.

In the background, we see the Temple of the Nation where a
Shadows lurk in the corners, watching for their prey, no
not to assassinate him, which would still require a certain amount of...
It's courageous, but what's worse, it dishonors her.

The rapid change highlights a multitude of people
gaunt, ragged, bowed down by the wear and tear of poverty, in-
terrogating the liberating stove or revolver.

You are tormented by this awful nightmare, when
A gunshot rings out, wakes you up and, stunned, you

glimpse, here and there, the mush-like brains of the unfortunate desperate men who could not survive their ruin.

And suddenly, before your eyes, rises up, erected by misfortune, misery, despair, the worst catastrophes, the sumptuous hotels of Reinach and its correspondents Religious figures, penniless yesterday, millionaires today.

You want to flee this terrifying spectacle; but near Within these princely hotels lies a vast cemetery. You enter it.

Graves everywhere,

And you read:

Here lies Fortune.

Here lies honor.

And what about this pit they're digging here?

You approach, and the gravedigger shows you on the Funeral plaque:

Here lies France.

And a press was found to support the work of material and moral disorganization of these enemies the Fatherland!

This explains why some people have en-core against the Press in general, prejudices and distrust.

The press, which should be a social educator, the the supreme resource of the weak and oppressed, the defer-natural sister of all noble causes, becomes, among the hands of writers unworthy of this fine title, a vile

THE PROTESTANTS AND THE DREYFUS AFFAIR 183

a tool that the first crooked financier can buy at weight of gold.

The press, which should be like a sacred calling, teaching embodying all virtues; a missionary in charge of souls, raising and directing Thought towards the Ideal, is a counter where one sells one's pen, one's talent, one's conscience and his faith.

Fortunately, this is not the case for everyone.
the journalists.

And the current regime has thrown into the opposition, notably—
a crowd of brave and honest people, soldiers of
Video, which makes a very good impression there.

These people understand the heavy and honorable duty
which is their responsibility, and they spread Goodness and Truth around
two as the divine Creator spreads, through the beautiful
summer nights, its beneficial and invigorating dew on the
earth and flowers withered by the burning heat
Sunshine!

Most of them live comfortably, surrounded by friends.
sincere, having excellent connections, enjoying a
influence of good quality, legitimate and deserved.

Honor to these, shame and anathema to those!

Shame on these bandits of the pen, thieves of truth and
often from other people's purses — because most of these
wretches, prostituting the freedom to write, live only
blackmail!

The writer is generally a generous person and
selfless, devoted to justice and ideals.

The ideal of these intellectual scoundrels is to touch
the large sum.

Since they began practicing this despicable profession, they have spent
their time spent appealing to all the bad passions;
to the basest instincts; to hatred of citizens among themselves
against others; they incited class struggle; per—
— Secured, outlawed and proscribed a certain category
of Frenchmen; unleashed religious war; cut off the
countries divided into two enemy camps; all this in the name of three
words: liberty, equality, fraternity,

486 THE PROTESTANTS AND THE DREYFUS AFFAIR

Today, they are tarnishing everything: the army and the homeland.
Listen to them, listen to these Jews, these Protestants and

—these Freemasons.

La Lanterne publishes an article by Rouanet, Member of Parliament

which is titled: The Honor of the Army.

It reads: i

"As soon as a soldier becomes involved, directly or indirectly, to the tragedy that sharpens curiosity, a new factor intervenes, which makes everyone lose their minds and de-chain of all the nonsense and all the foolishness.

This factor is the army's "honor".

Let's leave aside the grand, meaningless words; the chief 'of the army is a civil servant like any other, responsible for to ensure, within the limits of its responsibilities, the application strict application of the law, to punish violations, not to

-COUVIIE »,

Open La Petite République now, and read these
-Considerations penned by a former member of parliament, Gérault-

'Richard:

At the risk of being accused of an attack on our honor 'of the army, we protest, once again, against the sa-
The viciousness of the courts-martial. In just one day of
On Tuesday, two death sentences were handed down by
-These courts, which seem like branches of slaughterhouses.

The officers who accept this profession of executioner, do not certainly do not bring honor to the army, since this term is
It's a current issue. It's cowardly to kill a defenseless being.
This cowardice becomes savagery when it is committed.
-intentionally.

La Lanterne is calling for Ms. Clémence Royer, from
The Fronde, the abolition of military tribunals:

"What kind of judges are given to the accused soldier?"
-or accused? Officers, that is to say, professional military personnel-
sional, imbued with the prejudices of their class and caste,
infatuated with the superiority of rank, devoid of all
legal science, with little knowledge of life and driven by:
bloodthirsty ends of their profession, despising human life
-maine. v»

THE PROTESTANTS AND THE DREYFUS AFFAIR '187

In these lines appear the old republican hatred
Canadian against the army and the influence of the republican principle
The subordination of the military to civilians is observed.
see the Gazette de France. There is no more justice
conscientious, more impartial, and also more lenient
than military justice.

There is none that is less subject to influences
policies and which offer as many guarantees to the accused
and to the defendants.

No matter, we have to get rid of it, we have to
that the army be placed under the common law regime, that
the soldier disappears before the citizen, that the leaders of
the army are no longer responsible for maintaining its discipline
Pliny, that the army ceases to be the army and becomes a
National Guard.

This is what logic demands, we must acknowledge.
revolutionary principles. In the name of equality and
of freedom, logical democracy never ceases to attack-
to ensure everything necessary for the army's existence,
to his personal safety, to his hierarchy, to his discipline.

In this way, she proclaims the profound incompatibility
which exists between the constituent principles of any army
genuine and democratic principles.

Excerpt from L'Aurore, December 10, 1897:

"I once told the true story of this old man
a delivery boy, unjustly suspected, threatened with re-
See, and who, taking the plunge then, to save from misery
his wife and children, were leaving, truly, with the last-
new recipe. I think he did well, because an idea would have been
unbearable above all: the one that a recipe boy,
He was attacked and died defending his satchel. There is no
@heroism in that; there's only stupidity and falsehood
point of honor. The delivery boy is, in this instance,
as naive as the soldier who was killed to protect a
a social organization that oppresses him/her.

After that, we understand why Aurora took the
defense of the traitor Dreyfus against this "silly" army
French.

188 THE PROTESTANTS AND THE DREYFUS AFFAIR

Dreyfus, for his part, did not want to be the victim of the "falsehood."
"A point of honor."

He wasn't "stupid" enough to refuse to fill out his
A satchel with money from abroad. Quick, let's get him rehabilitated!
this intellectual soldier.

The Radical of January 16, 1898:

"The Republicans eventually realized that the sword
is too demanding and the honor of the army becomes unattainable
tible.

It's too much of an apotheosis, in the end, for an army that,
Indeed, we like to believe it, he would fight admirably
good, but who, for twenty-seven years, has not had the opportunity
to fight, because we do not want to be considered as
battles, the victory at Fourmies, and skirmishes,
less bloody, from Carmaux and elsewhere."

The same sentiment was expressed by the Republicans of the Little Fairy-
public:

It is now becoming clear that, beneath the mask
Hidden within antisemitism is the most shameless reaction, which
would like to take advantage of a moment of popular enthusiasm
to deliver our country to the domination of the sword.

Some overly skilled advisors are talking about electoral tactics
and complacently insinuate that we risk defeat
by not joining forces with the sword-wielding men and their
accomplices.

Lies! Good citizens do not confuse the Fatherland.
with the disgraced officers, who, in turn, worked at
to enslave and betray her. And if, by some impossible chance, we were to-
were about to encounter the most deplorable blindness and remain
victims of our convictions and our attachment to
Republican and socialist traditions: so much the worse! Better to-
For us, it would mean staying in the streets with the real people.
the one that the decorated bandits know so well how to massacre, that
to return to a debased Parliament where the words of justice
and freedom would be stifled by the clamor of the ca-
nails and unconscious people.

All this because the trial is not being reviewed
Dreyfus.

THE PROTESTANTS AND THE DREYFUS AFFAIR 189

Human rights, founded expressly for rehabilitation...
biliter le Traître published, on January 26, 1898, a
article against the generals, of which it is useful to quote

a few excerpts:

In Tonkin, General Négrier, Herbinger, defeated, mis-
Thankfully, we know under what extraordinary conditions!
We're not going to forget Lang-Son, perhaps.

And Madagascar, the charnel house of Madagascar, where...
buried an entire generation of French youth, killed by our own
General Staffs.

They are admirable, all these warriors of the Great Silent Service,
that we see running to La Libre Parole and L'Intransigeant, in
Spies of the most despicable kind! Yes, they are clean,
our bureaucratic warriors, and their work is commendable!

How hard they are working to rebuild the nation!

Is it any wonder that they immediately suspected
Dreyfus, who was doing his job, was interested in espionage.
to the things of his profession.

Our generals |

Whose back would we want to go? If we had to...
beat tomorrow.

They know this well, and that's why they're afraid of war, in
Are they afraid? They only talk about the fear of war!

Is this for us? No, the mass murderers of peoples have not
No worries.

It is for them that they tremble.

Their dream is to tame their uniform!

The guillotine for the Generals.

Would you like more? Let's move on to the annual meetings.
timilitarians:
Here are some of the agenda items from these meetings:

Large public meeting with open debate.

Agenda: Sword and aspergillum.

Registered speakers: Sébastien Faure, Broussouloux,
Dhorr, etc.

Then came Mr. Jaurès, the high priest of socialism,
who, in the Lantern, makes an appeal to the soldiers.

41°

499 THE PROTESTANTS AND THE DREYFUS AFFAIR

Here, as a document, are some excerpts from his
proclamation:

Should we remain silent when the advice of
war shoots for nothing, for a gesture, for a pa-
role of anger, the soldier that, often, rudeness or the
Was the brutality of his superiors exasperating?

Why, I ask you, does the officer who strikes the soldier not-
Is it only a light sentence, when the soldier who raises the
Hand on a leader falls under the bullets?

What does this uneven and wild code mean, calculated, not for
to maintain order, but to organize chronic terror,
to freeze the soldier's soul and marrow and to make him
an automaton at the service of all political reactions and
social issues? You also know very well, officers and soldiers, that,
in the army of the republic, for twenty years, the republicans
Catholics, democrats, the sons of the people are suspect.

Nobles and Jesuits recruit the high army, and no one
rise if he gives his heart to the republic, to the people, to
the future.

Soldiers, that would be to betray you, that would be to betray France and
Armed for not defending yourself against the power

terrible of these general staffs recruited through the favor of the reaction, that is to say doubly incapable.

By denouncing us as enemies of the army, the privileged are lying. They want to turn you against us and to isolate you from the people in order to use you, if necessary, against the people, in order to expand Fourmies if necessary and to turn your cannons and rifles against your brothers of proletariat finally marching, to conquer justice.

We will organize the responsibility of leaders so that Their mistakes will not go unpunished. We will soften the monstrous penalties for a wild code. We will make a more humane discipline, a less mind-numbing barracks and we will allow ourselves, under the flags of the republic-public, to think, to be men. You will participate yourselves, like the proud soldiers of vic- a century ago torments of the Revolution, at the choice of your leaders, and you will choose from the elite of the republican nation, among the

sons of the people, the most educated and bravest, among proletarians like you, to whom the social republic will give higher knowledge.

THE PROTESTANTS AND THE DREYFUS AFFAIR 191

Remember that a people is lost if it clings to its head the generals of privilege, the generals of the class enemy. Remember that the soldiers of the Revolution, To march to victory, they had to reject the frameworks of the old regime and raise up leaders from their ranks who had the new thinking.

Here now is the Dawn which published this "Resolute- tion of the central revolutionary committee, » delivering the word of the company, kept secret until now:

Having above all else a horror of the military- rism;

Recognizing that today's military leaders "have of the same flour as those which, in 1870 and 1874, delivered the nation to the invasion and machine-gunned the Parisians; that they surrender- would, as then, at the first opportunity, the nation to the invasion and the people to the massacre;

Public outrage denounces the efforts by which The army and government leaders are trying to suppress

the investigation into military scandals and betrayals;

Appeals to all good citizens to demand the light;

And since militarism, through its evils and its shames,
He put himself in the hot seat, he must remain there until
that he be unmasked and definitively condemned.

Down with militarism and reaction!

Long live the Republic!

It is against the Army that the Union has taken a stand.
Rochefort himself stated it clearly in his journal
under this significant title: A band of anarchists (A).

(4) The true aim of the Judeo-Masonic Protestant Syndicate
The aim is to discredit the army by dishonoring the high command.
most of whose members are former students of the schools
<ungreganists.

They want to portray them as wretches and fanatics
ticks, in the hands of the Jesuits, who supposedly use them,
against Jewish officers, Freemasons, Protestants and republicans
cains.

Moreover, they want to be portrayed as the enemies of
republican institutions, thus leading to the repeal of the Fallour law
14850: on instruction. and to oblige all those, military or civilian,
who will aspire to a state-paid position, to do their studies

492 THE PROTESTANTS AND THE DREYFUS AFFAIR

"I had little idea that I would grow old in my skin"
of a defender of law and order, the army, and justice
my country. But, word of honor! It's high time
to come to the aid of this poor society, at this hour
attacked with the utmost violence by the most dangerous-
a reuse band of anarchists, who have ever, since Ra-
Vachol and Emile Henry practiced propaganda by deed.

What! A council of war convened in Paris, on the orders
of the government, condemns to deportation to a
fortified enclosure, an officer convicted of high treason
its, and this cessation, which has become definitive, of subversive beings
publicly trample underfoot, without any further respect for
The matter has been decided!

And what elements make up this group?
risen up against the laws to which we all owe
Obedience? From senators like Scheurer-Kestner, from
opportunistic MPs like Yousouf Reinach and writers
vainly decorated like Emile Zola.

Who on earth could have foreseen this sudden revolt of
these bourgeois bourgeois, that the condemnations \$é-
sentences pronounced by the courts-martial of 1871
against unfortunate "thirty sous" had left so
Calm down! I haven't read any protests anywhere from
Mr. Scheurer, no more than Mr. Zola, against the executions
the deportations of Satory and the transportation of so many fathers
family in New Caledonia.

So, by what right do these pillars of the social structure...
do they preach submission to all military codes
and civils, they who, not content with demanding with me-
They will give their infamous client the key to the fields,
even going so far as to bribe sluts to extract money from them
documents and letters likely to throw into
households in the deepest turmoil?

So that these unwavering pillars of support for the family

in university schools. With this masterstroke, it is hoped
to ruin religious education.

The Dreyfus affair thus became a matter of national importance.
that is to say, religion.

L
THE PROTESTANTS AND THE DREYFUS AFFAIR 193

Dreyfus, the judiciary, and the army are striving to
to destroy the army, the judiciary, and the family all at once.

Valiant, who threw a bomb into the hall of
sessions of the Chamber of Deputies, did not make any da-
vantage. It would even be easy to establish that he did so.
Much less.

*
\$4

And Le Petit Journal, in its outcry of anger,
pain and shame:

The sham work of justice with which we were deceived in es-trying to soften the hearts of the naive regarding Dreyfus's condemnation was merely the pretext for a plot against the tranquility of the country and state security, only concealed the organization of a double blow against the Ministry of Political Stability and the national defense army.

A double-edged tactic, with no other outcome than confusion and The danger is for everyone indiscriminately.

An inextricable crisis within, the disarray of our military force facing a joyful and ironic foreigner.

That is the hope. That is the goal.

And in all the officers' messes of the triple alliance, one happens with a hostile joy, we savor the daily slice-dienne d'infamie distilled by the distinguished artists of the dé-national consideration, and we rub our hands together to see the French people naive enough to allow the rehabilitation of traitors, to lend themselves to the base practices of their satellites, to diminish and annul the sentences of a council of war, taking away from soldiers their last religion: faith in the chiefs (1).

(4) In Parisian dance halls they were shouting "Vignoble chanson" of which we quote a verse:

If you want to be happy,
N... of d...

Don't be a soldier;

Cut the officers in half.
N... of d...

F... the barracks on the ground,
N... ded...

The flag in the M.se
N... of d...

194 THE PROTESTANTS AND THE DREYFUS AFFAIR |

Ah! It is in this milieu that Dreyfus finds countless
Wise defenders! It is he whom the foreigners hear us
swallow like a martyr and then resume like

An officer without blemish!

If there is a Minister of War and a government, he
it is necessary that this cosmopolitan audacity, whose inspiration-
tion comes from the other side of the borders, ceases, that we do not
Don't drag this out for another day in ridiculous patience!

Taking advantage of a weakness that encourages them, all the ban-
Those who speak with the pen practice their sinister craft.

The backers of Cornelius Herz, who appear to be in charge
from afar to the unfolding of this clever scheme, return-
nent to the charge.

The recalcitrant Panamanians; the extortionists of |
the brand starts whistling, drooling, and spreading se-
threats of demoralization and discord, to pave the way
future invasions.

Finally, on January 28, 1898, amidst the full turmoil of Dreyfus-
Sardinian MP, Socialist Mr. Toussaint, speaking about the
the elimination of the 28 and 43-day periods, this declaration stated.
tion devoid of artifice:

Indeed, as I told you, I am in favor of the sup-
pressure from standing armies, which are praetorian armies
nothing made available to one class against another;
I support the general arming of the people, because
These armies are not there to defend the interests of the workers.
vagrants, who are instruments in the hands of the ca-
pitalists who exploit them, since they are nothing but sims
the instruments in the hands of the army leaders for
to defend the interests of one class of citizens against another.

What Citizen Toussaint was asking for was
to replace the army with an untrained national guard
military action, put at the service of revolutionary demands
revolutionaries.

This ideal has always been that of revolutionaries, of-
then those of 1789 up to those of today.

And for them, the opportunity couldn't have been more favorable.
to attack the army. This Dreyfusard campaign

It was a dream. So, they followed in the footsteps of the Huguenots of those countries; for ultimately if the matter Dreyfus is of interest to Jews and the Jewish community, and if it has for great leaders, the Jew Reinach, and Rabbi Zadock Kan, It is undeniable that it is primarily the Protestants who acted openly without prejudice to the university Protestant, and more recently from the Dean of the Faculty Letters from Bordeaux, Stapfer (1).

May the Protestants get along wonderfully with the Socialists, nothing could be more natural. All those people, This is revolutionary.

"Without straying from the realm of facts," wrote Lorrain From July 45, 1898, one can see more and more distinctly—the very close link that unites Protestantism and the socialism, while socialism appears, with obviousness Equally, the intimate opposition existing between socialism and Catholicism.

(1) Mr. Stapfer was suspended from his duties for this reason. tions for 6 months.

He is a Huguenot of the most dangerous kind: he belongs to the teeming tribe of Monods.

Our esteemed colleague, Mr. Charles Maurras, established it in a article from the Gazette de France, of which we reproduce the fragment—next step:

His ancestor, PA Stapfer, ambassador of the Helvetic in Paris, had two sons, Albert and Vafné, who were recognized as her own. through certain literary works; he translated Goethe's Faust and the biography of his own father, written in German by Luginbuhl.

The other, Charles Stapfer, from whom Paul Stapfer was to be born, He became an engineer. He did better; he gained entry through marriage. in the Monod family. He married one of the twelve, Marie Monod, sister of Adolphe Monod, sister of Doctor Gustave Monod, the tribe's delightful historian, to whom we owe so much of useful information, and finally sister of Edouard Monod, the own father of Gabriel Monod.

Through the father of one, through the mother of the other, son and daughter of John Monod, the two staunch Dreyfusards Paul Stapfer and Gabriel Monod They are therefore first cousins.

This Dreyfus affair, where they want to show us a case of Abstract justice and general law, is a family matter.

The places of blood contain a very remarkable plaque.

196 THE PROTESTANTS AND THE DREYFUS AFFAIR

L'Osservatore Romano, in a masterful article, a few months ago brought this situation to the forefront by drawing a parallel between the ultimate and manifest goal of the pro-Testimony, and that which socialism proposes.

The observations of our eminent Roman colleague touch on the very heart of the conflict in which the world is struggling modern.

Protestantism would like to dismantle the Church as it is God made it; socialism tends to undo society. as God himself constituted it. The first has for the objective of destroying religious society; the second of to dismantle civil society.

Both of them attack the divine constitution of both companies, by eliminating from the pre-firstly, religious authority, and secondly, authority civil.

Thus, just as Protestantism has said in The religious order: no more Pope! no more priesthood! Socialism says: no more bosses, no more government! Thus, God is also banished from Religion and from the Society; thus, by the fact of "one and the other, we would end up by logically and effectively having a religion without Dieu is also a society without God.

And that's not all. Protestantism abolished the in particular, a teacher in the religious sphere in abolishing without the ecclesiastical hierarchy; socialism tries to do the same in the social sphere by abolishing the private property, which is the foundation of the hierarchy civil.

Protestantism, through free and particular examination and Individual inspiration, all believers proclaimed equals in the presence of the heritage of faith. Socialism. in turn, came to declare with his collective doctrines-tivists, that all men are equal in the presence of the company assets.

In the first case, all men are priests;
In the second one, everyone is a homeowner.

That's how we finally arrived at this point, in Protestantism-

THE PROTESTANTS AND THE DREYFUS AFFAIR i197

ism, to the point of no longer having a priesthood, no more priests, – as with socialism we would end up no longer having of properties.

As the truths of the Faith float confusedly in air in the Protestant religious sphere, things of the land would be left in utter neglect if we lived in the socialist economic sphere.

In this way, as spirits die to truth, the bodies would die to life.

It is a fact: that current society, in the middle of so much science and so much wealth, is in danger "To die of hunger, both in mind and body."

f

One last document to conclude this long, but suggestive chapter, and to show, once again, as the revolutionaries march in agreement with the Protestants, Jews, and Freemasons, against our social institutions, against France.

It was Jaurès who wrote:

The Revolution.

Will the proletariat, will the socialist people attending, indifferent, uncertain or disorganized at the events What potentially decisive events are in the works?

Never was the opportunity more favorable and never the duty It was no longer urgent to group together, in a militant unit, de- Defensive and offensive, all the working-class, socialist forces and revolutionaries from Paris.

At this hour, by an admirable twist of fate, the bourgeoisie divided against itself, creates in a way elements revolutionary moments. These uncertain beginnings and discordant among the Revolution, only the socialist proletariat or- Organized, it can push them to their limits, clarify them, accomplish them.

It is up to you, workers, to you, socialists, to give to

498 THE PROTESTANTS AND THE DREYFUS AFFAIR

revolutionary beginnings of clerics panicked by the conclusions revolutionaries.

After noting the accusations made by the Jews, who claim that if the closed session was ordered, This is not to cover up alleged secrets of de-national defense, but to hide from France the in-miserable triges, the shames and crimes of the high Armed, Mr. Jaurès continued:

Well! To these men, too, we have, we social-lists, something to say. I don't include them, it's out of the question. must, in an ignominious accusation of corruption or treason.

If there are suspicious schemers among them, the number is great also of those who are above suspicion. In any case, as I always want to speak as a man libre, like no threat, no miserable insinuation, No amount of blackmail, whether overt or covert, will prevent me from to say and shout what I think: I admire the boldness of Zola.

He may be wrong about the substance of the matter. As long as the door The closure will remain in place; we will not know, we will not be able to- We won't know.

But in asserting his thought, he acted like a man; attacking the entire high army, the whole system great military leaders, with their cunning and power, of lies and oppression, he committed an act of revolution. only those who have the heart will not praise him shy.

In a singular twist, Zola, by shooting down a part of the oppressive forces, risks restoring a part forces of exploitation. Yes, if his revolutionary act remains isolated if it is not complemented by revolutionary action of the proletariat as a whole.

Let him, taking advantage of the upcoming revelations, walk So, fully against the reactionary, Jesuit, and high army suspicious.

"What is needed is for the proletariat to use and combine for a powerful revolution of justice all the elements

THE PROTESTANTS AND THE DREYFUS AFFAIR 199

revolutionaries created and stirred up by the bourgeoisie elie-even.

Never was there a time at once more troubled and more feverish conde.

But the active force of the people must not be scattered.

That the various factions of the Socialist Party, that the Workers' organizations agree on a joint action mune. |

It is impossible for popular and socialist Paris to be Scattered and powerless.

There will undoubtedly be a campaign of meetings to organize to unite with together, to group all the men who protest against Capital, against the Church, against The High Army. There will perhaps be, under the influence of great events, defense measures or combined attacks ner.

At present, in the state of decomposition where the anar-The bourgeois dog reduces society and power, twenty thousand men driven by a common idea and capable of effort swift and concerted action might perhaps bring about the decisive day of the justice.

Let's get ready and organize for action.

Action! It is encouraged by our radical ministers. who seem to have taken it upon themselves to rehabilitate Dreyfus.

What to make of Cavaignac's dramatic turn of events?

It exceeded our expectations.

Colonel Henry was arrested for having committed a false and written, notably, in 1896, a letter in which Dreyfus was appointed.

However, Minister Cavaignac and the public had believed that This letter came from a foreign military attaché.

And upon taking possession of the Ministry of War, Cavaignac swore on this piece, now recognized as apocryph, that Dreyfus was guilty.

His speech was posted in all the towns of France.

Cavaignac had simply gotten a little carried away lightly; sensing that it would be ridiculous if he didn't strike

200 THE PROTESTANTS AND THE DREYFUS CASE

not a big deal, he ordered the colonel's arrest Henry; Brisson, moreover, demanded it.

That Colonel Henry was wrong to commit this forgery, That's debatable; but does it change the substance of the matter?

Is Dreyfus guilty, yes or no?

This letter, dated 1896, was not used as evidence in The charges against Dreyfus did not influence the judges. of the court-martial that condemned this Jew, the trial having taken place in 1894, that is to say two years prior before!

The truth is that Cavaignac got carried away with these documents and that Henry was a victim of it.

All the staff officers will go through it, you will You'll see. After Paty de Clam, it's Henry, then-core of the Paty de Clam, executed this time and put in dis-availability, then Boisdeffre resigning; the turn of Pellieux, Mercier, and those who have investigated against Dreyfus will come.

Mr. Henry's arrest was all the more regrettable-table that she complicated the question and threw into the country an untimely disruption.

That Colonel Henry committed a hundred forgeries, that Es-Therazy raped 1,000 young girls, Dreyfus was not less treacherous.

We know about the pieces, some more authentic than others. from absolutely authorized sources, are subsequent to trial of 1894.

THESE ARE THE PIECES ON WHICH SCHEURER-KESTNER

He leaned on it when he submitted them to General Billot. That is
The plan is still based on these pieces today
union members of treason.

Perhaps it is regrettable that they exist, but
Dreyfus is no less guilty.

Cavaignac himself declared it even after the discovery
green of the fake.

Let's get this over with!

It is in the face of such a scandal that one ar-
shore to regret the summary executions.

THE PROTESTANTS AND THE DREYFUS AFFAIR 201

In the past, had an individual committed a crime for-
before throwing the country into disarray, they quickly rushed him
in the deepest recesses of oblivion.

We would never have suffered such dangerous unrest.
use for the security of the State that this wretched
Dreyfus affair.

It is unfortunate, in this respect, that the times are
changed; Dreyfus would have been made to disappear as soon as he
was caught red-handed, and nobody...
would have known nothing. Clearly, the dungeons had...
Good.

Because the Dreyfus affair has started up again with renewed vigor, thanks to the
Mr. Cavaignac's only fault, whose fine patriotic zeal-
Tick, once again, tells us nothing of value.

Why, moreover, did he read the plays from the podium?
dating from two years after the trial?

These were pieces of evidence that, logically, he
should have provided, since there are many of them, all
each more damning than the last.

But in reality, he shouldn't have read a single one:
It was opening the doors to revision.

Mr. Cavaignac was aware of this, could not
ignore it.

However, he reads plays, that is to say, he uses the means
which should bring about the revision.

And he swears up and down that he is anti-revision-Nist!

And he resigns, to give his place to the general Zurlinden, under the pretext that the Brisson firm wants the revision !

Was Cavaignac sincere?

If he truly hadn't wanted the revision, he had only one side to take when Colonel Henry admitted his mistake: sending him to die in the colonies, without noise.

TL would have acted like a true statesman; but it seems that this quality cannot be improvised. The Minister of The war has proven it.

202 THE PROTESTANTS AND THE DREYFUS AFFAIR

Because ultimately, it's one of two things: either Cavaignac is defeated by Dreyfus's guilt, as he claims in all circumstances, where he believes in his innocence.

If he is convinced of his guilt, why arrest him? The Colonel's actions that led him to commit suicide? Mr. Cavai-Gac should have thought that he provided a formidable advantage. ble to the Dreyfusards. And it is not possible that he did not He did not consider the consequences of his attitude.

Yet he did not hesitate to present this challenge to the enemies of the Fatherland, to his fellow Freemasons and Huguenots.

If, on the contrary, Mr. Cavaignac believes in the innocence of Dreyfus, let him not come and assert his guilt-litigious, because once again, he acted as a supporter of the traitor, like the most determined of the Dreyfusards!

Everything about this case is strange.

Cavaignac reads aloud from the tribune the document relating to Dreyfus. recognized as false today, and Colonel Picquart writes The next day in the newspapers: this piece is fake.

Who had told him? It wasn't Henry, the author. fake.

So someone knew the truth about this document?

And what is this fake? It's a piece that we had believed it to have come from a foreign embassy and which designed Dreyfus as guilty.

Well, but it is certain that papers compromising for Dreyfus were burglarized by our agents in an embassy.

L'Intransigeant of December 43, 1897 published it and Despite official denials, there can be no doubt on this subject.

However, it seems that the parts were returned by our flat-footed government to the ambassador who threatened war if they were not returned to him not.

Could it be to replace these parts that Henry Would they have made them?

It would seem that Mr. Judet also shares this opinion. writing :

THE PROTESTANTS AND THE DREYFUS AFFAIR 203

The explanation of the forgery committed by Colonel Henry who so grimly shatters an entire career of duty and courage, extricates oneself from an exaggerated sense of responsibility _ personal matters, faced with the threat of review. He knew that

The Dreyfus file contains documents capable, by their disclosure, could lead to international complications nationals and the war; that's why he wanted to put in circulation of parts that eliminate the need to use others, aax more serious, types of banknotes, whose value In his view, the fiduciary system rested on the existence of documents authentic, carefully kept in the shadows.

If that's the case, we'll probably discover others counterfeit coins; but again, they could not in no way invalidate the matter that has been decided.

You might object that if this version were true, the Colonel Henry would not have committed suicide, that he would have provided "This explanation.

The Colonel has lost his mind.

And when he heard the Minister of War tell him-

to ask if he was not the author of the forgery; when he believed understanding that his superiors would not cover for him, he concluded that he was lost.

Etil confessed; he sacrificed himself.

In prison, at Mont Valérien, he wondered if Cavaignac did not become a Dreyfusard.

His arrest, which he had just ordered, corroborated his suspicions.

And he believed there was nothing to be done, that the general staff was about to sink, that he didn't have the right to say everything, maybe...

And, a victim of blind discipline, he preferred to soften—
Shooting: He committed suicide.

Ah! The Dreyfusards can sing of victory.
can say: the parts originating from abroad are false.

It's quite possible that they are, since the original,
The real ones were returned to the embassy, of which he was question; but if they were returned, it is because they

Î

204 THE PROTESTANTS AND THE DREYFUS AFFAIR

existed. And their copy or photograph is the proof of Dreyfus's treason.

Only the future will tell us what lies at the heart of it.
of all this and the means employed to obtain—
"To achieve certain results," Edouard Drumont said on this subject.
What is certain is that under the influence of the ge—
General Roget, who seemed to be his evil genius, Cavaignac had lost his former manly resolve.
It seems quite extraordinary, in any case, that a man who acted with such sudden severity against an old soldier had done nothing for so long to search—
Dear to the actual organizers of the Union, and to stop the bankers who were providing funds for this propagand of newspapers and brochures which counted enormous sums.

Yes, Cavaignac's role was strange. He was of a

inconceivable lightness when reading the document from the podium recognized as false today.

And, strangely enough, Mr. Cavaignac declared *urbi et orbi* that he could have read many other plays, all of which attest— They were acknowledging Dreyfus's guilt.

However, he specifically chose the one that was false, one of these documents subsequent to the trial, including those from Scheurer-Kestner, He too, Billot, was in contact with him at the beginning of the affair, on October 3rd. October 1897! This rapprochement, a year apart, the attitude of these two men, Huguenots and sons of Huguenots guenots, found on pieces later than Isn't that judgment most peculiar?...

The conclusion is that there will be a review, I'm afraid, one day. or the other, alas; it may also be war, for the Jews and their allies, Freemasons and Protestants, will do it what to do if Dreyfus is convicted again.

Either Dreyfus's acquittal or war, that will be their ultimatum.

I hope, for the honor of the army, that the judges will not They will not be intimidated. They will do their duty, to the fullest extent. duty.

And if we have to have a war, well, we will have it.

THE PROTESTANTS AND THE DREYFUS AFFAIR 205

Enough impurities are corrupting France.

Only blood can cleanse her of so much defilement.

What a misfortune that the revolution gave to the Jews the quality of French citizens; otherwise, one would not have There was never a Dreyfus affair.

And even if he is innocent, which cannot be, this that which is not, that which will not be, until it has been If tried again and acquitted, the guilty party would never have stirred up so many passions, thrown into the world and no— especially in France such a terrible, such a manageable disturbance (4).

He would have been tried, condemned, and that would have been the end of it. With Dreyfus the case will never end except with the review of the trial, on the condition that Dreyfus is acquitted.

And the most odious Dreyfusism, the Dreyfusism of blackmailers of treason who say: either war or the revision, is in full swing.

France's enemies, both internal and external laughing, the pack of Huguenots and especially the Protestant de Pressensé of the Debates, openly collude, and more numerous than ever since Colonel Henry's suicide, with the worst anarchists: Sébastien Faure and Cyvoct;

(i) If Dreyfus were innocent, certainly, it would be horrible, but He is certainly guilty in the opinion of all the ministers of the war that examined the case.

And even if he were innocent, is that a reason to shake the foundations of the social order?

Write it down, if you wish, in the book of martyrs, but Do not threaten the security of a nation for one man; do not Don't risk the worst catastrophes.

The Dreyfus Affair, known as "The Will," was the cause of 15 divorces. 32 duels, 37 attacks, day or night, not counting the Days at the Palace of Justice, Versailles and Wagram, 12 cases of madness, including three followed by violent death, 7 suicides including those of Lemercier-Picard and Henry.

42

206 THE PROTESTANTS AND THE DREYFUS AFFAIR

they are waging a terrible campaign against the army-loincloth!

These Huguenots undoubtedly have a sense of repro-stalls await them.

They also sought the support of the anarchists; they fear that after attacking the Jews, the French people-The Catholics attack their accomplices, the Protestants and the Freemasons.

Only the guilty are afraid.

Yes, the country has had enough. The cup of infamy is overflowing. Shame is overflowing.

And it is you who give yourselves up, who lose yourselves.

Do you want France to decline and wither away?

We want it to thrive and grow!

You want to bury it under the mud you stir up,
that you accumulate, and Py lie down as in a tom-
beautiful ?

We want to save her, we want to free her!

Do you want her to die?

We want her to live!

In vain will you make repeated efforts to arrive
to your ends.

You can't stop a people in their desperate state:
Towards salvation!

However, under the weight of the ignominies to which you surrender
guilty, Jews, Protestants, Freemasons, a trio of evil-
said, to rehabilitate your Dreyfus, thrice a traitor to the
France, the nation awoke trembling.

And the day will come, soon, hopefully, when the country.
who has already manifested her lassi- through serious symptoms
study and its alarms, at the end of its patience, will break the yoke
unbearable under which he buckles and will seek a
just revenge, in a restorative future, the refuge and
Greetings!

On that day, France will once again be in control of itself.
even.

THE PROTESTANTS AND THE DREYFUS AFFAIR 207

She will resume her former course in the world
and glorious destinies, and she will sail in the front rank.
at the head of nations, with the powerful and sacred breath of the li-
. freedom, of the victory finally won over the cos- hordes
Muspolitans who had sworn his downfall.

~

CHAPTER VI

Protestants in Madagascar and Algeria

Our colonies. — Madagascar. — The Protestant missions.
aunts. — The Jesuits. — Mr. Laroche. — The general
Gallieni. — The French Protestants are making a pact with the
English Protestants. — Pastors Lauga, Kruger and
Monod. — Wilson. — In Algeria. — The Interrogation
Saint Germain. — Speech by Mr. de Mahy. — One
national dauger.

It is not only with regard to France that the protests
so many behave, from a patriotic point of view, as
Prussians or Englishmen, that is to say, like
They are Anglo-Saxons in reality, for this sole reason—
their belonging to the reformed religion, in
honor among the Anglo-Saxons, and that religions are
races.

As far as our colonies are concerned, they act absolutely—
they do the same and prioritize their sectarian interests and
sectarians before those of the homeland.

The attitude of the Huguenots of France regarding the me-
born Protestant in Madagascar, in particular, is one of the most
characteristic.

When the French declared war on the Hova,
This was at the instigation of the Protestant missions who had
excited Queen Ranavalona's subjects to commit
abuses against our nationals in Madagascar

PROTESTANTS IN MADAGASCAR AND ALGERIA 205

Influence in this colony was shared between the
English Protestant missionaries and French Jesuits
cash.

The first group wanted to prepare this large island for
England, which was very natural; the second group of workers
were valid for France, which was no less true.

English Protestant influence was much greater
extended over the Malagasy people that the Catholic influence—
French lique.

So, a campaign has been decided upon.

Here we give the floor to Mr. de Mahy:

The departure of our troops, he wrote, was greeted with enthusiasm-
siasm.

The whole of France, it can be said, is crowding into their path.
wise.

A meme movement sweeps across all classes of society
A great hope illuminates hearts.

But what disappointments they're sparing us!

We begin by entrusting the transport of the most important part to
carrying equipment to English ships, 'as for
to immediately display incompetence in the eyes of the world and
the enemy we are going to fight.

The acceptable, advantageous offers from our shipowners and
the resources of our navy were not sufficient –
It was wrong. Five large state-owned buildings lay in the arsenal.
from Toulon and could be adapted at little cost, very
quickly.

The fate of the campaign would have been very different!

We are drawing up a campaign plan whose essential feature is
to use the course of a beautiful river in order to spare our
troops marching through the marshes and lands
hot from the most unhealthy region. The equipment, for
This operation is doubly unusable: it is
defective, it arrives too late.

He had plenty of time and money to do it.
Good and appropriately served on site. The rooms, without
to count, had given all the requested credits.

Sound policy, the interest of France, respect for
our traditions, our words, common sense tell us–

12°

210 PROTESTANTS IN MADAGASCAR

try not to sacrifice to their enemy and to ours
tribes, our subjects.

They offered their help. They were rejected. They were deceived.

While a proclamation from General Metzinger... promises freedom, they learn that the commander-in-chief has, in his pocket, a treaty under which the war will to crown them with the subjection of Hova tyranny.

Porters were needed. We had plenty on hand very quickly. cheap, sturdy, fully acclimatized, including the recruit- The plan had been prepared by one of our most trusted agents. The most experienced ones. We don't accept them.

We're going to take, from the depths of Algeria, some unfortunate Kabyles doomed from the start to destruction by fatigue and the illness, and which cost an arm and a leg; five or six a thousand troops (experience has clearly shown this, and (one should have known this, at least), were quite sufficient. The half, at least, could have been advantageously recruited in the city of Réunion, if one had agreed to or- Organizing military service, a long-standing and highly valued goal, voted for six years by the Chamber of Deputies and the Senate.

We're only accepting five hundred volunteers. We're accumulating nearly 25,000 men, mostly Europeans, in the worst unsanitary conditions (1).

(1) To whom do we owe, in large part, the disaster of Madagascar, the death of 9,000 to 10,000 men?

To our good friends, the English Protestant Missionaries, first of all, who made war inevitable by pushing the Hovas to the resistance; but also to the deplorable errors committed and accredited in the public by their good friends from France, the Protestant pietists, members of affiliated Bible societies to English companies.

If, instead of sending 4 or 5000 men, composed of troops Mostly black, we sent 16,000 of them there. where did 4/5 of them not fire a single shot?

False information given to the government and the public union in France, through the press and Protestant notables, echoes from the English Methodists.

Let's listen to Mr. de Mahy:

While over there the English pastors worked without recowardly in fortifying the Hovas, in Europe they created a legend at their profit.

By constantly repeating in their books, in their magazines, in

* AND IN ALGERIA SEE |

They are made to cross the marshes, with bags on their backs, under the fire of the sun, along this river that they would have, on well-equipped boats, climbed back up without fatigue, without loss of men and without wasting time. Then, they put them With pickaxes in hand to carve out a road, they are employed in spite of all hygiene and without necessity, to search, to re- to transform the earth, to completely saturate and pollute the air of telluric miasmas that are released from the ground.

Eight thousand sick people are crowding the makeshift hospitals. Ilen dies by the roadside, in ditches, in the bush. More than six thousand perish without having seen it. the enemy. Many could have been saved if we had wanted to pro- fitter of the neighborhood and climate of Reunion Island and of resources offered by the spontaneous initiative of the authority local health, the Union of French Women, of municipalities and even private individuals. But they cite of a monstrous tariff from the governor of the city of Réunion exaggerated serification, based on antediluvian calculations, eva- reading at 9.82 francs per day in hospital for a patient of the State, when the same tariff only demands 3.94 francs for a sick of commerce and could, moreover, be lowered to less than 2 francs.

This pretext of excessive spending secondarily reinforces the bias anticipated ill will. The sick are piled on top of ships are made to pass through the Sea during the season

their newspapers, in their lectures, in their sermons that the Hovas are an exceptional people, a chosen people and that it must become a new Zion, a Protestant Paraguay, They eventually managed to persuade many people, even in France. and they succeeded in making the legend reign even in our middle- Ministry of Foreign Affairs, even within our own ministry of ` the navy and the colonies. In reality, it was just a tribe barbarian, exhausted and at the end of her strength, but supported here by influential sectarians.

And that's why we sent an entire army corps entire people die there from malarial fevers, while 2 regime- veteran soldiers, accompanied by a few battalions of Senegalese and Dahomeans, escorted by a reasonable convoy mules carrying Black porters reportedly arrived in Tananarive almost without a hitch – as happened for the little one column that ended the war.

Here's yet another service to add to the list of achievements of our good friends.

the English and fellow members and religious leaders of the French.

912 THE PROTESTANTS IN MADAGASCAR

the deadliest. Their corpses litter this
a long and mournful journey.

Despite everything, a heroic handful of brave souls manage to
Tananarive. Ah! at least, their great effort and the terrors—
their venerable sacrifices which shroud their
triumph will not be in vain.

The painful memory will fade in the splendor of
result.

This is the legacy of our predecessors, nobly collected by
our third Republic: Madagascar, annexed to the cou-
France under the old regime; Madagascar, decreed
integral part of the French Empire by the Convention
national and never relinquished since; our right preserved from
The statute of limitations, the legitimacy of our established possession!

After so many trials and tribulations and so many obstacles finally overcome—
Thus, the vision of our greatest statesmen has been realized.
Eastern France is alive, it shines in the eyes of |
the whole world in the folds of the tricolor flag planted at
Tananarive.

That was without taking into account the paperwork that had been preemptively submitted to
commander-in-chief through diplomacy, servant of politics
imperturbable, which excluded us from the Suez Canal (4), from

(1) One of the most noteworthy portraits at the last exhibition was
that of Prince Auguste d'Arenberg, president of the board of directors
Administration of the Isthmus of Suez.

"Under the full light falling almost directly on k
Prince of Arenberg, all the features of his face appear
in perfect equality; neither being sacrificed to the other, nothing
not sharply defined, nothing entirely lacking, —
as we see in certain privileged natures the traits of
practical precision and artistic taste, wit and
affability, tact and tact, business acumen
the most difficult and most diverse aspects of happiness in the en-
the most dissimilar undertakings, and finally no shadow on
the life ".

Such was M. de La Sizeranne, the eminent art critic, who depicted, with
a touch as pure as it was delicate, the honourable Member of Parliament

Dear.

He is, in fact, one of the most influential personalities today.
view.

Chairman of the board of directors of Visthme de Suez;
Chairman of the French Africa Committee; Chairman of the Society
philanthropic; president of the encouragement society; vice-

AND IN ALGERIA 213

the Nile Valley, made us sign the spoliation of Zanzi-
bar and prepared, directed, used the Madagascar expedition.

However, a certain unease had gripped the authors.
of this diplomatic instrument. We realize that the
The campaign was long and painful, with hours of in-
certainty has kept public anxiety in check, and that a
Just irritation occurred. One can clearly sense that the treaty of
power to power between sovereign France and a
A rebellious tribe will outrage the conscience of the country. One thinks
to satisfy the very natural feeling to which it obeys
public opinion.

It was then decided that it would no longer be a treaty but an act
unilateral, imposed by France and signed by the Queen alone.

Therefore, on September 40, 1895, a tele-
gram in this sense which will be sent immediately to the ge-
General Duchène.

But the obstructive god Chance held the dispatch for eight days
in the files at the Quai d'Orsay.

She doesn't leave until the 18th. She's getting the general! Six days
after the signing of the treaty between powers which
gives and recognizes to Her Majesty the Queen of Madagascar, to
Kingdom of Madagascar, to the Malagasy State, existence and
international figures.

And since then we have not stopped doing the same in this country
the most inconceivable policy, the most contrary to sense
common good, to our interest, to our honor!

Is all this simply a game of chance? These effects are-
Are they without cause? Is it a spontaneous generation of cases?
lights repeating themselves in some unknown way, always in the
Anti-French sentiment?

President of the Jockey Club; member of the boards of directors of the Orléans company and the Anzin mines; member free from the Academy of Fine Arts, the Prince of Arenberg represented—brilliantly embodies the true aristocracy, that is to say the one who dedicates herself to works of public good.

A fortunate aspiration led to his appointment as president of the council of Suez; for the English, who bow before the high-ranking officials... social actions have always shown the greatest deference for the Prince of Arenberg.

He will thus have had the merit of having contributed to maintaining V'in-French influence, so thoroughly undermined in Egypt by our powerful neighboring countries across the Channel.

914 THE PROTESTANTS IN MADAGASCAR

Certainly, they do not stem from an inspiration French.

Are these then decrees of fate? Or are they governed by an opposing will that dominates us and employs our own hands to work against us?

These are decrees of Providence, if we are to believe certain things. certain high-ranking intermediaries:

"France, they assert, has no real rights over Mada-Gascar... We cannot stop history from unfolding. A people (the Hova people) was born in the last sixty years years; still young and perhaps only half civilized, he advances in great strides, however; and it can be predicted that it will reach the level of the peoples of the West, because its civilization was born—health has the same foundations as ours: Christianity (the English Christianity, of course!) To wage war on it (to this young Hova people), to confine them to their retreats of high plateaus, prevent its expansion over the entire city, This will delay complete liberation by two hundred years. of this country, (preventing the Hovas from dominating the other peoples—Plades is preventing the country's liberation.

Even if there is a national interest, which we dispute, In conquering Madagascar, France could not forget that The humanitarian interest is superior to the first.

This is indeed about English Christianity. The author He reminds us of this in another passage:

"English Christianity... not the cult of the Virgin Mary."

Other bodies, with concurring authority, had already proclaimed:

"We are forced to acknowledge that he is happy" for the true good of Madagascar that English influence has prevailed in this country over that of France and Christianity. "Evangelicalism versus that of Rome..."

(This country can never be regarded without interest by Englishmen and especially by English Christians).

But the Chamber of Deputies, in its memorable session of Thursday, March 49, 1895, repudiating the subversive doctrines who, under the guise of humanity, but, in reality, out of passion and religious solidarity, sacrifice France to its rivals, the Chamber of Deputies maintained Madagascar in French heritage.

It was possible to believe at the time that English influence would

AND IN ALGERIA 215

gradually fade away to make way definitively for Tin-French influence.

Not at all. Mr. Laroche, a Protestant, appointed The governor of Madagascar hastened to favor the English interests, because he was Protestant. He carried the disorder and neglect to such an extent that the situation was intolerable for the French on this French island.

The English acted there as absolute masters, exciting The Hovas against us.

Ultimately, Laroche had to be recalled.

He was replaced by General Gallieni.

The latter granted the Hovas religious freedom that the English missionaries, friends of our enemy, the Queen of Madagascar, had forbidden him to grant it.

They had imposed their religion as the state religion.

Religious freedom, decreed by General Gallieni resulted in a large number of conversions to the Catholic religion.

This situation deeply moved the Huguenot world

both in Madagascar and in France. Disturbances broke out. There. General Gallieni deposed the Queen.

The Protestants then went to great lengths to make people believe that the English missionaries who were numerous in Madagascar, were the bravest people in the world, and that the Je-French forces and General Gallieni alone had put the falling out on the island.

This was the opinion of Pastor Lauga, who, in February 1897, He developed this thesis at the Protestant temple in Reims. before a large audience, and on March 4, 1897, at Protestant temple in Lille, in an organized meeting with Pastor Ollier and where there were officials like Mr. Lambling, professor at the Faculty of Medicine-- cinema 4)

(1) On March 3, 1997, Pastor Monod, in Bolbec, imitated Pastor Lauga, like him, dared to criticize the general's conduct! Gallieni.

What would people say if a priest were to do something similar?

216 THE PROTESTANTS IN MADAGASCAR

You imagine that the Minister of Culles would... is moved and has written, as he had done to Cardinal Lan-brilliant for the Catholic Congress of Reims, that the temporists should not be diverted from their exclusive destination

No. The Minister didn't write anything at all. And these false-They were able to spread freely.

I tell these falsehoods because Mr. Emile Blavet, who will not be no one suspected of being Jesuit or even clerical, published a book: In the Malagasy country where one can read twenty formal evidence of the pastors' animosity glicans against France.

In March 1896, he recounts, an Anglican pastor, pre-using the resurrection of Lazarus as a text, he told the audience at the end deles gathered in the temple of Nozy-Zato, suburb of Tananarive:

"Jesus came. He lifted the stone from the tomb, and Lazarus was re-aroused.

Lazarus, that's you. Like Jesus, the English will come and
They will resurrect you. You will live again and you will drive out the
French people, your oppressors.

Another sermon took place on Wednesday, April 15th, at
Faravohitra temple, the English quarter of Tananarive.
This time, the speaker was Reverend Barron, spiritual councilor.
ritual (!) of the queen.

Reverend Barron scorned the parable and squared-
putting his foot in it:

"You claim they're protecting you," he exclaimed, "and..."
The day you are in any danger, it is up to us.
that you will come shouting: Help! Ravabazas! The
The French are hitting us. Our supply of bullets is exhausted.
see... And it would be a waste of our time to try to...
stand up for yourself.

And I'm telling you: You still have bullets. For-
Why don't you shoot them? You're cowards, and
Your cowardice saddens me... And that is why, like the
Egyptians, you will perish in great numbers.

Such were the sympathies of English Protestants to

AND IN ALGERIA 217

with regard to France. French Protestants, and in particular-
how the horrible Protestants of Time found this
worthy of their admiration.

In truth, it must be believed that the Protestants are continuing
really the goal of dominating the world, of the Protestant-
to tiser, because ultimately, if it weren't so, why
Would French Protestants make common cause with
English Protestants when the interests of France
are defeated by the latter?

If French Protestants, established in a colony,
entered into a struggle for influence with a Catholic nation
A foreign lique, he would never come to the Catholics.
French, the idea of taking sides with the Catholic nation-
foreign religion, under the pretext that it is Catholic,
against French Protestants under the pretext that they-
Protestants.

French Protestants act quite differently. By-
In everything, they favor the interests of the na- against France
foreign tions present.

Before General Gallieni's arrival in Madagascar
The English were absolutely in control. It wasn't
Mr. Laroche was in charge; it was the evangelized missions.
English groups with whom he was in the best
terms as evidenced by this document:

Mr. Henri Mager communicated two
photographs that show us what the entourage of
the queen of Madagascar under the administration of Mr. Laroche.

In the first one, which contains 22 people, we see
M=" Laroche strutting next to the queen, who is surrounded
of sixteen Englishmen or Englishwomen.

In the second, we see the queen's sister surrounded by
twenty-nine Englishmen or Englishwomen.

Let us add that a French pastor, Mr. Lauga, appears in
good place in a group of 36 people where one notices-
than our worst enemies.

However, this same Mr. Lauga, upon returning to France, undertook,
Let us repeat, an anti-French campaign against the general-

13

218 THE PROTESTANTS IN MADAGASCAR

Gallieni, whom he never forgave for having filed
Queen Ranavalona.

Do you believe that General Gallieni did not act in an ad-
A firm and cautious minister? That was the opinion of the wise.
French; also, that of the English and the French Protestants
But it was something else entirely.

Especially since a plot against his life had just been
discovered.

Here is the serious news that was brought to us on March 24th
1897 an English agency hardly suspected of bias in-
To General Gallieni, Reuters:

Port Louis, March 24. — News from Madagascar announced that the exile of Queen Ranaivalona to Réunion has for caused the discovery of a conspiracy against the life of the General Gallieni. The investigation continues in Tananarive.

Further arrests are likely.

Searches at the Silver Palace led to the discovery of a green with a sum of 700,000 francs in metallic cash and secret documents relating to the intervention of foreigners in the rebellion.

The Huguenots of Madagascar had complained, however—their influence being seriously threatened for the benefit of France.

And on March 13, in the House of Commons, Mr. Curzon declared that England would send representatives to France on this question which is of great importance (1).

(1) On this subject, Mr. Le Myre de Vilers posed a question to the Minister of Foreign Affairs. He expressed himself thus, Official! of the April 3, 1897:

England has the pretension of intervening in our administration colonial administration, to monitor it, to control it, to exercise a kind of protectorate over our native subjects belonging to the Protestant religion. The fact is undeniable.

Moreover, gentlemen, for the past few months, the government The British take advantage of every opportunity, when they don't... not to be born, to be particularly unpleasant and aggressive towards France. You remember the language haughty Sir Michael Hicks-Beach, declaring from the podium

AND IN ALGERIA 9219

I must admit I find that rather harsh. How so? we are established in a colony on which we We have had rights for a very long time. These rights, the The English would like to divert them for their own benefit; they do: To this end, they would invade the colony with their missionaries.

the House of Commons that England would not execute her commitments to France, that she would remain in Egypt,

Whether we liked it or not, that was the will.
such was the interest of England (Exclamations from various benches.

Today, it was Mr. Curzon who recently said before the House of Commons that the Queen's government had addressed representations to the French government.

You see, about everything and about nothing, they are performances, remonstrances, reprimands, if necessary threats. If we let England have their way, well— She would treat us like the South American republics to which it has its cruisers notify the injunctions of The queen, under threat of bombardment. (Various movements).

Mr. Hubbard. — That's perhaps a bit excessive!

— Mr. Le Myre de Vilers. — I tell you: If we let ourselves they can do it, but we won't let them.

Mr. Louis Brunet. — We let ourselves be taken advantage of too much, in Egypt on— All!

Mr. Le Myre de Vilers. — These are empty words. I I agree with you that these threats go unpunished, and for cause. But these words should not be neglected, because | They are very perfidiously interpreted against us, they have the most

_ unfortunate consequences for our colonial policy. (Very

HAS

Good! Very good!

Mr. Louis Brunet. — Particularly in Siam.

Mr. Le Myre de Vilers. — This is the true cause of the difficulties the challenges we face in Asia, Africa, Oceania, and beyond points on the globe. Indeed, although the natives were disappointed still clinging to their hopes, they still believe — they have this naivety — to England's word and its promises of intervention an intervention that never happens, but which constitutes an encouragement to the resistance that these natives oppose to our most justified and moderate demands (Very Good! Very good!

Without British incentives, we would not have been forced to participate in the 1893 campaign in Siam, those of 1883 and 1895 in Madagascar; the troubles in Emyrne would not have taken on this serious character which forced us into repression

severe, while our interest dictated that we treat these popu-

220 PROTESTANTS IN MADAGASCAR

Protestants; but an act of force caused them to lose the
they benefit from their work and they have the audacity to do
representations to France?

– Our subjects had invaded you; you have
"Having been chased away, you'll agree with me," said Mr. Curzon.
to the French government.

lations with kindness and to bind them to us by ser-
vices rendered (Very good! very good!)

Too often these culpable maneuvers have resulted in unnecessary losses.
ment the blood of our soldiers, of our compatriots, of our
subjects and our neighbors, who only wanted to live in good
agreement with us.

Don't think, gentlemen, that I'm exaggerating. I participated in these
I know the strengths and weaknesses of these events. I've even learned
somewhat to my detriment, the unconscious intrigues of
Some English people might have incited the natives to commelin
Crimes against persons. (Exclamations on various
benches). I hear one of my colleagues expressing his surprise:
If he insisted, I could provide him with proof of the facts that
"Advance. (Movement).

Why, at this moment when we are engaged with
England in a highly complex joint operation,
of the most delicate, of the most serious, in contradiction with our
centuries-old traditions of protecting Eastern Christians, for:
What, I say, under these conditions, does England multiply at
"Towards us, the bad treatment, the hurtful words?" (Very
Good! Very good!

What is her goal? Gentlemen, in English politics
Nothing is left to chance; everything is prepared and controlled
Well in advance. Do we hear our patience wearing thin? [will-]
we are distancing ourselves from the populations who have placed their trust in us
in the generosity of France or who submitted to its do-
mination? It would be impossible for me to answer.

Therefore, I felt it necessary to report this intolerable situation.
able to the Minister of Foreign Affairs and to ask him to
tell us what measures he has taken or intends to take
to put an end to bad practices which, if they continue
killed, would no longer allow us to maintain contact with the Great-

Brittany, I'm not talking about cordial relations, – friendship has somewhat lukewarm lately – but all the same less than the correct relationships that are declared necessary Maintaining world peace, (Very good! Very good!)

It remains for me to thank the Minister of Foreign Affairs
Thank you for agreeing to my question. It is necessary that

AND IN ALGERIA 221

Ah! Where are the days when one of our ambassadors could– would say to the one from that same England: Except for the lan– As a diplomatic gesture, we don't give a damn about you?

At the same time as Mr. Curzon, all the good Hugue– Notes from France and Navarre went to war to the defense of their coreligionists in Madagascar.

the country should be clear on the nature of our relations with Great Britain
Brittany (Applause).

Mr. President. – The floor is now open to the Minister of Foreign Affairs.
foreign.

Mr. Minister of Foreign Affairs. –“Gentlemen, I want To respond only to the specific fact that was referred to by Mr. Le Myre of Vilers. This refers to the brief discussion that took place at the House of Commons, a few days ago regarding the pro– Indigenous testators of Madagascar.

I have only one thing to say; that is that the Government has not received and could receive no representation (Applause– (ments), no request for explanation from the British government nique, concerning the indigenous Protestants of Madagascar. (Further applause).

Mr. Le Myre de Vilers. – Very good! Very good!

Mr. Minister. – Madagascar is French territory, its inhabitants– Many natives are subjects of France. (Very good! Very good 1)

If the words to which Mr. Le Myre de Vilers alluded If they applied to this category of population, I do not hesitate to declare that no one can speak on their behalf or to hire their lawyer, that the French authorities established in Vile (Applause).

Any foreign interference would naturally be ruled out. I do not I don't think I need to say anything more. (Loud applause)

(On a large number of benches).

From this debate, there is only one point to remember, which is that Mr. Curzon 'had expressed himself well, as Mr. Le Myre de Vilers had said,' which shows how audacious England is. To our In my opinion, she would be wrong to hold back with our worthless ministers.

A few years ago, the Russian ambassador had made Proposals, if not for an alliance, at least for closer ties with Waddington, Foreign Secretary. Waddington had Nothing is more urgent than going to denounce the Russian ambassador to Germany.

However despicable this act may seem to you, you cannot to doubt it, since Bismarck recounted it in full Parle-German comment while congratulating his friend Waddington.

e

+

222 THE PROTESTANTS IN MADAGASCAR

A confessional newspaper, Le Huguenot, as furious as the Signal, as aggressive as a hydrophobic yappy dog, barked:

"While the Protestant missionaries are all English or Norwegian, the Catholic missionaries belong, for the most part, to the French nation, to the Jesuit order. This simple statistic would suffice to She alone can explain the jealousies and hatreds that have reached their peak during the coming year to flow away.

Thus, Le Huguenot does not hesitate between the missionary French, and English or Norwegian. He tells us shamelessly preferring foreigners.

What follows is a pointed diatribe against the Jesuits, which However, this is tempered by these comforting reflections:

"It is true that things have changed a lot since then." Louis XIV. In 1789, liberty was enshrined in our laws. of conscience; moreover, we are in a Republic of- then more than a quarter of a century; what am I saying? our governments

This is a fact that must be considered in light of Lord's statement Lyons said verbatim to Mr. de Chaudordy:

"The British Ambassador has long since taken the side-time to stop discussing foreign policy issues manages with France, since the latter has entirely entrusted the "He directed his affairs to the Prussian government."

This response, Mr. de Chaudordy adds, was communicated to Mr. Flourens was not exactly a revelation for him. He admitted that upon his arrival at the ministry he had been informed of this combination, trying to demonstrate its advantages to him stages!

-With two or three documents of this kind that are valid for the name and situation of those thanks to whom they are by Venus, these are the only elements on which a writer or a serious historian can form an idea of our foreign policy, Drumont wrote.

Apart from that, you have, as we have already mentioned-taté, for a source of information other than the ministers' babbling Foreign Affairs officials occasionally rise to the podium to exclaim:

"The Chamber can be sure that France's interests are "In good hands." (Thrilling applause from the center).

AND IN ALGERIA 225

Current Nantes residents are all more or less disciples of great tribune who had inscribed on his banner: The Clericalism, that is the enemy!

Clericalism again! For these people, the clerical-IsM is not limited to Catholicism.

They go to sermons, just as we go to mass;
They are sectarian like all Reformed; this is not ap-
It's not clericalism. We are fulfilling our duties.
Religious: we are clerics. They practice
theirs and they persecute us in our beliefs and in
Our belief: they are sacred, tolerant, progressive liberals.
intellectuals.

Clericalism, that is the enemy, said Gambetta, this a monster with a Jewish face, which our enemies claim to represent. But you, gentlemen of the Reformed order, are you not... Protestant clerics, like your allies the Freemasons

and Jews are clerics belonging to the Frankish religion
Freemason and Jewish?

I know very well that you have cleverly created a diversion.
on the backs of Catholics to oppress them, you cm-
to flaunt power and mask all your shameful depravity
studies.

As soon as you touch these sectarians, they cry danger
clerical.

Wilson – yet another honest Protestant on whom
We will have the charity to say nothing, not wanting, at
surplus, to sully our pen – Wilson sold the le-
Legion of honor.

"There must be a punishment," said the honest people.

"Be careful," the leaves replied in chorus.
Huguenots, Freemasons and Jewish women, the reaction is
the head; Wilson represents the republic. The clerical peril...
threat.

– Panama has swallowed up our economies, E de
brave workers ruined in this adventure. Deputies-
Jewish, Freemason, and Protestant families have been affected.
A large sum to deceive us; that the law could-
nisse.

224 THE PROTESTANTS IN MADAGASCAR

– Black men are conspiring against the principles
89. Proletarians, guard your freedom which has
Tasted so dearly, the clerics want to take it from you.

– Dreyfus sold out France, he deserved to die.
3' writes Fopulo with his atavistic common sense.

"He is innocent," the Huguenots proclaim, "it's the con-
the level of the sword and the holy water sprinkler that led to his condemnation.
This is a setup against human rights and the
citizen, that is to say against the republic itself by
the supporters of obscurantism who attack him through the
Jews, while waiting for the Protestants to attack them.
Don't you see the clerical danger?

– The English flooded Madagascar with missions-
Protestant leaders who incite the natives against the
France and force them to convert to Protestantism
ism.

Let them be driven out and the great African island colonized.
"Caine," ask the good French.

– The Jesuits, through their actions, incited the revolt of the Malagasy people; intolerance, clericalism, that is the enemy. proclaim the Protestant newspapers, thus covering and today by that idiotic word: "clericalism" all the evil which is being fulfilled and from which France is slowly dying, as One dies of a wasting disease.

Did those Huguenots make a fuss about it?
exile of the Queen of Madagascar by the brave general Gallieni! They challenged the government, traveled France and organized conferences everywhere. All of this because their English coreligionists could no longer it was also easy to Protestantize the island in order to then pass it on to England.

On this point, their goal was not in doubt. When one If you want to conquer a colony, you start by introducing it to... to reduce their language and religion. English Protestants they did not act differently in Madagascar.

Atelle teaches that, thanks to the Protestants, for the Malagasy, Protestant meant English and Catholic meant French, and that to say which religion he

AND IN ALGERIA 225

belonged, the Hova replied: French, if he was Catholic and English if he was Protestant.

The Huguenots of France were fully aware of these facts. since, moreover, two French pastors appointed Lauga and Kruger had gone to Madagascar and strive to regain the influence lost by their coreligionists.

This did not prevent them, upon their return to France, from publishing an erroneous report on this state of affairs and to take the lead in the anti-French campaign against General Gallieni, defender of our interests, working thus for the English who fought us with the most harsh energy.

Resident Laroche was the object of their admiration, the ideal resident. In his meetings, notably in Saint-Quentin, Pastor Lauga praised this administrator—a man so favorable to Protestants.

However, here is what the Journal de Saint-Quentin reported of March 14, 1897, according to one of his correspondents from Madagascar, regarding the Protestant governor Laroche:

Taking possession of the functions of Resident General allowed General Gallieni to observe that there had been no absolute They did nothing under Mr. Laroche's regime. Monuments... several requests, some months old, were waiting always their answers; a number of projects lay dormant in the boxes: none of the questions asked by the residents provincial teeth had not received a solution; in short, the The work produced during those eight months was reduced to nothing.

When we look closely at what this nefarious man has done this, we are obliged to conclude or else that He's either a traitor or reckless; I hope so. for him, this second term is the true one.

-ra

mm

This was the man to whom Lauga attributed all the -

virtues.

For his part, Berthelot, a former Huguenot-supporting minister

foreign affairs, never tired of chattering away in
13*

296 THE PROTESTANTS IN MADAGASCAR

Le Matin against the Jesuits. According to him, the deposition of The Queen was going to bring about a revolt on the island.

The Senate had accepted the challenge thrown in the face of the protesters. so much.

The Protestant, Mr. de Freycinet, set things in motion. He pre-Conisa in the Senate the policy of abandonment that cost us Egypt and the Suez Canal, now owned by Protestant England (4)...

After Mr. de Freycinet, we had a speech by Protestant Senator Mr. Richard Waddington on our colonics of the French Congo.

The results obtained there are very poor. We there
We spend a lot to get very little back.

The official journal of the Congo, dated January 15, 1897,
we learned that the local budget amounted to
3,698,000 francs, while the colonial rapporteur of the
In the chamber, Mr. Siegfried (yet another Protestant), we spoke to him.

(1) However, one should not believe that we practice
The policy of abandonment to excess. Listen to Mr. Curzon instead.
an English statesman, who spoke thus on December 11, 1897
in Southport:

If the territory of King-Chang was ceded to France, it is
because England didn't know what to do with it and the king of
Siam, to whom we had offered it in 1881, had refused the offer.

The opposition sees the agreement reached with France as a
sacrificing British interests, but the King of Siam, who was
in London last summer, does not share this opinion, nor do the
English traders who trade with Siam.

With regard to Tunis, the government's objective was to
to protect the English cotton industry, which could not find
in the treaty concluded with Tunis the conditions which were
necessary.

In the event of annexation by France, we would have lost the benefit-
application of the most favoured nation clause.

That's what needed to be avoided.

Thus, on the one hand, in Siam, a fragment is ceded to France
of unusable territory to the point that Chulalongkorn himself
didn't want it; on the other hand, under the guise of conceding to us
something in Tunis, Great Britain signs a special treaty-
specifically intended to promote the expansion of cotton mills
clays.

AND IN ALGERIA 297

milk from a little over 4 million. Who is right? Quia
wrong?

– Over there, as a bet out, it's bureaucracy that
"It's suffocating us," a member of parliament recently told us.
Basses-Alpes.

And this MP quoted us the name of a mayor, a councillor
general of the Basses-Alpes, from Castellane if we have
good memory, Mr. F: wssolles, socialist, who had been
named resident someone: part on the Ivory Coast, in
a post he rarely went to, but which reminded him–
It carried very large landing stages.

A compromised MP in the affairs of the south of the
France, Deloncle, had obtained this nomination, for
not having the general councillor in question as a con-
current in the legislative elections of 1893.

After Mr. Waddington, another Protestant, former
The minister, Senator Trarieux, came to insinuate that the
current difficulties that have arisen in Madagascar could
well-being was the work of the Jesuit missionaries. Had we,
as well as the rumor going around, really wanted to force the
Queen of Madagascar to convert to Catholicism?

We were familiar with this language. It's the one that col-
the three pastors were carried into the temples of France
Protestants we have spoken of, but he was all the more
It is more imprudent to hold it in a French tribune than
Nothing in that allegation was true.

The Minister of Colonies, Mr. Lebon, although protesting
He too—all Protestants—understood it so well
that he immediately shut Mr. Trarieux up:

"At no point do I affirm with the reports of the
General Gallieni as evidence to support my statement, to
At no point did General Gallieni try to convert–
Queen Ranavolo's shot (Hzlarity).

This is how the Official Journal of the session of
March 48. And the minister—though a Protestant—we...
let us repeat – he said again:

"Gentlemen, I beg your pardon for insisting on
that point, but you understand that I am determined to try

228 THE PROTESTANTS IN MADAGASCAR

to immediately reject insinuations that have
slipped into certain newspapers.

Finally, the minister read aloud the telegram from the governor. General Gallieni explaining the measure that IT had taken and including a letter which said, among other things that it seemed impossible for him to keep for a long time—at the time the institution of the monarchy, which hindered Uapplication of its pacification program and was exploiting imposed by the enemies of French domination.

Unfortunately, the Protestant Trarieux had been very imprudent. From the Huguenot point of view! For here comes a request Question regarding Madagascar submitted to the Chamber by Mr. Pourquery de Boisserin, immediately followed the Senate incident.

And Mr. Pourquery de Boisserin expressed himself thus, (Offi-sky of April 3, 1897):

Mr. Pourquery de Boisserin. — Gentlemen, when I had the honor of submitting, last July, an inter-pellation on the events that had taken place in Madagascar, I had two goals; the first was to defeat the last vestiges of resistance from the offices of the Ministry of Foreign Affairs foreign to the annexation of Madagascar and to dispel the hesitations of some members of the Senate, who then doubted the advantages of this measure; the second aimed to modify political, administrative, and military leadership. Printed by the Governor General. I received a first salisfaction during the discussion itself. The minister has immediately returned to the Senate; he asked Mr. Trarieux to to submit his report. Then he obtained from the Senate an emergency and the immediate discussion.

Deviating from its usual practices and even its own regulations, the The upper house yielded to the demands of the minister, who was under pressure. he himself, through my questioning, voted during our dis-percussion the single article of the law declaring the colony French, the island of Madagascar and the islands that depend on it.

On the second point, if I did not immediately obtain satisfaction faction, the Government soon recognized the truth of my statements. Struck by the dangers brought about by disorder complete the general disorder, the absolute anarchy that it engendered

AND IN ALGERIA 299

the system of government employed towards the Hovas and the other tribes of the island, he gave up dividing our possession in civilian and military territories, maintained the command unit, but the governor was replaced.

Upon his arrival, General Gallieni acquired the proof and the conviction of the danger. The supplies of all types existed for only a few days. The queen reigned and governed. In Tananarive, at the seat of the governor-general, the Hova already sought to satisfy his hatred and his revenge was directed against the French civilian and military, The insolence of the provocation. Insurrection reigned everywhere. wonderfully organized; it had a supreme leader, the queen.

It was no longer, as had been said a few days earlier—before, simple bands of Fahavalos seeking to surprise to our remote posts, that's what we call in Madagascar—because the Manalambes, the Red Lampas, that is to say the patriots, The loyalists of the Malagasy monarchy fighting while shouting: Long live independence! A vow was made to cast us back into the sea. and to restore the queen's power over the entire island.

One particular fact was reported everywhere: barbarians and cruel towards the French, the Hovas showed a good—significant attention to certain Europeans. The latter seemed to be their allies; always aware of their movements by flattering their hopes of victory, they appeared to share them and strengthen them with powerful promises interventions (1).

Shortly before the arrival of General Gallieni, a young man, the son of Mr. Garnier, who had returned to the expeditionary column of considerable services, had attempted to resupply Tananarive. Departed with an im— caravan carrying, he had arrived in Babay, only a long way from 40 kilometers from the capital of Emyrne.

Surprised and surrounded by the insurgents, he resisted for several minutes. several days later, he managed to send a letter to the governor. general.

Mr. Laroche receives this letter, a cry for help, a plea from help, and simply writes in the margin: Get information—gnements. (Laughter).

,

(1) These are the English Methodists.

It seemed absolutely reckless to dare to contradict the statements he made to everyone, which he launched to all the agencies, he repeated to the Minister, on the general security and the complete pacification of the colony.

He was an andacicux, this young man who dreamed of supplying the garrison with provisions. However, the unfortunate man struggled, waiting the response to his desperate plea; a second messenger "The black man warns General Voyron. Immediately, this officer—" ral dispatches a small column of fifty men to disperse the attackers, go and free Mr. Garnir and his friends. Unfortunately, there were 40 kilometers to cover, and the Help arrived twenty-four hours too late; Garnier was dead.

As a sign of victory, the Hovas had cut up his body in pieces, stuck his head on the end of a spear planted on The square of the small village. (Movements).

The Hovas, after looting the goods, pursued—rent the porters to Mevatanana. There, two insurgents Taken by surprise and condemned to death, they made the following confessions:

"We only act on the express orders of your queen." who preaches holy war against the vahazas (whites) and provides weapons to exterminate them. It sends emissaries leaders are the first ministers, etc.

If I have brought up this sad and painful memory, it is not not only to honor the memory of this noble and brave As a child, it's mainly to show proof of the vast conspiracy that was being organized and strengthened around Ta—Nonsense. Mr. Laroche refused to believe it. I'm not blaming not his good faith; he unconsciously made a mistake, but in conditions which deeply commit, I dare say, his moral and material responsibility.

This was the situation when General Gallieni took power. What did he do? Mr. Laroche advised him to go to greet Her Majesty Ranavalona.

"Why?" he replied. "I am at home here, I am—" Hold out the queen.

The queen arrived, preceded by the waving Hova flag. alone in his palace. The general had this flag brought in and raise our three national colors on the dominant palace Tananarive, Emyrne, Madagascar (Applause). This The first act deeply surprised the Malagasy people.

Mr. de Mahy. – And their friends here.

Mr. Pourquery de Boisserin. – They looked at each other and said: Who is this intruder and what does he want? The French se– Would they be masters?

Undisturbed by their murmurs, the general proclaimed the absolute freedom of conscience (Very good! Very good N

This man, above all parties, does not see favoritism. to have no denomination. He only has one religion in Madagascar. because: the defense of the French, of the flag, of the homeland, and under his guidance develop the prosperity of this new French soil (Applause).

He stated that the Malagasy people would not be admitted to a civil service only if they know French. This pa– would do something unimportant (No! No!),

Mr. de Mahy. – On the contrary.

Mr. Pourquery de Boisserin. – It's sad to say, but it is, Unfortunately! One of the causes of conflict in this country, due to the antagonism between schools.

I won't insist. I am convinced that everyone ap– This statement proves it. Mr. Laroche did not think so. who said: It is we who must learn Malagasy.

What a strange attitude this governor general– French ral inviting the winner to adopt the language of defeated, to assimilate to the Malagasy, not thinking of con– to peacefully seek the Hova.

By these measures, General Gallieni attracted some Violent hatreds. The struggle was silent.

Mr. de Mahy. – Over there, and especially here!

Mr. Pourquery de Boisserin. – And he was quite skillful to to answer no one. Consumed by his duty as a soldier and As a representative of France, he felt neither affected nor hurt by the insults, slander and provocations (Applause).

Mr. André Lebon, Minister of Colonies. – Absolutely.

Mr. Pourquery de Boisserin. – He demonstrated courage civilian, which, combined with its military virtues, makes man the

greatest honor (Loud applause).

But if General Gailliéni said nothing, he observed. Having compared the statements of the insurgents captured at Méva-tanana of all the facts and documents everywhere re-picked. ij acquires the conviction of the rebellion of the first minister, of his role as leader and organizer of the insurrection-

932 THE PROTESTANTS IN MADAGASCAR

tion sown everywhere, possessing ammunition, weapons, of

` cannons, having European instructors. He had it seized,

Judge, execute! He strikes the enemy in the head.

Faced with these acts, the Malagasy people and others said to themselves:

The French are indeed in control this time. Their
The flag flies, the French language is imposed, the chiefs
Malagasy people are shot |

The widespread calumnies, the published rumors about our pro-chain departure, all the repeated acts of malice in the middle
Insidious excitations are thwarted by this energy.

The Hova, a simplistic people, know only force, me-taking a lenient stance, which he judges weak and powerless, and submits and bows.

But there is one party that has not yet laid down its arms; it is-count the promises constantly repeated, not by a government foreign nement, respectful of our power, of our rights and certain that we know and can defend them but by ambitious, turbulent individuals, who use his name, his prestige, his power, to hinder our civilizing action and our domination.

Mr. de Mahy. – These are vast associations that act there, as in Algeria and France.

Mr. Pourquery de Boisserin. – Dominated by them, the queen has continued to sigh, to give orders. In a small expedition led by a young captain from the Gard, Mr. De-Leuze, new evidence was acquired of the role played by the queen. Her palace was the center of the insurrection. A prisoner of these ambitious enemies of France, a prisoner-

Born into the noble caste, the queen had no other desires.
than theirs.

The minister told the Senate: This primitive people who have
all the cunning of the yellow race and can only be dominated
by force, has a local history that resembles that of
many civilized nations.

Two parties are facing each other: the noble caste, the bourgeoisie.
The queen belongs to the first, which our arrival has de-
Stripped of all her privileges, rejected by power.
stopped the abuses, injustices and squandering.

Obeying the leaders of her caste, eager to drive out the
master and to regain their advantages, the queen launched-
born in the revolt, television downcast, confident in its allies.

AND IN ALGERIA 933

On several occasions the Governor-General informed the
Government of what was happening. I have here all the rapes
ports or thereabouts; I won't read them. 11 began with
try to use the queen's influence to strengthen
ours. As it slipped from her grasp and turned against her
He observed it with great caution, by verifying
Diplomatic table. He tried to bring the queen back by the
demonstration of his own interests. All having failed,
As the danger grew, he warned the minister of the peril and
of his intention. At the appointed time, he deposed the queen.
He did well (Applause).

This is not a rash act, it is a deliberate act of a di-
A skilled plomate and a far-sighted soldier. Leave her prisoner.
In Madagascar, it was about increasing one's credit, perhaps by Fau-
The source of misfortune was to remain in the midst of the insurgents.
their flag and their hope, it was to allow the slanderers
deniers say: They did not dare to exile him.

Without hesitation, completing his work and his mission, the ge-
General deported the queen to Réunion. All the French have
He was applauded. I admit I wouldn't have gone up to that podium.

Yes – I believe today that there has been confusion in my
thought – if in the response of the Minister of Colonies to
Mr. Trarieux, I had noticed a certain hesitation.
to defend this energetic man, this courageous and brave soldier
who had just done his homework (Very good! Very good!)

It was with this feeling that I submitted my
request for questioning.

I had the honor of seeing the Minister the following day.
I must state that he assured me that his words had
were poorly reproduced by the telegraph or misunderstood.
I believe this explanation. He informed me from the very first day.
that he intended to support and defend General Gallieni. I
I am only here to allow this assertion of the Government-
hement in front of all of France and in front of all of Europe. And
if I said a few words about the actions taken before the arrival
From the general's perspective in Madagascar, it's solely to do things better.
to understand in the House how much the situation he has brought-
The region was difficult and dangerous.

The truth is that 30 or 40 kilometers from Tananarive,
The insurgents were armed, organized, disciplined, well
ordered. A few more days, and we would have had to un-
to mourn a massacre – the word is not mine, but that of a

934 THE PROTESTANTS IN MADAGASCAR

a man who knew the situation well – a massacre –
General of the French.

France would not have accepted this affront; it would have been
forced to restart such a costly campaign in
money and in men than the one who had led us to
Tananarive (Very good! Very good!)

If I struggled so much after the vote for the Mada- expedition
Gascar, if I insisted so much on the annexation, the relocation
Mr. Laroche's deposition, if I ask the
the government to approve of General Gallieni's attitude,
that is because in my conviction Madagascar is one of the most
beautiful jewels of our colonial empire (Very good! Very
GOOD ?)

On this island which can command India, Africa
that, in Suez, protected as it is on all sides by the Ocean,
We have nothing to fear from an invasion by organized gangs.
who devastated Tonkin for far too long. In the country
All peoples hostile to the Hova will be, if necessary, our
Allies, our auxiliaries. The Hova people themselves, happy
under our civilization, will faithfully rally around the
France, which brings him independence, freedom, and security
rity. =

No one, you can be sure, will dare to try to harm
to our rights (Applause).

I believe I am fulfilling my duty by asking the Governor-

how to approve the energetic act of this soldier too strong—
He was attacked by certain media outlets. He needs to draw on
in the praise of the Government and in the vote of the
Chamber the strength and courage he needs to
to complete his work.

So far from their homeland, even the toughest men rarely...
wind to have a moment of discouragement and failure
when the mother country does not show them its approval,
Her confidence, her encouragement. She needs to tell them:
You did the right thing.

That's the word I'm waiting for (Loud applause).

Mr. President. — The floor is now open to the Minister of Co-
Jonies.

Mr. Minister of Colonies. — Gentlemen, I will not fail
Certainly not to the promise I made earlier
the Chamber is to be extremely brief, given that
Mr. Pourquery de Boisscrin has done almost completely the

AND IN ALGERIA 235

a speech I would have given myself from this podium. (Very
Good! Very good!

I would like to say here that I am grateful to Mr. Pour-
Boisserin's query to provide me with the opportunity to respond
from a word to unjustified attacks that were directed con-
between me and the Government following the incident
which took place in the Senate two weeks ago. All those
those who had commented on this incident had probably
neglected to read the official minutes of the meeting and
did not know what questions had been asked of the
minister and how he had been forced to respond to it.

The honorable Mr. Trarieux had asked me two things:
firstly, if the deposition of Queen Ranavalona had received las-
prior feeling that the Government, then if the Go-
the government knew the precise reasons that had determined-
General Gallieni was forced to make this decision.

On the first point, I replied that the deposition
the queen's had not been ordered by the Government;
Regarding the second one, I let him know that I hadn't yet
I received a detailed report from General Gallieni, which I am unaware of.
He cited the cause of the measures he had deemed necessary to take.
I added that, when one was in the presence of a man who
had given such clear evidence of political acumen,

of prudence and firmness that General Gallieni, he was the duty of the government and the entire Parliament to postpone any judgment until all the elements debates were placed before their eyes.

Currently, the question is whether the government—the government gives its approval to the initiative taken by the government General Gallieni. I say this very clearly to the Chamber, — and I beg you, gentlemen, not to be disturbed by my words before I had finished my sentence — I regret, As for me, that circumstances forced the general Gallieni made this decision without having been able to receive the prior agreement of the Government, because I would have I felt it my duty to join in my responsibility to his own (Loud applause).

At this point, I will summarize with a short quote. from his latest political report the reasons that led the general to the decision he made, and I will make you aware — which is already evident from the words I have just spoken—cer — what is my feeling and that of the Government.

226 THE PROTESTANTS IN MADAGASCAR

The report of February 26, the one dated the day before The deposition of Queen Ranaivalona ends with the con— The following observations:

"In short, the situation is good in Emyrne; but he We must not hide the fact that we are going to address a pe—a difficult period, that in which the inhabitants, having harvested their crops, will resume their usual looting.

'Some symptoms already prove to me that the leaders of bands, representatives of the noble caste, aided by the the actions of certain foreigners, still glimpse the es—for revenge against us. They use the name of the queen, while the former slaves, the defectors (laughs) (general), cannot yet understand why we gar—dons this old cog and still fear a return to the old state of affairs. I will take the necessary measures. to avert any danger and maintain good results obtained to date.

I have other, slightly more detailed reports, but all in the same direction.

These, in summary, are the reasons that led the ge—General Gallieni in Premares on February 27, the decision he has socket.

As Mr. Pourquery de Boisserin and as I can to say, the unanimous opinion of the French, the Government fully and completely approves the decision taken by the General Gallieni, and I am aware that the Chamber will want send him the encouragement he deserves in the circumstances in which he finds himself (Loud applause).

Following this session, the Protestant Trarieux was sick for three days; as for the Signal, two pastors renegades from its hateful editorial staff were afflicted with hydrophobia.

Once recovered, they continued their anti- campaign French with the help of the filthy press.

L'Estafette, a newspaper founded by the nefarious Jules Ferry – a Huguenot, too – naturally supported the English Protestants of Madagascar and, through the pen of a journalist, probably retired, Mr. Othon Guerlac, ca- the Jesuits urged to give credit to Voltaire.

If there are missionaries worthy of the most fervent admiration

AND IN ALGERIA: 237

ration, of the deepest veneration; if there is an order A religious person who embodies all the qualities, all the sacrifices heroically accepted, all the noble duties, all The virtues, those are indeed the Jesuit missionaries and in In general, all the priests of this remarkable Order.

The Jesuits, at least, were doing their duty. good Frenchmen, while the French Protestants... They know their duty as good... Englishmen.

Here is the opinion of Mr. Georges Thiébaud who absolutely confirms what we are saying:

The truth is that we will not belong to ourselves either. As long as we allow the network to develop there, we will let it develop for a long time. foreign religious societies that fight our in- influence and our authority.

England, by covering our colonies with its agents re- religious man, intends to use this as a title in the eyes of Germany, to whom she could give this assurance that at the first gesture France on the continent, it would put the colonies

French forces in the air, even Algeria, to operate a power-health diversion.

Indeed, we have not, over our colonies, so painfully conquered, but a nominal and ceremonial power. The power The real situation is in the hands of the British missions which, under their aim is to spread Christianity there, and they are especially preparing for it. elements of rebellion. They thus equip themselves with mortgage pledge to be made in favor of their country of origin, at the first move we make against England or Germany.

This is a very serious danger that we are working hard to address. to call for vigilance from the country, which understands this very well, and of the government, which, for its part, is turning a blind eye and a deaf ear, to not to turn the consistories and lodges against him, with which he mistakenly believes he has to take into account.

What does it matter to the Huguenots? Let the colonies perish! earlier than Protestantism.

Protestantism will always be the implacable enemy of French influence, if this influence threatens its religion.

938 THE PROTESTANTS IN MADAGASCAR

In an interview with La Croix, Mr. de Mahy said also :

Mr. Blavet, in a remarkable work: "In the land of ill-" "gache," he said in very good terms, that France only has one ad- A future event to be feared on the large African island: the protests.

Tantism (4).

It was the Methodists who gave rise to fahavalism. because all the leaders of the rebellion were their creatures.

ee a

(4) Mr. Carle des Perrières, the former journalist for a time compromised in the Lebaudy affair, and who was acquitted, obtained a concession in Madagascar. He saw General Gallieni, he writes In the newspaper: | |

– You have had, General, to fight against the influence of the Clay. Was it as deeply rooted as people claim?

– To an extraordinary degree. We waged an an-

Clay: don't doubt it. Here, I'll give you an example-

In Ambatondrazaka, two Frenchmen are captured and immediately murdered. Two days later, the Fahavalos arrested an Englishman and take him prisoner. Not only do they not harm him, but, forty-eight hours later, the 'prisoner was passing-to come, to two of his compatriots who lived in Ambatondrazaka. a ticket, roughly like this: Designed:

"I am a prisoner, but I lack nothing. I was able to tell you..."
I am sending this note to let you know that the position will be attacked. Put up very obvious markings on your door.
Our nationality: you can be sure that nothing will happen to you.
do. "

I must say, added the general, that these two Englishmen had My loyalty to deliver the note to the post commander, that the The post was indeed attacked and the Fahavalos received as They deserved it. But you see how much this influence is undeniable and how urgent it was to cut things short.

– Is it a question of religion?

– Largely. There are many more Malagasy people Testators than Catholics. First, this form of religion It suited them better. From then on, the pastor became all-powerful. As for influence, I didn't really know what to oppose to the step-author. With a new people like the Malagasy, making the Secularization meant losing oneself irretrievably. I couldn't Therefore, they should be opposed by the Catholic missions.

I received a great deal of help from the Brothers of the Schools and the Sisters. who are doing excellent work here.

AND IN ALGERIA 239

It was them or their friends in Europe who deceived the government through false narratives and imposed Mr. La-rock.

Ah! If you knew as well as I do everything that's going on Over there: the intrigues, the shady dealings, the men-dreams, the fake news from this nefarious sect.

But what is more serious is that these alleged mis-Zionists have influential friends in Paris who are stirring things up and distort public opinion.

In short, France's situation will not be firm and well established in Madagascar that the day when Catholic influence will have been substituted for Protestant influence.

I am a freethinker, but over there, Catholic will be always synonymous with French and Protestant with English.

In another interview with Father Camboué, we read:

"During the first days of his government, Mr. Laroche was quite amiable. But soon the arrival of French pastors Lauga and Krüger changed the facing things.

At Ambohibarahena, the English Protestants were entre—they opened our door and wounded Casimir, our schoolmaster. They roam the countryside, garroting the students and striking the Catholic teachers.

In a village called Ankabahaba, Lutherans invaded the chapel to seize two of their elders students and beat them brutally.

Three days later, a Lutheran pastor was knocked unconscious. beatings of a Malagasy man who sent his son to Catholics.

In the temples, English pastors accused pu—literally, the French are the enemies of the Hovas.

"Don't go to the Catholics," they said, "because the English will wage war against the French. These will be Baltus and expelled from the island. So woe to their friends.

be

Near the capital itself, in a village, the governor native governor, under the influence of the pastor, threatened of a fine of three oxen and three piastres, all

—

240 PROTESTANTS IN MADAGASCAR

those who would pass by our place. Several times they have used the name of the Resident General to excite and incite

to maintain a kind of terror among our members.

When the English missionaries had established in a central location, a meeting of their own, the individual clients-
The genes of heresy were telling the Catholics:

– Beware, the Resident General is coming to preside
our meeting.

What were the two ministers doing during this time?
Calvinists Lauga and Krüger?

No sooner had they arrived than they were immediately showered with honors.
neurs. They were received several times by the queen, and the
Official Gazette, written by the residence, does not lack-
never fail to point out these signs of consideration.

They joined forces with the An- missionaries
Glas who took them for a walk throughout almost the entire province
of Imerina, and made them preside over all the great
meetings.

In their interpretation of their sermons, the English
They made people say whatever they wanted, they conduct investigations
and terrorize the Malagasy. The French, colonists and half-
Literary figures don't hesitate to say it's a scandal.
and that one must be very naive not to see that by
This attitude plays perfectly into England's hands.

Because no matter what we do, we won't change this idea.
rooted in Madagascar: Catholicism means Frar-
Sais, whoever says Protestant says English.

And much to Pastor Lauga's chagrin, these are the protests-
the Indians themselves who taught this formula to the Indians
genes before the conquest.

Upon his return, as we have said, Lauga, made
in favor of English Protestants, conferences across
France.

In Bordeaux, he had the audacity to exclaim:
| e

Going back thirty years in the mission archives
English women, we are forced to acknowledge that they have not done

that works of civilization and religion and that they have been reuses to make France benefit from it.

The strangest thing is that he wasn't there, a Frenchman armed with a stick.

Especially since the anti-French movement had taken hold proportions.

And Le Figaro, hardly suspected of clericalism, wrote:

A series of peculiar noises that it is our duty to record short at this moment in the political world and in the colonial world.

This would be nothing less than an Anglo-Protestant conspiracy. which would have as its aim the recall of General Gallieni.

And we note, as a curious coincidence, the attitude of Mr. Lebon at the Senate session during the interpellation Tra-rieux.

Those who note this coincidence and many other things Again, there are many.

We know that the latest measures taken by the general Gallieni in Madagascar threatens English interests, which are inseparable from Methodist interests.

And we observe that, following a slogan originating in London, French Protestants have launched a campaign against the General Gallieni, who displeased London.

This was done without any mystery.

English journalists and parliamentarians have reported in their writings, in their speeches, the new resident general to the revenge of the Protestants.

Then, that not being enough, the Methodist agents are came to France.

They were received by three former ministers who are "of religion.

Immediately, from corridor to corridor, from antechamber to ante-From room to room, complaints and threats were peddled.

"We must remember the sectarian, the enemy of, freedom of

conscience. » |

This was said seriously.

The three former ministers were not laughing when they asked That. They seemed convinced. A special dinner was given

14

212 THE PROTESTANTS IN MADAGASCAR

at one of their houses. A ball at another's. And the third has presented to the current Minister of Colonies a delegation more that she suspects.

Two other former ministers, also Protestants, are involved no less actively. Bargains... delicate matters... have begun. Journals have been anticipated... lists.

In short, the whole clan rose up. It was a consistory of civil servants, bankers, parliamentarians, ministers and former ministers who are rallying to this slogan of sacrifice A spell from London: Perish the colonies, perish the France, rather than the interests of the Methodists!

We repeat, this is what is being said from all sides.

Isn't that worrying, especially when you remember the history of our foreign policy in recent years born?

When England wanted to take Egypt, protests... Many French people allowed him to do so.

When the city's merchants needed Zanzibar to use it as a warehouse for their goods destined for tion of Madagascar, a French Protestant gave them Zanzibar.

When Mizon carried French trade into the Benue and was going to open up central Sudan to us, a protest-English aunt, the wife of a French statesman, declared that, in the interest of their souls, it was better that the Negroes were civilized by Protestant Englishmen rather than by French Catholics (1). And Mizon was recalled.

Four years ago, at the cost of incredible efforts, Patriots wanted to take the last part away from the English

which remained to be taken into account in the telegraph network below a sailor of the globe, he is a French Protestant, who, docile-ment, delivered to the English what they needed to be definitively the masters of the world's "information". We know what superiority this gives them (2).

Many political figures are worried.
of our colonial future, bring these past events closer to those that are currently being reported and are wondering with

(1) Is this not Mrs. Ribot, a most ardent Protestant?
born?

(2) Le Figaro refers to the Huguenot Siegfried.

e AND IN ALGERIA 243

anxiety if even today the English will find among
We French are blind enough to serve, under the pretext
of religion, British interests at the expense of the interests of
French nets.

The attempts of the French Protestant party failed
in part; but it still exerts its baleful influence
over there.

We are not inventing this truth – which would become
a lie –; we assert that it is.

And other writers share this opinion.

About Mr. Buisson's escapade, MH Galli
recalled the role of the Protestant party in all our
international affairs and regarding Madagascar, he
As stated in Ze Jour of August 40, 1898:

Haven't we seen in Madagascar, for example, a party
French people openly express their sympathies for the
English Methodists, our enemies, and to thwart with all his
the power of the authority that was trying to eliminate or suppress them
through their propaganda?

One of the more curious incidents of this resistance–
The destination was that of Pastor Shaw who, at the time, almost
as much noise as Pritchard's during the reign of
Louis-Philippe.

Shaw was a known spy for the English government, a

a bitter enemy of France.

Admiral Pierre, then commander-in-chief in Tamatave: ordered him to be arrested and transported aboard a ship squadron bucket, under indictment for attempted poisoning-attack against several of our soldiers.

As soon as Shaw's imprisonment became known in England-earth, all of British Protestant clericalism rose up to defend it, and French Protestant clericalism took He does and causes for him with no less ardor.

Not only was Shaw released, but our government, despite protests from the press and designation of our navy, granted the spy pastor a large compensation.

Now that the incident is forgotten, the pro-clerics The testators have not given up, and, just as they defend

244 THE PROTESTANTS IN MADAGASCA

Dreyfus, they continue to defend Shaw. No later than Last year, following a complaint by Mr. Pécaut, including Mr. Buisson has just delivered the eulogy, entirely imbued with Dreyfusism, the Minister of Public Instruction has blacklisted a work of history, guilty of expressing [something] towards Shaw feelings of disapproval.

There is a Protestant orthodoxy, just as there is an orthodox Catholic doxies, also ultramontane in their own way, like this one and placing certain interests above the interests of the peer, i.e.

Has the Republic only prevailed over one in order to... To subjugate to the other? We point out the danger.

It seems I'm not the only one who believes in the Pro-Peril testing.

It's definitely going to work.

And she will walk faster than you think.
Gentlemen of the Huguenots....

*
* *

It is not only in Madagascar that Protestants and
The English are working, in concert with the French Protestants,
against the interests of France.

Algeria, our beautiful colony, is being invaded by these hu-
malevolent monkeys.

But so as not to be accused of exaggerating, I am
obliged to cite Official of November 10, 1881
which relates to the questioning of Mr. Saint-Germain.

Mr. President. I give the floor to Mr. Saint-Ger-
main to develop his questioning on the actions-
comments of English Methodists in Algeria.

Mr. Saint-Germain. - Gentlemen. For some
Years already, English missions have descended upon
Algeria, in the three departments of Algiers, Oran and
from Constantine. In the department of Algiers, we
let's see in Algiers, in Cherchell, in Djemmâ-Saharidj, in
Azeffoun, in Akbou and in Azazga; in the department
from Oran, to Tlemcen, to Mascara, to Mostaganem, and in
the department of Constantine, in Constantine.

I won't talk about those that are installed at
Maroe, in Tunisia, in Tripolitania.

AND IN ALGERIA 945

The oldest of these missions dates back to 1881:
'That's the one from Algiers. Those from the departments of Oran and
Constantine dates back approximately twelve years.

The distribution of missionaries was done by the
the mother house which is the mission of North Africa,
whose headquarters are in London. It took place on
unevenly, which varied according to the importance of the po-
Muslim population to be seized.

Thus, in the department of Oran, there was
Some time ago, in Tlemcen, 5 deaconesses and 4 pas-
teur; in Mascara, 1 pastor; in Mostaganem, 4 deaco-
nesse and 1 pastor.

In the department of Algiers, there were: in Algiers,
6 deaconesses, 4 pastors and th free missionaries: ; at
Birkadem, 2 independent missionaries; at Cherchell, 2 deacons
nesses; at Djemmââ-Saharidj, 5 deaconesses and one pas-
in Akbou: 4 deaconesses, 1 pastor; in Azeffoun,
2 deaconesses, and in Azazga, 2 deaconesses.

The word "deaconesses," gentlemen, may not mean much to you... It might not be much; I'll explain. Besides the Pastor, there's always the deaconess. Why is she there? Is she there? To help the pastor in his mission, with boundless devotion. The pastors address more specifically to men; the deaconesses to women and children.

These women, by virtue of their status, can penetrate among indigenous women in the interior of the May-sounds, while this is forbidden to men, who do not can never obtain such authorization.

This is why the English missions include women. I must say that these diaco-The nuns were the most zealous auxiliaries of the mission-English women.

Initially, these missions were imposed on the popula-indigenous traditions through distributions of cakes and toys for children, medicines, clothes and even sums of money to adults. These Distributions were initially made in the village square.

246 THE PROTESTANTS IN MADAGASCAR

amidst songs and hymns with accompaniment of barrel organs and accordions.

Mr. Gustave Rivet. – Like the Salvation Army.

Mr. Saint-Germain. – These exhibitions having often which gave rise to disturbances and noise, the mu- authority The municipal council was alarmed, and they were soon inter-say on the public road.

'The missionaries then had houses built for themselves very comfortable, with a most cheerful appearance, in the middle of very picturesque sites, and settled there. They were able to There, gentlemen, in the shadow of silence and discretion, to give free rein to their burlesque fantasies. Conferences followed by lunches were held in these premises. which were soon transformed into "schoolhouses."

Lieutenant-Colonel Guérin. – And they preach there the beauties and benefits of English administration.

Mr. Saint-Germain. – I'll get to that, my dear colleague. bequeath, and I promise to give you some on that

complete information.

I was telling you, gentlemen, that the missionaries have created ecotes. And which schools?

"There, young natives are taught to hate the France and the love of England.

This has been noted several times by the authorities. municipal and academic institutions of Algeria.

Young Kabyles are taught there that the French are idolaters, godless (sic), despising all religion, being penniless (sic), never doing anything for the Kabyles, and if they suffer, it is the French people who are the cause, while on the contrary England loves them because it is a religious country, where there has a lot of money!

I'm not making this up, gentlemen, and I could even say so. The subject is to recount an incident that happened, I was told. in the presence of an honourable senator, member of the Committee of eighteen in the Senate, Mr. Combes (1), who

(4) Combes is a former defrocked priest.

AND IN ALGERIA 947

had gone, during one of his trips to Algeria, vi- to name one of these schools, accompanied by the rector of the Academy Algiers demi-region.

This school was the one in Djemma-Saharidj, I believe. The visitors were never able to obtain deaconesses who run the school, communication of the notebooks of students, and for good reason.

Some time later, an academic inspector having presented before these same deaconesses was happier ct put read on the notebooks of young Kabyles phrases like this one:

Young Kabyles are eager to grow up to become a naturalized English citizen (Ezclamations).

This is what the deaconesses taught their students.

Such instruction and education should inevitably lead to quarrels and unrest among the Europeans and the Kabyles.

During the year 1892, this overexcitement of the es-
The incident occurred, and the Government had to be concerned.
See. Our ambassador in London, Mr. Waddington,
was obliged to write to the head of the foreign office, Lord Salisbury, the following letter:

I have been instructed by my government to explain to you
The events that led him to desire that the missions of
London was invited to refrain from being represented in our colony.

This is to prevent problems that arise too often
often in Muslim countries and which have consequences
religious unrest that my Government has forbidden
any kind of proselytizing, even towards our own people
nationals. Allow me, Marquis, to...
to recall these serious reasons that compel us to oppose
in an absolute manner to the development of any propagandist
religious leader in Algeria. This general rule that we
we have imposed on our nationals cannot, you know-
will take, suffer an exception with regard to foreigners

248 THE PROTESTANTS IN MADAGASCAR

gers. We therefore hope that the English missions will themselves take the side of recalling their
representing and we will avoid the painful necessity where we
we would find it necessary to prescribe that they themselves move away
of our territory (Very good! very good!)

This letter stirred up storms of anger among the
deaconesses and missionaries of Djemna-Sa-

Haridj. The deaconesses then exclaimed:

We will defend ourselves and we will fight despite everything.
We're leaving today, but we'll be back when
Algeria will belong to England.

The deaconesses did leave, but not for

They left in August 1892, and
They returned in November of the same year.
after the heatwave! Since then, they have continued
they are carrying out their work of hostility against French authority.
This work is self-evident; whoever denies it is blind.

The information that I went to gather on
place, prove beyond any doubt that these
English missions tend, by all possible means,
bles, to detach the Muslim populations from us.
Do you want proof? I have it right here. I
I took them either from the deliberations of the elected bodies,
either in the reports drawn up by the authorities; these
and those are of the most rigorous accuracy.

In Algiers, an eyewitness will tell you this
what happens in the conferences that the missions an-
clays have been held there for some time:

"Three years ago, three female army officers..."
Hello, they carried out their duties in a house of the
Dupuch Street extended towards the pontoon barracks
niers.

These ladies received young people once a week.
Arabs, children and adults, numbering around twenty
approximately, they offered them tea, cakes, money
same. During those five o'clock chats, they talked about their

AND IN ALGERIA | 249

religion and of their nation, which is the first in the world.

To increase the number of their listeners, the sa-
-lutists left Dupuch Street and settled in
full Kasbah, rue du Croissant, where they rented a
Moorish house.

There, they live among the natives, who con-
are now born very well, and are absolutely
ignored by Europeans, like the Rue du Croissant itself-
even, lost deep in the Arab quarter where the police do not
never sets foot there. The preachers have an oratory at
the reach of their many listeners, and they all have
security measures for preaching. At least, that's what I've learned.
from a local M'zabite from whom I was asking for information-
information about Marshal Booth's loyal followers.

This man from Mzabite had attended several performances.
Here is what he essentially told me:

"English women are known to the Arabs as..." missionaries. They help the poor, care for the sick. Many natives go to their five o'clock where Europeans are not allowed. The English are good and rich; three-quarters of the world belong to them. hold on, France pays them a tax. If they were masters Here, the Arabs would be happier. Those who would Those working would earn between 1 and 6 francs per day in the large factories that would be established. The natives would govern themselves. we would return to the Arabs their lands and their titles from elsewhere-times.

– So, what would you do if the English tried to...
"Are you talking about Algeria?" I asked my man.

"Oh! I'm too old."

Gentlemen, I offer these final words for your consideration.
tions: Oh! I'm too old! that is to say: If
I was young, I could have accepted this advice which...
incite revolt and perhaps I would even revolt myself-
I !

These words certainly give us pause to reflect on
the deplorable consequences of English propaganda
in Algeria.

250 PROTESTANTS IN MADAGASCAR

Throughout the department of Algiers, the work that I am telling you
signal is being pursued.

In Cherchell, it's the city council of that city
who is obliged to take it twice, in May 1894
and in November 1895, deliberations which must have been
transmitted to the Governor General through the intermediary-
diary of the prefect of Algiers. I will not read you these deliberations-
rations, so as not to abuse your moments, but they
both tend to demonstrate that the deaconesses en-
clays have settled in Cherchellet "engage in a
"Unbridled propaganda against France."

The house of these deaconesses is the meeting place.
tinual of many Arab children, especially of the female sex-
minim, and it's not uncommon to be able to count on one
single day the entry or exit of more than one hundred individuals
genes. At some point, these deaconesses allow themselves-

they even tried to go to the tribes to engage in it to their propaganda.

Everyone in Cherchell agrees to recon-
to realize that it is time to put an end to a state of affairs
Likewise, so harmful to France's authority in Algeria.

In Kabylia, gentlemen – that's where the missionaries
operate to a greater extent than anywhere else
– There are three missions: the first to Moknéa, the
second in Djemma-Saharidj and third in Ighil-N
Zekri.

Lieutenant-Colonel Guérin. – Kabylia is the
Algerian war party!

Mr. Saint-Germain. – The mayor of Mekla has often
had the opportunity to complain about these missions in
* reports that were addressed to the sub-prefect of Tizi-
Ouzou and that the Governor General must have had
in her hands.

According to the information gathered, said the mayor of
Mekla, in his report of 4892, I learned that the goal
the mission of Djemma-Saharidj would be "that of con-
verting the natives to the Protestant religion in order to better
to win them over to English influence.

AND IN ALGERIA 251

English evangelists distribute free to
sick natives: coffee, quinine, sugar, etc.; to
For the poor: personal effects, sugar, and coffee; for the children,
toys, sweets, gandouras and chechias.
In summary, the presence of these four English girls at
the middle of a Kabyle population seems to me to have to give
gives rise to fears...

Lieutenant-Colonel Guérin. – These are
very serious concerns!

Mr. Saint-Germain... to relatively
to our influence, which we will see gradually diminish
if the Government is not careful.

In this same part of Kabylia, an
a most serious incident that I must disclose to the Cham-
bre (Speak! Speak 2.)

The case was tried more than a year ago in the Assize Court.

from Algiers, fifteen natives and three suspected colonists for having supplied ammunition to the notorious Ban- gang said Areski.

During the debates, a municipal administrator mixed, heard as a witness, was questioned by the pre-president of the assizes.

This administrator was asked what he thought of the munitions held by Areski and his companions, and if these were not of foreign origin, of of English origin in particular. The administrator responded: |

"That's perfectly correct," while the president he himself added:

"This is common knowledge, by the way."

Regarding a second question formulated as follows:

"After the attack on Tababourt, didn't we pick up..."
A number of shell casings were found at the scene of the shooting.
Made in England?

The administrator witnessed the response:

– Yes.

And finally, regarding a third question:

– Isn't there one in the vicinity of Tabacourt?

952 THE PROTESTANTS IN MADAGASCAR

4 kilometers from this center, a mission- establishment English citizens? This establishment, a kind of fortress Isolated, does it have means of communication with the sea ?

– "That's still true," the administrator said.
less.

I found this information in the newspapers which took care of the matter when she came before the Assize Court of Algiers, and I don't know that they have ever been denied. But I can, if you If you want them, leave them aside, I have them in my file undeniable proof that the missionaries in Kabylia have supplied weapons and gunpowder to the natives. (Ex-

clamations).

Mr. Maurice Faure. – Why the government to–
Is he reading this? We should have chased all those people away!

Mr. Saint-Germain. – Why is this tolerated? But
That is precisely what I have come to ask the Governor
nement, my dear colleague.

I have before me a note from which it appears
that, on June 30, 1895, the aforementioned Ben Addi Aoumeur,
Ben Abdeslam, Ben Sliman of Tagounit, Ben douar
Yahia (Djurjura) and Ben Addi Saïd, Ben Ismail, Ben
Sliman, same place, were found at the Akfadon pass
(Haut-Sebaou), holders of a quantity of powder
assessed at a total of 30 kilograms and included in
four bags: one of 7.4 kg; another of 6.5 kg; the 3rd
of 6,500; the 4th of 16,375.

This powder was hidden under the saddles of the two donkeys.
and the mules they led. This powder was of
Supposedly of English manufacture. These natives were
condemned, moreover, by the court of Tizi-Ouzou.

But that's not all!

Here is another fact that I would like to point out to you and which
is even more recent, it happened on April 30th:

A security inspector, seconded to Tizi-Ouzou, to
arrested, on that date, aided by his agents and at the cost of very
great dangers, even at the risk of his life, & Tikobaine

AND IN ALGERIA 253

(Dellys), the man named Ferhat ben Mohamed, brother of the pre-
resident of the village, reported as a dangerous criminal.
After being shot twice, the inspector of the
safety and his men threw themselves upon Ferhat and succeeded
to disarm him. They then took him to his hut,
where they found 350 grams of English gunpowder. Iron-
He was brought before the courts. He first appeared before
Mr. Deputy Public Prosecutor in Tizi-
Ouzou, and what did he declare then?

When questioned about the origin of the powder found at
He made the following confession:

"I found this ammunition in my estate."
father, who died nine years ago. This powder had been given to him

given by an Englishman with whom he worked
Bône.

That's clear and precise. And before the court of
Tizi-Ouzou, what did Ferhat answer to the questions that he
were asked?

Listen, gentlemen:

– I acknowledge that these munitions were found at
Me.

D. – Where did you find the powder?

R. – It was my father who brought it from Bône with a
gun.

D. – Who gave this powder to your father?

R. – 4 told me that it was an Englishman who had given it to him
given in Bône.

D. – Isn't it rather in Kabylia?

R. – He told me it was in Bône.

The Tizi-Ouzou criminal court has, as well
You think, retained the prevention and convicted the accused
to one month in prison, a 200 franc fine and to the con-
taxation of ammunition and weapons by application of
Articles 1, 2, 4 and 5 of the decree of December 12, 1851.

I can contribute to the debate a letter that was sent
regarding this matter, to an Algiers newspaper by the honorary
15

E

954 THE PROTESTANTS IN MADAGASCAR

Mr. Colin, Ferhat's lawyer. This letter is thus
designed:

Tizi-Ouzou, May 24, 1896.

Mr. Editor-in-Chief

I read in the columns of your esteemed newspaper a article entitled: The English Menées in Kabylie.

Having defended himself before the Tizi- criminal court Ouzou, the native Saïd ben Mohamed Ferhat, I can, without betraying professional secrecy, providing you with information precise.

Mr. P..., the security inspector, who had carried out 1 ar- The accused's statement claimed to have discovered in the Ferhat's hut contained a large quantity of powder of origin English.

At the hearing, as much in the interest of my client as to satisfy a feeling of anxious patriotism, I have My client was pressed with questions on this point. After much... hesitations, which proves what a serious recommendation! He had been ordered to remain silent, he confessed that his Father had received, five years ago, from an an- missionary Glas, powder, and bullets. This admission was consistent with the statements of the honorable officer.

The convicted Ferhat was transferred to Algiers, where his The case will return to the Court of Appeal. The same statements... The same scenarios will be repeated before the magistrates.

Such serious acts are bound to outrage the consciences. All that remains for us is to turn back to the -- public authorities, to remind them of their responsibility- bility, and to tell them that any inaction would be a la- Purchased (Very good! very good!)

Please, etc.

Henry Coun,
Lawyer at the court of Tizi-Ouzou.

I would not want to take up too much of your time, gentlemen. Because it's very late. (Speak! Speak!)

Lieutenant-Colonel Guérin. – That's a question of patriotism. There is a great danger that we do not want They won't see it, and when they realize it, it will be too late: (Very good, very good I)

Mr. Saint-Germain. – I agree with you, my dear colleague, and I thank you for the words you just spoke. to pronounce, because they have particular importance in your mouth.

In Mostaganem – these are not rumors that I am bringing you here, I assure you, this is the result from a personal investigation I conducted on site, there is a little over a year – in Mostaganem, I say, there is a

an English missionary named Arthur Liley, whom we |

constantly sees himself in the company of natives, going and coming to their homes, luring them into his dwelling, making distributed by his wife and distributing himself all kinds of things: clothes, medicine, sums of money, Bibles and other books to these in-Digenean. This missionary gives lectures "without never having submitted to the requirements of the 1882 law. He goes back and forth, taking photographs here and there. plans are being drawn up under the complacent gaze of our au-"Tolerated or without these authorities ever having paid attention."

However, I must truthfully say that the municipa-Mostaganem city, to which I am pleased to return tribute, repeatedly expressed her emotion at the actions Missionary Liley's comments. The police commissioner I know that the letter from Mostaganem was sent to the sub-prefect of this city, more than eighteen months ago, a very detailed information about the detestable and "anti-French" work pursued by this foreigner." This report was sent

no doubt to the Governor General; but I believe

that so far no action has been taken against This envoy from England. Why, I ask? II However, it has been quite some time since the situation I This signal is harsh. Isn't it time to put an end to it?

Allow me, gentlemen, to bring under your eyes a letter that was addressed to me concerning the events which I am bringing to your attention, by the Mayor of Mostaganem. I don't have the report in my hands – the one I was talking about earlier – from the police commissioner of this city, But I have the letter and I can give it to you.

The mayor of Mostaganem wrote to me on the date of June 47, 1895:

I cannot share with you the report that you asked me for—Order, the sub-prefect having kept it to himself and the commissioner possessing only a few notes from this matter. But having dealt with Mr. Liley myself, here is the information I was able to gather;

"The opinion here is general regarding him: everyone..." He is considered a spy, and this is based on his movements. and continuous comings in the vicinity, both on land than at sea... »

I'll digress for a moment here. Indeed, during the enquiry made by the police commissioner concerning Mr. Liley, We heard from Spanish fishermen who led this foreigners in the port of Mostaganem and offshore. Those—They came to declare that the missionary had questions on the depths of the sea at a first en—right, then to a second, opposite Mostaganem and to several miles, far from the shore

"...Both on land and at sea," the letter continues, "the

along the coast where he supposedly goes fishing, accompanied by Spanish fishermen. On the other hand, she was seen with a camera, taking pictures of the eastern fort, walls and gates surrounding the city, as well as the port.

According to a young man aged sixteen to seventeen, he would have | One day, at the Protestant church, I dropped some papers. in the middle of which was a plan containing the em—Port, barracks and handling facilities.

If espionage is involved, it's certain that what he did there It's not very dangerous, because all the photographers were able to to do the same. But where, in my opinion, the matter is more serious, it is in his habit of seeking to destroy lin—French influence to the benefit of England by making the indigenes comparisons obviously unfavorable to the France.

Is it acceptable, gentlemen, that we allow this to happen?

to perpetuate such actions, such attempts-
tives?

Mr. Marcel Habert. – What has been done against this An-
Glas?

Mr. Saint-Germain. – Nothing at all, so far,
my dear colleague.

This missionary has been in Mostaganem for twelve years.
Furthermore, the letter that was addressed to me by the mayor
from Mostaganem, is dated June 47, 1895, and the missionary
English is still in this city.

Mr. Le Myre de Vilers. – Why haven't we got it?
Expelled?

Mr. Saint-Germain. – The mayor of Mostaganem
continues in his letter:

"For this, he gives them gifts of all kinds, shirts,
gandouras, women's effects, medicines, ar-
gent, etc., etc. takes great care to make them understand that
England is generous and takes care of the well-being of its
subjects. He reportedly showed an engraving depicting
the Empress of India, surrounded almost exclusively by
Hindu chiefs, pointing out to them that the Hindus
reached the highest ranks. He goes from Moorish café to
Moorish café, among Arab merchants and workers, the in-
questioning the prices of the objects and tools they use
or that they buy, offering to bring them to a better price
account. He provided free medication, caring
even the stubborn ones.

At the Alliance Française committee, Mr. Li-'s actions
They were reported and everyone acknowledged the influence
harmful from this Methodist who, by all possible means, has
sought native popularity, which he has, it must be acknowledged
to be born, largely acquired at the expense of French influence
çaise.

He does not limit himself to acting in Mostaganem, he travels throughout-
core the surrounding tribes and the Dahra, accompanied by a
another Anglican from Cassaigne: his wife slips into all
the native houses, where she catechizes in her own way the
women and children.

I believe I told you earlier, gentlemen, that

258 THE PROTESTANTS IN MADAGASCAR

I had undeniable proof that the English missionary Lily always tried to attract English influence the natives of the Mostaganem region.

I have here a statement that was not made by the pre-
The first one came from these natives. It emanates from an Arab who counts among the most devoted to France, which has often given pledges of this devotion, and that the
The government recently rewarded him by appointing him Knight of the Legion of Honour.

What does this native tell me in his statement?

Only Arabs from Mostaganem and the surrounding region are came to complain to him about the pressure exerted on their consciences and their intelligences by the missionary Lily, who hunts them down on all sides, at home as well as at Moorish cafe, in their shops as well as in the open air Street.

Here is one of the passages from this statement:

Ali Ould Abou ben Aid told me that Lily spoke to him one day from India, to make him realize how much in these In this country, the indigenous people are better treated and better regarded. by the English government that the native 'Algerians' under French rule. He told her that, in the In India, the natives are so favored that they arrive to very high administrative positions and that in the In the military profession they reach the rank of colonel, while that France no longer grants anything but the rank of lieutenant to its indigenous subjects.

This statement, gentlemen, has been confirmed to me by two other certificates that were sent to me from Mostaganem and that I have here. I will allow myself to read you a of these two pieces.

Written in Arabic, I had it translated and I'm giving it to you. in its entirety. It, too, comes from a native of the most honorable, in whom I have complete confidence, The here is :

You asked me for information about
Individual 1 named Liley.

AND IN ALGERIA 259

Know, dear sir, that this man gives to everyone
world of books on English religion, in order to try to
converting people to his religion. To some people he
gives remedies to some, clothing to others, and to a few-
some of the money. He praises the English government and
shows an image depicting the Queen of England accompanied
accompanied by two Muslim captains and behind them the
other English generals.

"Look," he said to the people, "at how the English con-
they are discriminatory towards Muslims: they make them their own
chiefs and make them march behind the queen, in front of everyone
the rest of their fellow citizens; while the government
The French don't like you and won't let you surpass the
junior officer rank.

From what I've heard, the natives re-
lay:

"What you are telling us surprises us greatly, for here
We have been with the French for a long time and they haven't
never sought to convert us, while you, since
that you are in the country, you are only trying to-
to make us abandon our religion.

What would it be like if you were the masters of the country?

A voice. – Well answered.

Mr. Saint-Germain. – The second statement is to
It was designed in roughly the same terms. I won't tell you about it.
I won't read it, so as not to take advantage of your kind attention.
Attention.

I must add that the actions I have just described
to allude to them has deeply moved – I say this to Phon-
the press council of French Protestants in Algeria
the Mostaganem diocese and some of its members
On one of my visits to this city, I was given a
protest in which they strongly condemn and
absolutely condemn the acts attributed to the pastor
English.

I extract the following lines from this protest:

In a meeting held on June 49, 1894, the Committee of the French Alliance of Mostaganem, chaired by one of the

qr Tos

260 THE PROTESTANTS IN MADAGASCAR

Members of our church council reported certain facts serious acts of religious and anti-French propaganda attributed to Mr. Lilyy.

Respectful of the capitulations of 1830, having always prohibits all acts of proselytism; all Protestants present to the Assembly joined their colleagues to To draw the authorities' attention to these actions. Be convinced, my dear deputy, that all patriots, without dis--tincture of worship, will see you, with pleasure, provoke all the measures required to defend our French interests calluses.

The Protestants themselves, it must be said, and you too You see, they were concerned about the active propaganda being carried out against our authority in Algeria. Others have raised their complaints (1).

I was talking to you earlier about the deliberations of the municipal councils; I can add to that that of the council general of Oran, to which I have the honor of belonging.

Eighteen months ago, a member of this assembly, father of one of our honourable colleagues in the House, submitted a petition to draw the government's attention to lies about the English peril which is becoming increasingly prevalent in Algeria in a more tangible way, its agents becoming more numerous.

Mr. Viviani rightly asserted in this resolution that the English missionaries did not appear, outwardly, to focus solely on proselytizing and conversion, but that, in essence, it was a vast espionage network that would be around us and a propaganda of disaffection of our native subjects which was undertaken.

Needless to say, gentlemen, this wish has been granted.

(1) The protests of the Protestants in Algeria are far from being unanimous, if we are to believe the Tunisian Cross. The step-Reveillaud de la Coligny, whom we have already mentioned, favors all possible and imaginable Protestants; and, in the sur-Moreover, the protests Mr. St-Germain is referring to are purely form and do not change the state of affairs in any way, since the government The leader of the metropolis, a friend of the Protestants, allowed everything to proceed i Liberty to the Huguenots of all nations,

AND IN ALGERIA | 261

warmly welcomed by the Oran General Council and referred to the administrative authority.

Along with this wish, the general council of O-ran issued another one about the scandal caused by the presence of an English pastor at the head of the parish Protestant woman from Mascara.

Regarding this second wish, I owe you a few things. explanations.

The English pastor of Mascara, who was paid pen-for six years using French state funds, had been placed in this parish under the express condition that he would become a naturalized citizen.

I believe-this being said in passing-that if we had searched somewhat, one could have found in France, a French pastor who reportedly agreed to go to Algeria to occupy the position that was given to this pastor English. In any case, this pastor was not a natural-realized (1).

Mr. de Mahy. - In France, there are pastors like that on the shores of the English Channel.

Mr. Saint-Germain. - "I don't dispute it," but since I'm here to talk only about facts that I I know it well, I can't discuss anything else

Mr. Marcel Habert. - They are extremely dangerous-reux. |

Mr. Saint-Germain. - I return, gentlemen, to this English pastor, whose name was Yandell.

By a decree of February 24, 1890, the Minister of The cults of the time appointed him for three years, pres-writing, as I was saying, about becoming naturalized

French during this period. The year 1893 arrived, and as

(1) Do you see this English pastor, paid by the French State. The Protestants of Algeria were careful not to protest against the treatment he was given; if, in fact, the government 'Seized by a fine zeal, he was going to remove it from him!

They are protesting, however, against the actions of this Pasteur, this cannot have serious consequences...

15°

962 THE PROTESTANTS IN MADAGASCAR

Mr. Yandell had not yet become French, our administration of religious affairs, like the good girl she is so-wind, granted him a new 3-year extension and the confirmation in its functions.

Well, gentlemen, do you know what happened, in 1896 upon expiry of this second period?

Mr. Yandell has not yet become a naturalized citizen! Rather He decided, at the last moment, that he should become French on the eve of submitting or resigning, of leaving Mascara and to retire to England, where he must assume-'It is truly remarkable to praise the benefits of French hospitality!'

Mr. Cuneo d'Ornano. - He must have gone to Madagascar.

Mr. Saint-Germain. - Perhaps he did go to our new possession! In any case, I'm going to ask how it is possible that the administration has not did not open their eyes to the facts I am reporting to you and showed such long patience towards this pastor English.

I'm coming back, gentlemen, leaving aside now Mr. Yandell, to the other missionaries.

I know, and I acknowledge, that the Algerian administration Nothing remained entirely inactive in the presence "criminal actions of pastors and deacons" "Nesses of Kabylie." I know that certain measures have been taken in this region for some time now. I know that the security police have been deployed, that in In less than a year, a security inspector was stationed in Tizi-Ouzou. who was shot at one day... operated

two hundred arrests of Kabyles carrying almost all of them foreign weapons and gunpowder, that this same An inspector, disguised as a Kabyle, attended the sermons. of the missionary Cuendel, established in Djemma-Saharidj and We've heard some fine things about France. I am aware that seizures have been made in the house of this mission of Djemma-Saharidj; that of Kabyles, leaving this house on March 3, 1896, were found in possession of medication and enveloping powder lopped in English newspapers.

AND IN ALGERIA 263

"I also know that, on May 30, 1896, natives of Djemma-Saharidj went to see the mayor and the deputy from Mekla to tell them that they had received from powder from the hands of English missionaries, which an en- An inquiry was made on this subject and sent, I believe, to Mr. governor general.

You are all aware of these facts, Mr. Clerk- Government official, since on the occasion of certain among them a correspondence was exchanged between you and the British Consul General in Algiers.

But all of this, in my eyes, is nothing but me- Preventive measures! What I am asking today of the The Chamber is demanding repressive measures which These measures are suitable. These measures, gentlemen, what are they? I will tell you about them. The honorable senator, the mem- 'bre of the committee of eighteen in the Senate, to which I I was referring to earlier, Mr. Combes, in his capacity A member of this commission was in Algeria; he was there saw what I myself saw, and, in the report he has submitted to the Senate, it indicated to us a measure which could be taken immediately, but which, in my opinion, ... is the case? In my opinion, I'll tell you right now, West isn't enough radical (we laugh).

You see, sometimes we can be more radical than the radicals themselves.

In his report to the Senate on primary education natives, on page 93, the honorable Mr. Combes is expressed as follows: |

"There would be grounds for us to take some precautions" cautions against the actions of foreign missionaries Gers, English and Swiss, members of the Salvation Army and intermediaries between England and Kabylia. The rec-

A member of the Academy of Algiers suggests in this regard some measures which, without violating individual liberty rights dual, would be the safeguarding of our legitimate self-rity; it is, on the one hand, the application to members of the English missions of legal prescriptions against lexer-illegal practice of medicine and pharmacy; that is,

264 THE PROTESTANTS IN MADAGASCAR

—

On the other hand, some changes to school laws, as far as Algeria is concerned, to surround with guarantees special arrangements for the opening of private schools.

These are precautions that can be taken. quickly by the government.

Mr. Louis Barthou, "Minister of the Interior". From-Then, Mr. Combes was Minister of Public Instruction. blique.

Mr. Saint-Germain. — And he didn't make the decision that he was proposing as a simple senator, I acknowledge. (We laugh). | ;

Since then, our honorable colleague Mr. Pourquery of Boisserin, fulfilling a patriotic duty, I say highly, in his report on the Algerian budget—the 4895 law, to rid Algeria forever of English Methodists and their deaconesses, proposed a a means that can be put into practice by the Governor general manager, by virtue of the powers he already has

My friend, Mr. Pourquery de Boisserin, told us in his report: |

"We understand that in military territory, the me-Effective measures have been taken, such as in Tunisia, Mr. Mi-The Minister of Foreign Affairs acted very cautiously. He The government absolutely must decide to expel—to serve immediately from the colony these apostles of discord and of revolt which have nothing in common with the noble and patriotic French Protestant clergy of Algeria and the metropolis. It is unacceptable that French soil continues to give asylum to those who try to create us complications and even hindering our work "African.

"Hesitating to drive them out, to strike them with our laws—
If they come back and start again, it's being co—
"Paperable and guilty without excuse!"

These lines remind me, gentlemen, of other words
that you have heard as I have, and which have been pro—
announced from this platform by the honourable Minister of
colonies, of the current cabinet, in the session of July 41

AND IN ALGERIA 265

lastly, regarding the questioning about the cases of
Madagascar.

The Minister of Colonies took this day, before the
Chamber, a solemn commitment when, responding to
The speaker who had preceded him at the podium exclaimed:

"Our honorable colleague having asked what would be
our attitude towards certain religious denominations
Regarding the gilded ones in Madagascar, I reply that we must hold
the absolutely equal balance between all beliefs and
among all cults.

Father Lemire, interrupting: — On the condition
that France and its flag be respected.

Mr. Minister. — But if behind the confessions
Some religious groups were hiding behind political machinations.
that any... |

Mr. de Mahy. — That's the point.

Mr. Minister... those who would engage in these me- |
born would be expelled from the territory, in accordance with the
"Common law practiced even in civilized countries."

And the entire Chamber applauded the Minister of
colonies (Very good! very good!)

Well, gentlemen, all I can do today is pray
the Government not to forget the words spoken
made by one of its members, and I take the liberty of adding—
swear to extend this promise that Mr. Minister of
colonies made us, in his name, to all the possessions—
French unions, not forgetting Algeria.

Mr. de Mahy: — And including France.

Mr. Saint-Germain. — To allow the Chamber

to clearly indicate to the government that it intends that I have the honor to have this commitment fulfilled immediately. to deposit in the hands of the President of the Chamber, an agenda which, I am sure, will rally all the votes of this assembly.

We are here on the ground where all the questions parties must step aside, where everyone, without distinction

of opinions, we can walk united and hand in hand. the hand, in a joint effort (Very good! Very good!)

266 THE PROTESTANTS IN MADAGASCAR

This is not a question of internal politics. anything that could divide us. It's about ensuring respect France's rights vis-à-vis foreign powers; this concerns to respect the national flag that we have planted 66 years ago in the Casbah of Algiers, this flag, which has since sheltered, within its folds, so many glorious feats of arms So much devotion, so many sacrifices, and under which the Algerian settlers still place and plaster always their dearest and most fervent hopes! (Loud applause).

9
* e

In turn, Mr. de Mahy went up to the tribune and ex-prima in these terms:

Mr. de Mahy. — The honorable Mr. Saint-Germain has ed That's why I told you there should be no ambiguity. Indeed, it is good that the House and the country know what is the overall action "exercised in the world by English propaganda societies."

In the very political and very beautiful speech that lho— The notable Minister of Foreign Affairs has spoken the other day, and that, for my part, I applauded... with two hands, "the honorable Minister informed us that at the beginning of these lamentable events in Armenia, were the executions of the biblical societies an-clays that fomented the insurrection in this country."

The Turks repressed it in the Turkish way. It's not that simple. less true than that repression would not have been necessary, I He repeats it, without the excitements of biblical societies.

Mr. Marcel Habert. – THAT'S ABSOLUTELY CORRECT.

Mr. de Mahy. – That is what clearly emerges from the Speech by the Minister of Foreign Affairs.

We must not allow similar events to occur again. are taking place here. Currently, "it's the insurrection—" "The Kabylie region is being prepared." (Exclamations on various benches).

If you don't believe it, gentlemen, you're wrong. Make no mistake, an "insurrection is being prepared in

AND IN ALGERIA 267

Kabylie, what if we had a European complication? Algeria's security would be in danger as a result of the maneuvers of the Bible societies" (Very good! very good on various benches. – Various movements).

Lieutenant-Colonel Guérin. – You have left— perfectly reasonable.

Mr. de Mahy. – What must be done? We must, without hesitation— ter, expel them.

You all know what we owe to the engineers Representations of the English missions in Madagascar.

I don't intend to go into details, and co The file you see in my hands is not for to be communicated to you. I only have, for the moment, one word to add.

We are often told that, in colonial matters, it is necessary to... In foreign affairs, imitate the example of the great nation, our neighbor. That may have some good in it. However, I would not want to push the imitation to the point of the extreme limit; for I am going to show you how the English people treat foreign missionaries who, in the English countries are suspected of fomenting rebellion.

You know a country called Uganda; it's the best province in equatorial Africa. It had was given to France by the chiefs and inhabitants of country. We hesitated; we did not want to accept—to end this protectorate that was offered to us. We found there perhaps the solution to the Egyptian question, however complicated—a problem that is now almost unsolvable.

Thanks to the mistake we made that day,
By our refusal, the English are now masters of
Uganda.

At the time we refused this protectorate, the
The English and Germans had missionaries in
Uganda, each jealous of giving to their
country this beautiful estate. The German missionary was the
More skillful, he managed to take our place: he obtained
of the Ugandan government the protectorate that we
we, the others, had so strangely refused.

eme -e

. 268 THE PROTESTANTS IN MADAGASCAR.

He, the German explorer, obtained it, and he made it known.
trust in the English explorer, his rival, who pursued
had the same object.

The Englishman, a good sport, congratulated his competitor, telling him
that he had obtained a major victory there for Germany.
Magnificent. Uganda! Near the Great Lakes, on the course
of the upper Nile! And he pledged to neglect nothing in order to
to firmly cement its protectorate treaty.

Meanwhile, the Englishman was returning to England by
the fastest routes, he showed to his gou-
governor, what was happening in Uganda, and he didn't die
it was difficult to make him understand the need for a quick
maneuver to prevent Germany from benefiting
of the major mistake that France had just made.

English diplomacy, too clever to put the
the question of Uganda was put directly on the table, he proposed
to the emperor the cession of Heligoland in exchange for certain ter-
vague harbors in the interior of Africa, of which we do not
did not clearly define the limits.

The precious province that controls the course of the
The upper Nile was part of it. The agreement was concluded.

Héligoland was reintegrated into the fold of the German-
Magne. The trick was done. An egg for an ox.

Shortly afterwards, the German explorer arrived in Berlin.
Hand-processed. Too late!

Discontent was extreme in Germany, me-
contentment that still lasts to this day, because
This is the origin of the actual cooling, but not also
deeper than we think, and which I advise you not to
Don't trust it, between Germany and England.

I repeat, don't trust it.

The English are therefore masters of Uganda; but there
had in Uganda our missionaries who had
Given this country, there were the White Fathers of Cardinal La-
Vigerie and a large number of natives converted by
them. The White Fathers had spent a lot of money
gent, they had founded vast establishments and the
Supporters of France numbered in the thousands.

AND IN ALGERIA 269

The English, if you'll excuse the vulgar expression,
They didn't hesitate for a second. With a shot from the Maxim cannon, they
drove out the French religious; with the incendiary torch-
daily, they burned their establishments, and continuing
Their massacres killed 8,000 to 10,000 people in Uganda.
Digenes suspected of being favorable to France. They have
set the example that the Turks should have so perfectly
to be continued later in Armenia.

That's how England behaved, that's how it was done.
how she got recognition for what she considers
as is his right. I'm not asking you to push the
things up to this point; but I pray those of our honor-
rable colleagues who were taking up the cause the other day
for Armenia, to think a little about the massacres of
Uganda. I ask my colleagues to say with me to
Government: |

Why hesitate? The English, for their part, did not hesitate to
to get rid of our religious figures and our supporters by
iron and fire. Do not use the same means,
but hold hands with the English missionaries,
"These eternal agents of disorder" should be expelled from
Algeria and also France. (Applause)

I must admit that the task is difficult; for
I request your assistance in bringing this matter to a successful conclusion.
which I have already requested many times, in a pa-
Triotic, in the interest of public safety, I request the
competition of French Protestantism.

"I ask him to break his ties with the 80-

Bible and Missionary Societies of London.

Mr. Saint-Germain. – He broke his ties in Algeria.

Mr. de Mahy. – So much the better! But that's not enough, and that will not be enough as long as the biblical societies, evangelicals and missionaries on the other side of the Channel will be able to take advantage of their interference in France, as long as they have the support of the many branches they maintain in our country and in the- which, "unfortunately, too many French people are affiliated."

910 THE PROTESTANTS IN MADAGASCAR

Our Evangelical Missionary Society receives from An-England receives subsidies and works for it in beautiful-country coup. The International Evangelical Alliance has a French branch that collaborates with the branch German and with the British branch, and I dare to say, without anyone being able to contradict me, that in some circumstances which I will specify if necessary, she worked with foreign branches "in a contrary interest" to the French interest."

I won't go into more detail, but I urge our Protestants of France – they know that I am not their opponent, because that is what I hold most dear in the world They belong in my family! I implore them to to break, "and to break in a definitive, square- mem, without reservation, without hesitation, any collaboration with British companies. I beg them to give up to the subsidies they receive from it."

And finally, so that the Government can go Taking into account the actions of these companies in France, I pray The Ministers of the Interior and Foreign Affairs I'm managing to want to examine this map that I gave them Have it handed over.

This is a map of Bible societies in France. Map of France shewing the districts of the British and Foreign Bible Societies, "map of France showing the provinces of the Bible Society, British and foreign-manages.

Gentlemen, we have dissolved our congregations. "They were French, however, who composed them-" "They knew!" Well then! I ask you to invite the Governor-"v" to take the most urgent measures for

that English Bible societies evacuate the territory
France's history. You will have no rest until this
moment. And remember my last words, Mes-
"Gentlemen!" (Smiles from some of the benches).

Mr. de Mahy. – You're joking, gentlemen! You're quite right
wrong, BECAUSE THE QUESTION IS BEYOND ALL OF US.

Mr. Jaurès. – Very good!

AND IN ALGERIA 271

Mr. de Mahy. – What am I? One of the humblest
of you; and do you believe that it is not painful for me-
Are you afraid to come and face your mockery? (No! no!
– Speak! – Applause).

Mr. Saint Germain. – We applaud you, at the con-
milk!

Mr. de Mahy. – Yes, gentlemen, there is a question here
of national interest, OF NATIONAL SAFETY (Very good! very
GOOD !)

The misfortunes we have experienced at or
"stem from the excessive, abusive influence exerted"
by Bible societies regarding our government.

I support Mr. Saint-Germain's agenda,
and I recommend to the government the meditation of
facts that I brought to the podium, which, if you will allow me...
I'd like to point this out to you in closing, don't ren-
There is no contradiction in this Chamber.

"They go beyond the scope of a simple politico-
colonial tick (Applause).

e
* 6

It follows from this questioning that the Protestants
English, as in Macau, seek to Protestantize
Algeria.

It resulted from Mr. de Mahy's intervention in the de-
that, in France, they do not act differently, that they
engage in relentless religious propaganda.

For our colonies, one could perhaps admit, at a stretch, that their religious propaganda aims only to serve England's influence and that, consequently, the danger is more English than Protestant; but in France, exactly the same thing is happening, said Mr. de Mahy.

We also demonstrated this in a previous chapter.

It is therefore clear that English Protestants

972 THE PROTESTANTS IN MADAGASCAR

like the French Protestants, seek to do 4
proselytizing, to Protestantize France, as I have
I've already said this and will prove it later.

If that weren't the case, why would they distribute them?
Would they read Bibles and advocate for their religion?

In any case, after statements like those
from Messrs. Pourquery de Boisserein, Saint-Germain and
Mahy, it is no longer possible to deny the protest question.
aunt and the Protestant peril. Let us not forget, indeed, that
Without the energy of General Gallieni, Madagascar would have...
It was seized by English Protestant missions,
"supported by the Protestants of France," alas, and
became an English possession.

That's significant.

CHAPTER VI

PROTESTANTS AND THE UNIVERSITY

Secular and compulsory education. – Jules Ferry and
The Wicked Joys. – Buisson. – Jules Steeg. – Pe-
Caution. – The intellectuals. – The Dreyfus affair again.
– Méline. – The persecutions of a moderate ministry.
– The attitude of Catholics. – Some types of
persecutors. – The Calvinist invasion in
the university. – Vow of Pochon, Girault and associates. –
To the General Council of Cher. – Edgar Monteil. – The
Compulsory Darwinism. – Down with the University.

We have now arrived at a chapter that deals with a
One of the most pressing questions in this work: the instruction-
tion and youth education.

We will show what role was played by the
Protestants in the so-called "wicked" secularization laws
presented by Jules Ferry on behalf of the secular state.

Once we have gone through this chapter, I believe that the
The Protestant peril will appear even more formidable.

Before the Revolution, education was provided by
religious orders; there was no state education.

Documents drawn from the most authoritative sources
attest that the schools were then in proportion to the
population and that secondary schools were even
more numerous than today.

It was under the Empire that they were deserted because

year

974 PROTESTANTS AND THE UNIVERSITY

repeated wars. And it was under this reign that lins-
instruction was completely agglomerated, particularly in the
working classes.

Napoleon I nevertheless created the University, that is to say-
to say that education falls directly under the purview of the State and
pon of the clergy.

He took it upon himself to train you according to the "secular spirit"
and no longer according to "the Christian spirit".

The University was therefore founded in opposition to teaching
religious.

That is its principle.

She remained faithful to it.

And under most of the governments that have succeeded one another
ceded, notably during the reign of Louis-Philippe,
when the Protestant Guizot reorganized primary education
mayor, his objective was war on ca-
Catholic.

It was already not enough that religious unity and
Even if political unity were broken, it was still necessary to suppress
prioritize the unity of teaching and education.

Thanks to the University, France has been divided in two
irreconcilable parts that will never merge, including
we will recognize the actions of each in all the ma-
social events.

Of all Napoleon's works, the University is
particularly harmful.

Even with a tolerant government, it remains
imprint of this anti-Catholic deposit on which she
rest.

It is in its essence that Catholics using the
Gambetta's words should be said with a slight...
laughing: "The University, that's the enemy!"

Especially since, from 1850 (Falloux Law) until
At the end of the Second Empire, the academics did not support us.
not overtly hostile, today, since the laws
Ferry (1880-1886), most of them are clearly under
pretext of neutrality.

When Jules Ferry organized public education

-pn

PROTESTANTS AND THE UNIVERSITY 2975

He passed the secularization laws, he affirmed this neutrality
of the State in matters of religion, as if neutrality
was possible, as if a government could not
not to have any religion.

This supposed neutrality was a decoy, a hypo-
Crisis, a deception.

The state was only neutral in appearance: in reality it
sought to replace Catholicism with Protestantism
in teaching; in other words, he had for
the goal of Protestantizing France through children.

After all, it was his right; the concordat does not say
that the Catholic religion is the state religion; he said
what is the religion of the vast majority of
French.

And if the French are willing, why not...
To make someone apostatize?

This is what Jules Ferry, from a
old Protestant family and married to a Protestant
aunt.

There you go again, shrugging your shoulders.

You know very well, however, that I have proven so far, in
citing my authors, all the facts I have put forward, if
extraordinary as they seemed. Many, which is
Sadly, these were revelations.

The evidence is there; it is impossible to deny as it
It will be impossible to deny what I have just stated when
I will have demonstrated it.

The secularization campaign was much more religious |
that policy, and, I repeat, it was conducted in favor
of Protestantism and at its instigation.

The Revue des Deux-Mondes, under the signature "XXX"
which hides a writer who is very knowledgeable about his subject, has
published, in its issue of June 45, 1898, an intri-
resentment on this subject.

Here is how the author expressed himself:

"Around 1869, three prominent men of Protestantism
The French were spreading a religious seed in Switzerland.

e

276 PROTESTANTS AND THE UNIVERSITY

Mr. Ferdinand Buisson (1), he was one of them – recalled,
a few months ago, on the grave of Mr. Jules Steeg, this
distant campaign of apostolate.

"It was in Neufchâtel," he recounted, "Mr. Pécaut had come there."
to support with his solemn words an attempt to extricate
of traditional and ecclesiastical Christianity, what we
one might call Christianity eternal, a kind of evangelical
Gile makes a secular religion out of the marrow of the old gospel
of the moral ideal without dogmas, without miracles, without priests.
Jules Stéeg was then a young and obscure Protestant pastor.

Obscure? No. He was already known as a freethinker. religious; he had placed himself, from the outset, at the extreme left wing of Protestant theology.

He was the one Mr. Pécaut had in mind for the leadership of the small and haraie liberal church which was organizing itself in Switzerland French. Mr. Buisson, for his part, was publishing at that time on liberal Christianity and on the teaching of history holy book, pamphlets, forgotten today: they for- They were full of deliberate boldness; and these boldnesses, resplendent through the mirror of eloquence, dazzled and displeased Orthodox pastors.

It was reserved for these three missionaries to preside over The development and implementation of our school laws: Switzerland returned all three of them to France. Mr. Buisson and Mr. Stééz took an important part in the discussion of these laws: the the first became Director of Primary Education and the east remained until the advent of the Méline cabinet; the second was successively Director of the Pedagogical Museum and of the Fontenay School, and the third, Mr. Pécaut, as Inspector General of Public Instruction, he headed the reorganization of all our Normal Schools.

There is no evidence to suggest that they have changed; such were they In 1869, they remained as they were. But between 1869 and 1898, their The field of action has become wider, and more difficult as well: In 1869, they were working in a Protestant country and on... faithful Protestants; they have since worked in a Catholic country and on a Catholic foundation.

Mr. Pécaut wrote in 1879:

"THE WORK OF MORAL SECULARIZATION THAT CA- SOCIETIES THOLICS DID NOT ACCOMPLISH IN THE 16TH CENTURY BY WAY OF RE-

+

(1) Buisson is originally from Switzerland.

PROTESTANTS AND UNIVERSITY 977

ECCLESIASTIC OR RELIGIOUS FORM, CATHOLIC SOCIETIES, THEY ARE ATTEMPTING TO DO IT THROUGH SCHOOL REFORM.

Those who deem such a reform insufficient, cannot refuse to participate."

It seemed that the new school policy was doing as an apology from France to the protest-Tantrism, the price of which our ancestors had failed to recognize; also, Were Mr. Pécaut and his friends generously offering their assistance?

They suffered the pain of being misunderstood. They were labeled irreligious people, as if their entire lives were devoted to service of a religious aspiration, did not rebel against a such an epithet. They were accused of endangering religion positive, and, since then, Mr. Pécaut has produced:

"To a regular and secular teaching of morality, the A positive, established religion could only lose in the to the extent that, instead of being truly religious, it would be simply ecclesiastical; where, petrified in its formulas, Its rites, its practices, its supernatural history, it would be unable to adapt to a new state of intellectual culture "Civil and social activity."

So it wasn't their fault if a church unchanging, spiritual guardian of the country they were becoming] The educators felt embarrassed or diminished by the new situation. moral instruction; and, if, unfortunately, it should happen, as Mr. Fouillée has since noted, that this innovation school belied certain optimistic hopes, it im- it was a matter of asserting in advance that the cause should not be sought in the very flaws of innovation , but in our temperament, in our traditions, in our education hereditary Catholic.

"Catholicism," wrote Mr. Pécaut, "by excluding the secularists, free from any interference in dogma and worship, by accustoming them, for centuries, to unloading on the church, that is to say, the priest, is responsible for defining the doctrine, to teach morality, to interpret the scriptures, to fulfill sacred functions, to govern the inner sanctum. laughing, they were poorly prepared to handle the "The language of matters of the soul."

And Mr. Pécaut was not making an idle degression but he was giving the logical continuation of his ideas when, in his general inspection notes, addressed to Mr. Spuller, in 4894, he expressed the wish that one day "France, under the

tic, rediscovering the meaning and flavor of the ancient tradition Christian, long-standing and increasingly forgotten.

It was in an official report that Mr. Pécaut outlined this A long-standing program of religious renewal, the completion of which This pleating would crown the success of our school project secular.

It therefore became natural that the initiators of this work, they placed special trust in spirits bold individuals such as, for example, this director of a teacher training college to which Mr. Pécaut, in 1888, returned in the Revue pédagogique, a very instructive tribute.

"Mr. Goy," said Mr. Pécaut, "was supported from the very first hour of his intellectual life, to see things from the- in, or better yet, at their original source, within the whole of which they are a part, and it is through this that it has always been re-religious to the core, if being religious means rat-to stain his thoughts, his entire soul and his life, with life, with the universal thought, to God himself; but, with that, spirit free and critical above all others, incapable of alienating his freedom to a tradition, a positive dogma, no more than a definition-philosophical, fixed and official tion".

And the praise continued with a painful undertone.

Former pastor in the Gironde, like Mr. Steeg and desi- It seems that administrative trust is at stake for the few qualities of his religious temperament, Mr. Goy had formed three generations of teachers: in Algeria, in the Tarn, in Haute-Garonne.

It was becoming natural, likewise, that the supreme leaders our primary education did not do cheaply of their own religious sensitivities, in the judge-the things they believed in and about men

This is how Mr. Steeg, in 1891, in the same Review Pedagogically, it practically blacklisted Bossuet. Mr. Lanson; he denounced its "Sophisms," its "manner- ges", the "contradictions", the "esoteric doctrine" and concluded sternly:

"Such books are not meant for schoolteachers of our democracy, and it is our duty to warn them about it." Mr. Lanson was under anathema, or nearly so.

But wasn't it Mr. Steeg who, upon entering his political and educational career, he uttered these words,

recalled by Mr. Buisson: "I FEEL MORE THAN EVER, A
THROUGH ALL THIS AND IN ALL THIS, A PROTESTANT PASTOR.

Indeed, one could say, perhaps more truthfully,
although Mr. Steeg only thought so, by the very fact of
their habits of mind, the followers of liberal Protestantism-
ral seemed especially predestined to organize the teaching
primary government as desired by the majority of parliament
ment. There was a bit of everything in this majority; from spiritualists-
yourselves, positivists, materialists, and evolutionists,
Freemasons for whom God was nothing more than a worthy cleric
of expulsion, finally unwitting Hegelians – Taine
would have called Jacobins – for whom God was the State.

And, in front of this heterogeneous audience, they multiplied, on
the spirit of school laws, the most diverse declarations;
This simple truth was silenced, out of political necessity, that
"For the first time, a great and popular philosophy,
in this respect differing from all those that had reigned until then
the and of all the churches, logically led, inevitably-
blement, to maxims in absolute contradiction with the
age-old precepts.

We dared not acknowledge this philosophical insurrection, this
absolute contradiction.

Mr. Ferrouillat celebrated "the God of philosophy, the
God of reason, God of good people, God of the
"Natural religion, the religion of the Savoyard vicar."

The conventions of the discussion led the speakers
to emulate Mr. Jules Simon, to seek a for-
a clean mule for their spiritualist convictions, and to the
to find roughly. But, on the other hand, the strange adventure of
the expression "Duties towards God", excluded from the law on the
Mr. Jules Ferry's request, and reinstated in the programs
out of respect for Mr. Jules Simon, attested to the inconsistency of the
. innovative majority that was called upon.

Some consideration was necessary.

Mr. Ferry, after having stated on December 23, 1880, that the
Most of the masters were spiritualists, he declared, no
Without paradox, on July 2, 4881, Spencer's morality
had, moreover, the same conclusions as Kant or
of Mr. Jules Simon, and thus justified, in advance, the insti-
tutors who would break away from the old spiritualism.

Another minister, after promising neutrality eon-

professional, proudly opposed its own philosophy to

280 PROTESTANTS AND THE UNIVERSITY

Christian doctrines of original sin and labor, and provoked worried questions from the pastor of Presensibile in its rationalist, perhaps anti-confessional character sional, spiritualism that would be taught in schools. In short, at the time the school laws were passed, there had been Too many words and too many silences as well, for the institutors were exactly aware of what was expected two. In the school frameworks that had just been built a a motley "concentration," the aim was to circulate a breath, to put a yie, to introduce a soul: it is This is where the educators came in.

Represented by its most intelligent followers, by men who found a higher position in the State to the one they had lost in their own church, the tenliberal Protestant dance expressed itself in a language with the rich yet vague, with undulating and soft contours, more likely to convey impressions than ideas, and more apt to translate religiosity than to define a creed: discreet and courteous language, pious enough to refute those who denounced the "Godless School," flexible enough not to no point in shocking the politicians who treated God as an enemy.

There were indeed some disappointments; Mr. Lichtenberger was charged with verifying them. Dean of the Faculty of Theology, Protestant aunt of Paris, he wrote, on the results of the new teachingA morally upright, sincere, and dissatisfied report. Intelligence French remained half-closed, and the French conscience was resistant to this deliberately vague philosophy. But, Without losing heart, Mr. Buisson and his assistants, by making They called upon a few select teachers, and continued their work.

If you read all their publications, you'll see that they have They, the secularizers of the school, were led to cast a shadow over this School, a latent but continuous hegemony of certain philosophical concepts borrowed from Protestantism liberal. We would readily say that, in our brandIn its primary form, liberal Protestantism has preserved the revanGod's horse.

Proudly displaying its "secular" status, the school was not penetrated, no doubt, but at least surroundedr  e, surrounded by a set of ideas and feelings, of insaspirations and desires that were like the legacy of a a religious minority, Protestantism, and a fraction from this minority, liberalism.

And these ideas, and these feelings, these inspirations and these aspirations, were, in our primary education, the part of the divine.

It will certainly come as no surprise that philosophers religious figures, to whom the honor fell, were greeted. as directors of conscience by the best of our schoolteachers, taken away from church at an early age, and jealous nevertheless to link to some formula, to an appearance of credo, their generous desires and their need for action morale.

Mr. Buisson, a few years ago, inaugurated in the general correspondence of primary education one a kind of consultation on "the soul of the school": an elite of Correspondents, both male and female, responded to the call. This elite deserves and obtains a certain influence; and, thanks to To her, Mr. Buisson and his collaborators became the masters of "the soul of the school", like the prefects were the teachers of the school itself.

The author adds that the success of radicals and so-

Specialists in the last elections is due to the schoolteachers -

all trained at the Buisson, Steeg and Pécaut schools.

The Republic has turned the schoolteacher into an electoral agent. ral, fighting to "free the people from servitude" secular studies of superstition and ignorance, for the unchangeable laws, the old republican spirit, the peril clerical and reaction to the stakeout (1).

Therefore, in 1898, the schoolteacher who, for fifteen years, had mounted a guard around this program, did not seeing more in the professions of faith of the moderates, then that he was among the radicals, felt obliged to to take sides with the latter.

Teachers, let us repeat, are true agents electoral.

Thus those of Calvados, according to Le Gaulois of May 21, 1898, tell the toddlers that they will have seven years of service

(i) Speech by Mr. Berthelot, a Protestant, then Minister of Public Instruction, at the tomb of Mr. Paul Bert, married to a Protestant,

282 PROTESTANTS AND THE UNIVERSITY

military service to be done if their fathers vote for Mr. Delapit.

An hour later, they give the same students a lesson a moral lesson on lying.

Well! Did I exaggerate?

"The reform effort that failed in the 16th century, in France, through ecclesiastical channels, it must be accomplished by "The school route," said Mr. Pécaut.

To Protestantize the French soul surely and quietly and in the manner of the 19th century, by the negation of all faith with mysticism as opposed to positivism _pietist and sentimental atheist; thus introduce the clericalism of freethinking, Jacobin dogmatism, sectarian, with the "unchangeable laws" of the more arrogant "bloc" that the creeds of the churches, – because this "divine right" of a new genre is emerging today, in the midst of the Republic-blique, the gendarmes' rifle and the army of instructors affiliated with lodges or leagues, exercise the worst inquisitions – that is what has been observed and what it It needs to be repeated everywhere.

We said "neutral school," and we wanted to make it "school" "of Protestant dechristianization," writes La Croix.

Catholic and French dogmatism was being driven out of the race in favor of the German dogmatism of the invasion.

So many mysteries are explained!

Why do all the high-ranking public education officials... than to Protestants?

Why are teacher training colleges overflowing with pro- students testators and entire cantons where all the schoolmasters Are they Calvinists?

Why the scandalous protection of the proto- element? so much has been granted to Madagascar for so long, for example.

To serve English interests?

Why the proven sympathies of the United notables university councils and consistories to the traitor Dreyfus and his Comrade Zola, all dear to Protestant Germany?

There was a lot of outcry against the Semitic invasion, it is another equally disastrous one for national freedom.

PROTESTANTS AND UNIVERSITY ags

It is no longer a king of France who, in order to maintain Punition of the country, abolishes the Edict of Nantes.

It is the foreigner who is giving us another Edict of Nantes, but backwards.

Ah! You don't believe in the Protestant peril, you don't Don't think that they want to Protestantize us.

Well then, how come all the me-
certain of the persecution we have been suffering for 20 years
Were they led by Protestants?

Jules Ferry, Floquet and Ribot, married to Protestants
aunts, Freycinet, Protestant, Ricard, Protestant, Boissy
d'Anglas, Protestant, Berthelot, Protestant, Guieysse,
Protestant, Frédéric Passy, Protestant, Brisson, who...
a tower of Protestants, and so many others.

His are everywhere, moreover, and the Protestant invasion
equal, if not exceeding, the Jewish invasion in the
administrative staff.

"I have studied," said Mr. d'Hugues last, "their in-
intrusion and their influence on finance; pro- finance
Testante is very powerful, perhaps more powerful than
Jewish finance.

All senior staff of the Ministry of Education
papb, the main office of persecution, do not con-
holds that only Protestants.

Protestant, Mr. Liard, director of higher education
superior.

Protestant, Mr. Rabier, Director of Education Se-
secondary.

Protestant, Mr. Bayet, Director of Education

primary.

Protestant, Mr. Steeg, Inspector General of Schools boys, died today, replaced by Mr. Gilles.

Protestant, Ms. Kergomard, general pacifist of the Schools of filles.

At the Directorate of Public Assistance, we find yet another Protestant, Mr. Monod.

Almost all teacher training colleges are run by Protestants

984 PROTESTANTS AND THE UNIVERSITY

The Sèvres higher education school has a director who testating, Ms. Marion; the school of oriental languages, The school of political science has as its directors Protestants. The rector of the Faculty of Theology pro-Mr. Sabatier, the testator, has just been appointed Vice-President. from the University.

It is to the Protestant initiative that we owe the plu-part of our laws and our persecutory measures, it reads in the Hope of the People, of Nantes; it is to action Protestantism, which we also owe to their application, and 650,000 Protestants allied with the Freemasons and the Jews have been oppressing France for many years. Catholic.

That's the truth; high-ranking positions in education are taken over by the Huguenots; the schools where one The training program for future teachers is led by Protestants.

Let's explore the Sèvres School with Mr. Talmeyr who has published an interesting article on this subject in the Revue des Deux-Mondes, June 1, 1897:

The students are, in general, from good families, without wealth. daughters of civil servants, officers, Protestant pastors and naturally intended for modest and distinct situations fords.

Pastoral daughters have a very special inclination for the establishment and the Protestants are even in name-equal to that of Catholics. That's the house standard.

*
++

Let's now turn to the school in Fontenay-aux-Roses.

Remember that it is in these schools that training takes place.
the teachers in charge of guiding our children, and meditate
the following:

The highest girls' teacher training college after the school of
Sèvres is that of Fontenay-aux-Roses, where the

PROTESTANTS AND THE UNIVERSITY 285

schoolteachers, the source from which everything flows.
of the State, in all women's minds, the sco-
the area of the republic. Of recent foundation, as well as
Sèvres also has about sixty students
all boarders accepted in the competition and not only
housed, fed, educated free of charge, but touching
even every year for their travel, and their menus
Expenses, 250 francs allowance.

As for the rules, they can be summed up in one word. They are
free. e

Free during their studies, to work towards what they will prepare for.
were; free during recess to walk around, to
to sew, to go out, to go wherever they please; free the di-
they can spend their day as they wish;
free to read, within the school itself, all books and all
newspapers that might tempt them.

"The school," the headmistress told me, "Ms. Saffroy, does not accept..."
Official title: only one newspaper and two magazines, but these
Young ladies can bring and read in their rooms everything
What they want.

– Is that all they want?

– Absolutely anything they want.

– Isn't that a bit excessive?

– And why?

– It's because things are being published today which, for

the young girls...

– That's their business |

– So, in short, it's freedom?

– It's freedom, we are a fundamentally Democratic and Republican... You wouldn't want that otherwise.

The moral character of the student from Fontenay is already emerging. in this young, free-spirited girl, seasoned with certificates "essentially democratic and republican" and in education cation of which it must also be noted, even more so than at Sèvres, a strong blend of Protestantism. The regulation attached a director to the director, and this director, so far, has always been a former pastor.

One of them, Mr. Pécaut, even left a fa-
a lesson in legend, and a very honorable legend at that. It brought together Every morning the students in a conference and their exal-

286. PROTESTANTS AND THE UNIVERSITY

They kept their minds on their mission as citizens and educators, their role as priestesses of Education.

Was the student from Fontenay feeling unwell from this overexposure?
quote ?

Did she lose in positive spirit what she perhaps gained?
to be in a dangerous elevation of feelings, and the spirit
Mr. Pécaut's secularism, by the very fact that he rose above-
Beyond the mundane, pedagogical aspects, it no longer seemed secular.
to other minds even more secular than his own?

Nevertheless, he was replaced, but his memory is
still there, and Mr. Pécaut will not die in the school.
something of the ideal that it is will remain in the house
tried to make it shine like a small glimmer of dawn in
his morning instructions.

– Sir, a young girl said to me, not raNt the
door to a large, low-ceilinged room where chairs were lined up
before the head of the agricultural goddess of the moderate Republic,
That was where Mr. Pécaut gave his morning lectures!

All the details of this school life, and the selection process to which
The student is subjected to scrutiny, and the degree to which their studies are pursued is
and the exaltation that had initially inspired in him, and the scrutiny-

the powder with which it was subsequently deemed not sufficiently dosed, and the kind of practical caution that one uses to contain it in her the freethinking exuberance by the Calvinist calming agents, all This proves, in summary, the special solicitude, the predilection-particular tion and jealous love of which the Government surrounds his daughters of Fontenay.

They are his nursery of democratic vestal virgins, his reserve as zealots and, as has been said, its "Port Royal secular.

And what a perfect installation, cheerfully chosen and more more modern than in Sèvres!

What a welcoming and pretty school! Claire, on the hillside at the entrance to the small town, near the whistling railway – and completely refreshed by the Pondeur des bosquets.

It may well be Port-Royal, but we don't see the Arnould. | °

How do we prepare the student from Fontenay for the profession? @abnégation, which should be his? What are we showing him? as a symbol and as an ideal? What does she see, around of her, as sublime figures exciting to sacrifice?

Everywhere, on every wall, at every turn of the

PROTESTANTS AND THE UNIVERSITY 287

In the hall, in the corridors, she sees the portrait of Mr. Jules Ferry! She opens a door. There's Mr. Jules Ferry, facing us. Is she pushing a second one? There's Mr. Jules Ferry in profile. Is she having a third one? Here's Mr. Jules Ferry, three-times quarters!

The school's lecturer is Mr. Melouzey.

He calls the French clergy "the priests of Christ".

= A quick look now at the Normal School of Ins-holders of the Seine, Boulevard des Batignolles:

The spirit of the school should not be displeasing to the politicians. technicians of the department and one senses certain signs there a particularly civic atmosphere. Fontenay is already more "secular" than Sèvres; but Batignolles is still more secular than Fontenay.

This is no longer the moderate Republic with its trappings rural; but the revolutionary Republic with its cockade and his cap; and his bust shows from afar his silhouette in the halls as if to recommend the house to the general or municipal councillors and well in- Sister, regarding the nuance of the establishment. Secular! Everything you cries out that it is thoroughly, in its stones, in its walls and that there is not a single stone that is not.

And this secular impression is perhaps even more pronounced in the dormitory!

You don't see a single emblem, a single image, a single sign of religion, of weakness, of memory, of a childish thing, of some kind of superstition in a only one of the 50 or 60 alcoves where all the young girls have Each had a small room. Is it the regulations that are fading away? would be affected by the slightest religious or sentimental indication tal?

Is it the fear of displeasing the authorities with a piece of Boxwood?

Had these young ladies already arrived of their own accord? And quite naturally, to perfect materialism?

We don't know. But it's bare, cold, empty like nothingness.

288 PROTESTANTS AND THE UNIVERSITY

himself, and everything is just very clean, very neat, very waxed, very well polished. One even experiences a kind of sensation- tion of convent as well as of negation. It is the the same aspect of tyrannical regularity, of glacial symmetry, of chilling meticulousness. Only, it's the convent without Dicu, that's the red convent!

Let's continue our school review:

It was founded in Paris about fifteen years ago. in the initial stages of secularization, a society composed militant Freemasons and city councilors called: Society of Secular Free Schools. These schools without having an openly communal character, were nonetheless authorized by the city, sponsored by the municipality, and Simply explaining their regulations would already be enough for you to build. Little girls were given the day off on the day of the execution.

cut by Louis XVI and the director had orders from them to give exciting instructions on all events similar.

From the foundation, we never let the anniversary pass. of a famous guillotining without making a celebration of it for the students.

In history and literature, it was forbidden to pronounce the word "God" was replaced by the word "Nature"; and the Truce of God, in this extraordinary teaching given by teachers who were often extraordinary themselves—same, became the "Truce of Nature". j

Pierre Hermite set off on the crusade, exclaiming: "Nature wills it!" and the little fish of the fountain He no longer had to rely on "God" to "lend him life". The city councillors were inflexible on this point.

Some of the people then tasked with spreading This investigation has left them in a state of shock that still lingers. Their young pupils were only concerned with politics, despising knew their parents because they worked, and went in "monos" at the doors of churches to insult. the pre— First communicants. |

Admit it, that's not ordinary?
Yet this is where Protestant morality leads us.
this austere morality, like those English women who cheat

PROTESTANTS AND THE UNIVERSITY 289

abominably their husbands, but who blow the lu—
They would undress in their lovers' alcove...

They wanted, "they want to take away" from the child "all Catholic faith" to replace it with a religiosity floating, an indecisive spiritualism. For this, it was necessary to wait—to attack the Catholic religion, to slander it, to mock it, dragging her through the mud, persecuting her.

Secularization was pursued to excess, "everything was subordinated to the question—"The promotion of secular education."

To better reach the child, education was decreed
OBLIGATORY.

And how wicked it was!

We were careful not to say: we want to make apostates to unite the nation, to revive the movement through education religious reform that failed in the 16th century in the religious sphere.

The opposite was done to what had been done in the 16th century. key. |

So, it was in the name of the Protestant faith that... wanted to Protestantize France.

In the 20th century, it was in the name of atheism.

"God does not exist," people shouted in the official world. and in the newspapers in his pay; down with religion, down with Down with the priests, down with the Jesuits!

The parents were forced, under penalty of being dragged from— before the courts, and sometimes even in prison, to send their children at school where, more often than not, they had been taken away Christ, to throw him into garbage carts, so that the student would hear slander against religion, this which was not exactly new, but presented under another form.

And to "train" parents to populate the school of their children, we sang in every tone that it was for progress, the need for the people to be educated, we went to the point of printing, and, to the shame of the century, reprinting This nonsense, that it was the German schoolteacher who told us had won in 1870!

And the clergy and Catholics were shown as

47

290 THE PROTESTANTS RT THE UNIVERSITY

enemies of popular education and progress; they referred to them as "reactionaries," retrogrades, and supporters of "Obscurantism."

In reality, their goal was hidden under the guise of atheism; people cried out against the Catholic Church for the to be replaced by the Protestant church.

Why, indeed, this sudden enthusiasm for school?

This profusion of school palaces?

This preponderant role, this moral ascendancy given to
The schoolteacher in his community?

The thoughtful, though not very generous, gestures...
that they were translated more into flattering words
than by the crowns, of which he was constantly the object?

It was christened "beacon of the future," it was consecrated "read-
"first" of his country shining brightly against the obscur-
the priest's rancism, which he was advised to adopt.
enemy, as well as Catholics whom he had to fight
influence in all circumstances, especially during
election periods.

And if Dreyfusism had been invented, Boejerson and the
The Protestants of the Century would have made him an "intellectual".

Why this vast school movement in which he participated
The entire republican and freethinking army?

You could tell there was something underneath it all.
abnormal, unexplained.

To spread education, there was no need for this
fantastic and secularizing enthusiasm:

If the intention had truly been to educate the people, for-
what to do, war on religious people who did not dedicate themselves
than to this laborious and noble mission (1)?

It was therefore less the masses that they wanted to educate
that their minds, that the brains of young children, of
future generations that we wanted to mold according to the

(1) In some regions one still finds today passa-
"Illiterate"; therefore, secularization was pursued more than
popular education.

PROTESTANTS AND THE UNIVERSITY. 291

views of the secular state whose ultimate goal, admitted by Pé-
The key was to bring him in little by little, gently, without violence.
lence, to Protestantism.

This is indeed in harmony with the persecution.
that we are subjected to: no violence, no brutality,
No prison.

Everything is going smoothly, kindly, hypocritically.

legally.

We don't rush the victims, letting time take its course.
care to complete the Catholic work of destruction.

And it is with the Catholics, through a refinement
of extra-legal persecution, which Ferry and Pécaut between-
took to: arrive at this result.

Oh! The plan was cleverly devised.

At the top of the school system, teachers were appointed
Protestants tasked with training their own teachers in-
teachers; these teachers were all Protestants; at
those who are not have had the pro- spirit instilled in them
testing.

And every year, for the past 20 years, these masters have thus
shaped are widespread in normal schools, in
high schools, in state colleges where they contribute to
their students, the same spirit they themselves received.

It's devilishly skillful and the movement
will certainly succeed if we do not react energetically.

A people cannot do without religion.
requires a belief, a creed, a faith, an ideal, a symbol
bole; it's inherent in human nature.

And this point alone would suffice to prove the existence of a
God, if it were necessary to prove it.

Now, when you have removed, piece by piece, to
this people, their faith in the Catholic religion, it does not remain for them-
There will be nothing more of this hope which has such profound
roots in the heart of the man he always hopes for,
Nevertheless, against all odds.

He will ask you for another Creed in exchange for that one
that you will have taken away from him.

And that is when the work carried out will be found again.

292 PROTESTANTS AND THE UNIVERSITY

ly by the Protestant schoolteacher who certified the certificate
calf of the child with the Huguenot spirit.

The Catholic religion was a heavy burden because of its
requirements; the Protestant religion is good-natured; it

is easy, accommodating, and content with little!

We will go to her without difficulty to believe in something thing.

And note that it won't be very laborious.

Indeed, consider that the Catholic faith is weakening each-that day more and more in France; indifference becomes increasingly evident in many regions.

The government has so accustomed this country to irreligion, to the hatred of the church, which the people profess in its In his view, it was a true horror. Anything, for him, rather than the priest!

What brilliant light they shed on the history of these twenty

In recent years, the words of that odious Pécaut that I reproduce again, which should also be repro-duites in all Catholic manuals and engraved in all memories:

"The reform work that failed in the 14th century in France through ecclesiastical channels, it must be accomplished by "School route!"

Article 7 seems less strange when one considers that Jules Ferry was under the influence of a Calvinist woman and the subscription law presented by the moderate Ribot no longer surprises those who know he is married to a fierce Methodist, wrote our colleague Pierre Monicat in Free France, March 16, 1897.

Religious hatred is once again the reason for the downfall of the General Union, because against this Catholic bank, Léon Say and Rothschild had joined forces, aided by the protestators, masters of three-quarters of the betting banks his. | | |

The university is currently complaining about depopulation. from his colleagues. Instead of demanding, along with Mr. Fabre, the The dismissal of Catholic teachers would be better. to recognize that if his chapel is abandoned, it is

PROTESTANTS AND THE UNIVERSITY 293

that she made it too small and in the image of those three Lutheran churches with bare, chilling walls the soul and chase away the ideal.

Is it surprising that state universities and high schools and secular schools are beginning to instinctively recoil from a feeling of connection to the popular soul when one considers that they were sovereignly ruled by three Protestants two of whom are still at their posts, Messrs. Rabier and Liard.

The third, Mr. Buisson, who became a professor of pedagogy-Gogie at the Sorbonne, is responsible for passing on to – the soul of the masters of youth something of this Calvinist solemnity, often austere, seemingly solitary-lies, and which is not worth the smiling devotion of Catholic schoolteachers, giving themselves joyfully to their students.

And if you now notice that the seminars Protestants from Paris and Montauban receive a large annual subsidy while all the Semi-Catholic children are the responsibility of the bishops, you see what common law was under the Third Republic-blique.

Add to all these facts so serious that the chamber actuelle counts 74 Protestants (1), think that multiple lodges like those of Annonay and Nevers have were founded or are run by reformers, and then perhaps you won't find the pa- too exaggerated roles of a freethinker like Thiébaud:

"Ultimately, political questions are just..."
"Religious questions."

If you believe in atavism and religious solidarity gieuse, will you be surprised that Mr. Ribot and the Protestant politicians are inclined to a

(1) La Libre Parole recently announced, according to Huguenot, that there were 80 Protestants in the Chamber (Croix du April 6, 1897).

294 PROTESTANTS AND THE UNIVERSITY

Too much sympathy for England and Germany?

Are they not the descendants of those famous heretics which, at the time of the religious wars, appealed English milk on our soil and received money from The foreigner?

The times we live in are truly strange.
and I don't see what the modern state gains from not being
more Catholic, if its neutrality is to lead to the preponder-
Protestant or Jewish leadership.

The current republican building looks very much like this 4
Egyptian temple full of mysteries, which Taine speaks of
in one of his works: the traveler who enters it
gazes with admiration at the gleaming marbles of
the whiteness of the columns, he admires the golden sails which
They hide the sanctuary; he said that a very great God
must reside in such a superb place.

Then, when the priest had reverently dismissed the –

magnificent tapestries, he recoils in horror, for the
the god he sees is a hideous crocodile or a ser-
gigantic pent devouring a man.

Each passing day lifts a corner of the veil which
Freemasonry has covered its sanctuary. And we...
Let us see that its golden neutrality is merely a facade.
intended to conceal the Protestant or Jewish God, greedy
Catholic holocausts...

If you think we're exaggerating, we'll defend ourselves.
we will demonstrate this accusation by placing it before your eyes,
As further evidence, an article from Le Temps, on
Félix Pécaut on the occasion of his very recent death.

Mr. Félix Pécaut has a son, a Protestant, needless to say.
who is a philosophy teacher at the high school in Orléans.

We hope, for good Catholic families, to–

this city, that their children are not raised in this
Huguenot hideout.

But let's return to Félix Pécaut, the fiery Protestant-
weaver of the French soul:

A life has just ended which, in the history of the pres

–

The first years of our Third Republic will leave more
 "Only a beautiful memory," said Time; "she will remain a seed."
 active virtues and lofty thoughts. What Felix has
 Pécaut is even better than what he has done before.

He was one of those righteous men who are the life-giving and preserving salt.
 a proponent of a society and a civilization sick with excess
 of wealth and culture.

However, to recognize these souls, one must stop.
 and take heed. They would not be what they are
 if their merit were not veiled by self-denial and humility.

Our friend, if he were still with us, would forbid us
 to praise him. He wanted to be, not to appear to be.

He would ask us, instead of talking about him, to: talk
 still of the holy cause to which he had devoted himself entirely-
 ment (1). But it's not our fault, it's his, if in
 embracing this cause of conceptual education, he had appeared
 to truly embody it, and if the work and the worker have become
 so inseparable that the best way to recommend
 The first thing is still to show how the second
 had understood and practiced it.

In terms of education, the name Pécaut is more than just a name
 From a master, there remains something like a program and an ideal (2).

It is in this vocation as an educator that unity is found.
 of his life. No doubt this vocation was not fully realized-
 read and only bore its ripe fruit from the foundation
 from the École Normale de Fontenay (3). But we can say that the
 The same concern has been addressed in various ways in both cases.
 earlier phases of his life that appear as the pre-
 facing the pedagogical preparation to which its name refers
 tera indissolubly attached.

Born in Salies de Béarn in 1828, into an old family
 Huguenot, Félix Pécaut had inherited from this origin a tem-

(1) The holy cause was that which had as its aim to protest-
 to tantamount to the country. Let's not forget that this is a Huguenot paper
 who is speaking: of Time.

(2) An ideal, I believe, is the annihilation of religion
 Catholicism, the triumph of Protestantism.

(3) The reader should refer to what we have said about the school

Protestant school in Fontenay where Protestant teachers are trained so that they, in turn, can train their students in the spirit of their religion, |

296 _PROTESTANTS AND THE UNIVERSITY

heroic moral permanent and an intense religious fervor tense (1). This moral heroism which later became his entire Religion was, from childhood, the mark of his individuality. His physical constitution was frail. He had an emaciated body. of an ascetic. Physical life in him always seemed reduced to a minimum, as if to better let it burst forth and trans- to reveal the inner life of the soul. This sprang forth upon- all of her deep-set eyes shone with a powerful gleam and soft.

The first period of his existence belonged to the theology and flowed within the narrow framework of Protestantism. It was filled with painful struggles of conscience and thought.

Pécaut worked for many years to free himself the chains of scholasticism and to conquer full self- the economy of his religious and moral life. A book entitled Christ and conscience, 1859, marked his break with tradition orthodox of the reformed churches and caused a scandal.

Pécaut was not only freeing himself from the authority of the Bible, he still dismissed that of Christ, which he placed in questioning divinity and even sanctity. He thus arrived at a personal religion that is exclusively moral, independent of all external forms, which he formulated in an in- brilliant, luminous, in Christian Theism (1870).

But strangely enough, this heretic appeared more and more often. more with the authority of a saint (2). Those very ones whom he what scandalized most people by his thinking could not defend themselves Upon contact with him, a feeling of veneration arises, and many... they asked if Christ today has had more disciples imbued with his spirit and more sanctified and consecrated, inter- less than the one who was accused of having blasphemed him. But even at Félix Pécaut's home, the educator had made his presence felt. under the theologian. Having freely and scrupulously renounced In the pastoral ministry, he had partnered with his friend Jules Gau- brothers, a true soulmate of his own, to open to

:1) This did not prevent him from being a rabid Dreyfusard, as well as Buisson taught us that.

(2) Not fussy about his choice of saints, the Protestant Sabatier author of this article, grotesque in places, and reproduced without doubt, for this reason, in a host of newspapers, notably in the Petite Gironde, a sectarian and basely hateful newspaper.

PROTESTANTS AND UNIVERSITY 997

Paris, a secondary education institution placed under the name Duplessis Mornay. His sickly condition forced him to abandon it after a few years and believing Now disabled and unfit for active tasks, he re-shot in his family home in Salines to end up there in meditation and study, a life that undoubtedly will not be pro- It wouldn't last long.

Fortunately, he was wrong. This anchorite of the cons-science, which rarely came out of retirement except to bear witness to be free of his personal faith, was drawn from it by the misfortunes of France defeated and mutilated (1) The material ruins and the moral lessons that the terrible year left behind moved painfully his heart. Patriotism revived this sickly life. It was the hour when everyone brought an offering to the wounded Fatherland what was best in him to contribute to its recovery. Pécaut brought it what he he called it "his weakness." And it was a great strength. From- They were working to give France a constitution, a army, serious finances; Pécaut had at heart the concern for the popular soul (2).

In his view, it was not only a matter of educating this nascent democracy and which, for the first time, was ap-Pelée to govern herself, but to give her a An inner moral rule, a foundation of practical reason, a reserve of moral energy, a bearing of character, all that Otherwise, there are neither free men nor free peoples.

So he began, in Time, these letters from the provinces. who didn't need a signature to betray very quickly their author and which, week after week, continued for almost nine years.

Each of them was a moral consultation. Pécaut was like an extremely caring doctor who had taken the hand of the "beloved sick woman" to feel her pulse, in count the pulses and note, day by day, the signs of

(1) A large number of Protestants, particularly those from Alsace, applauded our defeats. As for Time, it indicated it to Prussians, the march of MacMahon's army, and thus caused his defeat.

(2) The good man! He wanted that popular Hugue- soul note.

It's understandable that he had some heartache to overcome in order to succeed...

47°

00:

—

298 PROTESTANTS AND THE UNIVERSITY

Back to 4 health. If his moralistic gaze was extremely Though perceptive, his heart prevented him from ever giving in. but to pessimism. He believed in the ultimate triumph of freedom because he believed in beauty and goodness.

Also, even in the most sorrowful observations of our woes and our perils, he made a cheerful note resonate warm and comforting, a word of courage and hope for to revive all the workers of the common work and Eacroe of the recovery of the Fatherland.

"These letters from the provinces" and a school mission Two months in Italy had appointed him to the government.

Jules Ferry, who knew a thing or two about men, gave him a delegation outside the regular framework within the education inspectorate primary school and soon entrusted him with the mission of organizing and to direct the École Normale Supérieure of Fontenay (1880). The man finally found his place, and the task to which his Nature and his life seemed to have predestined him.

Fontenay will remain the work, or rather, the masterpiece de Pécaut. By putting himself entirely into it, he marked it with a indelible imprint (1). His memory and his spirit endure- will be as important as the institution itself. We have sometimes named a secular Royal Port and this rapprochement does not not only honor to Fontenay; it is and will appear more Later, even more honorable for Port Royal. The work mo- This secular and democratic system has a different scope.

Indeed, another rational solidity and will have other consequences than the work of the past (2). But that said and All reservations aside, it remains true that the resemblance is just right. With Pécaut, something of the spirit Jansenist has entered it and will probably remain there in the house his of Fontenay: spirit of independence in matters of conscience, inner religion, gentle morality and

serious, reasoned, and sound. To this must be added an element—a new kind that transfigures all others, a spirit of admirable philosophical and religious tolerance

No one is better suited than this educator of young and sensitive people. consciences, did not have to a higher degree the respect of the

(1) Unfortunately.

(2) Certainly, it has other consequences: that of causing apostasy to sir France.

PROTESTANTS AND THE UNIVERSITY 299

Individual consciousness. Students are recruited through a competitive entrance exam. throughout the country. They come from all regions and from all confessions. Never has any of them made any sense—to make the slightest complaint of having been embarrassed or offended in his feelings. In moral conversations, of which some— Although specimens have recently been published, the mailer does not never touched on questions of dogma or external form laughing; her penetrating and gentle words went straight to the heart things, at the root of all moral life, at that fundamental in— time which is identical in all noble houses, under the diversity of beliefs and rites, so that all in they also benefited without ever being hurt or even surprises.

The first principle of this moral education was to ask everyone to be true, true to themselves.

This is what the master called probity of mind, the intellectual sincerity from which inner sincerity is born. When he addressed this order of consideration, or rather when he spoke of the tender and respectful love that the schoolteacher must have for the child's well-being, his words never ceased, He was afraid he had never said enough. What there was What was truly prodigious here was the effect that this word exerted on to which one did not think of adding the epithet eloquent.

Entirely charged with an intense, contained, and re— moral life Once received, it entered the souls of the listeners like a gentle breeze.

pure and fine ment fallen into the furrow to germinate there

For Pécaut, it was not a matter of making disciples, and he he did not found a school in the strict sense of the word; it was a matter of to give birth to minds, to awaken souls. That was how it was. having become, without aiming for it, a true director of consciences at to the point of sometimes feeling embarrassed and worried about a role that seems- blait excluded his method and that his moral activity im- posed. If he had lived in the Middle Ages, Pécaut would have become the founder of a religious order and would have been canonized all immediately after his death. He came into our century of free will. In his own way, he reacted with all his might against the trend that was too much natural to make Fontenay a convent and its head a master of consciences. That was his last concern; he He demonstrated it with vigor and discretion in his speech the farewell letter he addressed to the school upon leaving it (1896) and which will remain his pedagogical testament. Nevertheless, if, in two or three hundred years, some other Sainte-Beuve writes the origins

300 PROTESTANTS AND THE UNIVERSITY

in the buildings of this new Royal Port, he will discover and sign there- will portray Félix Pécaut as a Saint-Cyran. secular, philosophical and republican.

However high and worthy the public and official work may be, In the image of the great educator, the man is not entirely present. Even more admirable was his inner life. The gathering- This was his usual attitude. No one has ever better pra- He pointed out the common saying: "Stay with yourself."

From a feeble and extraordinarily laborious life and- thinking outside the box, he knew how to perform a perpetual moral exercise and a continuous examination of conscience.

Above all, he wanted to be true; he didn't want his His words and actions went beyond his actual state of mind. rier. In both cases, he forbade himself by es- taken from moral truth, all ostentation and all rhetoric. Taut was also substantial and solid in his life. Never actions were no less false, words never rang minus them. From this pure and complete integrity came to him this kind of religious ascendancy that all those who approached him, the tallest as well as the shortest.

"One must strive," he would say familiarly, "to enter into
"To open the souls of others and let others enter into one's own."

The first part of this profound maxim is relative- It's easy, a little sympathy is all it takes.

But to accomplish the second, to leave the others at any time, on any occasion, enter our home in the se- To understand the very core of our soul, one must possess a holy candor. and to be absolutely sure that there is nothing to hide, nothing to conceal.

In his inner retreats, Félix Pécaut did not dwell on... He didn't confide in anyone. But he let everyone who came to him, to enter into his soul with affectionate solicitude held the doors open. And no one could enter. without immediately feeling like one was in a sanctuary and without being overwhelmed by to leave the profound impression that it makes on every human soul, the very appearance of goodness.

Pécaut was secular in spirit; he was convinced that in this country the non-denominational public school (4) was a con- edition and a guarantee of social peace. But it was not irre- religious and we would not have made this sketch of his phy-

(1) Non-professional in appearance, my good Mr. Sabatier,

PROTESTANTS AND UNIVERSITY 301

very similar sionomy if we were not down to the deep, hidden source where its moral life and its public action.

He was thinking, with that intensity of thought that was so characteristic of him. proper, that morality had a religious basis and should have a religious soul. He rarely uttered the name of God: he even preferred to use a circumlocution to avoid the meaning commonplace, and not to sacrifice to a worldly convention.

But the altar stood in the inner faith of its con- science and worship were permanent there. He thought that in order to To stand upright and to have full truth, the moral life has need to rely on something immutable and eternal nel. He believed in a kinship, a divine destiny of The man. To properly do his duty in his place and position. which is assigned to us, even the humblest needs to know that by doing so he is in accordance with the universal order and there collaborate.

But this certain and vibrant faith is religion itself.

Thus, Pécaut, who had begun by transforming his re- childhood religion by wanting it to be exclusively moral, trans- depicted, in the end, its moral, by making it profoundly re- - religious.

This intimate fusion of two powers which, in our society, are so violently at war, were making its origin-academic identity and its inner strength.

He lived with sincerity and died peacefully because he was aware that he had, for his part, collaborated in the order universal. The Third Republic will have had more glories radiant: she had no worker who loved her better and deserved better from her.

I don't think it's useful to comment on this article. key. Such a document reveals much more than all the dissertations to which my indignation of A Catholic and fluent in French could indulge himself.

We said that Mr. Pécaut had recently died, in the first half of August. His funeral took place were celebrated in Salles-Mongiscard (Basses-Pyrénées).

At the cemetery, speeches were given by Mr. Monod, honorary dean of the faculty of theology Protestant of Montauban; Mr. Cornu, sub-prefect of Or-

302 PROTESTANTS AND THE UNIVERSITY

by Mr. Faure, Academy Inspector, and by Mr. Buisson, former director of primary education, at the Ministry land of Public Instruction.

Mr. Cornu, sub-prefect of Orthez, described Mr. Pécaut "an apostle of all good and all truth." Mr. Faure, The Academy Inspector in Pau, gave a reading on the falls, from a telegram from Mr. Bourgeois, in which the The Minister of Public Instruction treated the deceased as "A great and good man."

But this great and good man was a common Drey-Fusard, like Bourgeois himself, for that matter.

It was his friend Buisson who told us this through these pa-bold roles that prove the Protestant sect has fully embraced the Traitor's cause:

Our dear friend had followed this formidable case in all his adventures with the most anxious attention, until-

that at the moment when illness confined him to his sickbed—France.

But in that broken, shattered body, he retained even the last hour, not only the perfect lucidity of his thought, but the fullness of his moral strength and the security of the view of his conscience.

He wanted to be informed of everything, to follow the day-to-day events. And as they unfolded, he was keen to do what he called his duty, his whole duty.

You may have noticed in the announcement letters that Mr. Pécaut is described as a former inspector general, former Member of the High Council. Why former?

It was only very recently, last week, that he revealed—calf had his family write with the most fervent requests so that the Minister would accept his resignation from his two positions which still linked him to teaching and administration ministry.

And he did it so as not to die without having been able to join publicly his name, as his sons had already done to those of men of heart who undertook to rebuild a of the most blind, but of the most formidable currents of opinion nations that have ever led a country.

When he learned of the arrest of Lieutenant-Colonel Pi—A quarter of large tears flowed from her eyes.

PROTESTANTS AND UNIVERSITY 303

And from his deathbed he dictated heart-wrenching letters to those whom he had believed capable of averting a supreme warning lying; immediately freed by his resignation he ordered that one sent his subscription to the display in response to the speech of the Minister of War.

He didn't ask himself if he was going to die tomorrow: he—deemed that he still had time to act as a citizen, of a patriot, of an educator.

And further on, Mr. Buisson added:

I would be betraying his trust for the first time, and I dare not—

I would never again in my life pronounce his name, if I were standing before this tomb
Openly, I held onto the truth; if I stifled it with silence...
supreme cry of the dying man gathering his last strength
to bear witness to the holy cause of justice

It seems to me that her soul, so pure and so tender, does not...
would never forgive having vowed to "his daughters" of Fonte-
pay and to the teachers of France, whom he never flattered
but of which he never doubted, the latest example and the der-
the last lesson he bequeathed to them.

She is clean, the last lesson given to the teacher-
university lecture by the Huguenot Pécaut. He asks
to his masters to become Dreyfusards.

This posthumous recommendation was not well received.
necessary.

The vast majority of the university and the Huguenots
more or less obscure intellectuals, graduates or by-
chimneys, are Dreyfusards.

Let us mention Duclaux, a member of the Academy of Sciences;
Anquetin, an ignored lawyer at the Court of Appeal; Charles Da-
Rantière; Rist; Othon Goepp, law graduates; Victor;
Berard; Lucien Herr, Ch. Andler; C. Bouglé; P. Lapie;
A. Métin; F. Brunot, E. Bourguet, Jean Perrin, Marotte,
Vieillefond, Lebesgue, Mége, Mouton, Jarry, Cligny,
Elie Halévy, Massoulier, J. Rey, Dureng, Dubreuil,
Simiand, Treffel, Roques, Loeve, H. Bousquet, agrégés

.of the University.
Master Poirot, Bury, Monod, Beck, Beslais, Cettier.

304 PROTESTANTS AND THE UNIVERSITY

Duguet, Abt, Fourniols, Pernot Cazamian, Merlant, Babut,
Cans, Meslier, graduates in literature.

H. Dumas, Gauthier, Lecomte, La Brausse, Alméras,
Sueur, Brunet, Maroyer, Bouzat, Esclangeon,
Aroles, Galland, graduates in science, etc., etc.

Charles Friedel member of the Institute, commander of-

the Legion of Honour; Edouard Grimaux, member of
the Institute, officer of the Legion of Honour; G. Sorel, an-

former engineer of the Bridges and Roads, knight of the Legion of Honour; Doctor Pottevin; Doctor, A. Zuber; Delbet, hospital surgeon and associate professor at the Faculty of Medicine; Gabriel Séailles, professor at the Sorbonne; Paul Desjardins; Béhal, professor at the pharmacy school; Robert Byse, law graduate; Léon Séchet, director of the Revue des provinces de the West; Maurice Montégut, man of letters, Jean Psichari, Associate Professor at the University, Practical Director at The Practical School of Advanced Studies; Gabriel Mourey, Albéric Magnard, Pierre Valdagne, men of letters; . Charles Petit-Jean; G. Tournade, Edmond Fazy, license graduates in letters; Doctor Stapfer; René Weiss, graduate in- letters; Edouard Quet, publicist; Fernand Fau; Ar Mand Charpentier, man of letters, critic of the re- View of newspapers and books; Pascal Forthuny men of letters; Henri Brissac; Albert Bloch, licen- company of sciences professors at the polytechnic school of Buenos-Ayres, publicist; Paul Genty; J. Mormerot, li- J. Lagrosillière, graduate in law, Ugh. Thébault, Gustave Kahn, Edouard André, Revus of the two Frances; René Ghil, publicist; JL Bidault, artist; Paul Maze, lawyer at the Court, Frédéric Cazalis, lawyer at the Court; Adrien Manière, Man of letters: B. Guinaudeau, man of letters, Jacques Bouzon, lawyer at the Court; Gustave Soubèr, man of letters; J. Anglas, double licentiate in science; Paul Vibert, economist; Lucien Wahl; Jean Cresp,

man of letters; George Collet, secretary of the

editor of the Revue médicale; Charles Veillet

~

-

PROTESTANTS AND THE UNIVERSITY 305

Lavallée, a graduate in literature; Maurice Level, a graduate in philosophy; Pierre Lefèvre; Lucien-Victor Meunier, Knight of the Legion of Honour; Amédée Blondeau; André Honorat": Paul Desachy; Hugue Destrem. Anatole France of the French Academy, Jean Ajalbert, Paul Brulat, Raimond Koechlin, Fernand Gregh, An- Dr. Rivoire, Saint-Georges de Bouhelier, G. Lecomte,

E. Letailleur, Th. Ruysen, from the peace association by law, Jack Abeille, Philippe Dubois, Marcel Huart, Pierre de Lano, Jehan Rictus, Georges Laporte, publicist; Lhermite, JM Gros, Lugné-Poë, Jacques Bizet! Daniel Halévy, Saviez, publicist; Gabriel Trarieux, Alfred Bonnet, AF Hérold, Pierre Quillard, C. Tarbouriech, professor at the College of Social Sciences, F. Fénéon, secretary of the Revue Blanche; Robert of Flers, Marcel Proust, Léon Jeatman, Louis de la Salle, Amédée Rouquès, Paul Lagarde, lawyer at the Court appeal.

Georges Clemenceau, Octave Mirbeau, Ernest Vaughan, Francis de Pressensé, Paul Adam, Gustave Geoffroi, Urbain Gohier, Reinach, Elie Reclus, Henri Bauer, Maurice Bouchor, Paul Alexis, Yves Guyot, Léon Marchand, Cyriel Buysse, Edmond Cattier, Jean Deville, Célestin Demblon, Georges Eckhoud, Léon Frédéric, Henri Fick, Yvan Gilkin, Albert Girand, Léopold Lacour, Camille Lemon-deny, Henri Leyret, Georges Marlow, Monseur, E. Muto, Emile Royer, Lucien Solvay, Laurent Tailhade, Marguerite Val de Wiele, Maurice Vaucaire, Emmanuel Debousquet, Paul Fort, Mécilas Golberg, Jules Heyne, Marc Blond, Roland de Marrès, Camille Mauclair, Eugène Montfort, Ph. Dubois, Pierre Quillard, Henri Rainaldy, Paul Sainte-Brigite, Paul Salkin, Paul Souchon, Arthur Toisoul, Marius Vallabrègues, William van de Kerkhowe, Henri van de Putte, J.-H. Levy, Robert Buchanan, David Ch. Murray,

306 PROTESTANTS AND THE UNIVERSITY,

G, de Grecf, Paul Janson, Ch. Letourneau, Etienne Marcel, Emile Roger.

All these brown graduates, all these bi-professors-parked, all these literary hucksters, all these Greeks of science, pompously call themselves "intellectuals".

There you have it, the pedantry, the boorishness of these... those who came from the Instruction department and who cloak themselves in their guides donkeys, Greek or Latin, to affirm the innocence of a traitor.

Note that they don't even know Dreyfus, that they don't know the slightest thing about what happened during his trial.

They heard from Jacob that Samuel had said that Moses had told Job, who repeated it to Jacob, that an irregularity had been committed.

And, buried in their stiff collars, all those pedants of bray: |

"Having learned that a procedural defect existed, we "Fimes," seized with astonishment, we "gathered" and "Protestames".

We "affirmed" Dreyfus's innocence, and we "We demanded" that he "be" tried again, in pre- the presence of the rumors that were circulating, not that we "dou- "tassions" of the good faith of the first judges, but to the his only thought was that he could very well have done that they "were deluding themselves."

Pedants, pedants, intellectuals, are you grotesque enough? ques? i

Especially since these fierce lovers of justice They are, for the most part, Republicans who support the "bloc" revolutionary, as explained by their comrade Clemenceau, and that they accept all the acts of the Revolution.

Now, reflect on respecting justice and legality. the beneficial revolution which these jokers are say the heirs.

Here is a document whose original is in the archives national. It says a lot about how the republics-

—~

PROTESTANTS AND THE UNIVERSITY 307

citizens of that time practiced justice and respect were the legalities.

In this document, the General Security Committee sends on the date of 28 Prairial, Year II, his instructions to the tribu- revolutionary national:

Do not put the former Marquis of the on trial yet Guiche, although included in the decree of the day before yesterday, 26; but leaving Rohan-Rochefort, Saint-Maurice, Laval-Montmo-

Rency, Sombreuil and his son, the former Viscount of Pons and Noël, Embassy secretary, to be sentenced tomorrow.

The order to convict sent to the judges of the court revolutionary is dated 28 Prairial. It is therefore possible within six days, of this infamous law of 22 Prairial which "suppressed the defense".

The document we just read is, in a way, the commentary on this law. We didn't judge, we condemned and executed.

And yet this assembly of executioners took on the role of... The same judicial system, that was called a court.

Two hundred arrests were made there every day in the name of the French people!

Admittedly, they are amusing nonetheless, those dreyfusiers who approve of these crimes of the revolution and who today they come to reject the trial of a just traitor-convicted, whose trial lasted three days and who had a master lawyer to defend him!

The despicable executioners of 1793 got drunk in the blood; they condemned innocent people without trial: their admirers, their disciples, their descendants, Their heirs find it perfect. It's the Bloc; there Don't touch. A Jew who betrayed France is being tried with all desirable guarantees, he is found guilty and condemned; and these false liberals, these hypocrites, these intellectuals, these sellouts, claim without proof his innocence. They maintain his innocence and demand a review of his trial.

` 308 PROTESTANTS AND THE UNIVERSITY

Their thoughts are filled with mourning. Dreyfus may be innocent-one hundred. j

Humanity has a vested interest in its own fate.

Granted, but humanity is also interested in the fate of all the innocent. I therefore demand that action be taken. against the assassins of the revolution who guillotined thousands of innocent people. I'll go even further.

I am willing to admit for a moment that the victims of terrorists, whose grandsons are demanding a review of the Dreyfus trial, were victims of politics;

but there were some who were guillotined by mistake, such
this young cook, who entered Roanne prison for
bringing food to the prisoners, and which was understood
in the batch to make up the numbers.

And Delong, of the parliament of Toulouse, executed without
judgement !

If the band of wretches who proclaim the innocence of
Dreyfus was sincere, she would also ask for the re-
vision of Delong's trial, and of that young cook.

All in all, 'honor, the lives of these two men,'
are well worth Dreyfus's honor and life!

But he's a Jew covered in gold, sings another
air. |

And you hear, said Drumont, the noise that everyone is making
These Dreyfusard Jacobins, by shifting the question: -

"Hatred of science, lack of respect for
The scientists, the need to turn off the lights, that's where
it is recognized that all anti-Dreyfusards are key-
fascists and obscurantists. This is the struggle undertaken by
the Church against this science that has emancipated the world
"Modern," say the intellectuals.

Jokers! Look at this cart! Listen to these
Shouts and cries of: "To the guillotine! To the guillotine!"

It is a member of the Academy who is being led to
The scaffold. It's Lavoisier!... .

But again, this is not a retrial
that the scoundrels of the treason syndicate are pursuing,

(

v

PROTESTANTS AND THE UNIVERSITY 309

It is above all the war on the army that they want to discredit.
weaken and diminish.

Their campaign is absolutely anti-French, which
explains the number of Protestants one encounters there.

It is the General Staff that they want to degrade and destroy.
public opinion.

And a deputy from Paris, Mr. Millevoye, addressed to the Pré-
President of the Council sent a letter in which he denounced the
scandalous campaign that the country has been witnessing since
twelve months. He recalled that the men who unleashed
about their country these furious passions, high officials,
senators or former members of parliament believe themselves to be above the law.
laws, and he asked the Government to put an end to the
syndicate of treason.

It was a poor understanding of the Dreyfusards to believe
that they would finally stop stirring up public opinion. Their goal
was not reached. The army is still respected. The
a people who trust their leaders, in the General Staff,
It was important to continue the campaign.

The Dreyfus affair, yet another stunt, is merely a pretext.
a most opportune pretext for the revolutionaries
They are enemies of the army. They are taking advantage of it.

And they are logical. Ultimately, what is the purpose of the
Freemasonry?

The dismemberment of Catholic nations, the social-
Universalism. It's declared, it's admitted, it's no longer
discussed.

The army is still the anti-revolutionary bulwark.
'What could be more natural than for Freemasons to seek to

Vabattre?

Believe me, they know what they're doing; they are not ignorant
not this word – from the most illustrious of our adversaries, the
Marshal Moltke:

The next war will primarily be a war
in which strategic science and command
dement will have the largest share. Our campaigns
and our victories have taught our enemies who have,
Like us, numbers, armament, and courage.

one

—

310 PROTESTANTS AND THE UNIVERSITY

Our strength will lie in leadership, in communication command, in the GREAT STAFF.

Thus, the Jewish, Freemason, Protestant trio has only one thought: annihilate the General Staff (4). .

It's part of revolutionary traditions.

And Jules Ferry, the author of Article 7, did not speak out. not otherwise, by a letter published on June 49 in the Réveil du Dauphiné, under his signature, Jules Ferry, and addressed to the editor-in-chief, Félix Vogeli.

Sir and dear fellow citizen,

A newly founded newspaper is a newborn of freedom;
It is natural that we greet him and celebrate him.

Yours, moreover, speaks my language and wears my dra-
skin.

You are a republican and you are a decentralizer.
your program includes "necessary destruction," that is to say...
meaning that you consider it certain that Democracy and
Freedom in France will only be founded on the ruins of this.
fourfold organization, military, administrative, religious and
judicial system that the First Empire bequeathed to us and that it held
of the old regime.

No more state clergy, no more state magistracy, no more
Military caste, no more administrative caste.

This is the policy that universal suffrage carries.
within its flanks, and that the logic of things will make of it, willingly,
against your will, to leave... etc.

"Just Ferry."

Thus said Jules Ferry, friend of Pécaut and of
Buisson, to which we are obliged to return.
Buisson was his worthy companion when he wrote:

(1) It is now a fait accompli. Colonel Henry has committed suicide; du Paty de Clam is placed on leave, de Boisdeffre, Our Chief of the General Staff has resigned, pending the turn of others.

PROTESTANTS AND UNIVERSITY 311

YJ needs the mother to instill in the family from an early age the child this idea that weapons, that a sword, a rifle, a cannons are instruments that we must consider from the the same eye that we consider at Chillon Castle instruments of torture used a few centuries ago.

And when we no longer see thousands of onlookers watching at military reviews, when, instead of admiration for title and epaulette, you will have accustomed the child to saying:

A uniform is a livery, and every livery is ignominious. that of the priest and that of the soldier, that of the magistrate and that of the lackey, then you will have moved public opinion forward (4).

And similarly, to take another detail, I would like a Voltaire spent fifty years ridiculing, kings, wars and armies.

Failing a genius, I would like thousands of men of goodwill making it its duty to eradicate these vain pre-judged to be of glory and chauvinism still too deeply rooted in our mind.

Let's give an example of resistance in action, let's not be afraid not, when necessary, to step outside the current legal framework of some countries, to do things that, in Switzerland, would perfectly legal, but, who, in France, for example, we would drag them out in prison.

It is up to us to rely on our conscience and to reach that point where the conviction is strong enough to that we say to ourselves:

"I will not submit, I cannot submit."

As we can see, the academic Buisson (2) was quite desi-

(1) And it is to this man, writes Paul de Cassagnac, that the governor The government of the Republic, for fifteen years, entrusted the French youth leadership!

He will have preached to our young people contempt for the priest, for the soldier and of the magistrate, the hatred of the three human institutions, on which, as well as on three columns, every society must be based on every civilization must rely on it.

And this man still teaches, has kept a professorship and the
The youth in schools can still hear his poisonous words!

(2) It was this same Buisson who had appointed and protected
For a long time, the famous Huguenot, Robin, the man of the pigsty
of Cempuis where boys and girls were raised in the promis- -
cooked rabbits.

312 PROTESTANTS AND THE UNIVERSITY

I was there to follow in the footsteps of Zola, the insulter of
the army.

These words were held against the Huguenot Buisson, in
the occasion of the scandalous speech he delivered on the
Pécaut's tomb. But Buisson denied having them
written or spoken.

fl addressed a letter to Mr. Ernest Judet, the distinguished
editor-in-chief of Le Petit Journal, so patriotic and so
courageous in this Dreyfus affair.

Mr. Buisson's defense is as solid as it is instructive.

tive:

"What!" he exclaimed. "Mr. Judet is quoting a monstrous sentence!"
chiseled, he said, like a dogma by this Buisson to whom a
foolish favor had delivered the Directorate of going to our teaching
primary education.

But, Buisson victoriously replies, "fourteen Mi-
nisters of the Republic" continued this "favor" to me
"imbecile," from Mr. Ferry to Mr. Rambaud.

Mr. Buisson continues his interesting demonstration-
tion:

Mr. Ernest Judet adds: The fact of teaching these "ne-
"Fast doctrines" would already be madness, cowardice in a
any publicist; what will happen if the one who begins this

propaganda of ruin is one of the most important personalities
state functions, one of the most responsible civil servants
sands, if he has the legal authority to imprint on consciences
naive and new, the catechism of Ravachol and Vaillant
And what about Henry?

To which Mr. Buisson replied:

Mr. Judet forgot to mention the "monstrous phrase"
is taken from the RECORD OF THE SPEECH DELIVERED, there is just
twenty-nine years old – and where? – at one of those meetings
which could not be held while, north of France, one of
these "congresses" at the end of the Empire where the handful of republicans
citizens who admitted to being "irreconcilable" were going to accia-

PROTESTANTS AND UNIVERSITY 313

to the outlaws, those who had refused "the amnesty imposed"
"perial", Victor Hugo and Edgard Quinet, at their head.

There, we relieved ourselves by RECITING the vengeful stanzas-
reses des Chdtiments, repeating the furious sarcasms of
the Lantern, the one from Rochefort back then.

I was one of those young people who had decided not to lend
oath to the Empire, and at twenty-six I was a professor at the
modest academy of Neuchâtel in Switzerland.

I attended two of these congresses, the one in Geneva, CHAIRMAN
BY GARIBALDI, that of Lausanne, presided over by Victor Hugo.
They called themselves the "Congress for Peace and Freedom"

In Lausanne, some friends who had come from France asked me-
manage to speak on behalf of the young people on the
a subject that Victor Hugo had just introduced.

He was calling us all IN ADVANCE "FELLOW CITIZENS OF THE STATES-
"United of Europe," because, he said, the European Republic...
DÉRALE IS ESTABLISHED BY LAW Pending its Establishment in
DO.

"You have come," he told us, "to inform the appropriate authorities that the
War is evil, human blood is precious, that
Life is sacred.

Wars have all sorts of pretexts, they have no
only one cause: the army.

REMOVE THE ARMY, YOU REMOVE THE WAR.

But how do you get rid of the army? By getting rid of the
despotism; abolish parasitism in all its forms;

Civil lists:

Paid laziness;

Salaried clergy;

Magistrates maintained;

'Standing armies;

Make this mark and you'll give Europe ten billion
per year!...

To perpetuate the army is to perpetuate despotism.

No more army, no more kings!

That's what we want.

We want the people to live, to work, to buy, to sell,
speak, love, and think freely; that there be schools doing
citizens, that there be no more princes making mi-
trail runners (session of September 14, 1869).

18

314 PROTESTANTS AND THE UNIVERSITY

From the President's speech, one can judge what
THE OTHERS WERE THERE, AND IN PARTICULAR MY LM-
JUVENILE PROVISATION.

Is there no one left in France who doesn't remember?
from those times and from the language we spoke,
of that beautiful dream we cherished of the United Republic-
Verselle, of the holy alliance of peoples?

Try to find, in some libraries, the
speeches and articles by members of the opposition
FROM THEN.

You won't find one or it won't be listed in
THE "ABOLITION OF. PERMANENT ARMIES
NENTES » from Jules Simon to Rochefort

So I was, in keeping with the prevailing tone.

The prevailing tone was lovely; and what a light it sheds on the painting of September 4th, this revelation of the Huguenot Bush !

But these words were also held against him at three times, and he offered his resignation to Jules Ferry, his master and friend. Buisson reminds Mr. Judet of this:

Mr. Ferry read my letter, summoned me, and refused my resignation and assured me that my true duty was to undergo all the reproaches that this slip of the tongue or this sin would bring me of youth, but not to abandon the work for that reason schoolwork that he had entrusted to me.

Mr. Ferry's JUDGMENT on this CASE OF CONSCIENCE must have had a particular authority over me.

He himself had attended this congress in 1869.

He had spoken after me, so he knew better than no one, what to expect.

However, he himself, a member of the Legislative Body, PLUS RESPONSE, therefore, which we young people know— How did you summarize his speech?

In four points I

"To eliminate the authoritarian and despotic element, which has too often made FRANCE THE EVIL GENIUS— HEALTH OF EUROPE, we must look at how it was established In our country, Caesarism. We had no trouble... to notice that it has become established:

THE PROTESTANTS JT UNIVERSITY 318

By Army.

By the Clergy.

By the Judiciary.

By the prefects.

These were the four factors of despotism.

French.

There you have it, he added, because the same image weighed on everyone's imaginations, that's what the four accomplices are being criticized for in immortal verses by the author of this beautiful book, which consoles, almost twenty years ago, all the honest people of Europe" (Session of September 16.)

'You may therefore agree to acknowledge that this is not "the catechism of Ravachol and Vaillant" but rather the catechism of Victor Hugo and Quinet, I'll add Jules Ferry and Paul Bert, to name just a few of the dead; this catechism has always been mine.

There you are, my poor country, in whose hands you are fall.

Because Méline, Brisson and Dupuy are the continuators of Jules Ferry. Mr. Méline, in particular, declared it *urbi and orbi* during his long two-year ministry which he did not even know how to take advantage of it to secure a majority of Government at the elections of May 1898!

That Mr. Méline claims to be a follower of Mr. Ferry is irrelevant. surprising. We must not forget that Mr. Méline was *communard*, as Mr. Destieux Junca reproached him for at the podium, in the Senate, and that he is still a Freemason-lesson. |

Here is the incident as officially reported:

"Mr. Destieux-Junca. – You were from the commune, YOU !

"Mr. President of the Council. – You're talking nonsense." (Rumors and violent protests on the left.)

"Mr. Destieux-Junca. – What are you saying? (Applause-ments).

"Mr. President of the Council. – I say that this is not True, you know that very well.

Mr. Destieux-Junca. – Ah! we know your impudence. | |

316: PROTESTANTS AND THE UNIVERSITY

Simply recalling the facts is the best repellent.

that one can do.

L'Intransigeant reminds us of this:

MELINE ELECTED.

On the morning of March 27, 1871, the Central Committee announced that he was giving way to the newly elected members: the members of the Commune chosen by Universal Suffrage. Mr. Méline, deputy mayor of the 1st arrondissement, had been elected member of the Commune, by 7,251 votes in the elections of March 26.

Mr. Méline now alleges that he gave his resignation, but it can be proven, with the help of documents officials, that this allegation is false first of all and that it does not would then, under no circumstances, be able to absolve the responsibility of the renegade communard.

Mr. Méline nevertheless persisted in denying it; everything The case is deniable.

In any case, Mr. Méline was part of the Com-
He was a member of the commune during and after the assassination of Generals Leconte and Clément Thomas, and he even had photographed wearing a red scarf (1).

Does this mean that Mr. Mé- should not be forgiven?
Line, a youthful indiscretion?

We're not that strict.

And certainly we would prefer Mr. Méline to have com-
made a thousand serious mistakes, but returned to good sense-
comments, whether from Mr. Brisson or any other persistent radical down a fatal path.

But Mr. Méline, although he has softened, is by no means a model of tolerance. It is perhaps less bad than the radicals, because he lacked courage and virility- are necessary; but in reality it is hardly any better; the results

(1) See Gazette de France of December 17, 1897.

PROTESTANTS AND THE UNIVERSITY 317

the states that one obtains with it are the same as those that we obtain from radicals.

Mr. Méline is a man of good intentions, that's true;
But the road to hell is paved with it!

And besides, we don't really see the difference.
between a Brisson who is preparing a law against the congress-
gations and a Méline who executes it.

May the buildings of our admirable religious be
sold by Bourgeois or by Méline, the congregations
they don't quite understand where the difference lies

Now, Méline, with whom the right wing marched during
two years, did nothing else.

Don't accuse me of being a supporter of the politics of
"at worst" since I wouldn't have any more pac-
tisé with the radicals.

Since everyone in this world was Freemasonry, the duty of the ca-
tholics is not to enter with him into any kind of
combination.

What needed to be practiced was a policy, not a
conciliation, but opposition, a personal policy
and not impersonal. And to be sectarian if necessary.
right in the presence of our masters, sectarians of the left.

A fight without truce or mercy; an eye for an eye, a tooth for
tooth.

– In the heyday of the opposition, you might say, there was
That's how it was, and the result was the same.

– I'm stopping you; it seemed he did so; but
It was an appearance.

The Catholics made some financial sacrifices,
but they almost never paid their dues
rings.

Contacting the voter? Nonsense! During the
During the election campaign, we stayed home, draped in our
dignity; they didn't even deign to give a handful of
main; in short, we had no notion of the art of
to wield universal suffrage.

And, at the time of May 16, under the pretext of preparing
the elections, a Catholic minister, supposedly strong-willed,

left Paris to go to a woman who

How can you not get beaten in these con-
Editions there?

Moreover, the Catholics, at the head of this party,
they lack a sense of opposition; they have no aptitude-
They are dedicated to the struggle. They are very brave and honest.
people, too honest even, since they don't know
triumph in a country of universal suffrage where the
The electorate is only too willing to be corrupted.

Give them power and France will be admirable.
governed.

I sincerely believe they will have it one day
When the current machine is worn out, they will appear at
country as the supreme hope, but taking the power-
See them, never.

Also, for many, Méline or a moderate like
He's the ideal. They don't have to fight, they only have to
vote for the ministry that fights in their place. That's not
Not tiring and so convenient.

Only Méline "rolls" them, not perhaps
for the wicked pleasure of deceiving these brave members of parliament
who certainly do not deserve this ingratitude, but for
to be forgiven by the radicals and the Freemasons,
in the hope of remaining in power, the support provided
by Catholics.

So Méline has secularized to an extreme degree, and has he...
publicly praised from the podium.

The discussion that gave
In the Senate, Mr. Aucoin's interpellation, concerning
the secularization of a religious school in Auch.

Mr. Méline stated that, for the past two years, the government-
was fighting against the radical socialist municipality
from Auch to secularize one of its schools where the
a vacancy following the death of the congress director |
Ganiste, then he added:

What do you expect, Mr. Autoin, they're radi-

PROTESTANTS AND THE UNIVERSITY 319

caax, revisionists like you, who have judged regarding not to secularize.

I wanted, I repeat, to note that what I have said from the floor of the House is in accordance with the truth of Things: It's that we are too often overly secular. in Paris, whereas, in his department, there is a lot of complacency and driven by a genuine spirit of compromise in the application of the law.

This fact, apparently, is not an isolated, particular event. in the Gers department, he sees himself in many other departments

And Méline swore that, everywhere, he imposed secularization to these recalcitrant radical socialists.

I shout to Millerand: "Take the trouble, if you
"You dare to attack us directly."

Lavy was disconcerted by this superb:

"I would blush to dwell any longer on a pa-
Reille argumentation.

"The truth is that we are the faithful observers; supporters of the 1886 law. (Very good, very good, at center.)

"We claim to apply it in its letter
and, in his mind.

To the frantic switches:

"We respect the law, we apply it,"
You yourself recognize it, "as she always has
was applied.

"We are applying the secularization law as it is
Done. (Very good. Very good, in the center.)

Master of the position, Mr. Méline explained how he was being as outrageous as possible in the app-
enforcement of the law.

If he doesn't hit harder, it's because he's running up against the insurmountable difficulties encountered by its de-Vanciers and Ferry himself, his master:

All the Ministers of Public Instruction have
"found themselves facing the same difficulties; all were forced"

320 PROTESTANTS AND THE UNIVERSITY

"to take into account, to some extent, the resistances"
"the conditions they encountered; and if we do not allow to—"
"trance, it's because it would sometimes be difficult and even
"They are in danger, and if we do it brutally, you
"You would be the first four to protest."

(Applause from the center and right.)

"Gentlemen, alongside these mandatory secularizations, which I
"I repeat, we practice it, without hesitation, every time
"that they are possible, there are, I acknowledge, the secular-
"Optional tions."

"And all the ministers who have succeeded one another in the ministry"
"of Public Instruction have made optional secularizations-
"tives under the conditions provided for by the law of 1886.

"Thus, when a municipal council requests it, the lafcl-
"The notification is always made; when he does not request it, the
"The Minister sometimes does it against the wishes of the Mu-
"national.

"All ministries were obliged to contribute, according to
"Mr. Goblet's very apt expression, Your same tempera-
"ments in the application of the law. We apply the
"Same legal precedent as our predecessors."

"Make comparisons of figures as long as you
"You will want to, and you will be forced to, recognize that the
"number of optional secularizations that we have made
"equal, on average, to those of Mr. Poincaré, those of
"Mr. Combes himself, whom Mr. Rambaud succeeded.
"Did you question Mr. Combes to find out why he
"Didn't it secularize more?" (Laughter and applause)
"center.) |

"Gentlemen, I don't want to prolong this debate too much and
"especially prolonging it unnecessarily; what I am saying is
"that the process of secularization is progressing steadily,
"as foreseen by the legislator of 1886, but with

"inevitable fluctuations."

"When we study the secularization movement since
"Originally, we observe that at the beginning they were named-
"Brous, and for a very simple reason: the
"Municipal councils, which had prepared the secularizations"
"Before the law was passed, almost all of them requested it"
"At the same time. Later, they slowed down for good reason."
"difficulties encountered by the municipalities which
"did not own the school premises; today-

PROTESTANTS AND THE UNIVERSITY 391

"Today, they resume their upward march and you
"You should congratulate yourself because every year the age of
"Congregationalists eliminate them in greater numbers and that,
"Therefore, mandatory secularizations will increase"
"lying."

"They were, this year, from 1896 to 1897, 390.

"They had been 3-0 the previous year."

Mr. Méline also stated that in ten years, by
the simple application of the law, without upheaval, without violence
In the end, the work of secularization will be complete.

And he finished with this air of bravery:

The House and the country know very well that we do not
We are not clerics, whatever you do for the
to make believe (applause from the center). They know that we
we are defenders who are just as convinced, just as resolute as
you, from civil society, and as long as we are here, we
will not try to attack him.

Mr. Méline was not lying. He was applying the wicked laws.
rates with the implacable ferocity of gentle men.
Listen instead to the congregations:

The religious struggle continues in Saint-James, in the Manche region;
The seizure has targeted the community's buildings.

Today, it's a field that's being taken from the poor.
nuns; tomorrow, it will be the entire building.

It was therefore through a piece of land that the public nicknamed "the field of persecution" that our plunderers will begin the war of plunder.

On the other hand, in Nancy, the tax authorities have just ordered the seizure real estate of the properties belonging to the congregation of Sisters of Compassion of Saint-Firmin.

The seized properties are: the hospice, the convent, the chapel.

+
* +

On June 15, the estate of the Sisters of the Blessed Sacrament of Bollene (Vaucluse) has been put up for sale.

We read in the Universe:
The recording captured a 3-hectare plot of land

322 PROTESTANTS AND THE UNIVERSITY

60 ares, which belongs to the Augustinian Ladies of Carentan. This act has sparked outrage throughout the country and... announces that the nuns will not yield to injustice legal notice.

Telegraph from Brest:

© The Minister of Religious Affairs has just notified Mr. Abbot Fave, parish priest of Plouguerneau, to Father Janvier, parish priest of Saint-Renan, to Father Poulhazan, parish priest of Briec, and to Father Roland, vicar in Carhaix, that their treatments were removed.

The first two reportedly attended electoral meetings torales, organized last August by Father Gayraud and would have spoken. The third participated in the founding tion of the free school of the sisters, in Briec.

We write from Tulle:

The nuns of the convent of Notre-Dame, in Ussel, having refused to pay the surcharge, a bailiff was

required to proceed with the seizure of part of the enclosure convent pendant.

+

+ @

The Revue de l'Ouest writes:

Following a default judgment rendered by the court of first instance of Saint-Jean d'Angely, against the Benedictine nuns of this city, the tax authorities seized and to sell their chaplaincy.

We read in the Emancipateur of Cambrai:

We have learned that Mr. Bruns, a bailiff in Roubaix, has si-

PROTESTANTS AND THE UNIVERSITY 323

signified Friday evening a constraint to the Carmelites of the street Saint Anthony, for having to pay the unjust tax of increase-ment.

The Ambert court will soon take over the case. concerning the Ursulines and the Dominicans of this city.

Following the default judgments and the seizure of assets - Consequently, the religious congregations opposed this seizure. and served a memorandum to the Administration, which answered since then by another memorandum.

The cases called at one of the last hearings of the court cases were referred to the hearing of June 7th.

From the Religious Week of Moulins:

According to seizure reports dated the 44th and on August 42nd, the au- will take place on Thursday, November 44th. dience of the public auctions of the civil court of Moulins, at the request from the registrar, to the sale of real estate belonging to the Carmelite and Visitation nuns on the starting prices of 1,500 francs for the small building of the rue de Paris and 5,000 francs for the one on the rue de

Bardon.

This sale was ordered following the refusal to pay the rights of increase.

Excerpts from La Croix:

We are informed that the sale of the monastery's chaplaincy The Neuf-Château boarding school (Vosges), which was seized by the tax authorities, is set for December 16th.

324 PROTESTANTS AND THE UNIVERSITY

THE URSULINES OF QUIMPERLE.

The lawsuit brought against the Ursulines of Quimperlé, by the registration The registration will take place on December 15th before the civil court. from Quimperlé.

THE CONGREGATION OF OUR LADY AND THE CHILD JESUS IN REIMS.

One of our correspondents in Reims writes to us that the The Chamber of Requests of the Court of Cassation has pro-declared in favor of registration in the affairs of the Congregation of Our Lady and the Child Jesus.

THE CONGREGATION OF THE URSULINE NUNS.

The Chamber of Petitions of the Court of Cassation has pro-announced the admission of the appeal submitted by the Congregation Ursuline nuns protest against a ruling by the Paris Court, validating a property seizure carried out by the property management company without authorization prior approval of the head of state.

This very important decision anticipates the admission, to short term, writes L'Espérance de Nancy of the appeal provided by the Sisters of Christian Doctrine against Varrét of the Court of Nancy, June 5th.

THE NUNS OF SAINT MARTH IN ROMANS.

The tax authorities have just seized a property located in Montmiral and bequeathed to the Community of Sainte-Marthe de Romans, by M[™]* du Viviers, its founder.

THE SISTERS OF THE PRESENTATION IN LARGENTIÈRES.

Regarding the recent ruling by the Court of Nîmes, which gave tax reasons against the Sisters of the Presentation, the Viva-Rais notes that the news of this decision has been met with strong reactions. impressed the population of Largentière.

Let us hope, said our colleague, for the honor of the Republic-republic, for the preservation of republican maxims that we will not have the pain of witnessing the execution-

tion of tax measures taken against the Presentation.
HIT SE ROSOSESCC00SSUS0SS0C0SSSS SESE

PROTESTANTS AND THE UNIVERSITY 325

I could cite many more documents from this nature. What's the point? It wouldn't change the situation.

What I wanted was to show that Méline didn't deserve no more our affections than any other Freemason.

And, ultimately, why would he be benevolent to Regarding Catholics?

These are people whose only reason for being is because they They fight us. The day they form an alliance with us, They will be no more.

We will replace them. It's inevitable.

They can sense it.

And really, they would be too naive to give in to us their place.

There's nothing to expect from them.

If we want power, we must take it.

And for that, there is only one way: to fight with the more intense energy and to do everything possible, without a shadow of hesitation.

He who wills the end wills the means.

But Catholics have only ever used half-measures.

They are always afraid of being unpleasant to their adversaires.

Only these, even if they were Méline and Barthou, did not. They don't hold back.

And that is why Father Stanislas could write, in December 1897, to the director of the Bulletin des congregations:

NOTHING HAS CHANGED.

Certainly, nothing has changed, except that Brisson is half-nister instead of Méline (1). I still believe that he did more harm than its predecessor, because it is more practical and further removed from the influence of Catholics.

Méline, although fighting them, had, as a moderate, something of the right-handed person who only knows how to procrastinate.

{4) Brisson is replaced by Dupuy.

49

326 PROTESTANTS AND THE UNIVERSITY

Brisson is more resolute, and that's a great quality in policy.

He dismissed the prefects deemed too lukewarm. I believe that, in the interest of his party, he was absolutely right.

And if Mr. Méline had summoned all the prefects, few before the elections, if he had spoken to them in an angry manner with formal order to hold, they too, the same language to all department heads, radicals and socialists. No more than 100 lists would have entered the House.

It was so simple to tell the prefects with orders to speak the same language to civil servants:

"Either the success of my candidate, or dismissal."
and first sacrifice several of them as an example
and show them that we would be firm.

Furthermore, it was necessary to train in each department and canton of committees, relying on the moderate element and conservative and not granting administrative favors than to the committee's protégés by refusing everything to the element radical, whether he was a member of parliament or a senator.

This little system, if practiced well for a year or two, would certainly change the political landscape of a department.

This is what the men of May 46th would have said to do if they had been political.

Then we would no longer be Freemasons, because We're up to our necks in it.

If you had any doubts, this document would remind you of the reality.

This is the program of Masonic action, formulated by the Lodge of Grenoble last August (1893):

Let us spread it around us, cries the author of this manifesto the festivities, the uselessness and above all the harmfulness of the dogma of all religions. And if, wanting to hasten events pro-
The clerics are trying to pass on threats to the
Let's not repeat the mistakes of the past:

No, like our elders, the sans-culottes of the great Revolution, we will not leave standing, as a monument

PROTESTANTS AND THE UNIVERSITY | 321

of art and of any use whatsoever, cathedrals, churches, convents, etc.

Without believing we are committing sacrilege, we will bring the "iron and fire. We will crush all these nests of vermin, ceg receptacles of obscurantism. We will never find a gallows high enough to hang people from, according to a saying by Ranc. the henchmen of all the clerical scum

Alone, the flag of free thought is wide enough to sheltering under its folds lovers of freedom a few nuances to which they belong, all researchers of the verity, to whatever philosophical school they belong

We affirm that the freethinking group is

the only one where, in order to enter, one does not relinquish any of one's personality its identity and its independence.

Down with religions! Long live free thought!

Is that all? Not yet. With that fine task accomplished, he
It will remain to provide French youth with an education in-
integral and distinctly secular.

And, my God, this program is executed so well-
as fully as possible by the current Epa power,
as I showed you.

Father Jules Ferry did not think otherwise | than the
Lodge of Grenoble.

And this apostle of the Protestantization of France
exclaimed, at the time of the national assembly, in a
Speech delivered at the Senones Town Hall:

There are three cancers devouring France: the army, the
the judiciary and the clergy.

We must not forget that Buisson, too, held the
same language, as described in the preceding pages.

After all, if Catholics find that everything is
For the best, that's their business.

No, they don't have that exact idea, because iis pro~- -
they test almost as much as the Protestants.

Protesting is something Catholics don't even know how to do.
this army

338 PROTESTANTS AND THE UNIVERSITY

- I proclaim the reign of Freemasonry,
Clare the Freemason.

"I protest," cried the Catholic.

- I am driving out your religious figures and your princes.

- I protest.

- I exclude you from all jobs

– I protest.

We're gathered in the countryside, at MX's... MP Catholic; we're talking politics.

"The tax authorities seized the nuns in our town yesterday," he recounts. a guest.

– That's the Masonic program, my dear, made the MP, solemnly.

.– What scoundrels govern us, shouts a troi-sixth, when I think that my priest just had his Treatment suspended.

"Ah!" the deputy continued, "I will ask a question to the minister.

– Yes, we must protest

– I will protest. Believe me! What a filthy government! All the same, what a bunch of scoundrels, of s-fangs, of thieves.

We are in the heart of Jewry, in the heart of Freemasonry. Nonsense, right in the heart of Protestantism!

– And how do we get out of this?

A silence, during which one seems to be reflecting, then a guest :

– What shall we do tomorrow, my dear friends?

– Tomorrow, if you don't mind, gentlemen, we "We will hunt with hounds," replied the deputy! II!

In their newspapers, Catholics only make one Platonic opposition.

– Don't attack Mr. "So-and-so," they say to the director from the organ, we sometimes receive it.

And if, when he comes to visit us, he saw the If a newspaper attacks him, that would be unpleasant for us.

S0? ??

Note that this Mr. "So-and-so" also has a newspaper in which he says the worst about everything that the Catholics love and respect them.

The lowest attacks, the most hateful calls to base passions, class warfare, remind most of its columns.

If only Catholics knew how to take advantage of the elements things that are within their reach!

How many young, active, intelligent men do not-would only have to fight for this great and beautiful because, whether by temperament, ambition, or conviction.

Do you think the leaders of the Catholic party know recognize them, distinguish them, group them, launch them into before the assault on the Judeo-Masonic citadel and Protestant?

Not in the slightest. If, by chance, there are any one in their path, they make him stop in his tracks, the rats-They stunt it, they stunt it, they annihilate it!

This ultra-passive attitude of Catholics and Conservatives in general are conceived from the point of view psychological. Ultimately, they are calm, free. They are rich. They have arrived. They would have little to gain if they were in power and they probably believe that sacrifice-proud of their acquired position for the possibility of power. It's too risky for the compensation they get. would.

Look, on the contrary, at the socialists, also in the opposition.

They are in a diametrical state of mind and situation. fundamentally opposed.

And that explains their growing success.

They are poor, greedy, ambitious; they are nothing. They want to be everything. Therefore, they risk nothing by fighting. for the conquest of power.

So they fight like people who are waiting their very future depends on the outcome of the battle.

Clearly, the future belongs to the thin.

Meanwhile, we are the vanquished, a role so little
It's tempting that our troops should cross into enemy territory in groups.

I hope that the Brisson ministry, or rather the minis-
If Dupuy lives, he will stop the desertion and that one
will begin, on his own behalf, a fight to the bitter end.

There is nothing like a radical ministry or a con-
centration, to strengthen the ties of the Catholic opposition
lique.

Our friends were conciliatory towards Mr. Méline,
That is to say, they allowed themselves to be harassed.

Much better, we had reached the point where beautiful-
influential conservative voters believed they
obliged to appear before their respective prefect and to
to seal the peace with him.

They didn't realize they were playing a game of
dupes, as the elections have all too clearly demonstrated. The majority-
part of the prefects were, in fact, entirely devoted to the can-
radical didats.

It's not that I mercilessly blame this rapproche-
Rightward movement towards Méline. I even recognize
that the idea was very good.

If we had succeeded, we would have conjured it up, or at least
we were delaying the hour of the revolution which, every day, |
becomes more threatening.

The method was not lacking in skill.

We could succeed: that was the dream! But it was
than a dream.

When we woke up we realized that we had forgotten that
The game was played with aces as allies.
cons.

But how can we hope that an iana will ever do
the game of a Catholic and, with his help, will fight against
Very Freemasons?

Because, you might say, the first ones were moderate,
the second group of radicals, and that socialism frightened those who
there, while they were walking with him.

I don't want to prolong this discussion; I'm coming
Let's get straight to the point and summarize it.

PROTESTANTS AND THE UNIVERSITY 331

What is the stated goal of Freemasonry? | Anarchist
universal shit.

It contains everything.

Even if they no longer wanted to, leg
Freemasons are indoctrinated, trained by their
lodges and they must, willingly or by force, follow the
A plan is in place unless they resign.

If they act like that, they are nothing and we cannot
to form a tacit alliance with those who are no longer with us.

I write these with the utmost impartiality.
a few lines, and also in all sincerity.

They are written without passion.

I sincerely hope that my colleagues in the Catholic press-
that they will judge it thus and that they will not overwhelm me,
some with the epithet of refractory, others with that
of rallied.

Why these unfortunate qualifications?

Let us remove these bittersweet names of rallied and refrac-
Tatars, let's not change the beautiful name of Catholic.

Above all, it is quality that we must aim for.
tion.

In any case, the enemy advances after having jon-
the number of victims, the path he has traveled, the positions
that he took from us.

It is primarily through teaching without God that he is
Dangerous. And look at his work:

A newspaper with little suspicion, Le Matin, gives us a
This statistic is even disturbing to secularists themselves. It is
a comparison between crime figures in-
Fantine in 1844 and in 1891,

332 PROTESTANTS AND THE UNIVERSITY

In 1841 In 1891

Minor suicides... 149,468

Parricide by children 4 3

Infanticide. By children. 24 SL

Vagabondage. 1094 3300

Begging. 364 1753

Homicides, assaults and injuries 2761 5101

Wolsey, <i. to to 8 to to 2 5650 15756

Customs . . . ee. yrs Wee "C8 260 183

_ Rebellion, outrages. . . +868 2562

Destruction, devastation. 418,845

Miscellaneous «6 es i 2004 5882

Total 13,593 36,484

Difference between the two totals 22,884.

So the kids of 1891 committed 22,881 crimes
or more offenses than those of 1841!

Here's the summary!

That teaching without God is responsible for this
the increase in juvenile crime, that's what
The following fact, which speaks for itself, is the result of this:

In France, a thousand or twelve people are imprisoned every year.
These children are in reformatories. They are
children with untamed character, thieves or vicious tendencies-
heavens.

Prison is the last resort, a very poor remedy indeed.
Moreover, this is what parents resort to when they are pushed to their limits,
Having tried everything, I no longer know what to do.

The Seine court was curious to see where the 1a-
thousands who came to ask him to imprison their children
children, had them raised.

Out of one hundred, eleven were in religious schools and
eighty-nine in secular schools (4).

oo

(1) In Paris, out of a hundred children prosecuted, two are found &
pain who came from a religious school.

Of one hundred children detained at La Petite Roquette, the school congre=

The public school system only provides eleven, and the secular school, eighty-seven. (Revue des Deux Mondes, January 15, p. 426).

PROTESTANTS AND THE UNIVERSITY 333

Isn't it a sad sight? But the school
Secularism produces other results.

Here are a few, chosen at random from a pile
documents:

The young Alain Seillée, aged 7, and Jean Le Cras,

aged 9, residing in Guisriff (Morbihan), have |
caught in a quarrel while playing together. Little Seillée, after |

after being punched, he ran away to his parents' house
where he was chased by his opponent who knocked him down
by throwing a stone at his legs. Jean Le Cras has
He then went to find a strong stick with which he
he hit his comrade until he had given up the last
Sigh. The former assassin who made a full confession has
was placed under arrest.

Suicide of a fourteen-year-old child.

A poignant tragedy occurred at 20 rue d'Aubervilliers.
Upon returning home, his day done, Mr. Rolin found his
Georges, a 14-year-old son, suffocated in the apartment.
The stove was in the middle of the room. According to the pre-
initial findings made by the police commissioner of
neighborhood, young Georges allegedly deliberately ended
his life. What was his motive for giving in?

He was adored by his father; certainly nothing of the sort.

If we are to believe certain accounts, the young Georges, very
early, would have been in despair at having been rejected by a
young girl whom he loved.

Li
++

Around eight o'clock in the evening, according to the Journal du Cher of August 1898, Ms. M..., aged 27, Aubergiste, was walking along the Sens-Beaujeu road in company with the niece of her maid, Eléonore H..., aged 20, and of Ms. J..., aged 24. All three live Sancerre. At a place called Le Carroir de Marlou, they crossed four young people aged between 15 and 20. They approached. They were looking for female walkers and, without preamble, threw themselves upon Mee J..., seeking to attack her honor. The young

19"

THE

i

334 PROTESTANTS AND THE UNIVERSITY

The woman, having managed to free herself, fled. Our ignorant characters then seized M^{re} M... and, the Throwing him to the ground, they managed to inflict upon him the most heinous violence. M^{re} H... tried to free his maid, but our three rascals, whose bestial passion was not yet satisfied, they in turn overturned her onto the ground and the young girl owed it only to her strength and resistance desperate not to succumb like her boss to violence from her attackers. This scene lasted for a while. At a certain time, the exhausted victims soon began to evacuate to snooze; the satyrs took advantage of this to leave. Returned The young women returned to Sancerre, where they They immediately made their statements to the gendarmerie. In ar- Having returned to their home, Mr. J... and Mr. H.. had to take to their beds.

Following a serious investigation opened by the gendarmerie Merie, the four young men who were responsible for have just been arrested. This criminal assault. These scoundrels who still live in Bué, at their parents' house, They were transferred Thursday evening to Sancerre prison. made full confessions; they even admitted to having attempted to abuse a fifteen-year-old shepherdess he met in the fields before tackling M^{re}* M... and J... and To Mr. H...

The young girl had started screaming very loudly, and the culprits had moved away.

Ask the village elders, they will answer you
that they had never seen such things in their time,
which have become classics today.

These news items are, unfortunately, indeed the kind that one
can read in the newspapers every day.

Conservatives find this very unfortunate.
But they still supported Ribot. And the latter
He thanked them by giving them the law on factories.
which disrupted all the parishes. They loved Poin-
an even viler square, Drumont points out, and which,
son and grandson of demonstrative and zealous Catholics, has
invented this subscription law intended to make disappear-
to be, in a more or less extended period of time, all the orders
religious.

Today, we have some who praise Jules

not

PROTESTANTS AND THE UNIVERSITY

33%

Ferry, the fierce secularizer, and Gambetta himself-

even!...

To emphasize the role they play, it is necessary that the

Freemasons get involved.

Read instead these simple comparisons which will...
will show that godless schools are breeding grounds for corruption.

of socialists.

"Neutrality is a word
Meaningless. We can't
to be neutral when one is not
an imbecile; and, when one has

an opinion, one cannot
not to express it. We can.
even less so when one is
tasked with teaching, because she
penetrates everywhere, insinuates itself
in everything, and one could not
to recount a historical event
without judging him, or issuing a
any thought whatsoever
This opinion clearly emerges from it-
relment.

That is why neutrality
is a reverie... »

(Henri Maret, of the Radical Party.)

"Despite appearances"
unfavorable, I hope the suc-
cession of our candidate, the ci-
I count on toyen Bailleul, I count
for this purpose on young soil-
data that have just come in
in their homes. Because that's
in the younger generation that
the collectivist party finds
especially members. I-
this result is due to
the current organization
public schools.

(DELESALLE, deputy mayor)
from Lille, in a conference
(Roubaix, October 19, 1896.)

The invaluable testimony of these two gentlemen, including
Yun is radical and the other, a socialist, is absolutely con-
form of the already old word of the socialist Anselm:

Establish neutral schools and secular youth centers.
In reality, you will be multiplying the breeding grounds of socialists.

Ab! Gentlemen of the Conservative Party, you can fight
against socialism on the electoral field, you. don't-
You can't do anything if you're not the school's teachers.

And today, the teachers of
the secular university, supposedly neutral, these are the pro-

336 PROTESTANTS AND THE UNIVERSITY

testators, which proves that the most valuable auxiliaries
The reformed members of socialism are the ones who have been reformed.

University is the worst solvent. Also see
What results does it produce? It has gone bankrupt in every way.
his promises. The bankruptcy is admitted by Mr. Buis-
'son, this Protestant who for twenty years pursued
the disastrous work of secularization. Formerly Buisson
himself forming a committee in a pre-school
Reservation called upon people of spirit to join this committee
and religious costumes.

BANKRUPTCY IS CONFESSED by cent-
dozens of OFFICIAL reports sent by inspectors
primary school teachers, proclaiming that len-
Moral teaching does not exist in the "KINGS, that it is
no effect.

These reports, analyzed and published by Mr. Lichtenber-
Ger, dean of the Protestant faculty of Paris, should
to be known throughout France. We summarize them here.

NO MORAL INSTRUCTION

"Moral education does not exist in the
schools in my district.
Inspector from Limoges.

"In 60% of our schools, moral education is

almost zero.
Inspector from Angoulême.

NOT A DR CAPACITY AND CONVICTION

"The masters lack the ability or the conviction."
secular.

Inspectors from Poitiers, from Cosne,
from Dax, from Auxerre, from La Châtre,

from Puget-Théniers.

ed
ie oe ne

'PROTESTANTS AND THE UNIVERSITY 337

"The teachers speak without conviction, three-quarters of them"
They ignore educational issues.

Inspector of Boussac.

WHAT IS TAUGHT INSTEAD OF CATECHISM

"We confuse morality with civility."

Inspector of Sens.

"We only teach military morality and not mo-
high rumble.
Inspector of Angoulême.

"Only secondary virtues are taught, few of
Make way for the great Tertus.
Inspector of Sens.

"Moral lessons are pale imitations of
Priests' sermons; they are grotesque, declamatory, banal.
Hollow, vague, awkward.

Inspector of Lons-le-Saulnier
Inspector of Narbonne.

"Instruction is confused with education."

Inspector of Corbeil.

"Under the guise of moral education, we move from
months spent talking about the Ministries.

Inspector of Ceret.

"We believe we teach morality by talking about the attributes
"Memoranda of the municipal councils."

Inspector of Bar-sur-Aube,

338 PROTESTANTS AND THE UNIVERSITY

EFFECT OF SECULAR MORALITY

"My students are more unruly and mischievous, after
the moral lesson as before.
Inspector of Setif.

"The children's improvement is too slow."
Inspector of Bourges.

s

~ "The children are tired and the teachers quickly become bored-
your. "

Inspector of Saumur.

"Intermittent moral lessons are ineffective"

about children.
Inspector of Toul.

"The results of moral education are insignificant-

"Fiants."
Inspector of Guéret.

"Moral lessons say nothing, neither to the intellect-
"Neither in the will nor in the heart."

Inspector of Chambéry.

It is not surprising that morality is mis-
known in the University; indeed, here is Mr. de Cas-
Sagnac tells us what is done with it in high schools.
of the State, what is done with the students.

It's about an obscene version of Phaedrus.

After quoting the last verses of Seneca where
Phaedra confesses her passion to her husband's son, M. de Cassa-
gnac adds (July 17, 1898):

PROTESTANTS AND THE UNIVERSITY 339

"And it is on this, on the bestial offering, that this woman
made of his body, that we leave the young people.

Their last impression is of Phaedra gasping, her eye in
fire, inciting Hippolytus to crime.

And we don't even say, in order to reassure them, to re-
to balance, that the virtuous Hippolytus responds with
indignation:

"O mighty King of Heaven, you can hear and see"
Without horror at such atrocities! For whom then are you reserving them?
"Your thunderbolts, if they rest today... etc."

All of this is removed from the version as spoiler
Eroticism.

No, we offer them the provocation of incest and we don't
They don't give them the energetic protest against crime, this
which is at least one way of excusing him.

And this is what we do to our children, in a few
bad places in the University.

We ask our correspondents in Toulouse to
would you please give us the names of the bastards who have the
responsibility for these obscene compositions.

We will gladly put them in the stocks of honest people."

Moreover, these Pandora's boxes contain not only-

all evils and almost all vices, but eu-
They cost taxpayers a horrendous amount.

Boys' high schools are demanding a subsidy from the State
annual tion of eleven mittuations (40,963,927 francs), the
Girls' high schools (2,060,000), middle schools
three and a half million (3,665,784 francs) communal and
We must take into account four million scholarships:
Total 20 MILLION. E

To these twenty million granted to establishments
departments for an unknown number.

So we pay a fabulous price, a university,
masters who are losing their youth, that is to say the
France.

These impious masters, these sectarians in the pay of a power-
to see Masonic, they take pleasure and consider it their duty to in-
to feed the child anti-Catholic nonsense.

340 PROTESTANTS AND THE UNIVERSITY

They put the harshness of a miser into it for his coins, of
mastiff for its kill, calculating day by day, degree by
degree, the progress of the evil they inoculate like a vi-
poisoned in the blood and in the mind, if one can
So to speak, of their students.

How could it be otherwise; most of these
masters are Freemasons, that is to say, enemies of
God.

Listen up.

Officials at the convents of the Grand-
East.

We write to the Moniteur:

I had read a certain interview published by L'Eclair du
October 3rd last; but I was wondering if the figures
The information provided by the Freemason being questioned was indeed accurate.

Upon verification, they are sometimes inaccurate, but less so.

You will be able to judge this by what the person you are speaking to says. L'Eclair says of the civil servants of public education.

"Do you know," said this F.-., "that there were delegates there to the convention, fourteen teachers, four school principals?... "

I've done the math. The teachers are, in fact, in the name of:

fourteen lodges; they were delegated by two Lodges of Paris, a Lodge from Marseille, one from Toulouse, one from Havre (not that of F.-. Félix Faure), and by the Lodges unique in each country from Saint-Maur near Paris, to Agen, Baigne, (Clarente), Boulogne-sur-Mer, Châteauroux, La Réole, Saint-Geniez (Aveyron), Saint-Jean d'Angely and Tulle. But There are eight school principals, not four. They have been presented to the convention by a Lodge from Angers, one from Nantes, one from Orléans, and by the Lodges of Chte, Cognac, la Motte Bouchot (Creusot region), Sedan and Tarare.

To characterize the spirit that animates these youngest members of the Republic, I will simply note that two of them They, one in Paris, the other in the provinces, took, with a dozen FF.:., the initiative of the following wish, the urgency of which, According to them, it was obvious "on the eve of the elections". (p. 213 of the Report),

"That the bar association be invited to centralize, then to
"then make known, as widely as possible,

- ee —

PROTESTANTS AND THE UNIVERSITY. 3M

"to the secular world, the names and addresses of the senators and
"Republican deputies, as well as public officials"
"who send their children to religious schools,
"given that the time has not only come, but
"is imperative if we want to preserve the institutions"
"liberal policies that France has adopted, to point out
- "to the wrath of universal suffrage the names of all the
"Traitors to the fatherland and the Republic."

I must say that the convent, sometimes a good opportunist, Despite his displays of principle, he did not believe he could vote these measures, which he considered impractical and even dangerous.

What the convent did not deem necessary to do in its
In our own interest, we do not hesitate to disclose it in
the interest of Catholics and to amuse the spleen of the
gallery. First, there is Mr. F.^o. Combes, former minister and
defrocked priest who, in a Senate session on March 16
1897, committed a great crime against Mr. Méline, says La Croix, by per-
to put civil servants in charge of providing education to
their children by the clergy.

However, it appears from very certain notes that he had e-
to see his daughters himself at the Ursuline convent
Pons, when the secular school was run by institutes
trices to whom he lavished testimonies of sa-
satisfaction that has generated too much discussion.

In addition, his two sons received lessons from the col-
ecclesiastical council of Recouvrance, the elder, today
Today, sub-prefect, as lessons from the priests! The
second, André, who has since died, as a resident in-
dull. He only left the day the house had to pri-
to the services of Mr. Combes, as a doctor.

A nice line about F.-. Combes.

When he presented himself for the licensing exam in front of
the Faculty of Letters in Rennes, he had already thrown his
cassock with nettles.

But the faculty in Rennes was considered clerical.

What does young Combes do? He can't think of anything better.
hoping to win over the jury, rather than pulling

342 PROTESTANTS AND THE UNIVERSITY |

from his trunk, his ecclesiastical garment, and to put it on
for the occasion.

e
* x

Gérault Richard, who requested the decommissioning of
the Church of the Sacred Heart and which publicly addresses priests
of crows of sinister omen, to an uncle canon
in Le Mans and secretary to the bishopric. He had his nephew educated
on his own account at the ecclesiastical college of Saint-Calais.
Mr. Gérault Richard, moreover, has kept the best

relations with the head of this college; he takes walks with him in the streets; and this fiery anticlerical has I didn't think I should do better than to put my nephews in charge. at the college where he himself was educated.

e
ee

Jourdan, who launched such furious attacks against religious congregations, had his daughter raised at the neck-wind, and by eye please.

2
* |

Ms. Rivaud, daughter of the prefect of Lyon, (now re-called) is in Montfleury, near Grenoble, raised by Religious of the Sacred Heart of Jesus.

However, this same Rivaud was hunting down officials, placed under his orders, if they did not send their children to the secular (1).

(1) Would this Rivaud like to tell us what he was doing, in shirt, near a window, in a house on the street of the Barre in Lyon, while his henchmen continued their demonstrations festive, during the period of the National Catholic Congress of 1896? |

PROTESTANTS AND UNIVERSITY 343

Girault, senator from Cher, a typical Danube peasant, whose wit is as crude as his style, has done raising his daughter with the Sisters of Saint-Maur in Montluçon. çon (Allier).

However, he gives speeches at all funerals. civilians of his district, and, in August 1898, he issued a renewed wish from Pochon, requesting that the functions public events were forbidden to school students congregants.

e
#8

Senator Joseph Fabre, who violently challenges Paris, on the clerical plots, conceals its tools maconical in his department.

And to ensure his re-election, he wrested from the bishop of Verdun, a letter, the text of which is as follows, and which the guard seals, responding to Mr. Fabre who questioned him about The clerical machinations, read, on April 2, 1897, from the tribune of the Senate:

Dear Sir, I have just read with interest your circular...
I am very grateful and thank you for sharing this information with me.
congratulates you on the ideas and feelings she expresses...

"I offer my sincerest wishes for your success.
Joan of Arc is interested in it as much as I am, and even more than I am.
I ask him to whisper something in the ear of the Senate delegates
toriaux (Noise and hilarity. – Ironical applause on
a large number of benches).

Mr. Minister of Justice. – This letter from the bishop from Verdun, Mr. Joseph Fabre was keen to bring it to the conbirth of his constituents. He asked the Journal to Aveyron would be willing to publish it, and other days– They reproduced it. Now, we were at the very hour of the Senatorial elections (More laughter. Mr. Joseph Fabre)

344 PROTESTANTS AND THE UNIVERSITY

(utters a few words which are lost in the noise.)

Mr. Gard: of the Seals. – Gentlemen, yes, pushing further our investigations, and searching for the facts that the newspapers highlighted at the time of the elections senatorial minutes of January 1894, we consult the press of the Aveyron department, we see there that Mr. Vidal, the parish priest of Espalion, attended from the platform, next to from Mr. Fabre, at a conference given by him (Exclamations and laughter) and that the priest of Marcillac, having come attend a meeting of senatorial delegates provoked by Mr. Joseph Fabre, he stood up and greeted in warm terms the presence of this priest at the meeting (Ironical exclamations on the left).

I completely understand that Mr. Fabre forgot these previous (Approving laughter from the same benches).

Is this one complete?

Deputy F.: Hemon was raised free of charge by the members of the religious order in his department.

ee

In Le Havre, a Mr. Viard, Radical Socialist councilor and a staunch secularist, had his daughter raised among the Do-miniatures.

* @

Brother Clemenceau, said Mr. Boissandré in La Libre Parole, in 1890, led the wife of one of his friends, to undergo a serious and painful operation there, at the nuns of Hope, Louis-Le- passage Bishops, in Nantes. On this occasion, Mr. Clemenceau he showed himself to be full of courteous attentions and delicacy-

PROTESTANTS AND THE UNIVERSITY 345

He showed great consideration towards the sisters. One day, he would have he said to one of them, Sister Irene:

- "Oh! How deserving you are! Yes, undoubtedly,"
You expect no rewards here below. You are
"Good girls!"

s
o +

The Fr.*. and Huguenot of Freycinet who voted all the anti-Catholic laws, he advised his friend Lasserre to go to Lourdes to obtain a cure for an illness-die of eyes.

Here is Freycinet's letter:

My dear friend,

Your few lines pleased me, but also
'I've already said, I'm eager to see your writing.' These
Last few days, on my way back from Caunterets, I passed by
Lourdes (near Tarbes); I visited the famous grotto there and
I learned such wonderful things about healing.
produced by its waters, mainly for diseases
I'm very serious about encouraging you to try it. If
I was a Catholic, a believer, like you, and if I were sick,
I wouldn't hesitate to take advantage of this opportunity. If it's true that
Some patients were suddenly cured; you can hope for more.
to increase the number; and if that's not true, what do you
Are there risks in trying it? I should add that I have a slight interest.
personal to this experiment. If it succeeded, what an important fact-
which I need to record! I would be in the presence of a
miraculous event, or at least an event of which the
The witness would be above suspicion.

Goodbye, dear friend, |
DE FREYCINET.

Négrepelisse, September 14, 1892.

P.S. - It seems that it is not necessary to go to
Lourdes even to take this water, and that one can get rid of it
Have it sent. You just have to ask the priest of
He'll send some to you from Lourdes.

3146 PROTESTANTS AND THE UNIVERSITY

It is probably necessary to amplify certain devotions, which I
I couldn't tell you; but the priest of Lourdes will inform you-
gnera. Pric-le also asked to send you a small brochure to a
franc, from the vicar general of Tarbes, who recounts the mid-
the most observed raculous ones.

Lasserre hesitated; Freycinet gave him an appointment.
He presses his friend and finally convinces him. And under the dictation of
Lasserre, Freycinet wrote to the priest of Lourdes to have
miraculous water.

Then he said to his friend:

"My dear Lasserre, since you are attempting directly
To obtain a miracle, you must put yourself in the right conditions
required, otherwise the experiment would be pointless. So do the |
Necessary prayers, confess; place your soul in a
proper condition; performs the devotions that religion
I command you. This, you understand, is of paramount necessity.
mordiale (4). » |

Moreover, Freycinet made a retreat to Solesmes in
the goal of converting to Catholicism. He became friends with
Father Dom Guéranger.

Are these freethinkers, these persecuted people, illogical?
Those who practice the Catholic religion? They want to believe, but
they don't want others to believe; they want the
Children of the people should not be raised by religious figures.
but their own children have the privilege of education
congregationalist.

Let's move on to another one.

Like many of his peers, politicians who
naked, Mr. Trouillot, former student of the Jesuit Fathers of
Dôle was initially a good, pious young man.
tender, and which did not foreshadow its fall into the
Freemasonry. Today, a poem from-

(1) Witnesses to my healing; Lassenne, page 355.

PROTESTANTS AND THE UNIVERSITY 347

this little gentleman who, though not of high rank-
lée, however, is still better than the various lucu-
Here are the pronouncements and speeches of this temporary minister.

THE SONG OF THE LITTLE SPROUTER

I am the shy sparrow
A newborn baby whom everyone blesses:
I hardly dare, weak and without a guide,
Leaning over the edge of my nest,
The month of May saw me blossom:

I don't know anyone yet.
That the surroundings of the cradle;

But I live here happily and peacefully.®
Holy Virgin, in this asylum
Protect the sparrow well.

Never a bitter pain,

Do not come to sadden me in this place,

In the morning, upon waking, my mother,
He teaches me how to pray to God.
I listen to the wind blowing across the plain
– The wind that rocks the great oak
Whose shadow surrounds my cradle,
I'm learning to praise you yourself.
Holy Virgin, how he loves you!
Love the little sparrow.

Coming soon near your home
I will go and whisper my song;
I'll go rock myself at any hour
Around your house.
The zephyr's breath intoxicates me,
And I still cannot follow him
In the sky, so vast and so beautiful.
Incidentally, he invites me to flee.
Holy Virgin, please hurry!
To grow the wing of the sparrow.

a Rese es pu de

318 PROTESTANTS AND THE UNIVERSITY

But I was told that in life,
Deprived of care and relatives,

That sweet tomorrow that I envy,
It would bring me much torment.
I was told that in his career
Many days filled with misery
They were waiting for the little bird.

Ah! If I ever lose heart,
Holy Virgin, during the storm,
Don't forget the sparrow.

Never again her innocent pen

Do not fall into the clutches of the wicked

Never again the piercing flame

It does not stop its flight and its song;

That under your kind patronage

He was happy throughout the trip.

Like in the first days of the cradle |

If, however, he must die one day,

Find a dwelling place in heaven

For your little songbird.

This picture is missing Mr. Rochefort, the insulter of our
priests and of our church.

Let's hasten to nail it there. Here's a piece of verse that
Rochefort, a student at the Lycée Saint-Louis, read to Bishop Sibour,
successor to Bishop Affre, during a visit by the prelate to the high school
thaw, after the June days:

It's a day of celebration at school.

It is also a day of celebration in heaven,

A day of peace, a day of love, a day of perfect grace.

Happy friends, savor its honey.

A holy Prelate invites you there.

Come and receive from his hand

Pure, unleavened wheat,

The bread of justice and life.

Once a revered friend,

Every year at this same table,

He offered with his charitable hand

The God he had consecrated.

PROTESTANTS AND UNIVERSITY 3&9

He is no more; he has made the final sacrifice.

He has exhausted the cup to the very dregs.

For the vanquished man who fell laughing,

His eyes animated by fierce pride,

Sad yet victorious, he died praying.
Love deep in the heart, forgiveness on the lips.

Brothers, whom suffering has made seditious,
He went, for your sake, to soften the heart of a stern God,
Christ also went up to Calvary
In order to open the heavens to us.

Read the holy parable
Written in the New Testament,
You will see the symbol again.

From his glorious devotion:
Towards a death, alas! all too certain
To walk without fear and without hatred
Without listening to anything but his heart;

To his sheep that was stolen
To sacrifice even one's life,
Isn't that the good shepherd?

His grave is closed upon his great deed.
He dies, and the virtue he had so loved
He gives the rank he is leaving a worthy successor

He understands, like him, his sacred ministry
And heaven, through its voice, comes to teach the earth
Clemency is the sister of charity.

To the child of misfortune whom justice exiles
His faith finds a father again, and his heart a refuge.
He pities the guilty, and he knows their misfortunes.

Come, come to him without fear, sincere souls,
You will find bread for all kinds of misery.
Tears for all the pain.

H. pe ROCHEFORT.

He also wrote poems addressed to the Duke
of Montpensier, from whom he received, as a reward, a gate
a gold pencil, and he composed, in honor of Mary, the
the following sonnet which we find in Floral Games of
the year 1856:

/ in

350 PROTESTANTS AND THE UNIVERSITY

SONNET TO THE VIRGIN

Regina celi.

You who dared not strike the first anathema,

You who were born in the shadows and brought us into the world,
More queenly by your heart than by your diadem,

Mother with innocence and Virgin with love;

I implore you up there as I love you down here,
For you have earned your place in the Heavenly abode,
For the blood of your son was your divine baptism
And you cried enough to reign in your turn.

You are now close to the God of light:
The bowed human race invokes you first;
Your scepter is made of rays, your crown of flowers.

Everything bows down to your name, everything is purified by your flame,
Everything sings to you, Marie... yet what a woman
Even at the cost of your glory, you would have braved your pain!

By Monsur Henni pe Rocuerorr,
from Paris (sic).

Jaurès' Little Republic tells us about the marriage of Rochefort in these terms:

"Mr. Rochefort, who, in religious matters, appears to be as uncompromising as the title of his journal, we will remind her of a certain ceremony that took place at the convent of the Augustinian Nuns in Versailles, in 1872, and including *Liberté* and *Le Figaro* of November 7 and 8 of the year did they report?

Here are the words of Gaston Vassy, editor at *Le Figaro*, recounted this ceremony, the purpose of which was the marriage of a religious man, a fierce critic of the weaknesses of others. At his request, transmitted by Mr. Jolly, his lawyer, to the Ministry of Justice, Mr. Rochefort had been brought back from the Île de Ré in Versailles. We'll let the reporter speak for himself:

Gus, I enter five minutes past Rochefort, in the large courtyard of the convent.

—

has

PROTESTANTS AND THE UNIVERSITY 351

"Rochefort is being led to the parlor; I see him pass by. He is extraordinarily pale, almost yellow.

"After five minutes, they come to get him for the purpose of leading him to the chapel where HE CONFESSES. THE CONFESSION DOES NOT ONLY LASTS TEN MINUTES. Rochefort emerges even paler and returns to the visiting room where his witnesses, Messrs. E. Blum, F. Victor Hugo, J. Destrem and A. Jolly.

"At nine o'clock, Mr. Rameau, the mayor of Versailles, arrives, accompanied by an employee from the marriage office and of Mr. Foligny, representative of the Minister of the Interior. Immediately after between Mr. Abbot Barbet, vicar of Saint-Louis, Father Bourgeois, who just now confessed" Rogerot, Dr. Barigny, prison physician of Versailles, Dr. Godefroy, physician to the convent, and the four witnesses of the spouses."

"Mr. Rameau performs the civil marriage, then the priest..." Barbet gives the couple the nuptial blessing. The ATTITUDE OF STUDY OF ROCHEFORT IS MOST SUITABLE.

"Throughout the religious ceremony, the four witnesses
"had remained outside the chapel, disdaining to have
"Nothing in common with the one called God."

Jaurès is the ultimate. He has gone through everything.
the colors of the political rainbow, but this free pen-
The sister had her children baptized with water from the Day-
Dan, as was the Count of Chambord.

Saint Jerome Parish Church.

~ -

CERTIFICATE Toulouse (Haute-Garonne).

OF
BAPTISM

Extract from the register of baptismal records.

In the year one thousand eight hundred and ninety, on the second of the month of
March, was baptized by us, the undersigned, Pradal, Parish Priest:

v
352 PROTESTANTS AND THE UNIVERSITY

Eugénie-Marie-Madeleine Jaurès, born on September 19
1889, in Paris, daughter of Mr. Jean-Auguste Jaurès, deputy of
Tarn;

And of Dame Marie-Louise-Antoinette Bois, residing
Place Saint-Pantaléon, 20, canonically married, residents
of this parish.

Godfather, Mr. Jean-Eugène Bois, sub-prefect of Prades, dio-
Bishopric of Perpignan;

Godmother, Dame Marie-Adélaïde Jaurès, née Barbaja, of the
Saint-Exupère parish.

Those who signed: Pradal, Curé, Jean Jaurès, father of the enfant. – Marie Bois, Eugène Bois, Adélaïde Jaurès.

"This certificate establishes, contrary to the assertions and the reluctance of Mr. Jaurès and his entourage, not only that the daughter of the former MP from Albi was baptized, but that she received this sacrament in the presence of his father, the fierce A freethinking socialist and atheist, married "canonically." The former left-center player has, in fact, signed the next to that of Father Pradal, at the bottom of this pious document.

As for the story of the Jordan River water, it is just as accurate, however improbable and grotesque it may have seemed to "First glance," said the Intransigent.

Mr. Pradal is still the parish priest of Saint-Jérôme, and He formally declares that the water from the Jordan was provided to him. denied by the former deputy from Albi regarding the baptism of the young Jaurès.

Mr. Pradal even adds this curious detail: the water supplied by Mr. Jaurès, not being consecrated, it was necessary to mix it with

the water in the church, ordinarily used for ceremonies baptismal fonts.

I could cite many other types of free thinkers. It teems with them; I stop there, being already far from the role of academics in Freemasonry, reported by Lightning and the Universal Monitor,

I'll come back to that.

Among the delegates to the last convention of the Grand In the East, there were 22 professors of various calibers.

PROTESTANTS AND THE UNIVERSITY 353

First, three professors of medicine: I'll.. F.*. de Lanessan, associate professor at the Faculty of Medicine of Paris, the one who governed Indochina after F.. Cons- tans, before F.-. Doumer, the one who, in March 1880, raising a Masonic toast to the crushing of the infamous, he added: "The infamous thing is not clericalism, it is "God" (Monde magonique, April 1880); then a certain F.-. Beauvisage, associate professor at the faculty | of Medicine in Lyon, deputy mayor; finally a

F.:. Louveau, honorary professor at the school of medicine-cinema in Rennes. |

These doctors are accompanied by a pharmacy technician.
Faculty of Sciences of Toulouse, F.-. Rouquié.

Next come thirteen high school teachers, including two agrégés (the FF.:. Dequaire-Grobel and Grescent, these celestial Masonic traditions so poorly received by the "world layperson" in the last legislative elections), several tenured professors, a few lecturers and a gymnastics instructor who boldly calls himself "pro-teacher at the high school in Vesoul.

Three delegates are teachers from communal colleges.
naux.

I also found a teacher at the "Collège Chaptal" that the Public Education directory places in a more modest, in the group of "ad- schoolteachers "joints" of the said establishment, and a "professor at the School "normal" of Dijon.

Among these academics, you know F.-. De-Quaire-Grobel, the Demosthenes of the Great East, laudator of the famous invocation to "Holy Freemasonry"; You also know F.:. Grescent, supporting, at the Convent of 1896, the vow "that the State imposes on civil and military officials are obligated to do raising their children in secular schools"; but while simultaneously professing this opportunistic theory, that it would be dangerous for Freemasonry to display too openly his impiety, for example by demanding from its members the promise never to participate

20°

3354 PROTESTANTS AND THE UNIVERSITY

Neither they, nor their children, attend any religious ceremony.

"Let's do it," said Brother Dequaire-Gro-handsome, then president of the convent, – and let's not talk about it not. "

Also opportunistic was F.:. Guillemot, who... seigne, as a lecturer, teaches literature and the

grammar for students of |' "modern education"
at the high school in Limoges. Above all, you have to be "skillful".
in the drafting of electoral programs, he said
in essence at the 1897 convent, and not to display
sincere statements that could jeopardize everything

(p. 232).

And he cited an example. In 1887, he and his
friends – including another delegate present at the

session, F.-. Lafond, German teacher at the college
municipal council of Gaillac, – supported in Toulouse the can-
Legislative dictatorship of F. Calvinhac: "What have we
"asked Calvinhac? To post on all the walls of
"Haute-Garonne: A profession of democratic faith"
"A socialist, as she was at heart? Absolutely"
"No! That wasn't even discussed."

This is how the University is structured!

If you would like other names, it would be easy for me to
you can cite some examples.

At the high school in Bourges (Cher), Professor Vaillandé,
Having been driven out of Reims, he wrote books in which he denies the existence of
God.

In Avignon (Vaucluse), the Academy Inspector,
Mr. Marchand is a Protestant.

In Béziers (Hérault), Mr. Neuvielle, primary school inspector,
is Protestant.

In Tarn-et-Garonne, in Montauban, the council
The school's administration board comprises four members |
Protestants: Messrs. Marty, Kost, Bruston and Poujade; at
girls' high school, three: Messrs. Raspide, Marty and Walnitz;
at the teacher training college, two: Messrs. Monod and Nicolas.

Finally, the agricultural director, Mr. Dubreuil, is pro-
testing.

PROTESTANTS AND THE UNIVERSITY 355

Let me stop this nomenclature here. I
I intend to remain far below the truth. However-
If you absolutely insist, I will throw in another
a few names on paper.

Mr. Baudrillard, a school inspector in Paris, is married to a Protestant woman from Asnières-les-Bourges. The Huguenots, Jost, Kergomard, Malmende, Lichtenberger are school inspectors.

In the Haute-Loire region, the Puy high school contains several Protestant and Jewish professors whom I will not name now. Moreover, Protestant schoolteachers are named there. breux.

In the Lot region, in Cahors, Mr. André, primary school inspector, is Protestant.

In Caen (Calvados), Messrs. Tessier and Biville, professors at the University, they are Huguenots, so it is said; that the record of Mr. Zévort, from the Caen academy. At the Malherbe high school, We find Mr. Ménegoz, a drawing teacher.

In the Ardennes, the university "boxes" are filled with enemies of the Catholic religion.

"The school inspector is a notorious Freemason," known and listed as such.

"The headmaster is also one."

"The philosophy professor, in front of his students, a public profession of faith in impiety, rationalism and of materialism.

"His physique is in harmony with Darwin's theories" that he professes.

"The rhetoric professor is Jewish."

"The high school teacher is Jewish and affiliated with Lodges.

"A professor of literature is a fervent admirer-author of Buddhism.

"Another professor is Jewish."

"All the guards, without exception, are putting on a show." of their anti-religious sentiments and joke, on occasion-sion, the students who have the weakness to believe in God."

Mr. Chaudey is an academic inspector in the Vosges.

It is in the faculties that we must primarily look for the Protestants. I'll take one at random, the one from Mont-Pellier, because I want to avoid publishing my documents in a single book.

The Rector of the University was formerly a Protestant; He died in 1890; but he was replaced by Mr. Bizos. married to a Protestant, which is much worse.

At the medical school, the Protestant deans... have been succeeding one another for 15 years.

Since 1897, Protestant professors: Bertin, Car-Rieu, Mairet, Bucamp and their allies wage war on The fight against Catholics has taken hold this year. a particular acuity.

At law school, I discovered Mr. Charles Gide, on leave in Lausanne; Chausse; Brouilhet, etc.

Protestants, Messrs. Bonnet, son of a French pastor and professor in the Faculty of Arts. It is claimed that at the At the last conference on Dreyfus, Jaurès came down at his home.

The Huguenot gentlemen of Rouville and Sabatier are pro-science teachers. There is also Mr. de Coenink who has, It is said that this is horrifying to his fellow believers! L...

We find two Protestants at the pharmacy school: Messrs. X.... recently director, and Planchon.

The Fairy Garden itself is populated by protes-so much! !!!

If I were to venture into another department, I I would make the same observation, namely that teaching | The university is in the hands of the Protestants.

In the Hautes-Pyrénées, for example.

Mr. Ripet, school inspector (sectarian to all degrees) is Protestant.

Huguenot, Mr. Allengry, professor of philosophy at Tarbes high school.

Protestant, Ms. Floutier, director of the normal school girls from Tarbes.

The Belfort territory has 3 or 4 Protestant schoolteachers so much.

PROTESTANTS AND THE UNIVERSITY 357

In Châlons-sur-Marne, let us mention Mr. Payot, inspector of the academy, Catholic, who married a Protestant. 11 arrives from the Ardèche where he was apparently giving talks in the temples, in favor of the Dreyfus- syndicate Sardinian!

And still others whose names escape me, without to speak of a crowd of Huguenot schoolteachers who... millent in this department – Ardèche (1).

I've already given you the names of the biggest players. Protestants of the University of Paris; should we therefore be in a state of Are there others?

Protestant, Mr. Paul Berger, clinical professor surgical, member of the Academy of Medicine, 16, rue of Burgundy;

Protestant, Mr. Philippe de Clermont, preteen to the school of advanced studies, 8, boulevard Saint-Michel;

Protestant, Mr. Jacques Geotfroy Flach, professor at Collège de France, 37, rue de Berlin;

Protestant, Mr. Louis-Auguste Himly, dean of the faculty of letters, 23, avenue de l'Observatoire;

Protestants, finally, Messrs. Guillaume Jost, general inspector-General of Public Instruction, 9, rue du Val-de-Grace; – Adrien Krebs, teacher at the Alsatian school; Flammand, primary school inspector formerly in Belfort, then in the Montélimar region where he held the ministry of Pasteur.

Truly, I am pleased to be abusing your ins- so many, and I will end here a list which would be by too long, adding the Protestants Monod and Reclus, associate professors at the medical school; Scheurer-Kestner, member of the observatory council of physical astronomy in Meudon; Monod, president of the historical and philological sciences section (higher studies).

At the Faculty of Arts, we notice a Buisson,

bza)

(i) See page 359.

398 PROTESTANTS AND THE UNIVERSITY

a Litchenberger, a Hilmy and a Wadington.

At the Lycée Henri IV, we should mention Mr. Chantavoine, pro-rhetoric teacher, who must be Protestant.

The deputy head of the higher education office is Mr. Blondel; at the first desk, we find Mr. Soulès. Randomly and haphazardly, deliberately, thrown from anger, this handful of senior university officials Protestant leaders: Messrs. Maurice Vernes; L. Mariller, religious education teachers; Sabatier, professor-Christian literature specialist; Planchon, director of The Paris School of Pharmacy; Vaucher, Allier, Berger, Ehrardt, professors at the University of Paris; Ch. Friedel, professor at the Faculty of Sciences; Jean Reville and Albert Reville, professors at the École des Hautes Études studies; Paul Passy, lecturer at the school of higher studies; Menegoz and Bonet-Maury, members of the University council; Lods, tutor at the Arago school; Monod, professor at the Lycée Montaigne; l Directory of Public education for 1898 indicates a Steeg, pro- . philosophy course at the Alsatian school on the street d'Assas. He is still a Huguenot, as are Messrs. Th. Beck and Braeunig, director and deputy director of this very Protestant school.

This time, I don't want to mention any names, although... I have forgotten one of my plans, and not the least of them; for it is... We should report all Calvinist academics and this would be endless. My investigation would lead me into departments where I haven't yet shown the place occupied by our good Protestants in the university and I would go so far as to say that Mr. Lods is a secretary academic inspector in Haute-Marne; Mr. Stapffer, German teacher at the Brest high school: Mr. Reclus, professor of agriculture at the Li- Normal School Moges; Mr. Lods – yet another Lods – professor of Philosophy and history at the Semur college; M' Monod, English teacher at the teacher training college women of Carcassonne; Mr. Guitteau, teacher at the school

of medicine in Poitiers; Mr. Bonnet, professor at the school of the Poitiers law, not to mention Mr. Frédéric Monod, in charge of the medical service at the Pau high school where another Monod is a pastor; Messrs. Bonnaric, an academic inspector from Gard (a converted Catholic); Jeannin, a private inspector Mayor of Gard; Darboux, headmaster at the Nîmes high school; Durand, director of the teacher training college Nîmes; Ms. Graverol, headmistress of the junior college The daughters of Nîmes are Protestants, five in total. out of six department heads; the headmaster of the Alais high school is Protestant, either in the two high schools of the Gard, two Protestant headmasters. At the Nîmes high school, 7 teachers Protestants: MM. Dalzel, Gal, Martinenche; Mazauric, Paut, Pierre, Salmon; a Jew, Crémieux. In addition, the two ladies in charge of the children's class, Ms. Vabre and Mazauric are Protestants; moreover, the two doctors, the headmaster's supervisors and the principal's secretary They are Huguenots.

In Le Vigan, secular schoolteachers are almost all Protestants: let us mention those of Aulas, Breau, Mars, Avèze, etc., etc.

The headmistress of the girls' school in Amiens is pro- . testating, as well as Mr. Vidil, primary school inspector at Privas; Gaston Giraud principal of Privas college; the headmaster of the girls' high school in Tournon.

To conclude this already lengthy list, the Protestant invasion of the University, I will... tear off the last veil that could still obscure the truth in the eyes of a certain number of unbelievers who They hide their heads so as not to see the danger.

It is to Paris that I ask the reader to return to... templer the spectacle of the Protestant and Jewish University as Stéeg, Buisson and Pécaut had dreamed for to carry out, in the field of education, the reform that failed in the 16th century in the religious sphere.

And what a collection of anti-Catholic academics!

At the secondary education directorate, we receive

360 PROTESTANTS AND THE UNIVERSITY

Mr. Roehn, head of the 2nd bureau; Mr. Wissemans, deputy head, both were Protestants.

Calvinist, Mr. Uri, deputy chief of the 3rd office

Mr. Schmit, head of the 2nd bureau at the primary education department.

Protestant, Mr. Ducrocq, of the litigation committee professor at the Faculty of Law in Paris.

Members of the Higher Council for Public Education church, the Protestants G. Perrot, member of the institute, professor at the Faculty of Arts, director of the school Normale Supérieure, 45 rue d'Ulm; Rabier, director of secondary education; Berthelot, professor at Collège de France, Permanent Secretary of the Academy of science, honorary inspector general of education senior member, section president and director at the School for Advanced Studies, honorary professor at the Paris School of Pharmacy, delegate of Collège de France, 3 rue Mazarine; Darboux, Dean of the Faculty of Sciences of the University of Paris, delegate Faculties of Science, 36 rue Gay-Lussac; Jullian, professor at the Faculty of Arts of the University of Bordeaux, delegate of the faculties of the a 5, rue Corneille.

It should be noted that these excellent can combine for the most part high-level university positions,

They are part of the permanent section of the council. superior of public education, the Protestant Darboux, Perrot and Rabier, already named.

= Members of the advisory committee on public education public, first section, higher education, the Guenot Ducrocq and the Jew Lyon Caen, protest to the Faculty of Law.

Members of the science committee of the same committee, the Calvinists Berthelot, Darboux, Perrot, Rabier and Tannery, the latter, a lecturer at the school normal upper.

Members of the letters commission are also included

of this committee and Protestants, Messrs. Himly, dean of the faculty of letters of Paris, Perrot and Rabier.

In the 2nd section, secondary education, we should mention the Protestants Bossert, Inspector General of Languages living, Roehn, Perrot, Rabier, and the Jew Manuel, Inspector General of Secondary Education (Order of letters).

Third section, primary education, M[™] Ker-Gomard, Protestant. Among the members of the committee of historical and scientific works, including, among others, Messrs. Monod and Berger, the Huguenots Perrot and Buisson, Ducroq, already mentioned; Frédéric Passy also Calvinist, member of the Institute, and the Jew S. Reinach, member of the Institute, assistant curator of the museum national antiquities of Saint-Germain-en-Laye; in-late Schlumberger, member of the Institut.

Let's continue the review of the same committee and write:
MM: Berthelot, Darboux, Himly and the Jew from Lyon-Caen.

To the Scientific Travel and Missions Committee--
In the realm of fiction and literature, we still find the Protestant.
Perrot.

Among the Protestants who make up the commission consultative of the various school or educational libraries
In terms of teaching methods, we note Messrs. Darboux, Buisson, Ms Kergomard, MM. Dreyfus-Brisac, Berthelot, Edouard Petit, a teacher at the Janson de Sailly high school, and who, it seems-
He is Jewish.

At the Collège de France, Messrs. Maurice Lévy and Berthelot, Ribot, Franck, Albert Reville, Protestants or Jews.

At the Bureau of Longitudes, in the Palace of the Institute, Mr. Stéphan; at the Paris Observatory, the Jew Lawy, the protestators Fraissinet, secretary; Darboux, member of the Observatory council; Bossert, astronomer.

Messrs. Liard and Darboux are part of the office
Central meteorological station, University Street, 176.

At the Free School of Political Science, rue Saint-Guillaume, 27: Mr. Keechlin. André Lebon, Dietz, Cart

are Protestant; MM. Lévy, Funck-Brentano, Lévy-Bruhl are Jewish.

Specialized elite schools. Higher education

Messrs. Darboux; Tannery (mathematics); Berthelot (physical and chemical sciences), are Protestants, not to mention of Mr. Lippmann, a Jew.

MM. Gabriel Monod, and, it is said, M. Maspero (sciences historical and philological) are disciples of Calvin, while Mr. Henri Weil, from the same branch of teaching, is Jewish.

We'll never finish this. So, I'm going to omit some. Voluntarily.

Just think where that would lead us if I needed to to tell you that Mr. G, Monod, Guieyette, Giry, Paul Passy, Reville (historical and philological sciences) are Protestants, like Mr. Halévy, Oppert, Sylvain Levi, Israel Levi, etc., are Jewish.

At the École Normale Supérieure, whose director is As a Protestant, I find Messrs. Tannery, already named, G. Monod, whom one encounters everywhere, and Messrs. Andler, German teacher, Al. Beljame, teacher of English language.

Mr. Emile Cahen, a Jew, is a member of the French school from Athens, just as Mr. Coppinger is an inspector general for modern languages, and, naturally, Calvinist.

At the Faculty of Medicine, it is said that Messrs. Fara-Professor of Anatomy, and Paul Berger, professor from the surgical clinic, are Protestants.

There is also a Weil, assistant preparator and Jewish, and other cities elsewhere.

At the Sorbonne, the dean of the faculty of sciences, I have As mentioned above, he is Protestant; he has as his assessor a Protestant, Mr. Friedel.

Finally, a professor of physical mechanics and experimental-

PROTESTANTS AND THE UNIVERSITY 363

Rhimental, MG Koenigs is Protestant, as is
Mr. Troost, chemistry professor.

In the Faculty of Arts, in addition to Messrs. Lichtenberger,
Himly, Perrot and Buisson, it is appropriate to add
Mr. Boutroux, professor of modern philosophy, Denis,
Beljame, Lange, Andler, Seignabos, etc., etc.

It's very curious how the same names keep coming up.
Often. These good Protestants are everywhere, in all places.
the higher ranks, while still teaching.

A commission? They quickly slip in.

A council, a committee?

They cautiously slip in; so that by
unmasking, one might say, as in the distributions
price selections: Mr. So-and-so, named 3 times, 4 times, 5 times!

Lycée Louis-le-Grand

Protestant, Mr. Riemann, professor of mathematics-
elementary ticks; Jews, Messrs. Lévy Brulh, professor
of philosophy; Ammann and Glotz, professors of history
history; Cahen and Salomon, professors of rhetoric.

Lycée Henri IV

We are asked to report Messrs. Lafont and Cart,
without prejudice to Messrs. Cottler and Braun, of the Charles-
Magne, or Mr. Dhombre, a Protestant, has just been appointed
headmaster; Messrs. Cahen, Wahl and Jacob, Jewish professors,
from the Condorcet high school, with Messrs. Ascher, Lévy-Wogue
professor of rhetoric, Jewish, from the Saint-Louis high school, ot
Mr. Sirvent, a Protestant, teaches mathematics,
Mr. Bloch, a Jew, from the Janson de Sailly high school.

In the same high school, Messrs. Lang and Hartmann, professors
He speaks German and English.

At the Lycée Montaigne, we find Mr. Gibb, protest-

so much, English teacher.

At the Lycée Carnot, both Jewish and Protestant students included Messrs. Bloch, Weil, LW Cart,

364: PROTESTANTS AND THE UNIVERSITY

In Vanves, at the Michelet high school, there is the Jewish Bauer, the General supervisor, Galabert, Protestant.

Sainte-Barbe High School is the receptacle of a multitude of Jewish professors: Messrs. Samuel (elementary mathematics) (silences); Priest, Crehange, Rosenthal, etc., etc., not to mention the Protestants.

And now, I firmly refuse to prolong
This list. It is, I believe, more than sufficient.
to show what the influence of Protestantism is
in education and the danger that threatens us.
In education, Protestant teachers are a
an incalculable number of times more numerous than the pro-
Catholic teachers, with regard to the representative population
surrounded by each of these religions.

Such is the government's academic neutrality
supposedly neutral, supposedly without a state religion.

It would be cruel to insist further.

Everywhere, once again, we encounter in our administrations
administrations of the nests of Huguenots, Jews or Freemasons
masons, but especially within the University.

And the secular state, that is to say the Protestant state, continues its
"Hypocritical war in the Catholic school which he swore to annihilate-
shot.

The most militant Freemasons, the Huguenots
The most sectarian would like the public functions
were closed to the students of the religious orders; for they
do not hide the fact that a large number of children escape
succumb to their influence.

May their desire become reality tomorrow, and it is certain that...
certain that they will have deprived Pensei- of precious forces
free movement and to Catholics. I believe they could-
could achieve this.

Despite having a lot, Protestants believe,
Moreover, they have nothing until they have everything.

And as long as Catholics have the right to open, with their resources, free schools, educational institutions where Catholic families will be able to remove their children from Protestant influence, the

PROTESTANTS AND UNIVERSITY 365

The pastors of the consistory will not declare themselves satisfied.

Their official organ, the *Signal*, conveys this to the public roads. The Dijon district council having expressed the wish that all candidates for schools and government functions have fulfilled at least the last two school years in the establishments. The *Signal*, from the University, joins in this renewed wish. Pochon and Cocula:

However, he writes, it is appropriate to revisit what has been done in 1851 and to restrict the share then given to freedom of education, for the sole reason that this freedom has especially benefited the incorrigible opponents of freedom. Politics and religion? We are not Jacobin enough. to go that far...

The wish of the Dijon council will not moreover, even to the point of suppressing freedom of education or to close the colleges and institutions run by the religious orders religious affiliations. He only asks the State not to recruit its officials than among the candidates who have equipped themselves of a different intellectual and political standard than that of Dominicans, Marists, Eudists, or Jesuits. Reduced to these. In terms of proportions, the wish doesn't seem so anti-liberal. And if the If Father Didon or Father Olivier decides to protest, we will perhaps be to be justified in saying to him: You asked for it, Georges Dandin.

Is this a successful enough example of Protestant cockroachism? They, these good apostles, who dare to touch freedom? would allow themselves to suspect their intentions and to con- to merge with the Jacobins?

Freedom, don't we know how they practiced it? everywhere they were masters? They don't think about to eradicate by fire and sword the faith of their adversaries doctrines, they merely prevent the exercise of liberties that bother them and to reduce to Pia palesauce the competitors who resist them.

This is how Mr. Charles Dupuy expressed himself in the Gazette de France, and he's right.

366 PROTESTANTS AND THE UNIVERSITY

*
* +

[It seems that this year there was a watchword
Masonic to propose to the general councils the
vote on any Pochon wish.

In 1895, the sectarians of the Isère General Council:

Chenavaz, Chion-Ducollet, Achard, Claret, Second,
Saint-Romme, Guillet, Stéphane Jay, Desmalles, Chris-
Tome, Bovier-Lapierre, deputy, and Reymond, voted
a wish along the same lines.

In 1898, many general councils resumed
this infamous wish: that of the Jura, the Lot, the Cher, etc.

In the Cher region, the debate has taken on real significance.
because of the individuals who opposed the vow:
Mr. Camille Rousseau, who has acquired in this department-
He attained a high position through his brilliant intelligence.
his great qualities, the soundness of his judgment and the sa-
gesse of his advice; Mr. the Marquis de Vogüé, President
from the powerful French farmers' society, which
could not choose a more authoritative president, since
our eminent compatriot can be counted among the
the most gifted men of our time, having
found a way to be a farmer, chemist, artist,
diplomat, historian, and having returned to his province of
Berry's services, which she could never forget, such as
to all of France, moreover, when, having arrived
ambassador to Constantinople, the day after our
misfortunes, he recovers, through his personal worth and his
noble attitude, our prestige, then so strongly shaken.

With a high level of formality, the arguments
the most striking and likely to convince the most
In their ignorance, they fought against the arbitrary wish presented
by Senator Girault. And yet they were unable to have
the reason for a meeting of sectarians and fools whose
The bed was made in advance.

"You referred to your fourth committee, &
Mr. Rousseau said, the following motion submitted by Mr. Girault and

several of his colleagues:

PROTESTANTS AND THE UNIVERSITY 367

Mr. Girault's wish.

"The undersigned general councillors, considering that in bringing free institutions up to standard, and through the influence they possess, often above those of the State;

Considering that the congregational element which has taken hold of these institutions, directs the youth who follow them in a path clearly hostile to republican institutions and to the interests of France;

Considering that in exams, it often happens that The students in these schools are scandalously informed about the competitions, which gives them an unfair advantage not to mention more about the students in State Schools.

For these reasons: they express the wish that the so-called "law" Falloux's law should be repealed and no ranks or promotions should be granted. jobs in the civil and military administrations of the state than to students from the University schools.

Signed: Girault; Béguin; Pajot; Lesage; Cougny; Ménagé; Eugène Berland; Martinet; Collin; Bonnet; Arnoux, »

Speech by Mr. Camille Rousseau.

= :

"Your committee, by a vote of four to three, pro- the position of not adopting this wish.

One of the considerations in this resolution states that it happens It is often said that students are scandalously informed about The competitions had deeply moved your committee. She there had seen an allusion to a recent incident; however, it follows from an official document that the emotion that occurred had no reason to exist, as the investigation found.

In a letter from the Minister of War dated June 15, 1898, addressed to Count de Mun, President of the Board of Directors of Sainte-Geneviève School, Mr. The Minister, after explaining the reasons that led him to cancel- "Let's start with the composition," he concludes.

... "Without pointing out certain contradictions, which are, moreover, few in number." important, which occurred in this third en-quest, it resulted that on April 20th, that is to say a month and a half before the compositions and a month before the choice of one of them, this professor had indicated to his students as

368 PROTESTANTS AND THE UNIVERSITY

possible topic dictated in class, (the text exists and rules out thus all kinds of doubt) the very composition which was given on June 1st.

There was therefore an obvious coincidence, a simple effect of ha-guard, and none of the establishments can be suspected.

I'm pleased to see that.

It was also this same subject, addressed on April 20th, that was indicated May 28th to the student from the Tours high school.

"In any case, Mr. Member of Parliament, and in order to put Above all commentary, the sincerity of the trials, I have maintained the decision I made, because it seemed to me in-it is unnecessary to prove to the youth who are destined for our army that the military authority takes into very serious consideration denounce the slightest suspicion as soon as it has the appearance of a foundation; because it seemed essential to me to put a an end to the supremely unpleasant rumors, which under the name Examination Pipes accredit the most each year gross errors; because I wanted the first step done in the career by our future officers did not leave in their minds, not even the slightest trace of doubt.

"Please accept, Mr. Member of Parliament, etc."

Sign :

"General Bizcor."

"After this preliminary observation which removes all pre-text to the proposal and any value to one of its considerations rants, jentre dans la discussion du fonds.

I must note that the wish constitutes the most serious at-a shade of freedom that is most precious, most important: the freedom of conscience, that of the father of the family. He seeks to to establish a state doctrine and whoever refuses to bow to it under the new yoke, his thought or his conscience would be deprived of some of his rights as a citizen.

No one could be a magistrate or civil servant if he/she did not bow to this state doctrine.

This motion is not new: when this Pochon wish
When it was presented for the first time, it didn't make much of an impact.
figure in the world.

I raised it in the most progressive republican press
contradictions, even from Mr. Ranc and others who declared-
would say that this project went against the prevailing ideas of the day.

This motion did not attempt to gain traction in the par-

PROTESTANTS AND THE UNIVERSITY 369

absolutely, where it has never been seriously discussed. None
the politician did not want to take responsibility for affirming
a similar inequality of citizens before the law.

The wish expressed by Mr. Girault and his colleagues makes matters even worse
the Pochon proposal, by proposing, after half a century,
the suppression of this, the flight of 1850.

This definitively eliminates the freedom of the brand-
Secondarily, the freedom of primary education. It
would force the closure of all private schools; he at-
would even hold a large number of positions
public school teachers who only teach with
the patents they obtained in accordance with the provisions of
this law.

If I then examine its financial consequences, it is necessary-
would need to double the public education budget again for
to create, and this cannot be done in a day, the number of
teachers, the equipment of colleges, teacher training colleges, schools of
all levels to receive students expelled from teaching
free movement.

The consequence would be the immediate disorganization of
French education.

I conclude, gentlemen, by pointing out that your
this proposal goes against the new movement that is stirring
youth.

It moves towards the ideas of tolerance and appeasement;
It tends to let everyone think and believe what they want.
provided that he works to usefully serve his country and to ac-
to grow the heritage of science and intellectual culture

France. "

After this speech by Mr. Rousseau, which produced a
Having made a profound impression on the audience, Mr. Girault took the
Words to eat the priest. He mixed Father Didon and the
Bazar de la Charité, with its incoherent and grotesque sentences
questions and affirmed the preponderance of the State.

Mr. de Vogüé replied to him in these terms:

Speech by Mr. de Vogué.

"I am joining the Fourth Commission for you"
request to reject the wish. It contains an in-
legal for a category of honorable citizens and for

21°

370 PROTESTANTS AND THE UNIVERSITY

the army chiefs. The documents that the rapporteur
The results she has just produced prove that she is slanderous.

You won't want to be associated with it.

If we differ in opinion and doctrine, there is one point
on which we have never differed until now: it is the
Loyalty in discussion means respecting the army, a school of
loyalty and honor.

You will not associate yourself with the words by which
The Honourable Mr. Girault tried to discredit the
military authorities despite the results of an official investigation
cielle.

I hope you will not associate yourself any further with the system-
the argument that Mr. Girault made before you. He accuses the law
school of 1850 for having set back France by inaugurating
an era of freedom; it is he, if he will allow me to say so to him
to say, which goes back more than a century: he wants to take us back to
regime of the doctrine of the State, of the absolute and infallible State.

"I am the state," said Louis XIV; he had at least
to justify this excessive formula, besides the difference in
time, the prestige of undisputed greatness; the doctrine
of which he claimed the monopoly was at least a doctrine

positive, unchanging, founded on the sanctity of traditions and the brilliance of the services.

By claiming this sovereign right, in the name of
Who are you claiming?

To whom do you want to give this absolute and exclusive power?

Where does the State reside in our democracy under sovereignty?
universal suffrage?

However, we need to agree on this point.

The State is represented today by the mo- custodians
Mented by authority, summoned to power by whims
of a changing majority.

Yesterday me, today you, tomorrow someone else.

Would you be willing to tell me what has become of the State doctrine?
amidst these possible and probable changes?

Will it have to comply with these changes? The mono-
The pole you dream of for her, will it have to bend to these fluctuations?
tuations, and the formidable weapon you request for her,
will it have to be handled successively by the parties?
more opposed?

The mind refuses to follow the consequences of this inco-
inheritance and from this confusion,

PROTESTANTS AND THE UNIVERSITY 371

The only system applicable to the current state of our society,
That's freedom.

We are not asking for it only for ourselves,
We are asking for it for everyone. That's why we
We are men of freedom.

Mr. Girault had just given himself the same title: I
He refuses; frankness is necessary in these situations; he does not
would be able to simultaneously claim Jacobin doctrines on
State omnipotence and the claim of freedom.

The test of the liberal spirit is the exercise of power;
I dare say that we crossed it victoriously.

When my friends were in power, they did not, in terms of

of education and conscience, infringed upon no law freedom; they respected consciences; they maintained all the institutions that reassure them remain intact; they have not This public education budget has not been touched, which Mr. Girault would like to make an instrument of oppression and violence.

Mr. Girault seeks power with ulterior motives. different. In his hands, the budget that all contributors buables feed must exclusively serve the interests of his party.

Whether you reserve the functions for yourself, i.e., for us, We won't dispute them; but you want to shut us down The army: we protest vigorously.

Military rank is not a function, it is an occasion- sion to serve and defend his country at the rank assigned by merit and services rendered; it is a right and a duty.

And you would like to make it the reward for a submissive- sion to your arbitrary will! You would have it be re- served to those who will bow under your stamp; you would like to divide the army into two categories, those who are worthy to command and those who, according to you, are unworthy |

Will common sense and patriotism of the country be denied? It's up to you. to follow. The national army, as Mr. Girault defined it, does not know these divisions.

All factions of the country are represented and united there.

The blood they shed together cemented them strongly; we let us not claim for any of them a monopoly on patriotism. stamina and courage; they all did their duty and will do so again.

372 PROTESTANTS AND THE UNIVERSITY

Again: but we demand this for all, without exception. of origin or education, legality of treatment, legality rights and equal respect. (Applause)".

While they were at it, these libertarians could have to demand that Catholics be forbidden from doing part of the House.

What wonderful days for check-takers!

But, to be consistent throughout, the Girault wish should also exclude religious students from State charges: taxes, etc...

Because, ultimately, if Catholics are not citizens Like everyone else, why make them pay taxes?

These proposals are more serious than we think. Perhaps; they are not an isolated case; they are leaving from above and are part of the dechristianization plan.

And there, we clearly see the hand of the Protestants.

Before the Revolution, in fact, they were excluded from public functions as heretics.

Since they are the masters today, they want to They do the same to Catholics. They are taking revenge for the long centuries of humiliations they have suffered through their own fault (1).

(1) At the last congress in Rennes, which is mentioned in The Truth of the October 7, 1898, the League of Education, founded by the minister F.*. Bourgeois. attacked, in particular, the freedom of teaching-ment; indeed, the following resolution was adopted there:

"The congress calls upon the propaganda activities of the societies" united to counter the serious attacks on the union moral and social development of France through secondary education congregationalist and brings to the government's attention the dan-to recruit its civil servants from among young people who do not "They do not leave state institutions."

This resolution, adopted unanimously, is the anti-clerical program. that is the program of Freemasonry, and of the protest-Tantism.

The exclusion in question is not limited to education. Secondary education is also being extended to primary education. so that a student from a religious school could not even no longer able to aspire to any job as a road worker. And these ideas- These projects received the approval of the representative of the Ministry of Public Instruction.

PROTESTANTS AND THE UNIVERSITY 373

Burdeau once made the same proposal in the Chamber. tion that the General Council of Cher.

This sectarian was a Protestant, we are told; in any case
In this case, he was at least a Freemason.

He was also a Panamanian with a strong Re.

The deposition of Mr. Fontane, given under the oath of office...
ment and read at the Panama Commission of Inquiry, door
this significant information, which we are reporting because
of the anticlerical character, said La Croix of May 1, 1897.

Arton was tasked with securing Mr. Maret's cooperation.
to submit the report.

Approached by Arton, Mr. Maret accepted, but he refused
to write the report, which he said he was unable to do
to write, not being sufficiently familiar with these
questions of numbers.

Arton then went to Mr. Fontanes's house and informed him of the situation.
of the situation.

Mr. Fontanes then addressed Burdeau and asked him to
write the report.

Mr. Burdeau agreed. That same night, he wrote the report, and the
The next day, he gave it to Fontanes. Fontanes then gave it to Arton.
who immediately went to hand it over to Marct. In exchange,
Mr. Burdeau received seventy-five thousand francs.

Another Protestant, Edgar Monteil (1), also a

"The League," said Mr. Bayet, director of primary education,
mayor is, to some extent, an assembly somewhat
not very revolutionary. But I want to assure you that the administration
Tration is not afraid of her, because she feels a friend in her and,
What's more, an ally. I won't argue the point of that too much.
because of the administration. What I can say is that, for
For an administrator, it's a pleasure to be in the middle
friends who are freer in their thoughts and speech, who can-
wind touches everything, which they do not fail to do, and which have the right,
In short, to say out loud what we think quietly and
that we cannot express!

"I was even thinking, just now, that if I had the right to
"If I were to speak, I might be even more revolutionary than you."

Let's not forget that Mr. Bayet is a Protestant.

(4) Edgar Monteil, who signs his newspapers as Jean de la

| cynical Freemason, wrote in 1893 (L'Administration of the Republic; bookstore of the Nouvelle Revue, p. 208).

Accepting students from the Fathers and Brothers into the administrations, allowing them to have ranks in the army this is giving the enemy of modern society the strength which He needs it.

Seine, born in Vire in 1845, was in 1870 the secretary of the commune nard freemason Charles Desleschuze.

A Paris city councillor, he was not re-elected in 1887, and As a candidate for parliament in Isère, he was given a long and a large jacket.

At that moment, F. Floquet, his close friend, came to his aid and Yenvoya was sent to the Creuse region as prefect (1888). To think he flourished there! would be an exaggeration; he did not have the sympathy of the reactionaries. priests and the bishop; the Minister of the Interior, and even 'President Carnot, warned him amicably and encouraged him in its interest to "come to terms with the clergy, to be accommodating", to get along well with rich people; but as a "true republican-table", incorruptible like Robespierre, he draped himself in "his ideas" and refused.

What! Him, the author of a Civics Instruction Manual, a masterpiece of atheism and blasphemy; he, who saved the Republic, – like the geese of the Capitol of old.... in denouncing the clerical peril in his pornographic novel: The story of an ignorant brother, which earned him three years of Prison? Him? Dealing with the reactionaries? Never!

We never stopped shouting, he said, "Down with the clerics!" And the clerics, according to the F.*, are all those who are not radicals.

The rest of the story is that he was dismissed from his position. of Prefect of Creuse by F.*. Constans, like the former Prefect of Haute-Marne, F.'. Joliet, was dismissed by the F.*. Dupuy because he "had refused to support Bourlon de "Rouvre, the reactionary deputy against the Republican candidate."

The Brothers rewarded him by naming him Venerable of the Clemente's friendship lodge, "this rock in the middle of the ocean" as

the Roc Langrois.

For four years, he held the first gavel; batteries of alle-mourning drums, mourning drums, honor drums, single and triple drums Batteries; such was the occupation of our master gunner. This did not She wasn't the only one; when you're venerable, you have to... Stir it a little.

Already in 1888, before striking the mallet in an outfit of

j PROTESTANTS AND THE UNIVERSITY 375

While Minister Trouillot and Senator Girault imagine taking up Cocula's vows against the freedom of education, their colleague, Mr. Bourgeois, believes that the programs are not yet sufficient loaded, and that new materials need to be introduced into it.

This is how Mr. Bourgeois addressed the rectors

He fervently desired a purge, a Clemente friendship. services, election preparation, and above all, expulsion religious orders. The purging of services means separation. "students of the Jesuits, the Dominicans, Stanislas, etc. which populate our administrations." For the elections, he wants us to "develop a common electoral program for all masonry.

After that, you say that Freemasonry doesn't do politics. The expulsion of religious orders is its main goal.

In April 1895, while the unjust law was being discussed In addition to his subscriptions, he waged a fierce campaign in the Lanterne newspaper. and disgusting towards the sisters. "The Congregation of Women is the "more terrible, more ferocious, more ignoble of all," he said.

I suppose that to speak like that, Monteil had not consulted the sick in our hospitals, the soldiers in our fields battle and our colonies.

Our sisters' wimples bother him, too bad for him! The jar- Perhaps he prefers the company of the Freemason sisters.

It's not enough to steal from the congregations, to insult them, He demands at all costs the expulsion of the Jesuits, that is to say, of all religious people as if they were not free citizens of the The French Republic, like its taboos.

On January 14, 1896, at the lodge of the Inseparables of Progress, the

45 at the Clemente friendship lodge, the first Wednesday, February 5th at the Same lodge, same formula: Expulsion of the Jesuits.

Liberty, Equality, Fraternity! Where are you? I find you in Head of all the documents and papers on Mac! .. but in the end I I almost always read: tyranny and injustice.

There is a lot of truth in that word, isn't there?
F.:. Bourgueil at the convent of 1891:

"Are we Freemasons libertarians? No, we
"We are sectarians..."

As a reward for his past sacrifices and his zeal
Mac'. Edgar Monteil was appointed by F.-. Léon Bourgeois
"General Controller of External Services at the Ministry of
the Interior" while he was Patriarch Macon Emeritus of the
Universal Freemasonry.

Therefore, as a French civil servant, he was required to provide

+N Ne ee ee

316 PROTESTANTS AND THE UNIVERSITY

a circular to regulate the study of geology
in high schools and colleges in France.

It's not that geological science wasn't already present
in university programs, but it was limited
to the study of necessary and practical things and not approach-
It wasn't melting sufficiently, it seems, the questions
essential to the formation of the world and races.

It was necessary to introduce the students to philosophical problems.
phiques that the question of transformism raises
beings and instill in them the doctrines of Buckner and
Darwin on the origin of species and the evolution of races,
if we believe Mr. Ch. Dupuy.

Le Matin , which brought us this news, described
this revolutionary innovation in the University.

the good of France and to monitor the actions of Italy:
and as a Freemason representing Lemni in France, to obey
blindly following an Italian and passing on his orders to the French.
It seems that the F.. reconcile the two things very well.

For Mr. Barthou, the Minister of the Interior, this seemed difficult; He also changed Edgar Monteil to appoint him director of the 42nd penitentiary division in Rennes.

Immediately, great anger erupted at the Masonic convention of September 1896. Monteil, "who does not allow him to be appointed to a position without having obtained his formal consent," he refuses.

To have invented the republic, to have given to his fellow citizens to eat Marianne's white bread instead of the leftovers of a king or emperor; to be Venerable, one of the Ten Members of the Most Serene College of Emeritus Masons of Freemasonry Universal and to see oneself thus dismissed, suspended... it is to be discovered to be enraged at being a great man.

The Freemasons wanted to console him: they bombarded him, in the last September's convention, one of the 33 of the Supreme Council of the Grand Orient order while waiting for something even better.

He is already now one of the most militant Freemasons of France, a Luciferian cardinal of Satan, like Lemmi, is the Pope; with that we'll go far.

The Republic he wants can only be a republic
Masonic, a socialist republic.

It is of this Republic above all that one can say with the F.°. Garibaldi: "Socialism, communism, republicanism are synonymous with nymes.

Let us add that Monteil has just been reappointed prefect of the Creuse by the minister Brisson,

PROTESTANTS AND THE UNIVERSITY 317

He did not, moreover, conceal the goal that was being pursued and, under the pretext of geographical studies, what kind of enlightenment we want to introduce in high schools and colleges.

Here is the new program as summarized by
The morning:

In fifth or fourth grade (modern or classical),
The students will study the ongoing changes in the soil, the story of the torrent, the river, the mountain, the glacier. They will be told the story of the walks along the coasts at the sea, in volcanic countries. We will use the following for this purpose: drawings and photographs, sometimes projected using oxyhydrogen light.

In the second and third years, teachers will deal with the formation of soil, primary and secondary terrains, tertiary and quaternary; they will talk to the students about the animals evils, whose breed is now extinct, of the discoveries Cuvier's greens and finally the appearance of man on the planet. .

In rhetoric and philosophy, the students will be concerned of pure paleontology. Their work will focus on levo- the evolution of races over time, on the transformism of beings, in short, on the doctrines of Darwin.

Le Matin anticipated the objections and protests that will raise, on the part of families, openness, in the secondary schools, a chair of materialism and atheism.

Darwin confines himself to what he calls the study of po- representation of life's phenomena and does not claim to re- to search for the original origins of mental faculties living beings, no more than the origin of life itself- same; but his doctrine of vital competition and of Natural selection leads to the negation of principles. of a supernatural nature.

As the commentator on the circular admitted M. Bourgeois, "the history of the transformation of beings It's not meant to be seated, in the minds of young people students, religious beliefs."

We can be convinced that this innovation has no other

378 PROTESTANTS AND THE UNIVERSITY

but to finish uprooting what may remain of Spiritualist sentiments and religious beliefs in the brains and minds of the schoolchildren delivered at the University.

It is believed that materialism has not yet sufficiently lowered character and corrupted minds; they want, by a teaching that is both theoretical and practical, given According to the systems of the materialist school, banish the idea religious and to eradicate all feeling of a creative divinity trice of beings.

It is essential that new generations not be able to

to evade and avoid the education one wants
to impose on them, on the doctrines whose im-
Pregnancy: Hens' materialism in the university
OBLIGATORY.

The entire program can be summarized in this formula;
the announced innovations and reforms have no other
character and other purpose.

To fill it, the educators of the Judeo- rabbitry
Protestant Masonic, formed by the Buisson and Pé-
Caut, they're here! They'll continue, emphasizing their dirty work.
The task, already begun, with implacable absolutism
which characterizes these sectarians.

What a despicable race, this race of academics, mar-
science books for a year, pedants at 3000 francs who
They spend their lives teaching error, corrupting hearts.
to corrupt souls, and therefore the whole of society.

I know of no scourge comparable to that one.

They are the ones who prepare the new generations.
which molds them into this petty, moody, tyrannical spirit-
nic, sectarian, academic, in a word, for the purpose
to eliminate God, religion, the basis of all society.

Laws were enacted against anarchists. Those who
Those who launch bombs are merely instruments, that
results; they are merely the arm that acts. The educators-
atheist youth leaders, beings of social malevolence,
are at the forefront of it.

When the arm fails, the head is punished. These are the

PROTESTANTS AND THE UNIVERSITY 319

academics that these exceptional laws should have
reach.

They are the primary cause of the evil; the true enemies-
put an end to social order. Almost all of them, moreover, are Jewish.
Freemasons or Protestants (1). Very few are the
sincere and practicing Catholics in our high schools and
State institutions.

The reason is quite simple. They have no head start.
ment.

And in the University, it is still commonly said:

"If you are Jewish, a Freemason, or a Protestant, you
"You're sure to arrive."

You must be thinking, then, what a bunch of free-thinking pen-
Sisters meet there!

And this state of mind is manifested from top to bottom of
the pedagogical scale, as we have demonstrated in
citing the names of the Huguenot professors.

(4) It is not even Zola himself who, in the Figaro of
January 17, 1887, trailed academics and Protestants with
Infinite contempt.

"If the pedagogical spirit I spoke of in my study on
The students of the École Normale Supérieure are a danger to our French genius, which is n
Logic and clarity, he is a more harmful, more formidable mind.
table again, the Protestant spirit which, at this hour, strives to
to invade everything: our literature, our press, our politics.

This is not just a cotcria.

That is the enemy.

After three centuries, Protestantism has become a
milestone, a block fallen across the road of progress.

Unchanging Catholicism has its reason for being, Protestantism
like all intermediate formulas will remain crushed between
the dogmas and laws that he sought to reconcile.

And what distress, what a society of pedants and hypocrites!
dress if he triumphed! You have to live a few months in a country
Protestant, in Switzerland for example, to see what level the
Reform is being passed over the heads of a people...

We die, in this atmosphere of perpetual penitence, in this pre- -
tense free examination which inevitably leads to the negation of the
human freedom.

That's the enemy, do you hear? It's our republic, above all.
which is threatened by a Protestant invasion.

380 PROTESTANTS AND THE UNIVERSITY

We also don't understand that parents
Catholics have their sons educated there. What am I saying?
Catholics! These parents are not Catholic, because
If they were, they would have a completely different concern for education.
cation and the future of those dear to them (4).

We have Catholic schools. And it shouldn't
not having a single good family to send his
children in state high schools and schools.

We would like our bishops to make a question of it.
tion of conscience; for ultimately, it is about the advent
the future of France, the salvation of souls and of society.

France will live or die by its schools.

A Catholic's duty is to promote development
support for Catholic schools and to fight against all
its forces, by all means, universal education
sitaire.

(1) Read on this subject the very vibrant discourse of Christian faith, and
sound logic pronounced at the school's prize distribution
Free of the Sacred Heart in Issoudun (Indre) by Canon
d'Haranguier de Quincerot, Dean of the Chapter of Bourges,
August 1, 1898, published by Tardy-Pigelet, Bourges, under the
Title: The Christian school facing the conscience of leaders
family, and from which we gladly extract the following passage;

Of masters, we only say what everyone knows. There is one.
Certainly, and many among them deserve it in every respect,
esteem, confidence, recognition through their loyalty, integrity
of their lives, the security of their knowledge; but alongside that, how many who
both through their teaching and through their lives themselves, against-
say our most fundamental and cherished beliefs.
Freethinkers, unbelievers, Jews, Protestants, materialists,
Positivists, etc... are found side by side, giving this one:
history teaching, that one: the teaching of
sciences, this other: the teaching of literature, this other: the
philosophical and moral principles,

"How can poor children receiving daily..."
Will these disparate and contradictory teachings ever stop?
to a symbol, to a belief that is proposed to them by a
priest reduced to the role of a professor whose doctrine is
at any moment and in any form called into question or
failure, of a religion teacher in the service of those to whom he
"Please use it?"

No truce until he's gone. Let's tear him away from everything.
His students. War, war on secularism!

To ashes, to ashes the University. May nothing remain.
not a single stone standing of these palaces where they distill de-
then for a hundred years, drop by drop, the poison that carries the-
mentally, but surely death throughout the body so-
cial!

And academics, let them be subjected to harsh punishments-
tions; that they be subjected to harsh labor; that they
The pens, kept on leashes two by two; that they not have
no contact with other men, because of leprosy
the morality that covers them is highly contagious for the
Company.

And when they have breathed their last, let us
gives them a mass grave from which people turn away-
Nera, horrified, upon reading this epitaph:

"They got away doing evil."

CHAPTER VIII

Americanism

Anglo-American enthusiasm. – The Latin races. – The
Depopulation. –Disarmament. –Historical war
Pan-American. – Anglo-Saxon threats. – The
Father Hecker, – William II in Palestine. – The mou-
universal Protestant movement. – The nuns-
seignantes. – The Protestant universe.

This is the danger that threatens the Latin races that I
I want to show in this chapter. They are threatened by
disappear through the Anglo-Saxon element, that is to say at
profit from Protestantism.

When I have established this truth, it will be concluded that a
a vast movement is taking place in people's minds, they are explaining themselves

There will be many mysteries, and we will understand this enthusiasm.

in our country, for anything English or American.

We are being invaded by English words, our fashions are

English, our salons are modelled on the English style;
It's chic to get your hair whitened in London.

In his speech to Stanislas M. de 7 HER ne
He didn't express himself any other way.

"We will," he said, "look outside for customs, for institutions, which clash with our character, we recommend a obscure and pretentious literature, a nuanced philosophy hopeless and devoid of hope, a music without melody and without rhythm; heavy and bland food,

AMERICANISM 383

'Add to that a concept of art, where the idea of charm is systematically banned and which, under the pretext of synthesis, even frees itself from the observation of forms real; add to this, in addition to the physical title, a number of new games calves where brutality reigns and you will have roughly the catalogue of what many French people offer to a an overly complacent imitation; all that remains is to dream of a climate change that would give us a grey nature and without sun; and this dream some have not been afraid of to formulate it, almost daring to hurl anathema at the gene- the many advantages of a territory where the vine thrived so well before the importation of some unknown virus from overseas.

Our youth only plays tennis, polo, and...
knows that the garden party, sports, only swoon
in front of a piece by Wagner, this music with fluttering
flon, indigestible like sauerkraut or ham
Mainz.

And as if that weren't enough, a part of
the Catholic aristocracy were married to German Jewish women
mendes, here is the other part of the nobility married
American Protestants!

In the past, marriage was only between Catholics; it pa-
It is true that today money has no religion; other
Finally, abroad, people spoke our language; our
influence manifested itself in multiple forms: po-
political, literary, commercial, and also through this politeness.
exquisite 17th-century which made the court of Versailles
the European model to which France set the tone,

These were all outward signs of the preponderant-
French, Catholic, and Latin in the world. Because,

We must not forget: at the bottom of all the issues that are stirring up nations and lead, that ethnic influences, influences of races.

The preponderance of the Latin race has greatly weakened, It is, if not in decline, at least in decline.

In the 16th century, Austria, France, and Spain ca--
The Catholics formed three rich and formidable powers

384 AMERICANISM

bles. Italy played a minor role; but it is a fact that
Note: it has never been so powerful, or of less than she has ever played a bigger role, than since that it had allied itself with the Protestant states, up to until it disintegrates completely, as does Austria. She, threatened in her inner life by the elements more heterogeneous and more dissolving.

Poland no longer exists.

Only the Protestant states are experiencing full prosperity.
rity. :

Germany was formed from our misfortunes; England the earth is becoming more enterprising every day: its em--
The worst is immense.

As for America, we have just seen it in action.
in the Spanish-American War.

These three nations, it would be childish to deny, are extremely formidable.

And through the regular passage of years, without disruption of no kind, France, the only Catholic nation that still holds a prominent position in the world, is called inevitably reduced to its simplest expression.
for one major cause: depopulation.

Here is the comparative table of births by power--
sessions. | |

To establish the calculation, we used an average of a thousand legitimate couples.

Based on this average, he was born:

In Germany... - 210 children
In Scotland... its... "269"

In Belgium... + e + « . 261
In Italy. . . e + + . eæ 251
In England. e «+ . . + o 250
In Austria è . . 200
In Sweden .-. . + « e © + 240
In Switzerland . . . + + + o 236
_ In France + . « . 463

EVENT

Here is the current state of our direct population-
in parallel with England.

AMERICANISM 383

Thus, it is accepted that, on both sides, the population
increases per hundred people from 1811 to 1880 and we cons-
tate qu'en

In France In England
: 1811 » e © oe 5 25
1821 » eoo è at 112 133
1831 » last of to 120 152
1841 » D 6! aie e 126 165
4851 » > + + oo 132 475
1861 » this weekend S 135 185
4870 » se + + 139 197
1880 » Er 142 212

In 1895, the number of deaths in our country increased
of 17,000 on that of births.

This is where we stand: it's a race that's disappearing.

It will be objected that Catholic Austria and Italy-
register a large number of births each year.
that Russia, an ally of France, is growing every day in
number in large proportions.

So be it; but Austria and Italy, once again, are
in the hands of the Protestant states.

As for Russia, it belongs to the Slavic race, which is neither Catholic nor Protestant. And if the alliance that she contracted with us is sincere, the empire of the Tsars will be able to play, in future events, a balanced role . a rating that suits him.

Today, the Emperor of Russia, Nicholas II, invites Europe to universal peace, through disarmament by-ticl.

The idea is certainly very generous; but we don't I don't really see how we'll achieve that result.

In my opinion, what will come out of this event is the war.

The idea of disarmament belongs specifically to Guillaume IT, who, on the surface, seems to want to enjoy the situation acquired by Germany.

He suggested it to Nicholas II, the only monarch who could ins-to gain enough confidence in Europe to make it happen.

22

386 AMERICANISM

in serious consideration, so that, essentially, it is Guillaume IT, who is convening Europe for a conference of Peace is what leads the world.

The generous-hearted Emperor of Russia allowed himself to be circumcised agreed upon by the Kaiser.

And the Slavic balance scale which until now had inclined towards Catholic France, inclined towards-today on the side of Protestant Germany.

This role has always been his in history and pre-weight will be found in the race struggles of the side where the Slavic element will incline.

It seems to us that, under these conditions, it is a bad-I am grateful for the service our ally provides.
`Moreover, it is utopian to want peace of the world.

Peace will never be maintained as long as there is

_differences of religion, that is to say, of races.

And even if they disappeared, only one man could-
might perhaps maintain peace, provided that he
The arbiter would be: the Pope.

Without this solution, wars will be inevitable;
They will always exist; one could even say that they
are part of the order of things created by God.

Peoples who have reached the height of their prosperity, de-
they falter and harden in vice, until the day when
a lesson from Providence reminds them of their duty by
a catastrophe, an unfortunate war that sti-
mule and raise them by re-soaking them, for their greater
well, in adversity.

Partial disarmament and peacekeeping...
This therefore seems quite problematic.

all the more so since this disarmament, this peace, will not...
would not be possible without entailing some kind of sacrifices for
certain nations are interested.

Has France lost all hope for its pro-
Lost Vines?

If not, and she is willing to accept, what advantage would that have?
Will she withdraw from Nicholas II's proposal?

AMERICANISM 387

You will answer me: peace. Very well, but a pro-
The dispossessed owner is only at peace when the dispossession-
The bishop returned his property to him.

If so, it's still the prospect of war and the
The proposed peace becomes an illusion.

That's the gist of it.

The idea of the Emperor of Russia, if it is crowned
success, however, will have this immense advantage that the
Future wars will be less terrible, less deadly
triers due to the very decrease in the number of
fighters.

Because it would be childish to delude oneself
We will always have wars.

And Wilhelm II's secret aim was not peace. He dream, it is believed, of a powerful military Germany and of to recreate Charlemagne's empire on his own head.

If each year he increases his regiments and his army—
This is not without purpose (4). It is the sole cause
Armed peace; Protestant Prussia, we want
Protestantism, according to some, is the origin of militarism which ruins the people.

This is the spirit of free inquiry; does it still need to be repeated?
ter, which, breaking religious unity, ended up breaking
political unity and by unleashing the revolution (2).

men

(i) The creation of 43 new battalions is planned in Germany=
Magne for next autumn.

(2) The political revolution of 1789, wrote Mr. Joseph Bon
in Truth, corresponds exactly to the religious revolution
of the 16th century, so that we are witnessing this disconcerting
such a contradiction, of a people who armed themselves to repel
religious reform, and who, without knowing for certain what he is doing,
without understanding the self-contradiction, without knowing in
Queique brings to light the genealogy of the ideas he acclaims and will serve,
arms itself, after two centuries, to defend and propagate the reform
policy, inspired by the same principle of free inquiry.

The French Revolution was essentially Protestant; it
is merely the political adaptation of Protestantism and, it is the
perhaps the best reason, the clearest explanation of the
an intimate struggle by which one tears oneself apart, is eaten away, and becomes anemic,

»

388 AMERICANISM

However, in order to establish itself, the revolution had to employ the
force. And so, as I already published in the Fapul—
The sion of the Jews, revolutionary France saw the rise of
against her, and not without reason, the coalition powers.

And faced with this coalition, she had to increase the number
of her soldiers, so that she alone had more
that each nation considered individually.

For over a hundred years this country has remained Catholic through individual faith. often very lively and prone to sudden awakenings by the here-dité, family memories, domestic traditions, but unconsciously absorbed in his political theories and in sort public law by Protestantism, inferior form, expression incomplete Christianity, a vague formula that does not hold up against the effort of the French mind, passionate about logic, and which of increasingly restricted, insignificant and confused, eventually ends up being annu-to herself, by resolving into official atheism.

It is therefore in France that the political consequences of the Reformation: it is through France that the political revolution spread throughout the world, became international and, following a singular, but fatal destiny, ended with the advent of a European regime that diminished clouded, at the same time, the temporal force of the Catholicism, French power and guarantees of order, of justice, liberty, which gave the people Christian civilization yours.

There are three dates that stand out, so to speak, above the Modern times: 1530, 1789, 1871, the Augsburg Confession, the Declaration of Human Rights, the Treaty of Frankfurt The Augsburg Confession is the text, the original theme, of which the Declaration of the Rights of Man and the Treaty of Frankfurt, not They are merely translations and adaptations. It's a vicious cycle. historical.

Luther begins his revolt with a nasty dispute over casual expenses. indulgences: this, said Leo X, is merely a fit of jealousy "Fraternal envy"; then the quarrel rises above this The primary pretext, in the face of religious reform, was the opposition of free examination of the principle of authority,

So, the idea is set in motion, the movement is initiated, The machine is turning: the doctrine of free inquiry comes first of the purely religious order within the philosophical order: it is Descartes' methodical doubt, this insurrection of the thought against the intimate authority of evidence, the divine right of common sense, against the light that shines for every man coming into

That

AMERICANISM 389

These women, in turn, lined up other men to don't fall behind.

The events of 1870, precipitated by Bismarck in

the goal of dismembering France, which he knew was not ready, increased the number of soldiers even further.

Protestantism, therefore, gave us militarism; it has cost Europe over the past thirty years, according to calculations

this world: then, when the old Christian philosophy is sufficiently ruined, when one has done a psychology and a metaphysics that are, in a way, secular, separate from theology the doctrine of free inquiry is transposed from the philosophical order physics in political theory: Rousseau applies to society the same method that Descartes had applied to man: as Descartes had doubted philosophical legitimacy In affirming his being, Rousseau doubts the legitimacy existence of society, and the doctrine of free inquiry becomes the Social contract. From that moment on, she is pushed to her limits. theoretical consequences, ready to enter into practice, to pro- to manage events: the social contract will be summarized in the Declaration of Human Rights, serving as a program for Jacobinism, a perpetual topic of discussion at the Convention.

Thus, Luther's free inquiry gives rise to Descartes's. which gives rise to Rousseau's, which gives rise to the Revolution French; religious free inquiry becomes free inquiry politics, the theoretical sharing of authority, the division of sovereignty among all citizens: but then, as Anarchy would, in fact, be the consequence of such a regime, the The necessities of existence limit its extreme development. and inevitably we arrive at a tyrannical reaction, at the procla- the invention of a monstrous reason of state that puts the guillotine in The executioner's permanence and fatigue. The doctrine of free inquiry The first part of its evolution ended in 1795, and it appears very similar to Paris, in its Jacobin form, to what it had been in Geneva, in its Calvinist form, nobody resembling Calvin killing Michael Servetus more than Robes- stone that killed Danton.

Lutheran Germany provided the first element, the pre- The first idea set in motion the first destructive force... tion; but it is France that has practically implemented this idea, absorbed it, penetrated it, believed it was nourished by it, and was poisoned; it is France, with a clearer mind, more passionate- logically speaking, with a more vivid, more united, more formed passion as nition, thereby more suitable for rapid communication

Mr. Théry, FORTY-FIVE BILLION, just in budgets of the war; a decrease in productivity of four billions per year, that is, in thirty years, ONE HUNDRED AND TWENTY BILLION, and economic devastation of all kinds without comp- to kill a great number of men, even in Complete peace!

This is, for Europe, the legacy of Luther and Calvin.

Today, Guillaume, who dreams of being the Pope of Protestants are terrified at the thought that millions men could, as soon as a word had been spoken- He declared, to slaughter each other on a battlefield. He wants He accepts war, but he wants it to be less cruel.

intellectual dispositions, predisposed to major movements of opinion nion, which turned this destructive force against itself, so that politically, socially – if we disregard questions of individual conscience – one could say that Luther caused far more harm to France than to Germany. Magne.

And it is not even rash to argue that Luther did truly the political greatness of Germany, not through virtue specific to his doctrine, but, on the contrary, because the conse- Practical consequences of this doctrine were occurring in France, while circumstances, social status, character and the the nature of the people's minds prevented them from occurring in Germany.

The Revolution took place in France, then spread to Europe, and what remains of this Revolution, what it leaves to peoples, which it leaves especially to Germany, after having conquered, lost, reconquered, after having trampled and trampled it, the the seed that she plants in this earth, the driving force that it delivers to this people is the principle of nationalities, der- the latest expression of the doctrine of free inquiry, moving from the domestic policy within foreign policy, transforming The French Revolution was an international revolution.

-And finally, this principle of nationalities, this last expression of the doctrine of free inquiry, successively adapted to the order religious, philosophical order, national political theory `male and international, enters into events, is realized in history through the work of Bismarck, through German unity and its corollary, Italian unity, through the lowering of the France and the fall of the Pope's temporal power, the annexation of Alsace-Lorraine and the capture of Rome.

And he asks Nicholas II, who agrees, to propose disarmament under the pretext of maintaining peace general (1).

Moreover, Russia may be as threatened as not to disappear, certainly, but from a conflict next meeting with England regarding China and the India.

And perhaps that's where we still need to look, and the because of the alliance, which was one of the greatest events elements of this century and this recent proposal for disarmament .ment and general peace, – everyone, kings and subjects being terrified at the thought of a conflagration in which so many human lives would be annihilated ties.

We could discuss and lose sight of this point and to enter into considerations that are more or less well-founded.

What is certain is that France is leaving, that the Latin races are declining. You saw what the proportion of births according to the table given above high.

The political and military consequences are easy to understand. seize the opportunity. In the aftermath of the war, France and Germany Magne had roughly the same number of conscripts (296,334 in France and 330,136 in Germany) and us we could have legitimate hope of resuming what We had lost.

Today, Germany has twice as many conscripts. (448,433) than France, which has kept its figure from other-times. Like Germany, since 1894, has twice as much

aa aa |

{1) So that the peace congress has some chance of To succeed, one must first eliminate the causes of dis- feelings that exist between the powers. The questions from Alsace-Lorraine, Egypt, the Orient and China, etc., etc., These issues must therefore be resolved amicably before the meeting of the conference. Also, according to La Croix, it is already certain that several months, perhaps several years will have passed before that it had opened its sessions,

of births (1903,160) than France (908,849), it arrives will inevitably see that in 14 years she will be twice as of conscripts. So, this people who hate us reveal us—rera! The Germans say so, ours and they will do it—ront (4).

From the point of view of wealth, even: threat:

Our exports in 1867–76 amounted to, in average year—yenne, at 3306 million; in 1895, they reached 3374 million, a slight increase of 68 million lions.

Meanwhile, German exports, increased from 2974 (average of 1872–76) to 4540 millions of francs (provisional figure for 1896, lower than the (reality) representing an increase of one and a half billion. The main cause is quite simple: the number of our workers are not increasing; they can hardly produce more than they used to.

On the contrary, Germany has seen the number of its trade values increase from 41 million to 52 million, i.e. an increase of 14 million; it is quite simple that it produce more.

France, at the end of the last century, comprised the 27 0/, of the population of the major powers of Europe, and Of all of them, she was the strongest, at least numerically. of its inhabitants.

All peoples grow in strength and wealth,
And we, to this day, remain stationary; de—
Now we will do worse, we will diminish.

And in 1895, indeed, let us repeat, the excess of deaths of the births was 17,000

France's depopulation is due to multiple causes. tiples, among which we must place, notably—
Religious indifference and the inheritance system currently in force: forced sharing.

(1) German geographical maps show the Cotentin and Brittany as German countries.

Alas! Yes, France is declining in a frightening way.

And yet, a century and a half after the death of Louis XIV,
She was still the queen of nations:

The Universe sourced its supplies from Paris:

'The sovereign of the French,' wrote Bismarck, in a letter

dated May 10, 1856, is currently playing such a significant role
considerable in the combinations of euro- policy
European, and his friendship, real or even apparent, is such-
sought after by the most powerful princes, that
would not only be a formal tribute to Prussia, but
yet another fact of great political importance, if it aimed at
the honor of visiting our august master during
that the emperors of Russia and Austria are perhaps considering
to come to meet him all the way to Paris, and that many
Princes are only preoccupied with thinking about the means of power
to follow the example of the King of Württemberg without their posi-
tion suffers... »

Times have certainly changed. And one could say that at
From a material point of view, France and the Latin races seem-
blent condemned to be absorbed by the nations
neighboring towns whose population was constantly growing then
that here, once again, it remains station-
naire.

In the moral and religious order, for this same reason-
its: depopulation, these races are also fragmenting, and
It might not be necessary to bring others
documents in this debate to show the danger protest-
so much.

But I want to put the following before the reader's eyes:
actions of our Anglo-Saxon neighbors against the in-
Latin influence.

Let's start with the Spanish-American War. We
said of this war, rightly so, that it was a war
of race.

It's a race war, because it's Freemasonry.
stupidity, sworn enemy of the Catholic religion, which
He had it declared, and that religions are races.

In the Caribbean, lodges are just as numerous as in America. Moreover.

Two years ago, statistics noted the existence of 188 lodges and 20,000 initiates. Everything was ready for the revolution, and when it broke out, 20,000 Freemasons were among the rebels.

Who says that? Not me. It's La Croix, in a correspondence from the West Indies.

La Croix is a sacristy newspaper, the Signal, forgetting that it is itself a newspaper of temples.

However, La Croix is not alone in this opinion.

The Sun, which is not clerical, but simply Catholic, makes these reflections about the exchange letters negotiations between Marshal Blanco and the leader of the insurgents, Maximo Gomez:

"The Masonic lodges spread among these exotic peoples, who are somewhat literate, their supposed principles of dhumanitairerie.

One can imagine what a bizarre mix these absurdities are. Freemasons deal with the brutal instincts of these barbarians. i

The situation in Cuba is the same as in the Philippines.

Maximo Gomez is not Asian like Aguinaldo; The blood of the white race flows in his veins, but he has retained the way of thinking of men of primitive culture.

The letter that is being published from him, in response to certain remarks... the messages that Marshal Blanco addressed to him, is absolutely revealing of this state of mind:

"I believe in only one race: humanity."

He also speaks of a decrepit monarchy; he declares that he respects the tanned and wild Indian to legal white English and assassins; he demonstrated a high degree of impartiality towards all the religions and praised Washington and Bolivar.

One would truly think one was listening to the "orator brother" speaking of modern principles to his brothers of the Perfect sincerity or gentle friendship.

Bolivar in particular enjoys great popularity among these characters.

AMERICANISM _ 393

On several occasions, we have pointed out the influence of the lodges. in the Cuban and Philippine uprisings. However, as The Latin American republics are facing internal divisions, due to Freemasonry, it is appropriate to show the disastrous role that this association still plays.

Not content with having delivered a continent to anarchy, she still wants, out of hatred for Catholicism, to tear the mother away homeland, the few remaining remnants of the vast empire colonial, founded by the Spanish.

At this hour, alas! one can fear that with the help of Americans, she will not succeed. In any case, it is certain- It is certain that if the Spanish are definitively defeated, which, Thanks to Dicu, that's not entirely true; civilization doesn't will not benefit in any way from their defeat.

That's another point settled.

Freemasonry having wanted war and the Es- With the pagne having been defeated, it is permissible to believe that Our valiant Latin sister has been betrayed.

In any case, the attitude of its leaders was... well, let's just say it couldn't have been weirder.

Here, it's an Admiral who locks himself in a bay like Bazaine shut himself up in Metz.

There, we have a Marshal who doesn't leave Havana. and who doesn't for a single moment consider mobilizing his troops, to run to Santiago, where he knows the enemy is went down to wrap it up and throw it into the sea.

He remains motionless, says the Authority, and as if indifferent related to what is happening in another part of Vile.

And regarding the attack in Santiago, we read in the Times:

The Spanish still had enough food for six weeks. and two hundred cartridges per man. They could have destroyed half of the American troops at the time of the debauching.

Later, they could have caused General Shafter to lose a third of his men in an assault, or force him to raise the siege. They preferred to surrender.

It's inconceivable! And this daytime outing of

396 AMERICANISM

Admiral Cervera, this escape, rather, because he did not seek not even to die rushing towards the forces in-enemies!

In this disastrous war for Spain, nation Catholic, one can see the hand of the Freemasonry and the fulfillment of the Masonic program, which arrives at one of the points he has traced: "the dismemberment of the situation in certain states where Catholicism has left roots deemed too deep: France, the Empire, Paganism, Portugal."

And what do we see on the American side against disorganization?

All the Jewish, Freemason, and Huguenot notes or Huguenot-like. We found the same ones individuals who applauded Italian unity, to Prussian victories against Austria.

Their wishes were then for Prussia against Pauline cheating, also says Truth; for the pro-power Testing and its ally revolutionary Italy against the nation-Catholicism.

They applauded Son's victory and when Austria had definitively succumbed on the day of the surrender of Venetia, the Paris of Freethought, of finance, Freemasonry, hedonistic Paris and cosmopolitan illuminated, as if this victorious Prussia was not supposed to come four years later to bomb the mad city, rekindled by the fires of the Commune, other, less cheerful lanterns.

Never, if there had been a Europe, would the government Washington would not have considered giving free rein to the pro-expansion and conquest jets, which, in Cuba and the The Philippines threaten the Old World.

And there is no longer a Europe, because there is no longer a France.

Immobilized by the Alsace-Lorraine question, not being able to be a friend of Germany and not having the force of being her enemy, contained in her action by a coalition of powers superior to itself, France

AMERICANISM 397

is reduced to doing nothing by herself, 4 not take no initiative.

She could do nothing for Christian Armenia, nothing for Greece could do nothing for Spain.

But his powerlessness is also that of Europe.

If it cannot do anything on its own, Europe will not France can do nothing without it. France is paralyzed. Europe is struggling. Forced to reserve itself entirely for its own safeguarding and also for the pro- claim Vines that the preliminaries of the peace of Versailles and the The Treaty of Frankfurt caused her to lose; she must attend. passively accepting of external events until the solution to the Alsace-Lorraine question restored to him its freedom of action. Germany, for its part, no longer has no other role than to observe it, than to always stand ready against her; and on both sides, the allied states, Russia on one side, Austria and Italy on the other, have not no other function than to subordinate their conduct to the law of the alliance.

So, each state abstains, and Europe remains passive. sive.

It is thanks to this forced neutrality of Europe that America was able to attack Spain and, under the pre-text of a war of emancipation, to inaugurate this poli-a process of resumption and retro-annexation which is primarily a threat to all Atlantic colonial possessions of Europe, while waiting for it to transform into politics of external conquests and that it becomes a new threat to the old world itself.

Europe allowed this cardinal error of the annexation of Alsace and Lorraine to Prussia, and main- holding it, it can no longer prevent the annexation of Cuba and of Puerto Rico in the United States; she could no longer prevent- dear to other violence, other plundering, she is not not even prepared to repel the invasion of the New World.

Might makes right, said Mr. Bismarck.

It is by virtue of this axiom that Spain today- today, it is violently stripped bare before the eyes of the world;

33

rt

r

338 AMERICANISM

It is by virtue of this same axiom that Europe succumb- perhaps one day it will fall victim to an America has become as strong as it is ambitious.

_ Another blow, why is there no more France in- today!

Is there no more France? Yes, there is a France, he replies. the F*, Maruejoul, since I am the Minister there, and I affirm France's sympathy for the "Rep- Sister Church.

However, the "Sister Republic" has just allied itself with England, which itself allied itself with Germany, all Protestant nations (1).

This was expected; because on May 24th, the Minister of Colonies, Mr. Chamberlain, in a resounding speech- sant, said that the friendship of the United States would not be paid too dearly at the price of a general war, and of on the other side of the Atlantic, the chaplain of the Senate of Washington publicly offered prayers for the union of "Speaking English", that is to say those who speak English.

A common saying among the Yankees is this:

"One language, one goal."

The Anglo-American alliance exists.

What is her goal? Who does she threaten, if not the na-
Catholic tions?

As for the consequences of the war, New York
Herald introduces them to us; he asked a per-
American poll if, in his opinion, the United States of-
would now increase their armaments.

(1) London, September 2, 1798. - The Pall Mall Gazette
announces that an Anglo-German agreement was reached this week
and signed respectively by Mr. Balfour and the Count of Hatz-
feldt.

This agreement would be limited to certain points, but includes-

would form an offensive and defensive alliance in certain eventualities
lites.

AMERICANISM. 399

"No doubt," came the reply, "from a nation of shopkeepers."
We have become a nation of warriors.

We are escaping the threat and peril of socialism, of
anarchy and agrarianism, as in England
escaped by a policy of colonization and conquest.

From a provincial cluster of small, held sovereignties
together by a "sand rope", we climb up to
dignity, to the pride of an imperial republic incom-
paratively larger than Rome.

It is true that we exchange domestic dangers
against external dangers; but, in any case, we
Let's multiply the nation's chances. We risk the cesa-
rism; but Caesarism itself is preferable to lanar-
Schism. We risk wars; but man has
Only an hour to die. Each day brings enough suffering of its own.
In short, anything is better than the peace we had.
before these new forces enter the scene. Already the game-
The essence of this country is an excellent sap drawn from the in-
fire, and today, in perspective, it has a future
full of noble deeds and lofty thoughts (4).

(4) Under this title: An American program, Mr. Arvé de Barme wrote in Le Figaro on September 15, 1898.

Europe has just seen the United States put itself on the defensive, at both to the South, towards the Antilles, and to the West, across the ocean Pacifique, and she thought to herself, "What's wrong with them? What is this sudden idea of picking a fight with us, of making trouble—" "Questions at our expense? We would never have believed that of them."

We were wrong to be so surprised. It's not an idea sudden that set things in motion in the United States: it was at the con- to draw on very old ideas, since they date back half a century. The events we have just witnessed are part of a program conceived and advocated even before the war of Sé- cession, by an American statesman whom his compatriots place themselves very high, in the first rank, and which they take pleasure in maintaining keen to recall the prophetic views. The thought of this poli- a large-scale tick had been incubating since his death in the cbns- national science, silently, according to the advice he had given himself, insistently, not to rush into anything; but one He had no trouble recognizing her there when she brought to light by the war with Spain.

D's name was Seward, and he was Secretary of State during the Lincoln's presidency. Convinced that his country had a great

400 - AMERICANISM

The reader will find these confessions of a singular precision... sion. They confirm what we have said up to pre- sent from the Spanish-American War, wrote ML Ne- Godré, in La Vérité, July 26.

The United States needed this war to to occupy the country, in order to conquer new territories coveted by New York businessmen, for to test their forces against an enemy from whom they expected Exhaustion. The experiment has been conducted. The United States does not They won't stop there. They're already looking for other enemies. put to fight, other territories to take, even in Europe.

If anyone doubts this, let them read the Zérald, a newspaper which... would be in Paris.

Mr. Gordon Bennett's newsletter informs us that "The United States is determined to gain a foothold in

mission & fulfillment in the world, and discerning, for his part He clearly undertook this mission, missing no opportunity to To define it, to explain it clearly to the public. It's not that he feared that America was on the wrong track and broke its promise to his destiny; but he sensed that the goal would be reached by methods he disapproved of. An enemy of the war, Seward did not He was under no illusion, however, that his gigantic dream pit to achieve without a fight. He lamented this and added magnificently, in a public letter of 1846: "We must dare our destiny.

It consists of extending civilization westward, through the Pacific, across Asia. Chance or secret law, the great Invasions throughout history have moved from East to West, The im- The American nation will resume the eternal path of humanity. Manita. She will walk towards the setting sun, as they did to you. In the past, the barbarians, the Mongols, the Arabs, the Turks. We will pass Wherever possible, we will pass: "Our population is destined to roll its irresistible waves right up to the barriers icy northern landscapes and encountering Eastern civilization on the Pacific shores. » |

We will arrive in Asia.

And then what? When they've reached Europe somewhere in Asia and closed the ring of white civilization around the globe, will they stop on such a beautiful path? Will they be able to? Will they want to?

Tu nn ns aes

AMERICANISM 401

the Mediterranean, which they dream of occupying at least Balearic Islands; that Europe can indeed oppose them with the counter-part of Monroe's doctrine, but that it will be wrong, because the United States can count on the alliance clay and that if France in particular is not reasonable- "nable, she will pay for the broken pots" (4).

(1) Compare this admission with the quarrel that England has with us sought in connection with Fashoda; think of the Anglo-American alliance caine and Anglo-German and you will logically conclude that The danger that threatens France comes from these three nations Protestants.

It is then that, if necessary, the Franco-Russian alliance will be able to to manifest itself and bear fruit.

I believe that the future war will take place between these major powers. Protestant nations against France and Russia, and that we are threatened with Anglo-Saxon reprisals. I'm very afraid that France is not ready, despite the millions it swallowed up for his army and for his navy, with the men with those who govern it, anything is possible.

Thus, in the event of war with England, we would be in a very false situation for the transmission of dispatches by the route of submarine cables, because we are dependent on English networks.

"In the event of war with our neighbors," said the Courier of that evening, at the time of the Fashoda affair, the British could prevent us from notifying our ships of the stations in a timely manner distant and to proceed with a rapid rallying of our squadrons.

This shows, the newspaper added, how regrettable it is for having let projects that had the aim of remedying such a state of affairs and what responsibility potential liability was endorsed by the Chamber which, despite the warnings, now so close to being justified, have pushed back "The establishment of the Antilles cable."

The Chamber that assumed this responsibility was that of 1887. A French company had been formed for the exploitation of this table. The minister supported the proposal of this company. It was however, it was rejected. And who caused it to be rejected? Mr. Félix Faure, at the time. a simple Anglophile member of parliament.

Listen to Mr. Félix Faure, fighting against the guarantee demanded by I am the minister for the French Cable Company of the Antilles:

"We are requesting this guarantee," he said, "because it must serve to form a society, that is what the Chamber needs to do."
"Know, and I only went up to the podium to indicate to him
"What kind of society do we want to create?"

402 AMERICANISM

And this is printed gracefully in Paris, on the avenue of The Opera.

Europe doesn't want to see the Anglo-Saxon threat. will believe it like Spain, that is to say, a little late.

I cannot stress this enough, the Anglo-Saxons want to invade us, to Protestantize us. A real danger menace the Latin races whose lodges have sworn to annihilate him-

sowing.

To prove this fact, I have a hundred documents between the hands as if to prove everything I'm saying in order to arrive at my conclusion: the Protestant léril.

In a partially opened folder, I found this article from the Correspondence from the East, from Vienna (Austria).

Examining the dangers that threatened Spain, the Eastern Correspondence expressed itself thus:

Enough has been said and preached to Catholics all over the world, that it was a Catholic power unjustly attacked caused by the bad faith of the Jewish and Protestant Lodges from North America.

In other times, a crusade would have been organized. against the Lodges who only know how to demolish and plunder. We have— would have done quests in the interconnected world to help Volunteers reportedly rushed to the Spanish treasury. From all sides. Today, nothing...

Austria, Spain, and France are threatened; these the last bastions of the Catholic faith are under attack more violently more than ever with all the fury of hell and Lodges. We see the American bandits seizing the possessions

"The names of the members," he said, "are as follows: Mr. Veuillot "(Eugène), editor of L'Univers; Desquers (Stanislas), admi-
"Nislraleur of the same newspaper (Interruptions); Mrs. Eugène
"Veuillot, née d'Aquin; Mr. Veuillot (Pierre), editor of
"the Universe; Schmitz; Fridich; Aquinas, Desquers. (Session of
February 12 |

The listing of these Catholic names made the seclaires of the Chamber. And the French interest was sacrificed to English monopoly project; and, in case of war with England— On Earth, our means of communication could be disrupted. thanks to Mr. Félix Faure, now the chief magistrate of the republic.

AMERICANISM 493

Spanish sessions, the Pan-Germanists and the Honorable Lodges large Jewish women openly conspire to tear each other apart and the the dismemberment of Austria, radicalism prepares to crush France.

I don't know if Spain is threatened by a Masonic plot-
"Nic and Jewish": undoubtedly, Freemasons and Jews
will pounce on her after her defeat; but, strictly speaking,
The Yankees' desires are enough to explain this
heinous war.

However, the maneuvers directed against Austria and
France proceeds from the same plan and falls directly under
Jewish and German lodges. I remember that he
Two years ago, I was deeply struck by what I-
I was going to tell the Jews of Hungary and Berlin during a
extended stay that I made in these two capitals.

We were exasperated by Mr. Lueger's successes in Austria,
no less than the evolution of the French Republic
towards moderate ideas.

"In ten years," they said, "we will have an Austria"
an emancipated and a clerical France that will unite their hands
in that of Russia: the work of 1866 and 1870 will be de-
trout. It takes a big hit to stun the re- reaction
nascent | »

A little later, a joyful shiver ran through the
the entire Masonic world. They had found for the Au-
cheating in the "languages" affair, the obstructionist system
of the Liberal and Prussian party and the entire campaign plan
being carried out right now. For France, we had built
from scratch, the "Panama of the army."

Towards the end of the summer of 1896, a French politician,
which I will not name, and which has many narrow
ties with the Jews of Austria came to deliver the instructions.

He toured the Jewish editorial offices in the capital and...
was in the main provincial cities. And I heard
repeat from all sides:

"You don't know, MX... is here; it seems there will be
Something new is coming soon to your home!

What is it really about? They themselves say so:
to strengthen the work of 1866 and 1870, that is to say, to consolidate the
dictatorship of Jewish Freemasonry in the countries that the
Prussia opened it to him through its victories and that it helps to govern
to oversee for his own account.

If you doubted this fact, I would remind you of these steps. roles told to Mr. Chaudordy by Lord Lyons that I already have printed somewhere in this book:

"What's the point of discussing any issue with the Minister of Foreign Affairs of France, since For a long time you have burdened Germany with your interests.

Do we see the danger here? It is at our doorstep.

*
ee

In a book: The Life of Father Hecker – a study, on Americanism – Father Klein shows us the reform to be fulfilled in the Catholic Church, for Catholics to legalize America. To that end, he advises, in a way, to make concessions on religious matters, "of shorten the distance between the protesting and us.

Here is how his biographer puts it:

"Father Hecker believed that the Latin race gloriously crowned his work by the Vatican Council and that the The time has come to call upon the Teutonic race to develop its strengths in the inner life of the Church" (Page 407).

What is the cause of this decline of the race? time? It's the excessive emphasis placed on the virtues of passives and respect for custom and authority among the Latins. Father Félix Klein tells us this in the preface:

"Respect for custom, which was a cause of supremacy" priority, and almost a virtue, has become, in many ways points, a weakness, a flaw, a category of delay and decadence; the passive virtues, which were the honor of a era when one only had to go with the flow, must par-to retreat from these active virtues, without which nothing no longer holds up" (Page 11).

Let us add that Father Hecker is a Protestant. green and undoubtedly still tinged with the liberalism of this religion.

Father Klein's book gave rise to a
Mr. Charles Maignen's answer: Is Father Hecker
A saint?

Naturally, the authors do not agree on the
a way to de-Catholicize America and the Protestant world;
One wants certain reforms in the true church; the other
doesn't want any of them; but there is one point on which they
they meet: it is on the danger that threatens the races
tines.

The Catholic University of Washington, says Ch. Maignen, of which MJ Keane was rector, is attacked by the Protestant propaganda. This one boasts of having already has claimed more victims among the clergy in eighteen years than the P. Hecker did not gather any disciples in his community in 40 years.

It is to a Catholic newspaper in the United States that we
Let us borrow these details, which he publishes from a journal
Protestant.

Excerpt from the Review of January 27, 1898.

A Protestant mission for Catholics.

I saw the following information in a recent issue of the Democratic Globe. If the fact were verified, what irony this would like to see the boulevard of Catholicism in the United States to become the pedestal of Protestantism! The Protestant mission Auntie might succeed if they arrive, as they boast, to take the place of Bishop Schroeder (1).

Here is the information we are referring to:

"We are about to establish a mission in Washington."
Protestant to work among Roman Catholics.
The men who are leading this mission are
converts from Catholicism, some of whom were re-
students at the Catholic University of Washington.
Lily has a similar mission to New York City. She has ten-

(1) The eminent prelate has since been forced, despite the Holy See,

to leave the University!

23°

406 THE AMERICAN SME

eight years of existence and during that time it has received in within its ranks are fifty-four Roman Catholic priests, including nine are now active members of the Protestant clergy.

The mission has, since its founding, advocated conversion of 3,600 Roman Catholics, who accepted his teaching—personal matter and its influence. These converts are, naturally really, in the Presbyterian denominational churches

rien, Methodist and Baptist. The head of the mission of

In New York, Rev. James O'Connor is a Presbyterian.

The work in Washington will be similar to that which has been undertaken in New York City, during the eighteen years past. The mission will begin as soon as it can.

ensure proper installation.

The material and financial aspects are taken care of.

— What do our “liberal” organs say about this?

» BEZIMIE »

We have not learned that the “liberal bodies”

Americans have answered this question, he adds

Mr. Maignen.

In any case, without seeking to determine responsibilities—

Regarding the affiliations of the parties, we only consider the facts.

While this furious assault is being waged against the Church,

while our age-old enemies boast of counting

among us are allies who would remain in the Church to

to carry out a reform within Catholicism; that is to

such a troubled time that Catholics cry out:

“We must lower the drawbridges, abolish customs,”

“Open the Church to all dissidents!”

And Mr. Maignen concludes: |

“Today, after the exam we just finished—

focus on the pieces collected in this volume and which are

a small part of those that could be gathered, it is

allowed us to consider Americanism as one of the most

“Great dangers that threaten the Church.”

Father Hecker acknowledges this danger; he declares it without detour.

And this is the point towards which our demonstration tends.
tion. |

AMERICANISM | 407

After explaining his reform system in
The Catholic Church, Father Hecker adds:

"The central idea of this presentation is the ardent, sincere and confident in the means to avoid the double catastrophe that threatens the world, namely: the extermination of Catholicism by the Saxons and the apostasy of Christianity by the Latins.

That's clear, and it cannot give rise to any equivocate.

+
es

If you don't mind, I won't abuse the... so much anymore.
documents. You must trust what I write.
since I provided you with so much evidence of the facts
advances.

But I see the Huguenots of the Century and of Time where
Mr. Hébrard's throne (1,450,000 francs) which are already growing
cries of triumph, saying that this is a precautionary measure
oratorical presentation which simply proves that I no longer have
plus one fact to support my argument.

Never mind that, gentlemen who judge yourselves so harshly
opponents by measuring them against the scale of your hypothesis
and your lies.

I'm going to show you Guillaume IT, emperor of the
-Protestant Germany working to ruin in the East
the centuries-old influence of Catholic France. I do not cease-
I would like to repeat it: a vast plan is in place to protest-
to tantalize the world.

Adinettez, indeed, that tomorrow our influence in

The East falls into the hands of heretical Germany.

What will remain of Catholicism?

I know that the word exaggeration will come to mind. lips of those who do not want to see and who compose the numerous army of oculos habent; but what im-
door, I am aware of my duty and I write the truth.
rite.

408 AMERICANISM

Moreover, I rely not on assertions which are personal matters, but based on public facts that Everyone can check, because I cite my authors.

One of the most important external issues of the current moment is, without question, the journey of empe-
Father of Germany to the Holy Places.

Regarding this trip, a character in a situation to be well informed, he wrote from Jerusalem to the Truth of August 29, 1898, a long account from which we detach-
Let's look at the essential passages:

"The arrival of Wilhelm II in Palestine, announced since nearly a year, prepared public opinion and gave to this imperial pilgrimage – for it is a pilgrimage – all the im-
significance of a politico-religious demonstration of a gra-
exceptional speed.

In France, the press, more or less annoyed by the suc-
cession aids struck to draw general attention to this travel, experiences the agitation of a sick person to whom one applies
flashes of fire. Since the initial announcement of this trip,
We were concerned about our protectorate in the East.

The press has finally realized that it is annihilated, almost despised.

Emperor William II comes as summus episcopus of Lutheranism; his entourage is composed mainly of Lutheran ministers; he comes to inaugurate a Lutheran temple and the day of this ceremony is the anniversary of the Con-
Augsburg conference, October 31, day of the triumph of the lute-
Rianism in Germany.

The cause of religion is threatened from all sides parts in the East.

Politics, the excessive rebounding, has supplanted in external action, the religious principle that was supposed to do everything undermine.

The French protectorate has lost its influence over action

The defining characteristic of this trip, a particularly noteworthy hostile to the Catholic religion as much as favorable to pro-Testamentary law imposes a course of action on the emperor. full of reserve, if he wants to achieve full success in his targets on the East. One could discuss endlessly the plans of Wilhelm II. What is clearest is that The emperor's exaggerated religiosity seems to be

AMERICANISM 409

an optical illusion, which conceals more or less political designs less arrested, but harmful to the French protectorate in East.

Members and pastors of all evangelical churches were invited to come or be represented on day of the temple's inauguration by the emperor.

One of the principal Lutheran ministers was tasked by the emperor to prepare, in view of his journey, a work special report on the search for the true Golgotha and the true tomb of Christ.

This is quite clear, given that the Lutheran Church has little faith in Christian tradition: the emperor, if it were otherwise, would not have had to request a study allowing him to as- to follow one's own conviction.

However, Protestants are currently hesitating between three or four supposedly authentic sites.

In Germany, there is a strong preference for the tomb of

Gordan, so named after the famous English captain who...

He popularized this sanctuary. According to him, the hill located above the cave of Jeremiah, north of the city, having From a distance, it bears a certain resemblance to a skull, it must be the Golgotha; in fact, the true Holy Sepulchre must be at its foot.

Indeed, one and several tombs have been discovered:

So... the proof is conclusive.

If Wilhelm II were to express his preference for one or the other of the sites whose antiquity is being contested Between the sects, he will act as a religious leader, which falls within quite in his way of acting, and consequently he will refrain

good to reduce the influence of his personal approach

may have an effect on his fellow believers.

A visit to the traditional Holy Sepulchre would renew all the divergent opinions and the emperor seeks to unify proudly displaying all the evangelical churches under his influence.

The French newspapers are terrified by this trip; he have finally realized that the consequences of this pilgrimage can erase our protectorate, which is already nothing more than an old one title (1).

(1) Leo XIII, in a letter of September 1898, which has for France has a considerable interest, officially recognizing the France, the protectorate of Catholics in the East, which Germany-Magne is challenging us. It's a direct hit to the Protestant Emperor.

r

410 AMERICANISM

Does Wilhelm II claim to the reality of the thing in us? leaving the title? Or does he want to remove the title altogether?

while he can take it himself, or have it done for him given by his faithful friend the sultan? Time will tell.

+
xy

Along the same lines, here is what Mr. Louis Teste wrote in Le Gaulois on August 27, 1898:

One day Prince Napoleon said to a small circle of dilantes: "Between us, none of us are Catholic?"

"Excuse me, Your Grace," replied Mr. Emile de Girardin, There's me!

– For example, my dear Girardin, you are indeed the The last person from whom I was expecting this answer.

– Yes, Your Grace, I am Catholic as I am French, and since my name is Girardin, and if I were to blush the name of the nationality or religion that I received at My birth is part of my personality, it's part of myself. that I would blush.

William II was not ashamed of it, and that is what is most important. commendable.

But if William II went to Jerusalem to the tomb of the... Christ, out of pure religious sentiment, he would not have himself pre- to thus yield from all the trumpets of fame, for Jesus said:

"When you pray, you will not be like children." hypocrisies who like to pray standing up in synagogues in public places, in order to be seen by men. Truly, I tell you, they have received their reward...

"Enter your room and with the door closed, pray your | Father in secret; and your Father who sees in secret, you will do it.

And Jesus drives out of the temple even the merchants of these doves that are offered as a burnt offering to his Father.

So much for William; it is also proof of the Protestant peril. And the France will always have to be grateful to this great Pope who I love you so much, and you will leave behind such a beautiful doctrinal page!

AMERICANISM Garlic

No, William's pilgrimage is not a simple pilgrimage– Rinse.

It is also and above all a political journey, but a journey political than his piety, or at least the feeling of his duty to his religion, his empire and his The country made him do it. Mr. Félix Faure, on the contrary, would not do it. not because he blushes, and it's because he blushes and his

predecessors blushed, that the French influence which has for
The cause and purpose of protecting Christians, so greatly diminished-
clouded in the Ottoman Empire that Emperor William could
Today, we must work to remove him and take his place.

When the twelve Apostles of Jesus went to bring to the
peoples the teachings of their master, the "intellectuals"
from Jerusalem, seeing as far as the end of their noses,
like the "intellectuals" of all times, did not fail
not to accompany them with their sarcasm.

However, the society formed by these illiterate men and
crude, the Christian world in a word, is, in the year 1898,
more powerful than ever before, and it dominates the globe. But
There are divisions and groupings in the Christian world.
Here.

The three major Catholic powers are France,
Austria-Hungary and Italy, and the head of their Church is
prisoner in the Vatican, and prisoner of one of them; and the
three major Protestant powers that have nothing in common
between them that their union against this Church are: the Alle-
Magne, England and the United States.

The Christian world thus leans, not through tradition, the
glory, doctrine, morality, virtues, apostolate, genius,
not even by number, but by the weight of power
temporal towards what I will call its "Left," in em-
borrowing the word from parliamentary language.

Emperor William skillfully took advantage of this.

After having become the protector of the Ottoman Empire, he will

to become almost the master of it in Jerusalem by involving the pope
and France in second place and Russia in third.

As our protectorate was more nominal than real
ever since the Republicans came to power, because they
blush for their religion and that everything that touches on the
religion finds them ashamed, worried, hostile, whatever
these are the moral, political and material interests that
They always find behind religion and whose religion

,

412 AMERICANISM

is the expression and the driving force, perhaps the Christians, subjects
of the sultan, although almost none of them were Lutherans,

Will they hope to be better protected by Emperor William?
who visit them only through the French republic, which neglects them.

MJ-J. Weis, that brilliant and free spirit, who was I believe
From the Augsburg confession, he told me twenty times: `

"Although I am Protestant, and because I am French, I am,"
for France's foreign policy, also Catholic
Your bishops, as Catholic as the Pope.

"France is Catholic, and whatever happens, it remains—
Catholic republic. In the eyes of the whole world, it is a well.
Catholic faith. Its foreign policy must be Catholic.
strongly Catholic, boldly Catholic. Otherwise the
France will no longer appear as France.

"And I, a Protestant, am a supporter, even of the government."
temporal of the Pope". 2

MJ-J. Weiss repeated all of this to me a few months before her
dead. .

But both externally and internally, the republic follows
a contrary policy, an anti-Catholic policy. And
"This state of mind," this illness of the spirit, is all the more
It's strange that most of these men, in private, for
them and theirs, do not differ very significantly from
others, that they marry in church, that they be buried in
the church, that they go there whenever propriety dictates
explain their presence, and sometimes even, but more
rarely, for their own benefit; that they have their children baptized
children, that they make them take their first communion, that they
put their daughters at the Sacred Heart and their sons at the Je-
sequels and that they would be very angry or at least very in-
quiet if their wives didn't perform better than them
even their religious duties.

However, Emperor William made use of religion
which they do not use, he employs forces that they do not—
They do not bend, he takes from them ground that they do not defend;
In short, he's playing politics, which is the art of self-interest, at the best possible
State interests, elements that are available without
to ask if we would have chosen them or if we would have chosen some
Others, and they do the exact opposite. Through this sort of high
suzerainty that he wants to claim over the Ottoman Empire and over
Jerusalem. on the Christian subjects of this empire and on everything
the East of their dependence, it gives to industry and to

German trade: not a colony, but an outlet.
a market, a customer, and a most significant customer at that.
for weapons, ammunition and war materiel, for
railways, telegraphs and telephones and for
all the products that we and other powers,
we provide to this client and that henceforth we no longer provide to him,
We will either provide more or less to him.

That's the immediate advantage.

The other, less immediate, but more important advantages
so many and that Emperor William pursued with the high
his idea of his duty as sovereign of a great empire
worse, and the passionate love he has for her, will be to dispossess us—
the end of our protectorate in the East and to raise it in—
core within Christendom, which he aspires to dominate. We
We will descend from all that Emperor William
will rise, and this shift will be felt in Germany and in
France, from top to bottom of both countries and in the opposite direction,
and our peasants and our workers themselves will suffer from it
even in their salaries. Anticlericalism is beginning to
bear bitter fruit.

The independent press was unanimous in reporting 1st
a danger that threatens our influence in the East.

Mr. de Cassagnac expressed himself thus in the Authority of the
August 26, 1898:

The German emperor wants to take advantage of the abandonment where
Catholicism is found as a result of the victory of the Franks—
Freemasonry in France, to ruin its influence in the East.
French and give precedence to the Protestants even in Jerusalem—
ism on Catholicism.

There is no rashness in assuming this thought to be well—
ted at the court of the German emperor.

He tried this in China and he will try it in Palestine.

One of his dreams, we can sense it in all his actions, is to attribute—
to Germany the protection of Christians who until
present belonged to France.

This dream will come true without much difficulty, because the Catholic—
Licism, oppressed in France by freethinkers, can no longer
to be strong enough to show dominance outside.

The religious persecution that Freemasonry and the
Jewish communities are leading against Catholic propaganda, which will have this

natural consequence of substituting German influence for French influence throughout the Orient.

Palestine was French land. It will become land German thanks to the hateful imbecility of the government of the Republic.

This government of malevolent brutes will not understand Indeed, Catholicism and France have never been linked. that one and that it is impossible to lower one without lowering the other one.

And La Croix of August 7th highlighted the danger by this The Vienna correspondence is a revelation.

The German emperor addressed the dignitaries of the Austro-Hungarian Reformed Church, an invitation to take part of his journey to the Orient in order to attend the ceremony inauguration of the German Protestant Church of Jerusalem Salem.

This strange act, this audacious intrusion into the domain from others, must have caused some surprise to the Germans. themselves, since the Germania of Berlin wonders "if the archbishops of Cologne of Gnesen would not judge `appropriate to decline such an invitation in the case where the Emperor of Austria would invite them to a ceremony Catholic having the same character as the ceremony is "Aunt of next autumn."

It would seem that the example of the German newspaper makes To the Austrians, a little of that courage which is abandoning them as soon as it comes to judging the actions of Germany and its ` emperor.

The Eastern Correspondent writes on this subject:

"Out of delicacy, silence was maintained in Vienna." about this whole affair.

But, as a Berlin newspaper has just put it on The carpet, we can see that indeed the invitation produced a distressing impression in Austria. Jerusalem where the different-Rents and confessions live side by side, without without a doubt the character of an exclusively Catholic city,

but even less so that of a Protestant city. The efforts to make it, in a way, the Protestant Mecca, no— They won't have a great chance of success.

This honorable protest says it all in two lines
misery of Sadowa's Austria.

AMERICANISM 415

At first, we didn't dare speak, but since a Ber— newspaper Lin, by setting an example, also gives permission, one She finally raises her voice, but with such timidity! Then, The Correspondence doesn't even dare to ask the question like that that it presents itself with such obviousness.

Under the pretext that he was a Protestant sovereign, William II does he have the right to create a kind of hierarchical link? gieux between his throne and the Protestant ministers of Austria?

Is it permissible for him to establish a kind of patronage? supreme power of the German emperor over the Protestant states neighbors and claims Protestants worldwide as its spiritual subordinates?

Isn't this a threat to Austria?
Hungary?

This is what the poor Austrians think, but don't dare to say.
say.

This threat comes at an especially inopportune time.
The Prussian party of Austria proclaims as the first article part of his program was the reunion with the German Empire and as Article two, the struggle against Rome and the transition to pro—
antiseism.

The Gustave-Adolphe Society, a Germanization society by Protestantism and Protestantization through Germanism,

counts 78,000 members in Austria.

Mr. Dehn, a sort of Prussian scout sent to relieve the positions, he cites in his book, Germany towards the East, the testimony of Hungarian Protestants who declare themselves "in—thrilled by Germany's victories which resulted in
"This represents the decline of Roman clericalism."

The invitation from Wilhelm II is a recognition of
all these Prussian-like tendencies of Protestantism: she

encourages them , which is, in the end, quite unnecessary. because the love of Austro-Hungarian Protestantism for the Luther's homeland and his hatred of Catholic Austria are such that no encouragement could make them more ardent.

The Protestants of France, with a few honorable exceptions, present, as a whole, vis-à-vis Germany the same attitude as the Protestants of Austria.

It follows from all these facts that the world Catholicism is threatened by a vast Protestant conspiracy

416 AMERICANISM

aunt whose recognized leader is William II. His invite-
The association with the reformers of Austria is quite significant.

His aim in going to Jerusalem was to replace the Protestant influence to the French influence, in order to be by the East, the master of the Christian world.

In light of these revelations, one then thinks of hundreds of thousands of Catholics massacred in Lins- promotion of Protestant England, by order of the Sultan, friend of William; to the inconceivable silence of the France and the preponderant influence of the Kaiser exercised influence within the European concert in favor of the executioner Turkish.

Soon new facts will emerge to support our
- to shed a more frightening light on the events and the danger we are pointing out.

Meanwhile, William went to the Holy Land with the high dignitaries of the heresy, supported by a powerful He left our country and he plans to go to Jerusalem. new times.

The Protestants invented in Jerusalem in our si- their own Calvary, on the caves of Jeremiah, whose configuration corresponds quite well to the paintings of the artists; the tomb of Saint Stephen discovered at the foot of the Cal- Vaire is their holy sepulchre.

They also planted an olive grove. William
Therefore, we hope to establish, outside of our sacred memories, a new Jerusalem on the ruins of Rome and Byzantium |

The Protestant movement is, one might say, international. nationally, it does not, except in rare cases, have a specific character religious. It seems that secret societies are pursuing the goal of destroying the Catholic Church without proposing, a another church to replace it.

It's not about any religion, we're fighting alone-
that of the true God.

AMERICANISM 417

It is 14, which is the skill of the tactic.

When we have torn away the people's consoling faith-
trice, we will replace it with another one that they accept-
will do it without even realizing it, and all the easier-
she lies, saying that she is not demanding, that she is easy to
to practice: the Protestant faith.

This is the danger that must be denounced tirelessly.

In Switzerland, Protestants are displaying unprecedented zeal. They
boldly attack Catholics, it is written of
Lausanne to the Truth of August 1st, while we gar-
donations, in their own cantons, a reserve that we
we have already allowed ourselves to describe it as overly cautious.

Formerly the Bishop of Sion believed he should preemptively...
politically his people of Valais against the traps of
Heresy; now it is the bishop in charge of the administration
the administration of the canton of Ticino, which finds itself obliged to address,
with the same aim, a pastoral letter to the faithful of
this Italian region, once subject to the see of Saint Am-
broise and of Saint Charles Borromeo.

The danger is grave, and the prelate is compelled to negotiate, at
The heart of the matter is the question. He particularly emphasizes the absence of the
character of holiness in the so-called reformed religion
who denies the uselessness of good works, "so much so," he says
Bishop Molo, that a Protestant who does something
Well, don't do it according to the doctrines of the sect.
but despite them.

Protestant propaganda in Catholic countries
This is all the more detestable because they are doing a work
purely revolutionary and truly anti-religious,
having nothing but nothingness, in terms of dogmas to give

from whose souls they manage to wrest the true faith.

However, not only do their newspapers support them, but they mock us to the point of criticizing us. Our bishops dare to defend their flock in this way.

—

418 AMERICANISM

In Alsace, it was Pastor Hoffet who wrote, in the newspaper he runs, in Strasbourg:

Count Hornsbroech requests that Protestant influence remains predominant in Prussia. Do we have fewer rights to demand the same thing in Alsace-Lorraine? Is this country truly Catholic, as some officials claim?

No !

A country inhabited by four-fifths Catholics, is not a Catholic country. Protestantism has dominated in Alsace-Lorraine, despite the counter-reform which digitized it. It has weakened considerably. It will still need to dominate in the future for the good of the country, for the good of those who, without the will, they want to, and benefit from its strength.

We all belong to this race of dominators, we in whose veins flows the pure Protestant blood of the Alsace, we feel our power.

That is why we demand of Germany and the embassy. He's a worse evangelical than we think; he owes us a debt of honor. That the kings Louis and I, in their sad aftermath, weakened, thanks to the Germany's weakness at that time must be reinforced. noting that Germany is powerful. We do not accept the advice given to us by officials terrified by the clerical sheets. We will not be satisfied with General statements on tolerance and equality.

We also want tolerance and equality, but we want under the protective wings of a Protestantism that strong scent and who alone can and wants to introduce them into our country.

In France, it's M[™] d'Adhémar and M[™] Marie du Sa-

Cré-Cœur, a converted Protestant who brings her
A pickaxe blow against the Catholic building. It seems,
Indeed, it is cracking on all sides under the blows
deaf, repeated, but hitherto ignored by the Protestant-
ism.

It is with the aim of demonstrating this in action that I have en-

AMERICANISM 419

I picked up this work which, I have a feeling, will attract me so much
So much antipathy, so much hatred, so many insults. And for-
So much so, I write the truth...

A difficult and sometimes unpleasant role!

I will be given this justice, given everything I say
is based on facts, on documents which I indicate
the source in all honesty.

This is L'Éclair from the second half of July 1898.
which tells us a fantastic, unbelievable story,
But unfortunately, it's all too true. It relates to the reii-
gious teachers.

Here is the article from L'Eclair.

French Catholics are being asked to help right now.
to contribute to the founding of a teacher training college for
the teaching nuns.

The work was born from the collaboration of the abbots
Frémont and Naudet, with Miss the Viscountess of Adhémar
and M^{re} Marie of the Sacred Heart, nun of the Congregation-
tion of Notre-Dame d'Issoire, presents itself with such
patronages that at first glance one might think all
The clergy united behind this work: Cardinal Sourrieu,
Archbishop of Rouen, Mgr Sueur, Archbishop of Avi-
Monsignor Renou, Archbishop of Tours, the bishops
from Agen, from Angoulême, from Bayonne, from La Rochelle,
from Le Puy, from Nîmes, from Nice, from Cahors, from Amiers, from
Séze, Evreux, Digne and Rodez; Messrs. Coppée,
Brunetière, Thureau-Dangin, of the French Academy;
P. Bureau and de Lapparent, professors at the Catholic Institute
delic, Abbot Lemire, deputy, Etienne Leroy, former de-
puté, Vabbé Bretonnier, professor at the Sta- college
Nielas, etc., etc., gave their support and came
to support the founders' efforts.

However, if one is informed that the entire episcopate

French and all those who, in any capacity whatsoever, occupy-
They are facing a situation that is becoming increasingly apparent in the Catholic world.
Having been approached, one is soon more struck by the
prominent and authorized names that do not appear on the
list of those who are registered there.

420 AMERICANISM

A careful reading of both works: The short story
education of women in the educated classes, by
M^{me} the Viscountess d'Adhémar, and the teaching nuns
gnantes and the necessities of the Apostolate, by M^{me}* Marie
of the Sacred Heart, in the world M^{me} Laroche, where ex-
He would explain, having laid out the goal and program of the work,
apparently, these abstentions.

This is a rather curious innovation and is
the subject of bitter controversies in the religious world.

The ultramontanes denounce the teaching that we
proposes to create something like a variety of America-
feminine nism, and go so far as to utter the swear word
- "late 19th-century convent" or "late 19th-century nuns"
to". | |

So what exactly does this new teaching consist of?
The pure among the Catholics denounce as devoid-
viewed from a purely orthodox perspective, notwithstanding the approvals of
So many high-ranking Church officials?

One of the protesters will tell us who is doing this
the echo of his group.

The complaints of a Catholic.

As a method of renovation and new principles-
calves in the education of young girls, M^{me}° d'Adhémar
suggest having them read excerpts from your works
de Musset, Balzac, George Sand, Michelet, and the Life of
Jesus of Renan; then from the sixteenth year of their
to teach the "dogmatics of love".

Starting from this debatable point at least, that "ligno- .
"Rance does not guarantee innocence," she writes:

Innocence must be enlightened if it is to remain incorruptible.
When we impose it by force, masking all the ho-

'Rizes, we are happily bringing, perhaps, the young girl up until the wedding day: but what happens after that?..... The interests of offspring and preparation for the mission

AMERICANISM 421

love wants, even among the most angelic young girls, a broad and deep education...

Preventing deviations in young girls
possible consequences for the young woman by overturning the high wall which separates the two phases of life is – today, in
Due to customs and traditions, the only way to succeed...
Easy complacency, easy capitulations do not...
They come to the woman no more after marriage than before....

That's true, but they still suit one
A little less so for young girls. How, in any case, can their
to "foreshadow the reservations that normal constraints"
Do the senses dictate Christian marriage?

This is a task that will not be easy for the re-nuns, or semi-nuns, who will leave the Institute of Notre-Dame.

The exercise of the senses

Let's continue:

Education... must overturn, stone by stone, the high mu-the irony that custom usually places between the life of the young daughter and the young woman's life.

It needs to be replaced with a transparent grid.
which will gradually reveal itself... something of the in-a viable future.....

The normal exercise of the senses is not a sin, it is a function.

Provided that the function is exercised legitimately, that is to say-
To speak according to the rules established by God is to obey morality.
But for the law to prevail, it must be known and
We will have a duty to make it known honestly...

While the honest man believes in the necessity of a

ignorance of everything reminiscent of sex and the senses, the libertine, he desires it like a wild and tasty fruit, of which He's saving the treat for himself.

The only thought that the noble openings of the sign-Christian lies can cause an impassable abyss between his fantasy and the defenseless prey he covets, outrage and revolt; he dreads this cry of unconscious conscience illuminated: not allowed!

24

422 = AMERICANISM

It is quite unwise to entrust the completion of education to someone else. feminine union to the husband.

Mr. d'Adhémar adds:

The husband will find it more advantageous to receive, from our hands a woman completely raised.

This has not been proven; it is to be feared that a plenary biscite on the question does not take a position in favor of small non-licet of the Notre-Dame Institute.

Allow me to quote again:

Yes, dear teachers, never blaspheme love human.

Educated and skillful whenever you encounter them the beautiful reflection in men, or in poetry, or in the arts, remember that it comes from heaven, and offer-to him Incense for your hearts.

Let's not forget, this lyrical appeal is addressed to... nuns. Care is taken, it is true, to exempt them from a vow of chastity; they will be able to marry after leaving The order. The precaution is prudent.

Religious teaching houses.

We ask: isn't this a way of bringing back families towards modernized religious education. Didn't Bishop Sueur write:

Our religious houses of women dedicated to the teachings— They are in a state of inferiority that cannot be denied.

Mer Turinaz, Bishop of Nancy, replied: —

It is absolutely inaccurate that the teaching congregations women's groups see the number of their members and

the number of students in their boarding schools and schools will decrease. The opposite is true.

AMERICANISM 42%

The work that one wants to found already exists in the form of different forms. In Paris, for example, there is the Institute of Jacob Street; in the provinces, the scholasticates of the great or. teachers, who never refuse to admit other nuns from smaller congregations and finally convents, the organizations that take charge of placing the Catholic schoolteachers.

Another "Americanism",

No, no, you see, it really is a reform of religious life and modification of programs. It's the Americanism of women. Ms. Adhémar, a Protestant convert, and her friends want to innovate in the education of young Catholic girls, like the followers of Father Hecker, a converted Protestant, They are trying to change things from another angle. They are the same trends and often the same people.

In America, writes Mw Marie of the Sacred Heart, where the Principles always work to their ultimate consequences.

the egalitarian system is carried out to the point of complete identity education of both sexes.....

Would the French nun have an independent moral temperament? inferior to that of the young American Protestant?.....Better than geared towards the struggle, more vibrant, more modern, we can— Let us laugh at rescuing many poor souls from these catastrophes... —do we know what is stopping them?

“I will never have the courage,” one of them told us, to renounce the joys of intelligence...»

Why not establish a current in our monasteries of things of the mind, a life of intelligence... Our thoughts powered by higher sources would give our so— The city has an incomparable charm.

The turn-of-the-century convent, the last monastery, where one because with five o'clock tea, and caviar sandwiches, for days of abstinence, inhabited by nuns

of the cloister.

In the perhaps near future, everything points to it, more than one convent will be expected to bring about major changes adaptations to cloistered life...

As for the Little Sister of the Poor and the Sister of charity, M^{me}* Marie du Sacré-Cœur believes that they do an anti-social work:

And perhaps, some say, they will, substituting the religious devotion of an association to the most important duties sacred to the family and the individual, further aggravating the displeasure— family and social gation... The place of this wife of

This mother was near the bedside of this sick man... yes, but he There is a nun there with tireless devotion... To this

What remains of the family, of its sacred duties?

his intimate relationships?

Sad pages penned by a nun, especially
if their purpose is to ask that "I sympathize"
"practices" do not only go to "humanitarian works"
nitaires.

AMERICANISM 425

– There are open protests around the world
religious ?

– Perfectly. Father Coubé replied in a few
Words to describe these new features, one could not say it better

Speaking to the nuns of the Congregation of Our-
Lady in Paris, during the celebrations of the canonization of
Saint Pierre Fourier, their founder, the scholar and elo-
quent Jesuit exclaimed:

These days, we hear a lot about our needs.
calves... Wouldn't the new need for the schoolteacher be...
not to draw inspiration from the ideas of simplicity that Pierre Fourier
preached to his daughters, instead of studying and teaching a
psychology and physiology, the ignorance of which, until the
The wedding day did not prevent our grandmothers and our
mothers to beautifully understand their duties during-
What time had come?

It goes without saying that we leave it to our interlocutor,
usually very well informed, the responsibility of his
Our readers will be the critics and commentators.
theirs as they see fit. One fact stands out from this conversation:
the reform, approved by the bishops and the majority of the
clergy, of the teaching given at the convent.

"One must be of one's time" is Marie du's motto.
Sacred Heart. It has its good points and was often that of
the Church. It is understandable, however, that Catholics grumble about it.
"Relics of the past."

Fortunately, Lightning was tricked in the way
the most complete by saying that the reform was "approved-
raised by the bishops and the majority of the clergy."

But this reform, advocated by prominent figures
that L'Éclair noted nonetheless indicates a state of es-
took some very worrying turns.

Here again we see the encroachment of Americanism,
the spirit of novelty, always dangerous.

This trend of ideas, of modern liberalism,
comes from the New World.

It's a symptom.

But the contemporary error is liberalism. Jug-

24%

426 AMERICANISM

that here, the Catholic religion was not permeated by it.

The day when, under the pretext of removing the truth's as-
Catholicism has been made more accessible through various means.
would fall within the views of the innovators, would follow the ten-
dances of this doctrinal liberalism, dear to the English
Saxons, there would no longer be a Catholic Church, but a
Protestant church.

This is the goal towards which all of its efforts are directed.
enemies.

And they are blind or unconscious, duped or complicit,
those who lend their support to what has been agreed
to call the "search for progress in religious matters"
"Gious."

The Court of Rome, moreover, will always condemn
these reckless acts, these undertakings, these culpable boldnesses.

Faithful and sovereign guardian of truth, supreme
bulwark of faith, she could not pronounce in their fa-
veur. (1)

But the rising tide of impiety, liberalism men-
'eur, deceitful, hypocritical, the spirit of novelty and ni-
these developments nonetheless threaten the Catholic world.
ic, concealing Protestant activities. I believe
having demonstrated enough.

Protestantism is at our doorstep

Let us be vigilant.

(4) Rome has just condemned Americanism and the book of Mmo Marie du Sacré-Cœur.

CHAPTER IX

THE PROTESTANT CONQUEST

All high positions to the Huguenots. – The step-
Mr. Lecoat. –Through the departments. – In Paris.
– In the colonies. – The work of Protestantism.

The Protestants want to Protestantize us, that's not
not doubtful (1).

The most curious thing is that these attempts to protest-
The tantamount to the Catholic nations is happening in full
20th century, at a time when faith was not very strong,
Alas! And those who, in France in particular, see from a
the plans of the German emperor viewed favorably,
For example, they are, for the most part, people who...
a conflict between freethinkers and enemies of superstition
religious, fanatical, etc.

They are not fanatics when it comes to the
Catholic religion, but they immediately become
clerics determined to promote the expansion of pro-
testing.

To be honest, it's perhaps less the Protestant religion-
aunt that Protestantism or the Protestant spirit, which
constitutes a danger.

(1) Among the many Protestant works in France, we
Let us note the Comiré pe LA FRANCE PROTESTANT, a significant title, pre-
seated by Mr. de Schickler, 17, Place Vendôme.

428. THE PROTESTANT CONQUEST

The Protestant religion as a religion is taking shape
more and more each day; practitioners are becoming increasingly...
in addition to being rarer; it no longer has any of its primary principles.
Mordiaux; everything that was its reason for being is crumbling away,
It disintegrates, it vanishes. Nothing remains but a
A vague religiosity ranging from ritualism to rationalism.
This is precisely what makes Protestantism: more re-

doubtful. And how precious it is to him to know how to adaptable to all variations!

If Protestantism were what it was in the 16th century, 'a false religion, a heresy, yes, but a religion with symbols, a faith, a Creed, it would be by this a time of indifference, also hated by the masses popular than the Catholic religion.

If he had openly entered into a struggle against Catholicism... he would not have succeeded in introducing, in sneaking in, licism _ everywhere his creatures, and the anti-Catholic movement of which he is the soul would have completely failed.

Protestantism had initially tried to do this average, some twenty years ago. You have to read about the current mission of French Protestantism the article enthusiastic article published in 1878 in the Revue chrétienne by Mr. Edmond Stapfer, still a professor today theology in Paris.

The thesis is very simple: Catholicism, The implacable enemy of modern freedoms is lost. On the other hand, atheistic positivism is still frightening. only destroys what is replaced; it is therefore up to the protest- Tantism will be the refugee camp from Rome.

"So it's a good game for Protestantism in at this moment. Already, he has his share of influence in the government-acclaimed member who is liberal or parliamentary... We begins to appreciate it, to feel that it can be, that it is truly a power. Who knows if the time for "Great conquests in our country will not be announced?" (Christian Review 1878, pages 330-345).

So they immediately set to work, according to the Studies. nuns of July 20, 1898. Three names sum up this

THE PROTESTANT CONQUEST 429

large deployment of forces to attack Catholicism from all sides at once.

The economic and social aspects of the issue were discussed. written by a Belgian publicist, Mr. de Laveleye, of whom we disseminated the publications profusely in France: luti-litarianism replaced religion.

And Mr. Francisque Sarcey declared that the only thing The thing to do was to embrace Protestantism (Christian Review)

(This appears to be a fragment from a larger text, possibly a fragment from another text,

Philosophy also had its apostle, Mr. Renouvier.
And Mr. de Pressensé expressed his full sympathy for
auxiliaries who represented "the demand of
"Conscience versus infallibility."

But it was necessary to act on the masses.

Another defector, Eugène Reveillaud, took charge
work. Soon he was attending conferences
popular throughout France, his passion as a tribune and
of a renegade.

A sensationalist pamphlet, "The Good War," was launched.
to teach France that it was thirsty for pro-
Testantism and proposing a crusade to him, the author of which
would be Peter the Hermit:

"I visited more than one department, I spoke with everyone"
men of all conditions and all opinions,

I can affirm that, in most provinces, the
liberal minds, bourgeois, workers, peasants. He does not shy away from
would in no way be linked to Protestantism.

What is needed, therefore, is to call all these people to the "good"
new"; it's going to the crossroads; it's doing the
good religious democracy; it is, in a word, to provoke
a general and simultaneous movement of conversions,
of memberships.

I propose the formation of a society of good men
will, Protestants by faith and Protestants by reason, which
would be the heralds of the appeal to consciences.

Moreover, with astonishing nonchalance, he

(1) We understand that "the uncle" has strong ties
Huguenots.

430 THE PROTESTANT CONQUEST

wove that the new Protestantism imposed no
dogma, neither faith in God, nor belief in an afterlife.
Unbelievers and atheists would feel at home there. Exit
of Catholicism and declaring "the good war" against it was

enough.

A good Muslim would have found that to be too little.
Caivin would have lit the pyre.

The shame of present-day Protestantism was to welcome to
With open arms, such an ally, to shower him with honors,
to delegate it often to the unofficial synods of ortho-
Doxie: her name even appears among the members of the
Bible commission.

Editor of Signal, he is still today one of the
great leaders of the Protestant campaign (1).

(1) "A Protestant," said Heine, "is a Catholic who leaves
Trinitarian Idolatry to move towards Jewish monotheism.

This definition is absolutely accurate.

The Protestants are, in fact, merely a tool in the hands of...
Jews who use it to ensure their domination in the
world. The Jews pursue one goal: universal religion.
They become philosophers, liberals, freethinkers, and draw closer
from a certain Protestant school and use it as a
bridge, for, after having wrested all belief from the Catholics
and in all faith, to make them accept a hesitant religiosity where cha-
Each will believe what they please to believe, and will render to the divinity
the worship that it will be appropriate for him to render.

"Each person, according to their conscience, will retain the practices of the
worship rendered to the one and immaterial God, or will reform them
according to the principles of a liberal and humanist Israelism
"Silence."

Thanks to the extent of this "practical freedom... progress
will spring forth and universal religion will emerge without any
conscience was truly disturbed" (Arch, Isr. II, p. 448-
119, year 1868).

Modern Protestant philosophers seem to have the
same ideal: universal religion, union in Christ,
as they say.

Here is another characteristic word, and one that sheds light on 18
Israel's thinking and the goal it pursues, says the Religious Weekly
From Cambrai, September 24, 1898: "Universal religion."
The universal religion is the Catholic religion. In truth

However, the campaign failed miserably on this point.
The ground. The method wasn't good.

We changed our approach.

And instead of openly causing a stir by fa-
In the face of Protestantism, a muted tone was adopted, an affected
Instead of being tolerant, they tried to make themselves invisible, but instead of...
filter everywhere, slowly, methodically, in the
functions of the State.

Once inside the citadel, we would be its master.

PP I FETE AN,

Catholicism, "liberal and humanitarian Israelism" can subs-
to establish a Catholic religion in one's own way, where everyone
will be able to enter and where everyone will get along, because she
will not impose any dogma. "It is especially essential to se-
clearly distinguish the morality that belongs to everyone. of the dogma re-
religious practice specific to each belief. (Arch. isi' XI, p. 504,
(Ann. 1867).

"The Universal Israelite Alliance does not stop at our
While not a religion in itself, it addresses all religions. It wants to re-enter
in all religions, as it permeates all the
countries... That enlightened men, without distinction of religion,
unite in this universal Israelite association, of which the
But it is so noble and so broadly civilizing. To recognize that
all religions whose basis is morality, of which God is the
summit, are sisters and should be friends with each other; to do
Breaking down the barriers that separate what should be united?
day: this is the beautiful, the great mission of our Israel- alliance
universal lit. Let us march firm and resolutely on the path that
is traced for us. (Arch. Isr. XXV, pp. 514-520, 600, 651,
(Ann. 1861)

They simply want to annihilate the Catholic religion by
This universal religion. That is the goal of the alliance. And all
the enemies of the church, Protestants, Freemasons and Jews
gather around the banner of the United Israeli Association
Verselle. And the Cambrai Weekly adds:

These are the ideas of Jews today. These are their
projects, presented by themselves, and that it is not necessary
Moreover, to see written in the publications made by them: and
for them. You just have to open your eyes to what's been happening since
a century and especially for the last twenty years, in the political world and

in the world of ideas, to see the immense effort that is being made to abolish all traces of faith in institutions and in the souls. ;

432 THE PROTESTANT CONQUEST

Such was the new Protestant tactic, still in vigor.

And you will see later that, in this area, she has It worked perfectly.

To achieve his goals, it was important to allocate the most profound indifference in religious matters. And, again once, if Protestantism does not provoke any attack, There was no animosity in the lower classes, that's because... has strived to go unnoticed, silently, and also because its followers have resolutely taken sides with the persecutors of the Catholic religion.

By blaspheming, insulting, persecuting the ca- The Catholics, the Protestants, misled the public who saw in them, not what they truly are, sectarians, preaching only for their own benefit, pulling at They get all the coverage, but free thinkers, ad- branches of the true church. From then on, they could do everything to try, to dare everything, to infiltrate everywhere, stealthily, sur- noise, masked by the clerical specter they acted- were standing before the crowd.

In this chapter, I will show you them occupying the highest positions in the State in proportions considerable, considering their number. And to give To the complete satisfaction of the incredulous reader, I will quote and the names and the positions held by these Huguenots.

We will have no choice but to believe when we have seen. :

Because, I readily admit, people refuse to accept, even the multiple pieces of evidence I have presented in this debate, to prove that the policy that leads Europe tends to Protestantize it; but note that it is a provisional concession that I am making to you, because I am adding im- mediation: | |

If the Protestants didn't want to Protestantize us How can we explain that there are so many of them in all public sector jobs in France, which we deal with more specifically. It's not possible that chance

This was intentionally done, since the same fact is observed by-

THE PROTESTANT CONQUEST 433

Everything. Therefore, it must be a system, and the State, the power, protects Protestants at the expense of the Catholics.

Why this Protestant propaganda about everything?
the country's points, propaganda reported in one of the pre-
The first chapters of this work? The result is not
Negative, believe me.

Protestantism, writes Le Figaro, has taken away from Catholicism:
Mr. Rosseuw Saint-Hilaire, during his lifetime a member of the Ins-
Professor and teacher at the Sorbonne; Count Jules Delaborde;
Doctors de Valcourt and Lamouroux: Mr. Victor de Pres-
sensible, Mr. Francis de Pressensé's own grandfather;
Mr. Monnier, who was president of the General Council of the
Meurthe and nephew of Marshal Ney; Mr. Guignard, sub-
military quartermaster, subjected to disciplinary action for his
excessive zeal of a novice; Commander Gætschy, qu;
supported a high-profile lawsuit against the parents of his
woman, deceased, whom they wanted, for religious reasons,
to remove his guardianship of his children; Mr. Jules Favre; Mr. Léon
Pilatte, the fiery publicist of the Mediterranean coast;
Mr. Bourgeois, Doctor of Law, now a pastor in
the Ardèche; Mr. Paul Bouchard, mayor of Beaune, the most
old friend of the late President Carnot; Mr. Ledoux, professor-
sister at the School of Mines; Mr. Frédéric Passy and his family;
Mr. Faucher, Inspector General of Powders and Saltpeter in
retirement; Mr. Renouvier, the director of the Philosophical Critique-
phique; Mr. Alfred Leroux, archivist of Haute-Vienne;
Mr. Turquei, former Minister of Fine Arts, who returned
to Catholicism, but left to Protestantism its two
girls. Finally, the most recent, Mr. Laroche, resident general-
ral of Madagascar, and M^{mo} Laroche.

The synagogue does not make proselytes, but it does...
nit... She gave to Protestantism:

Other members of the Pereire and Fould families: Achille
Fould, Minister of Finance under the Empire; M^{me}* Thurneys-
Sen, daughter of Isaac Pereire, and Mr. Henri Pereire; the families
d'Eichthal and Erlanger; the engineer and the artillery captain
Flraenkel; part of the Halévy family, the one to which
belongs to Ludovic Halévy.

All these names together, each with its own value, show

434 THE PROTESTANT CONQUEST

that beneath the apparent indifference of minds to which we
 As we witness, the religious problem continues to torment the
 consciences and sometimes brings them to that precise point where they
 are forced to say with Michelet: "Tradition is my
 Mother: Freedom is me.

And you saw how much the Huguenots, our masters,
 are solvents.

Do we need to remind you of their role in Madagascar, in
 All our colonies, in the Dreyfus affair? I don't know—
 I have no more dangerous disruptors of the social order.
 cial.

It is, moreover, the 16th-century Reformation that is the
 the cause of all our ills.

The Revolution of 1789, Bismarck once said, was the
 tail of the Reformation.

Nothing could be more brutally true.

By discussing religion, by establishing the principle of
 Free inquiry destroyed religious unity; then we
 discussed the political authority, which itself did not delay
 to sink; that's what needs to be repeated again and again.

And so, the door was open to all passions.
 to all the most subversive theories. And we are
 reached the point of having no respect for authority whatsoever
 Either we discuss it, we contest it, that is to say, we
 diminishes it and it ceases to be the authority.

Such a state of affairs is called anarchy.

France is in this state. The chambers control
 justice and the army, like the convention of old.

They themselves are under pressure from other parties.
 of the multitude. There is nothing left, no religious conviction.
 . gious, neither family, nor Fatherland, nor property, nor magistrate-
 ture qui scit respected.

No political or social institution to defend.
Society is under threat.

They cried: Down with God! And in the distance, a voice
replied: Long live dynamite!

But God is immutable and his religion, despite the se-

THE PROTESTANT CONQUEST 435

the most terrifying curves, is still standing in the middle
ruins piled up by those who made him
war.

This is a precious consolation for Catholics,
But it does not follow that they must remain inactive.

We will always be, because our faith is divine;
So be it; but we can be diminished, lessened, per-
Stalked, tyrannized.

We can be treated as outlaws or as a quan-
negligible tity, with which one can do anything-
to put; they can make life very difficult for us, we
exclude from all important public jobs in favor of
of intriguing minorities.

This is what is happening today, and this is what will remain
will emerge from this chapter.

+
+ ©

In Cazvanos, there are approximately 3,000 Protestants, including
nearly 800 in Condé-sur-Noireau. There are also
some in Cabourg and Epron.

Among Protestant or Protestant- officials
tisant, let us quote Mr. Zévort, sub-prefect of Vire, son of
Mr. Zévort, Rector of the University of Caen.

The Protestant politicians are: Mr. Conrad
de Witt, Member of Parliament; Le Gost, District Councillor;
_ Arthur Lemaitre, borough councillor.

'Two editors of the Journal de Caen are protest-
'tants: Mr. Galland, former history professor, de-
dying at 21 rue Sainte-Anne, and Mr. Magdelaine, rue de
Arquette, 6.

– Are these all the senior officials of Calva-
Backs, you might say? In truth, there aren't very many of them.

So you want to force me to tell you that Messrs. Tessier
and Biville, professors at the University of Caen, are equally
Protestants, as well as Mr. Osmont de Courtisigny,
advisor to the court of Caen!

436 THE PROTESTANT CONQUEST

*
++

In the Seve-Intérieure, Mr. Ricard, deputy, Messrs. Sieg-
Fried and Waddington, senators, are Protestants.

Mr. Daniel, married to a Lutheran, Ms. Vogelge-
Sang, is a prosecutor in Rouen.

e
e @

In the year 1896, there was an academic inspector.
Démie, Mr. Habert, married to a militant Protestant
who had turned his living room into a proselytizing center
active, to such an extent that this propaganda invades-
Health had been the subject of a discussion at the council
general. |

The district of Gex is infested with Protestants.
spiteful.

In Bourg, the Protestants of Geneva have just come to cons-

to build a temple that cost them 120,000 francs; they do
relentless propaganda.

The president of the civil court, Mr. Coularou, is pro-
testating (1). He married, M^{lle}: Ausset, daughter of a pastor and
Mr. Ausset's brother, a Protestant and advisor to the Court
from Amiens, although relatively young.

These good people are all related and encourage each other to
Who better than Aou in the upper echelons of the civil service?
while Catholics are excluded from it to a certain extent
equal.

Let us add that Mr. Morellet, senator for Ain, would be Protestant.

s
+ e

In the Azuer, the prefect, Mr. Diény, is Protestant.

(1) He has just been appointed advisor to the Court of Chambéry.

THE PROTESTANT CONQUEST 437

` In Lor-ET-Cner, Messrs. de Coutouly, treasurer Paymaster General, and Petit, Inspector of Children in Care are Protestants.

In the Jura, Mr. Stromeyer, a Protestant, is under-Prefect of Poligny.

Mr. Emmanuel Bouquet is the public prosecutor in Lons-le-Saulnier.

*
+.

The department of Sems-s1-Marxe has a prefect Huguenot, Mr. Bægner.

&
* ©

There's also a Mr. Teissandier somewhere, good Protestant and treasurer-paymaster general.

His son-in-law, Mr. Castaing, also a Huguenot, is Public Prosecutor in Orléans.

As everywhere else, the Jews, the Freemasons and Protestants reign in the Loiret, particularly in capital. l

The prefect, Mr. Boegner, who has just been appointed to the

Seine-et-Marne, is a militant Protestant.

Through his wife he is allied to the de Pressensé family, whose that name caused such a stir.

His Lutheran fervor, however, could not save him
Mr. Rabier, Radical-Socialist MP, was furious.
of Orléans.

Mr. Boegner, who had occupied [the position] for about twelve years
The Loiret prefecture, too, had to follow its own path
in the reshuffling of prefects that took place in July 1898.

438 THE PROTESTANT CONQUEST

While Mr. Boegner is considered moderate in politics, he does not
Pest hardly from a religious point of view.

In Orléans, he surreptitiously monitored the functions-
Catholic naysayers, and his favors always went to the
renegades.

On Sundays, the Prefect held catechism classes at the temple.
schism to Protestant children.

We're not criticizing, but if you want to know
Mr. Boegner's opinion on Catholic civil servants
Here is the one that would dare to do the same:

One day, a very independent person of character
he said to Mr. Boegner:

– You make them recite the Protestant catechism
little children of your coreligionists; I do not find it
Not bad.

But what would you say if a Catholic civil servant
would go, like you, on Sunday, at the same time, to do
to recite the catechism to the young children belonging to
Catholic families?

"It's not the same thing," the coldly replied.
Prefect, with his usual sly look. You
Others, Catholics, you cannot practice religion
gion without engaging in politics, and hostile politics;
For us Protestants, it's completely different.

That's impressive! It was the same thing as always.
At all times: he who wants to drown his dog accuses it of rabies.
– With ideas like that, we wouldn't even be able to anymore

to recite Ave Maria without resorting to hostile politics...

Ms. Bægner, for her part, could not stand Catholics.
Having learned that a young woman she saw quite
she had often placed her daughter in a religious boarding school
He ceased all social relations with this young woman.

In contrast, M[™] Boegner was very closely linked with the
Girerd, then treasurer-paymaster general in Orléans, whose
woman, M^{*} Duvernet, from La Châtre (Indre), student of
George Sand had her children baptized because
Baptism "is nothing but nonsense, since it is not inflicted
than to unconscious people," but did not make them do

THE PROTESTANT CONQUEST 439

their first communion, because at that time, they were in
age to understand and to say what they wanted to do...

It is true that every time one of his daughters was
proposed to (she married two) the family
of the demanding future, these young girls then hastened
to make their first communion in Pau and return
then get married in the cathedral. Oh! the convictions of
Those people!...

This greatly annoyed Mr. Beegner, who had vainly-
ment sought to bring these freethinkers to the protest-
Tantrism; but the Catholicism of the Girerds had a
the tint was so superficial that it was tolerated.

It was a curious sight, to see so recently
again, at the time of the Protestant Bagner in Orléans, the
Protestant Fousset, an individual without a mandate, -his
His only quality, if it can be called that, is being the brother of the se-
Professor Fousset (also a Huguenot), - go every
mornings at the prefecture.

From Ia he went to the office of the central commissioner,
Mr. Anglès, his relative, Calvinist like him; then he
cluttered the courtroom with his restless presence
Mr. Castaing, Public Prosecutor.

What was this short, stout man with the ter- face going to do?
reuse, walking with a toad-like gait?

It was said that he was going to recommend his coreligions-
naires.

And that's how Mr. Emile Fousset, who denies the "in-Dugences," he constantly asked for for his family...

This man, a retired former grocer, who is nothing to Orléans, not even a municipal councilor, knew how, thanks to the complacency of his coreligionists, to create in this locality has a certain influence and playing the character-Swimming. And he continues.

440 THE PROTESTANT CONQUEST

\$
L &.

There is also in Orléans, a woman well known by her Lutheran intolerance, M^{me} Le Beau, daughter of fire Mr. Devade, former deputy of Loiret, and widow of Lan-former president of the court.

She, too, meddles in everything with such zeal ardent, that she was nicknamed "the evangelist".

It was enthroned in the Prefecture during the time of the Boegniers.

It still sits there today under Prefect Hum-Pert, a radical who wants to become a Protestant.

M^{me} The Beautiful pushes this one, pushes that one aside. By the prefect and by the Fousset family, she held and still holds office a kind of proconsulship.

One day, Prefect Boegner told him:

– I would like to have our coreligion decorated-MX naire... court advisor before another magistrate who has a much longer service record that he, who publishes books and collaborates on the principal-main judicial collections, which constitutes for him exceptional securities.

I desire it all the more as I am on the eve of marry my daughter and that MX., with whom I am in-The timely connection must serve as a witness. With a ribbon It would be much more decorative worn in a buttonhole.

"It's very kind of you to hold back," he replied.
M = The Beautiful. His competitor is Catholic, therefore he is not a republican.

That should be enough for you to try to get him removed from the picture.

He readily obeyed the advice of his muse, Prefect Boegner, despite the word he had given to the two heads of the Court, fought, in below, the magistrate they presented in the first online, in order to help his fellow believer succeed... who doesn't was no less defeated. The prefect then hastened to address Congratulations to the decorated magistrate!

And M"? Boegner was married to a witness whose The buttonhole was not adorned with the much-desired ribbon.

THE PROTESTANT CONQUEST 44i

It will be noted: these brave parpauits occupy all the most beautiful places, those that are and honori-fictional and handsomely paid.

I would add that I could cite many other names of Protestant civil servants in the departments that I just reviewed.

I don't want to, not being a police officer, and I don't not wanting this nomenclature to have the character of a denunciation that the individus on whose backs I exercise my right as a writer.

This is not a proscription list; it is simply-a number of names, a minimum number mum of high-ranking positions held by Protestants, that I'm training.

My sole aim is to establish the disproportion between Protestant and Catholic civil servants, relative-ment among the followers of each of these religions gions.

When I established, through the names and functions of Gentlemen, the Huguenots, how they are filled with privileges! laws to the detriment of Catholics; when I established, per department, which, proportionally, amounts to 10 a 30 '/', more numerous in high-level public functions I'll stop my statistics on religious issues, rather than Catholic ones. keeping the other Huguenot names behind my back-siers to use them later.

*
* *

Let's continue our journey across France.

In Lor, Mr. Serr (1), sub-prefect of Gourdon, is Protestant; Mr. André, primary school inspector in Cahors east too.

(1) Today in Saint-Affrique.
| | 25°

442 THE PROTESTANT CONQUEST

Mr. Serr favors, and we understand why, the schemes Protestants with all her power.

One curious fact to note is that for some time now Over time, the sub-prefects who succeeded one another in Gourdon were all Protestants, such as Messrs. de Selves, Turk, and finally Serr.

Mr. André has been in Cahors for about a year. He does not It didn't take much more for him to make himself known through his animosity against the students of the congregation in the examinations mens.

If you wish, we will move on to another department, unless you'd like to know that Mr. Coueslant, director of the Journal du Lot, is protested so much.

Mr. Coueslant bought it a little over a year ago, the Layton printing works, one of the most important in the region, and the Journal du Lot which depended on it. From this a very moderate republican newspaper, it has created an organ radical and anticlerical.

Mr. Coueslant was recently appointed secretary of the radical committee.

®
* ©

In Finistère, Mr. Arnaud, the prefect, is all he is There are more Protestants. He married a Protestant woman whose... The father is a winegrower in the Gard region.

In Limoges, in the Haute-Vienne department, one of the high-Republican officials once said:

"The persecution laws are the work of the Protestants."
who have only pushed the Freethinkers without
to put myself forward personally.

Their influence in Haute-Vienne is relatively
restricted, given their isolation. However, plu-
Several major porcelain manufacturers are Protestants.

THE PROTESTANT CONQUEST 443

In their year, Mr. Haviland, married to Mr. Tra-'s daughter
Rieux, lets his children be raised in the religion of their
mother and became a Protestant by inclination and
of ideas. He was a Catholic by birth. Mr. Trarieux
comes to Limoges often.

The Attorney General, Mr. Auzière, and the prosecutor of
The Republic is Protestant.

In a large part of the Bellac district,
The Protestants are numerous and enter into conflict.
lontiers with the parish priests. Some communes, in

Catholic majority, tolerate an entire municipality
| Protestant and sectarian.

i A Balledent, by Rançon, to V... and to T..., the pastors

are supported by an evangelical society, supposedly
French. They are not paid by the State, their
Cults are merely tolerated.

The Protestant subjects, like everywhere else, want to do-
to undermine into tyrants those who have the misfortune to live alongside
alongside them, and even if they were only the
minority.

In Balledent, there are about 80 of them compared to 500; despite
That, they have always been masters in administration.
municipal tion.

The mayor is a devout Protestant and civilly married.
with a Protestant woman.

Like almost everywhere else, they are not Protestant.
Out of conviction; they are, above all, hateful. Everything,

rather than Catholicism.

The former council of Balledent, composed largely of...
A community of Protestants had a project drawn up in 1889.
school construction in the priest's garden; the project,
Stopped for a long time, is now running again.

It's primarily a nuisance, and all the more so
more revolting than the old rectory and the garden have
were bought back by the first priest of Balledent, in 1849.
Having been an episcopal estate until 1888, these
the goods became the property of the State, which sold them
50 francs to the commune for the use of the priest, obviously-

444 THE PROTESTANT CONQUEST

...ment; but the Protestants took advantage of the fact that it was
communal property, to request the declassification of the
for the most part, knowing very well that the situation of the
The priest's position would become even more precarious.

At Y....., where Protestants are the majority: 500,
against 150, processions are prohibited.

Do I need to, in order to complete the Haute-Vienne, tell you
cites another Protestant official?

-© Then read Mr. Leroux, archivist and librarian, a
austere and an activist.

Organizes conferences on Sundays in a hall
where distributions are made and where feedback is given to the audience
various types of services, it seems

Let us add that the architect-inspector of dio- buildings
Césains was a Protestant, Mr. Geay. He has just moved-
to laugh in the best feelings of fervor, after having
given throughout his life, an example of great ver-
tu.

He had frequent and cordial relations with them.
with all the clergymen.

It is likely that Mr. Geay's son will succeed him
father.

*
+.

In Tours, the new mayor, a Huguenot, appointed Cosson has just banned the outdoor ceremonies of the cult. Wherever they are masters, these vile bald-nists are harassing Catholics.

That's the rule with them.

An English historian, an opponent of traditional ideas, Bickle has already noted this: it was precisely at the time when they were treated better than any Protestants showed the highest pretensions, the most acute intolerance, er!- Mr. Urbain Guérin said this in La Vérité on June 19, 1898.

One of the first steps they took was to demarlast, in a large assembly gathered after the death of Henry IV in Saumur, the banning of Catholic processions

THE PROTESTANT CONQUEST 445

in the towns, squares or castles where protestators. They opposed the Catholic priests They would go to administer the last rites to the dying. Wouldn't you believe, upon reading these claims from two centuries ago, that they originate from a radical of our time?

La Rochelle was the holy city of the Huguenots; they did there- They were undermining without question. Therefore, they were able to give free rein. They give free rein to their feelings. Having nothing to spare, they do not did not want to leave the use of a single one to the Catholics church. In 1619, the general assembly of the clergy, in Loudun, decided that no Jesuit, nor indeed any other A cleric authorized by a bishop could not preach in a Protestant town.

Pastors forbid their followers from attending any baptism, marriage or funeral celebrated by a priest Catholic. The sacraments were refused to parents whose The children were marrying into Catholic families. Intolerance was pushed so far that Louis XIII, during his Visit to Pau in 1620, did not find a single church in in which he could perform his devotions.

Even the government itself was not immune to their post-crisis criticisms. ticks, to their insatiable desire for domination. They gathered in 1615 in Grenoble and Nîmes. The government was supposed to refusing to recognize the Council of Trent, which however they were not looking at them, and at the same time they were ordering their leaders opposed the king's marriage to a princess

Spanish cease. Although having obtained a more favorable treaty- It was something they could never have imagined, they continued their relentless war of libels and pamphlets against leg Catholics.

An assembly gathered in December 1620 in La Rochelle voted the confiscation of all property belonging to churches Catholics. More than half a century later, the Assembly constituant realized it; it is one of the first articles of the program of our current rulers, among whom finds such a large number of Protestants.

Despite this attitude, the royal government did not depart- He did not abandon his policy of tolerance. He continued to respect Pedestrian petition by which Henry IV had wanted to seal the end of the Religious wars. Even after the siege of La Rochelle, Richelieu pursued the same policy. He did not wear any attack on religious freedom.

446 THE PROTESTANT CONQUEST

In the war waged against God, the Protestant element has played a very active role. This is also the opinion that Dru- Mont emits in Jewish France.

This role was sometimes clearly acknowledged, as with the Ferry, the Berts, the Ribots, sometimes cautious and sly. From the very beginning of the Republic, the Protestant-Frenchism allied itself with the Jewish community, including Wading- Your party went to support the interests at the Congress of Berlin. 'It was in order. We noted it twenty times,' he added. . profound thinker, the close connection that exists between the Jewish and Protestant.

In 1882, the Protestants began with the decrees to persecute Catholics wherever they can- were going.

Who doesn't remember that unfortunate young girl? Anna Féral, held captive by the Protestants despite the rulings of the Court of Toulouse ordering that the child was returned to her grandfather, Barboteau. Mad about doubt, this old man wrote to the Minister of Justice, the March 42, 1884, so that his granddaughter could be returned to him. This It was in vain.

While engaging in proselytizing, the Protestants, without going as far as the Jews who were more common- men and bolder than them, applied themselves vigorously- to dishonor and persecute the religion of

majority of French people.

Their agent in the campaign undertaken to destroy in the soul of the new generations every feeling raised, with full respect for the great traditions of our ancestors, was the man named Steeg, a pastor, a fiery insulter of the Catholics, elected deputy for Bordeaux with the support of Freemasonry and author of one of the manuals condemned. That one worked conscientiously.

Born German like Spuller (4), he was never na-

(1) Vapereau, always so measured and so prudent, confirms this.

The son of a craftsman, a Prussian subject, in June 1877, he...

THE PROTESTANT CONQUEST 441

customized and rendered a service to its true part by corrupting-pant French youth (1).

There was something about this choice that added a bit of spice to it. left wing in which all patriotic sentiment is dead, and who loves the stranger with the hatred she bears everything French; also, in February 1836, Was this Prussian appointed by acclamation as president of the left-wing union group.

Some Protestants, whose hearts were filled with disgust,

he appealed to the Versailles court, without success, a judge- In a declaratory statement of his French identity, he asserted that he had completed the necessary formalities in Strasbourg in 1857, formerly Ytès, whose traces were destroyed by the bombardment of 1870.

The Versailles Courier, gave an article on this Prussian, who had become schoolteacher of French youth, a few very important points precise.

Mr. Jules Steeg was born in Versailles on February 21, 1836. His father, Jean Steeg, a Prussian subject, held the position of concierge in addition to the shoemaker profession.

In 1877, Pastor Steeg, whom everyone considered as foreigner, filed a case before the Versailles court, so that, by a judgment, the quality of French citizenship-

His claim was recognized. In support of his request, Mr. Steeg argued of a declaration of nationality that he had made, he said, in 1857.

The court requested an extract from the municipal register on to which this declaration must have been recorded.

"This register," replied Mr. Steeg, "was burned during the Siege of Strasbourg. A reporting judge was then appointed.

Unfortunately for Mr. Steeg, the reporting judge had been... formerly attached to the Strasbourg prosecutor's office and he had exercised these functions during the sitge. [1] was therefore better than anyone else in measure to know what happened in Strasbourg in 1870.

It seems that what he knew didn't fit with the pre-Mr. Steeg's tensions.

The fact is that the pastor's request was rejected.

The judgment therefore contains an implicit proclamation of the Mr. Steeg, the fisherman, a member of parliament, is of Prussian nationality. Gironde.

(1) This Jules Steeg is the same one we showed in the chapter: Protestants and the University, in the company of Buisson and Pécaut.

448 'THE PROTESTANT CONQUEST'

In their enjoyment of this spectacle, they were content to exercise a regrettable pressure on parents to force them to put the Compayré manual into the hands of children who was also condemned by the Court of Rome.

Prefect Monod stood out among these (4); he em-literally poisoned the department of Calvados, with Compayré manuals that he sent to the municipalities platitudes with his business card. He did more, he dared, he protesting, supporting Catholics that a manual, put to The index did not violate school neutrality. Following from a ridiculous letter, published by Monod on this subject, a The Norman newspaper noted this misplaced zeal in terms which, Although somewhat sharp, they were certainly deserved; at the same time, he recalled the scandals that occur They knew in Paris, thanks to the support given to the forgers through Freemasonry.

If we want to allow ourselves a comparison, he said

vulgar, Mr. Monod appears to us here as one of those em-
public poisoners, who are euphemistically called by the name
of a wine merchant. A scientific analysis proves it.
that some random tavern owner doesn't give you, in fact, wine,
than a mixture of vile drugs, which has no name in
no language, and they tell you: do not drink of this, it is
poison. But the tavern keeper Monod rebels and you
"demonstrates," in his words, that it is perfectly
harmless. He might even argue that it's more than just harmless.
Pure Château-Margaux from 1811, the year of the comet!

(1) It was this Monod who tolerated, if he did not encourage, the
disturbances that occurred in 1884, in Caen, on Sunday of the
Passion.

A wretch holding a copy of La Lanterne in his hand
entered St. Peter's Church and insulted Father Delorme.
American, who was in the pulpit. The thugs who were waiting on the
they tried to break down the church door and overwhelmed
insults were hurled at the faithful as they left the service. They spread
then through the city and went to shout and utter threats
death beneath the windows of Catholic residents. The auto-
Tités didn't move all evening.

THE PROTESTANT CONQUEST 449

+
ee

One man stood out above all for his odious brutality.
which is not completely forgotten, although, after having
Having gone through so much shame, we must have been a little jaded.
I named Winckam, who violated the home of the poor
nuns.

Rarely, perhaps, has justice been more brazen
outraged. The law here was clear, indisputable. The mai-
his house located at number 14 on Rue de la Lune, had been given,
in 1693, by Ms. Louvet, widow of Robert Louvet, sal-
ordinary priest of the King, at the Institute for the daughters of the chapel
rite, in order to establish a school there, provided that those which
served the school and would fulfill certain commitments,
would have certain prayers said, morning and evening. To these
prayers, M^{me} Louvet, in his will, had asked
that the De profundis be added.

It was therefore a true reciprocal contract.
The fulfillment of the conditions was closely linked

to the ownership of the building. It was necessary to either accept and fulfill the commitments, or give up the house. Ima-
Get ready, indeed, the academy is seizing the money
Mr. Monthyonet not distributing the prizes to which
He allocated that money.

Herold himself said that nothing was wrong
nefrayait, had recoiled from the blatant illegality.
In its session of June 16, 1879, the advisory committee of
the Seine prefecture, composed of Messrs. Cléry, of
Chegoïn, Dombey, Baupré, Durier, Fournier, Lacan, Le
Berquier, Rigault, Templier, Beaumé, Maurice Picard and
Ardiot, secretary, based on what the obligation
imposed on the sisters to recite certain prayers to
"their poor little schoolgirls" was incompatible
with the secularization of schools, declared secularization illegal-
scabies and dangerous (1).

(1) Gazette des tribunaux of October 7, 1882, p. 970.

450 THE PROTESTANT CONQUEST

He said:

"Considering, moreover, and in abundance, that the execution-
tion of the aforementioned clause, very regular, and very easy in
an establishment run by the Sisters, would be absolutely
incompatible with the system of a coramunal school, or-
green to all children in the same neighborhood, regardless of
their financial situation and their religious beliefs.

Floquet came; some money was probably distributed.
and, sadly, the same men, with few ex-
reception nearby, who had declared the measure unjust
On June 46, 1879, they declared it just 3 years later. On the 43rd
March 1882, the advisory committee, composed of Messrs. Tem-
to fold, Corbelet, Bétolaud, Carré, Cléry, de Chégoïn,
Beaupré, du Buit, Durier, Fournier, Le Berquier, Liou-
town, Rigault, Beaumé, Maurice Picard and Le Coaren,
with Mr. Du Buit as rapporteur, and Mr. Du Buit as president
Mr. Templier, acting as secretary, Le Coaren issued an opinion
favorable to the prefect's claims.

This prostitution of this sacred thing, which Ton
Named after the law, it is one of the most painful spectacles
of the present.

It remained to implement this strange decision.
The mayor of the 2nd arrondissement, Mr. Carcenac, gave his...

mission, so as not to become complicit in such a crime
misdeed. Winckam offered himself for the repugnant task.
to all. On September 27, 1882, accompanied by the too fa-
Dulac, he picked the locks on the doors which resisted for a while-
for five-quarters of an hour, and despite the protests
courageous of Mr. Lefébure, he forced his way into
1 building and expelled the Sisters from the school that belonged to them-
held.

The whole street, in a frenzy, booed the wretch who, just moments before
Crimson, sometimes pale, he seemed, despite his cynicism,
to be ashamed of himself; freethinkers too
They hurled insults at him. It was the first

times, in fact, that force was used against the Sisters
of charity, the first time also that a citizen has taken charge of

THE PROTESTANT CONQUEST 451

voluntarily took on a task that the po- agents
they performed it only reluctantly and with apologies.
speaking aloud about the orders received.

Therefore, the astonishment was profound when, at the meeting
for the consistorial elections, in February 1883,
Winckam dared to come and boast of his evil deed,
recounted his exploits in the style of a hernia repairman and
was appointed a member of the consistory along with
MM. Mirabaud and Steiner-Dolfus.

This election was harshly criticized by Protestants.
foreigners. No doubt, one understands the desire to sell
the animating force that drives certain spiteful beings in minor-
rites that were once oppressed; but is it not
It's cowardly to attack women, nuns
of Saint Vincent de Paul who have never done anything but
Well, everywhere they've been? Let a party help itself.
men like Winckam, even if it meant putting them back in the saddle.
following a few funds to go and hide their shame at
The foreigner, that's understandable; but to let in
a door-picker in a consistory, now that's what
surpasses the imagination and gives an idea of the degree where
French Protestantism fell from it.

Everywhere, the Protestants abused force, which their
gave their alliance with the Jews, to outrage the
Catholics in their most cherished beliefs. A Mor-
In Nac, a small town in the Charente region, one of them dared, in

1882, something that had not yet been dared; he persecuted in death to those who did not think like him; he had the sad honor to precede those who, a few months later Later, they were supposed to break the crosses in the cemeteries.

This episode is worth recounting at some length, because it shows what, deep down, the feelings of these men who cry out so loudly that their fathers were persecuted, In the past. If these fathers had been the strongest, they would have been certainly more cruel oppressors than the Catholics.

Here is the account of the facts, according to a document from that time.

Tna -

452 THE PROTESTANT CONQUEST

which is not lacking in drama or color in its voluntary sobriety.

Mornac has two cemeteries: the Catholic cemetery, which is, by virtue of authentic deeds, the particular property-the Fabrique churchyard, and the Protestant cemetery, which is the communal property. The two were separated only by a hedge and a ditch located on the Catholic cemetery, of which They were consequently the property.

Things had been this way since 1807, and there was no difficulty had never presented herself. But the Mayor of Mornac has wanted to change all of that, and on June 9, 1882, relying on a new law, he issued a decree by which he declared combined the two cemeteries; at the same time, he declared that The burials would now only take place one after the other. of the others, "with the exception, however," the decree stated, of those who would have acquired concessions.

This seemed to be a clear recognition of the right, for the Islands Catholics who own burial plots, to be buried in their cemetery? Well, no! despite the terms of his The mayor, having been arrested, initially prevented the burial of a child. in the Catholic cemetery, where the parents had a transfer; the cemetery gate remained closed when the priest who was accompanying the coffin introduced himself.

The mayor stood there, assisted by the rural constable, who

declared that, by virtue of his decree, no one would enter. However—
At least, faced with the clamor of the crowd, the mayor had to give in:
He issued a formal complaint against the priest, but the burial took place without incident
new incident.

However, a few days later, things were not supposed to
not to happen so quietly. On September 10, another
A child died in the commune of L'Eguille. The father had
He had lost his wife a few months earlier; she was buried
in the Catholic cemetery of Mornac, and a place had
was reserved next to hers. On the 11th, the father obtained, and the con-
transfer of the Mornac factory, and the burial permit
from the mayor of L'Eguille. At the same time, a dispatch from the
The sub-prefecture of Marennes authorized the transport of the body.
from Eguille to Mornac.

The mayor of Mornac refused to allow the body into
the Catholic cemetery and ordered the grave to be filled in which

THE PROTESTANT CONQUEST 453

had been prepared by the father. The latter, aided by
Two of his friends then re-dug the pit, despite orders.
from the mayor, and asked the priest to come and bury the child.
Whereupon, the said mayor sent a requisition order to
The customs lieutenant had the pit filled in again, and
waited at the entrance to the cemetery, wearing his scarf, assisted
from his deputy, the game warden and the customs officers having
The bayonet fixed to the end of the rifle, the arrival of the procession.

The parish priest of Mornac soon appeared with the body, and
followed by the entire Catholic population. The mayor stepped forward
towards him, saying: "Father, you will not enter
"No!" and, suiting the action to the word, he put his hands on
the priest's chest to repel him.

The crowd, fearing that their priest would be brutalized, had a
forward movement. The customs officers wanted to oppose it by
crossing rifles, and there, a scene of disorder and scanning—
The cross was thrown to the ground, the coffin was
rushed under the feet of the onlookers, and the father fell from—
up, wanting to protect him; the crowd, in a state of high agitation, overturned
one of the customs officers. Then, the priest was pushed into the cemetery,
where he proceeded with the burial, after the grave had been at
a new trench dug by the child's father, under the watchful eyes of
the entire population.

Following this scandal, there was audacity to prosecute
to the unfortunate culprits of having wanted to bury

their child. A sixteen-year-old boy was included in the pursuit |

Before the court in Marennes, the prosecutor of the Republic, Mr. Vivien, who above all wanted to obtain a condemnation to which Freemasonry of Paris cared a great deal, had a brilliant idea: he-NACA, the witnesses, to have them arrested if they testified in favor of the accused.

Despite a talented lawyer, Mr. Querenet, the accused, the material offense having been proven, were condemned born to sentences ranging from fifteen to ten days in prison.

Have you read The Tears of Pineton de Chambrun? This book, admired excessively by Michelet, is moving and More than one passage made us cry in the past over fate French Protestants. If Pineton had been the master,

454. THE PROTESTANT CONQUEST

would probably have acted like the mayor of Mornac and thrown in the mud the coffin of those who were not of his commune.

&
+ »

|

In the South, in particular, the Protestants were Outrageous. In Montauban, they held the majority. in the city council although they do not represent in the city that one-ninth of the population; they pro-. they set off to go and crochet at the Villebourbon school which belonged to the Brothers; they removed the crucifix of schools.

In Nîmes, they began by banning trials sions, then, in July 14882, they tore down the crucifix placed in a room of the hospice recently inaugurated.

A touching scene took place.

All the sick people who could stand up... They accompanied the crucifix, which the weeping sisters... they carried in procession into a small chapel,

while the administrators sneered and blasphemed-
were. The patients unanimously refused to lie down
in the new room.

When the day of punishment arrives for the middle-
The norm that allows such acts, you will hear these
men, so crude in success, so flat when the
Their luck has turned, they've started bleating their speeches again
on tolerance.

Isn't it interesting, in any case, sadly interesting-
It is true, it is frustrating to see the Protestants, who have
Starting by hating the Church, to come to hate Christ.
to overturn his image everywhere, to forbid that one
teach the children his name?

However painful it may be in our eyes, this evolution
Wen is no less logical. The current era has, from

THE PROTESTANT CONQUEST 455

less so, this advantage of dispelling all ambiguities,
to bring to fruition all that is germinating deep within
things. Protestantism goes where it was meant to go, it finds
the goal he had to find by following the path he had
taken; he seals his alliance with the Jew in denial
of the Cross, in this spittle thrown in the face of the Divine
Master, which was the act of initiation in Freemasonry-
Templar order, ancestor and source of Freemasonry-
today's nonsense

+
e

To avoid ignoring Ause, let's quote the se-
Secretary General of the Prefecture, Protestant.

There are others, but we want to be afu-below
of the truth.

*
se

In the Cotgs-pu-Norp, Protestantism did not pre-
feel that in the form of Anglo-Saxon infiltration,

especially on the coastal part of the department.

Morlaix is assigned a pastor named Juikins.

This character is of English origin and, without power
To say so, I don't believe he is naturalized.

Trémel also has a Huguenot pastor of the highest order.
odious, Mr. Lecoat, head of the evangelizing mission
Breton lique, agent of the Lon- Bible Society
dress. | |

This sorry character makes common cause with the
radicals in the region, and he writes in the Democrat,
official record of defamation against priests,
in the Côtes-du-Nord department.

Lecoat is from that country. They say so, but I don't
I don't know exactly to what extent that's true, that its
A family in need would have entrusted him, at a very young age, to...
English Protestants; these finding in the child of ex-

456 THE PROTESTANT CONQUEST

These provisions would have given him instruction-
tion quite carefully and directed with a view to action on the
working-class and Breton-speaking environment.

Lecoat speaks and writes Breton well, com-
posed in prose and verse, which constitutes a superiority
in the land of the Bards; he is a surveyor and instructor
tutor, and this gives him a certain advantage over the
rural people.

He receives money from the English and makes no secret of it.

His newspaper, Le Trémelois, mentions the names of an-
Glas of all his benefactors.

Mr. Le Corfec, of Breton Independence, from Saint-
Brieuc, discovered and published the exact figure of the sub-
annual grant awarded to Trémel by the Bi- Company
blique (24,000 fr.). |

Protestant propaganda is primarily promoted by
the growing disorganization of the Breton-speaking community,
the work of a very anti-Breton administration to all
the degrees.

Pastor Lecoat has an extremely clear conscience.

large. And his coreligionists themselves consider him very severely.

We will, moreover, give an idea of what it is the individual.

A few months ago, I conducted an investigation across the France, to obtain the information contained in this chapter.

A letter I addressed to someone from Trémel, where Lecoat lives, was delivered to him by the postman. following an error that was not clearly explained.

A questionnaire was attached to this letter.

Do you know what Lecoat did?

He copied both the letter and the questionnaire, then he published in the newspaper Le Démocrate de Lannion.

In turn, Signal, then Siècle, seized it insulting me like louts.

And the document circulated widely in the Protestant press. from independent of Cambrai to the Petite

THE PROTESTANT CONQUEST 457

Gironde, passing through Petit Manceau, and through a multitude of other sheets of more or less good faith doubtful.

The Protestant newspapers of Switzerland and England They seized it, and everywhere I was dragged through the mud with an austerity and gravity quite typical of Hugh-note.

However, the corrections came thick and fast. hail, and these good slanderers had to admit that they had gone astray.

Because the letter and questionnaire were copied and sent to These newspapers, amplified by the hideous Lecoat, had been published. by himself.

This wretch had simply committed a forgery so that it would be easier to slander me.

Thus, he had not simply copied a letter

and a questionnaire, which had been given to him under the guise of... sealed envelope, due to a mistake by the postman; he had added to the letter, and especially to the questionnaire, this question, with the aim of damaging my reputation:

"Do you know of any facts concerning Protestants?"
nature to compromise them or to incite them against them.
Public opinion?

If I had asked this question to my correspondents,
I would have been an infamous, ignoble, vile being, not even di-
It's a shame to make a low-level spy.

Lecoat believed he had enough aptitude to be
All of that. And he wrote the entire sentence while I was reading it.
attributing paternity!

If Lecoat wants to sue me, I will prove it.
these facts.

It doesn't matter, the Lecoat is clean. Do you see this protesting, this man of austere religion; you see
this pastor, this minister of a church, who violates secrecy
letters, and what's more, revealing this secret to the public
by adding a fake one!

Ah! How I understand that the inventors of the pro-
Testamentary practices have abolished confession.

26

458. THE PROTESTANT CONQUEST

Luther and Calvin were familiar with the world of pastors.
And they knew they were capable of exploiting any confession.
of all the most serious secrets.

It would be fun, indeed, if rascals like Lecoat
confessed the faithful!

I'm eager to move on to another department, to
unless the reader is keen to know that the prefect of
Côtes-du-Nord, Mr. de Luze is Protestant, and belongs
to a Huguenot family from the south, from Bordeaux, pa-
would he.

B
e #

In the Cantar, I will not quote you, as a Protestant, that Mr. Savre, departmental professor of agriculture.

There is also Mr. Boudet, sub-prefect of Saint-Flour who is Protestant; but I dare not give him to you; he is a single and returning, and I wouldn't want to make him of the pain.

As for Pastor Boret-Brun, from Aurillac, it is said that he is Swiss and not naturalized.

+
es

The Vaucluse department, like the Gard, four-a thousand Huguenots and truly for these regions, it was there is no merit in pointing them out.

11. Simply stamping the ground with your foot is enough to make it to get out of the Protestants.

Protestants, Messrs. Boissières, prosecutor of the Republic church in Avignon; Coulondre, judge; Caladou, councilor of the prefecture; Marchand, academic inspector; Gund Théophile, administrator of the Avi- hospices gnon; Ernest Verdet, president of the Chamber of Commerce merce, who, moreover, replaced his cousin, Mr. Verdet Gabriel, whose son, Verdet Théodore, was substitute-Tut in court!

Let us also mention Mr. Bernard Abel, deputy for Apt; Alric,

THE PROTESTANT CONQUEST 459

Justice of the Peace for the southern canton of Avignon; Fayan, conductor-head of bridges and roads; Jac, receiver of the registration office registration.

Note that it would be easy for me to list other names of Protestant civil servants in all departments.

Not again, I don't want that. I'm content. to establish that they have invaded us, that they are, in proportion-tion, much more numerous than the Catholics.

I am not engaging in denunciation, either said once again, it is a social study on the peril

Protestant.

I repeat, I have no grievance against any of these functions. Huguenot tionaries; I simply prove com- well they are favored by those in power at the expense of Catholics, in a supposedly religionless country of the State.

And I stop my list when I think I have convinced the reader that this invasion, this danger Protestantism is not a myth.

*
ee

I will only mention Havte-Loire for the record.

There, I'll leave the Huguenot bigwigs in peace. to tell you that several teachers at the Lycée, many schoolteachers and tabacconist postmasters are Protestants.

They are the protégés of a former general councillor Protestant, president of the departmental commission, who has just been blackballed, much to the delight of the true fans liberals of the department.

+
++

The Secretary-General of the Prefecture of Nièvre, Mr. Steck is a Protestant. The Masonic lodge of Nevers was founded by a

430 THE PROTESTANT CONQUEST.

David Lévy, a Jew, and a Protestant, named Bernard

Another Protestant, Mr. Nadeff, was a court clerk. Commerce.

He is a very cantankerous gentleman, and much more in-Terrified, which is interesting.

s

In Havre-Garonne, the number of civil servants
Protestants are very respectable.

But what's the point of listing them? It will suffice to indicate the most
Highest placed above all others, the one who has the upper hand over the
department, the Protestant Viguié, prefect of Haute-
Garonne and brother of Mr. Viguié of the Paris police.

*
* k

In Montdidier, in the Souxs, there is a Huguenot lawyer-
not who aims to be mayor; some time ago, he was led to believe that
two cherubs sculpted on the facade of the new hotel
The city was filled with angels, and he moved heaven and earth to
Should we break their wings?

We laughed so hard! The sectarian coldness is no less
dangerous.

This lawyer must know Mr. Ausset, consoles, quite well.
at the Court of Amiens and son of a Protestant pastor, thus

that Mr. Lefébure, sub-prefect of Montdidier.
| *
ee

In Havts-Marne, I don't see the need for
to report other Protestant officials than the pre-
fet, Mr. Bougouin.

Test at the head of the department; it's more valuable to
knowing that if there were twenty small
Huguenot officials.

* +

I will refrain from publishing the names of all the functions-
Protestant brothers of the Droms.

THE PROTESTANT CONQUEST ` 464

There are no fewer than a hundred of them, and in the jobs
more important.

Such as: Messrs. Maurice Faure; Blanc, deputies;
Combier, treasurer-general; Chalamet, mayor of Va-

lence; Huguenel, commander of the sapper battalion-firefighters; Verdier, prison director; Viazac, administrator of the Hospice; Roche, president of the tri-civil bureau, etc., etc., it's raining.

One senator, two members of parliament, many directors of schools, two journalists attached to republican newspapers important clerics, etc., etc. |

By the way, I'd like to say that on many functions Huguenot tionaries, it would be easy for me to publish unpleasant stories that would put them in a co-furious era and which would have for the author of this book the advantage of ensuring it a very big success in bookstores.

I find it repugnant to hurl insults or engage in... scandal.

It's too easy, really.

The Protestant Peril is not a collection of defamation tion; it is a sincere, loyal work, based on facts, based on real-life, serious and impartial documents.

I hope the Protestant organizations will be grateful to me. of this loyalty, this propriety, and that in their newspapers will offer them courteous criticism.

Especially since I make it my duty not to exaggerating the truth.

Thus, in the Cuarentss, Protestants are named breux, notably in Pons, Saint-Bonnet and Matha.

I would miss my point by listing all the functions-nares, each one well aware that this department, like The Gard region is a haven for Huguenots.

26°

462 THE PROTESTANT CONQUEST

Nothing seems more natural than the following functions: reformed men are numerous there.

Therefore, I will only publish the small menu, two or only three.

Dr. Chevalier, general councillor, the deputy of La Rochelle, Mr. Charruyer, are Protestants.

The latter replaced Mr. Delmas, also protestant that much, which is an indication of their strength in that radius.

The Maritime Prefect is married to a Protestant; he replaced Admiral Puech, also a Protestant.

Finally, Senators Barbedette and Calvet passed for Protestants.

A defrocked priest, named Bonhomme – a villain Good man – insults the church he served, like a The lackey insults and slanders his masters who have just... to expel him for infidelity, in Hugue- conferences notes that he organizes with Pastor Robert, from Pons.

He was a priest in the vicinity of Pons, in Saint-Palais de Philin and Carmelite missionary in Brazil. He had, well at Wrong, no doubt, is the reputation of taking the shortest steps before to celebrate Mass. He is married and the father of three children.

He is always looking for corpses, like the hyenas.

And he strives to have it witnessed that such or Tel expressed the wish to be buried by Mr. Bon-man.

The incident occurred near Saint-Palais de Philin.

Pastor Robert is involved in the same trade. In the month In August 1897, an old woman named Renou was approached by Protestants, affixes a cross to the bottom of a paper where she pledged to be buried by the step-author.

A few months later, she retracted her commitment. Then she dies.

The curt is called,

The funeral ceremony took place without incident.

But... Pastor Robert had been warned!

THE PROTESTANT CONQUEST 463

Fl hopped on his bicycle... and he arrived full of pro-

jets and anxieties, & Neuillac.

After being briefed on the matter, he prepared himself
sent to the widow Renou's son, seemed to reproach him-
dear to his conduct, in such amiable terms (?) that the
The door was shown to him more or less forcefully!

Isn't this pastor odious enough?

Finally, another defrocked priest, Corneloup, lives in Pons.

He was an Oblate of Mary Immaculate, and made at-
Today, like Bonhomme, protest conferences
aunts.

They both have the title of evangelists.

*
++

In Corsica, Mr. Mathivet, sub-prefect of Calvi, is pro-
testing.

THE

*
++

Among other Huguenot officials, we should mention Mr. Azui-

Lora, a recently naturalized Spaniard and advisor to

Savors prefecture.

Se

In Haure-Savors, we should note the chief engineer,
Mr. Schoendoerffer, convinced Protestant.

There was still recently a sub-prefect named Hugue-
not, Mr. Léon Leleux, son of a Genevan painter, pro-
The late Le Royer and André Lebon.

Mr. Leleux has been appointed to the office of Mr. Ch. Blanc,

Prefect of Police in Paris.

Finally, a Huguenot journalist, editor at Léman, and originally from Nîmes, named Raffin, has just left

this department to take refuge in a pure- newspaper agricultural ment.

e
+ @

Although the Vennée was the scene of great battles in the early days of Protestantism, however apart

e
-

464 | THE PROTESTANT CONQUEST

the canton of Chantonay, in the district of La In Roche-sur-Yon, the Protestant spirit is less militant throughout the department. Chantonay had provided, in the penultimate election (1893), a deputy Mr. Marchegay was a Protestant, but he failed in the election. of May 8, 1898.

However, since he is young, rich, and well-connected at court, he It is very possible that he will return to the water.

The Vendée region harbors some high-ranking pro-testers that I keep, for another time.

Let us simply mention the mayor of a municipality in the canton of Chantonay.

There are also many Protestants in the canton from Pouzauges.

e
@ e

In the Gironpe, Protestants are everywhere.

There are two kinds of Protestants in Bordeaux; the most A large part represents the wealthy class of Bordeaux, the Chartrons, major wine merchants.

Generally conservative and quite tolerant.

There is another category of Protestants represented by those who practice more or less, and some of whom—Some are types of invaders and hoarders: Conat; Messrs. Gounouilhou, father and son, Directors of the Petite Gironde and Gironde, opportune newspapers Nards are Protestants.

The son, despite his Protestantism, sings in the Catholic churches and the concerts organized there.

Mr. Trarieux, senator, converted to Protestantism for to marry a Protestant, Ms. Faure.

A few Huguenots, chosen at random:

MM. Valler, substitute in Bordeaux; Haffner, prosecutor General; AX., Court Counselor; Mamès, Director from the Higher School of Commerce; Stapier and Gebelin, professors at the Faculty of Arts.

Fly has another Jew, Walty, a professor at the same

P

THE PROTESTANT CONQUEST 463

faculty and a Hadamard, a Jew, professor at the faculty of sciences, and so many other Jews and Huguenots that one in He loses his memory!

Finally, Mr. Cazalet, president of the Federation of Gymnastics societies, is Protestant, as well as

Mr. Allegre, tax collector.

*

* x

In Vienng, the prefectural secretary general, Mr. T:igant-Geneste is Protestant, even bi—Mr. Lievre, former librarian of the city of Poitiers, pastor.

+

We have already said that we are less attached to raise Protestant civil servants in the departments areas where their coreligionists are numerous.

Their presence is logical; he is more curious, he tells us seems to show them well settled in the regions where Calvin's followers are reduced to just a few.

Thus, in Mayenne, there are not 60 Protestants. However, Mr. Denis, senator for this department, is protest-so much.

One out of every two senators in the Mayenne |...

That's not all, Mr. Bonhoure, a Protestant, is very-general paymaster.

In the Tary-get-Garonng, there is a swarm of protest-so much.

According to their own statistics, which are exaggerated, Protestants number barely 3100 out of 30000 souls in Montauban.

Throughout the entire department, they number barely 10,000 out of 200,000 inhabitants.

They considered Montauban as a fiefdom of their

466 THE PROTESTANT CONQUEST

belonging, as well as certain municipalities where they they still have temples.

First, the rural parishes surrounding Montauban, then the center of Negrepelisse, and Saint-Antonin. In These centers, they sometimes try successfully to establish themselves as masters.

Due to deaths or changes made since a few years, and also following certain elections do a little research on this topic, the Protestants of Montaubans have decreased somewhat in admitted situations administrative.

However, in the prefecture, there is: a head of division Zion, MD, Jewish; a Protestant office manager; MY; two assistant chiefs, Messrs. Viguié and Meister; one Clerk of the Council, Mr. Garrisson.

In the committees appointed by the administration, The Protestants always try to sneak in in large numbers.

In prison, apart from the Protestant chaplain and the doctor, Mr. Lacaze, the schoolteacher, Mr. Lafont, are Protestants; Moreover, the head warden is Protestant and his wife would be from Cologne.

At the Tribunal, two out of three judges are Protestant. one of whom, Mr. Nicolas, is in charge of the investigation.

Of the two justices of the peace, one is Protestant, Mr. Viguié. as well as two alternates, Messrs. Père and Gardès.

To the governing boards of the boys' high school, 4 Protestant members; MM. Marty East, Bruston, Poujade; at the girls' high school, three, Messrs. Raspide, Marty and Wabnitz; at the teacher training college, two: Messrs. Monod and Nicolas; to the cantonal delegations, four: Messrs. Berges, Lagude, Capdepic and Marty.

At the Bank, two out of three censors and two administrators _ historians out of five. |

At the Catholic hospice, founded by Catholics, three Protestant administrators, MM. Capdepic, Bergès, and Langlade.

Mr. Bergès, the pharmacy inspector, was a Protestant.

THE PROTESTANT CONQUEST 467

Protestant, the professor of agriculture, Mr. Dubreuilh.

At the horticulture commission, five Protestants, Messrs. Marty, Guiraud, Vidal, Bezy and Teyssier.

Five Protestants & the Viticulture Commission: Messrs. Moutet, Guiraud, Bun, Dubreuilh and Mialhe,

At the general council, the same disproportion exists, to the advantage Protestants; two out of twenty-four: Messrs. Foissac and Montrison.

At the city council, in a city where there is 27,000 Catholics and 3,000 Protestants, 14 councilors. They are Protestants, with the mayor at their head.

In the town hall offices, three Protestants, including the secretary general, Mr. Gaubel.

At the charity office, four: Messrs. Mieulet, Foissac, P. Larroque and Vidal.

In the library, two: MM. Capdepic and Guiraud.

The Protestant question in Montauban has long been... time, the counterpart to the Jewish question.

A tiny minority, but one that once possessed wealth, The Protestants claimed to be everything here and to to restore the supremacy they had in the 17th century.

These claims have stirred up hatred and protests. tions that have emerged, and, like the city, to the point of political view is divided into equal parts, the protests— These things can only be maintained with the Freemasons. and the freethinkers.

But on that side, there was revolt and a split; so that on several occasions, the Conservatives have taken up the power.

The question is, moreover, very complex and entirely... wedge and would require lengthy developments to be treated properly.

And what! you will say, in this Huguenot stronghold, there is no Not even a Protestant prefect?

No, but there is the sub-prefect of Moissac, Mr. Blachon.

468 THE PROTESTANT CONQUEST

e

The Mevrre—er—Mosezze is infested with Protestants, almost all Dreyfus supporters.

In terms of civil servants, let's note the sub-prefect Combes, son of the ineffable public education minister—republic and great protector of the Ré— candidacy Veillaud, director of Le Signal, in Saint-Jean d'Angély.

A judge in court goes by the Jewish name of Job.

Finally, the president of the Eclairteur Committee, newspaper Opportunist is Protestant and has been a naturalized French citizen since eight months.

+
: @ «+

The Tarn department is fairly evenly divided.

The Tarn has three senators; two, Messrs. Barbey and Bernard-Lavergne are Protestants.

Mr. Reverdin, Public Prosecutor in Albi,
Mr. Galup, judge, and Mr. Estrabaud, substitute judge at the trial...
The Albi cantonal authorities were said to be Protestants. It is said that a Mr. Com-Payré, a judge in Albi, was also a Protestant.

Mr. Jolibois, head of division at the Tarn Prefecture
is the brother of the Protestant pastor of Albi.

There are many low-level Protestant civil servants
in the Tarn region, especially in the Castres district,
thanks to Mr. Barbey.

*
* &

In the Mancug, we are identified as Protestants.
Mr. Osmont de Courtisigny, Public Prosecutor
in Avranches, son of Mr. de Courtisigny, councilor to the
Court of Caen and who married her cousin, M^{re} de Cour-
Tisigny, also Protestant.

On occasion, he praises the Jews. Well-mannered, he
He converses amiably and discusses easily, although dry-
silence.

Let us also mention Mr. Crégut, children's inspector
assisted.

THE PROTESTANT CONQUEST 459

The actions of the Protestants are evident in Cherbourg,
in particular, through relentless propaganda.

The English Methodists come from Jersey, and do

genuine campaigns in this country, campaigns as much political as well as religious.

They have taken over several municipalities surrounding the city, a quarrying region where there are hundreds of workers Bretons.

'We listen to them in order to get help.

Here, as elsewhere, pro- Protestant pastors
They make radical ideas in politics.

Just recently, Pastor Braud presented to
Lockroy, at the prefecture, delivered a speech in which
He supported his policy!

+
e +

The Douss sees Protestant gravity flourish in the
person of Mr. Pataille, advisor to the Court of Be-
sancon.

The Izce-er-Vicains has the good fortune to possess as pro-
.testing Mr. Gros Claude (1), sub-prefect of Fougères;
His father was Swiss, it is said, and his mother Belgian.

He is a very insignificant boy; his great merit
is to be the brother of Mr. Gros Claude, editor at P Echo
of Paris (2). |

The president of the Fougères court is the nephew of
Mr. Guieysse, former minister.

(1) Today in Gourdon.

(2) Mr. Gros Claude is an independent and patriotic Protestant.

Regarding the events in Madagascar, he is among those who
consider that his coreligionists, by making "common cause"
common with the enemies of France,/have the greatest difficulty @
their country as well as their cause." (See Le Figaro,
(No. of March 22, 1897).

The nephew's religion is that of the uncle from whom one con-
Protestant ties were born.

Our Guieysse only became a PRE in Fougères
due to its inadequacy.

+
"e

Mr. Roux, judge at the Marvejols court, in the
Lozère is Protestant. It seems he's not the only one to
this court; the president, Mr. Dautheville-Rolland, would be
also Calvinist.

9
ee

If we pass through Maine-et-Loire, we will encounter-
among others Protestants, Mr. Forquet of Dorne,
First president of the Court of Appeal of Angers.

He lives very secluded.
Another magistrate, Mr. Jeanvrot, advisor to the Court
is a member of the Grand Orient Council. He has just been
decorated.

L
THE |

In Lot-et-Garonne, there are quite a few Protestants.
numerous in the cantons of Nérac, Tonneins and Cas-
Telmoron.

Everywhere, they oppress Catholics.

In Tonneins, the processions were TERE ES by the
actions led by a pastor, since 1880.

The pastor advocates secular schools and the 3,500 Huguet
The people who inhabit this region practice, as par-
everything, anticlericalism against Catholics.

We go to mass, we are clerical; we go to the temple,
We are not clerical.

It is by this means that, throughout the Eee they are

THE PROTESTANT CONQUEST AT 1

who became the masters: by dividing the Catholics with the help of the clerical spectrum.

In Clairac, where Protestants make up only a third of the population, the entire municipal council is protesting so much.

In Tonneins, where the Protestants are only the fifth... The quinième of the inhabitants, 17 councillors, including the mayor, out of 23 are Protestants.

The mayor of Tonneins, Mr. Galup, is also... general bailiff and straw man for the pastors.

Finally, in Tonneins, the newspaper correspondents: The Petite Gironde, Southwest France and the Désin, all three are Protestants.

| +
+. +

Mr. Roche, Public Prosecutor in Briançon, in the Havwres-Azpss and some high school teachers are Protestants.

Pee

In the Vosges, Mr. Moll, director of the postal service at Epinal is Protestant; it is said to be very closely linked with Scheurer-Kestner.

Protestants are relatively numerous in this 'department; that is no doubt why Messrs. the con-General seillers, Ledelin, Luny, Gautier, Bresson, etc. are Protestant or married to Protestant women.

The school inspector, Mr. Chaudey, I had to tell him-gnaler in the chapter: Protestants and the University is also part of the sect.

And I had nothing to do with Mr. Guérin's marriage. Prefect of the Vosges, with a Protestant woman!

The mayor of Epinal is Protestant, but tolerant, ex-a concept that confirms the rule.

L
++

In the Cots-p'Or, Protestants are few in number.

\

412 THE PROTESTANT CONQUEST

In Dijon, they had a temple built, in the hybrid and insipid style of Protestants, on a terrain that the sectarian municipality granted them, while it refused, at the creation of a Catholic parish, even legal recognition.

Dijon is grieved by one pastor, Arnal, and what's more, of his wife, an activist who distinguished herself in the attention for its advertisements displayed in the train cars and in train stations, in order to attract people to his sectarian organization, young girls travelling without protection.

La Nouvelle Bourgogne reported on these actions.

There is, strictly speaking, no daytime in Dijon. Protestants.

The Burgundian soil is somewhat resistant to everything these heretics, although it is covered with their successes—Danes, the Freemasons, Judeo-Opportunists.

It is for their use that the two bad ones are printed Newspapers: Le Progrès, written by a Protestant, Henri Maigne, and the Petit Bourguignon, whose editor—The radical leader had his child buried by the 'minister' Arnal.

2
se

The Pyrenees-Ormnals, without prejudice to some Huguenot officials have a pastor named Araud Achilles, originally from Languedoc, and a former priest—friar, alternately Lazarist and vicar of a parish

the area around Paris.

*
++

In the Inpre, Mr. Lem (1), prefect, is Protestant; Mr. de Beauregard often criticized him in L'Indépendant du Blanc, his abuses of power.

This is how he delayed sending the parts to the religious affairs administration, for repair from the church of Preuilly-la-Vilie.

(1) Brisson recently appointed him in the Channel.

THE PROTESTANT CONQUEST 473

Let us add two other Protestants: Messrs. Barrell, pro-English teacher at the high school, and Girard, justice of the peace of Chateauroux.

+
* +.

9

The Ornz region has taken in few Protestants. They are confined in the cantons of Flers and Athis.

There are perhaps 700 or 800 of them, almost all farmers well-off.

Despite their small number, they have a great influence in municipalities and cantonal elections.

One of them, Mr. Vardon, is the mayor of Athis and con-district seiller.

The neighbouring commune, Sainte-Honorine-la-Chardonne of which all the councilors, except one, are Catholic, has He chose that one for mayor.

The Boucaes-pu-Ruone department is divided like the other departments from a Huguenot point of view.

But instead, for a change of pace, we will tell a story- A slightly amusing story.

Mr. Peyron is a general councillor for the canton of Saintes-Sea Marys.

His father owns a superb vineyard in the surrounding area. rons d'Arles.

He's a rabid Salvation Army member, always wearing the suit of the Salvation Army.

Mr. Peyron is so fanatical that, under the pretext of... converting to Protestantism, he employs people in his domain, ex-convicts and somewhat girls lightweight.

Rumors suggest he pays them less dear and that the catechumens of Mas de la Ville have not not such a well-established reputation for austerity as that of Brisson.

474 THE PROTESTANT CONQUEST

The first deputy mayor of Arles, Mr. Daumas, is! Protestant.

He is a hateful sectarian, hating Catholics and doing his best to harass them.

Let us add that Dr. Flaissières, mayor from Marseille is a Huguenot sympathizer. He took care was taken to place most of his coreligionists in the town hall. naires.

The Garp is teeming with reinforced Huguenots, and I am I had to prove it because the Huguenots of the Century and The Signal would dispute it, so bad are they. faith.

Three out of four senators were Protestant; Messrs. Cazot, Silhol and Desmons.

Three out of six Protestant deputies; Messrs. Delon-Sou-Beiran, Doumergue and Pastre.

Mr. Devèze, deputy for Alais, is a seminarian who... froqué.

The general council is predominantly Protestant.

The city council also: 23 Protestants out of 36 councillors, Mayor Reinaud and 3 out of 4 deputy mayors are Protestants.

Of all the departments, this is the one that understood the largest Protestant population.

There are approximately 118,480 ET in the Gard department. 420,130 Catholics, hence the proportion of 282 for a thousand, more than a quarter, but less than a third.

In Nîmes, all sworn doctors are protesters.
tants: MM. Dussaud; Bonnes, Cauvy.

In Uzès, D" Rancurel; Le Vigan, D" Puech.

Dr. Nègre, in charge of the vaccination service in Nîmes
The nation is Protestant.

There are a whole bunch of them.

In Alais, Mr. Dombre, substitute judge, the prosecutor of

THE PROTESTANT CONQUEST ATÒ

the Republic, Mr. de Forcrand, and Mr. Gauger, judge
substitutes are Protestants, i.e., 3 out of 6 Protestants.
clerks comprising the court.

Here is the list of Protestant magistrates of the court
du Vigan:

Mr. Cavalier, judge; Yon, substitute judge; Lafont, judge
substitute; Sauze, public prosecutor, or
4 out of 6 magistrates were Protestants.

MM. Salles, the clerk, Cambecedès and Vassas, clerks
Clerks are also Protestants.

To conclude our discussion of this sub-prefecture, let us add that
The district's road agent is Protestant, and
quau bureau post et telegraphe a on note
(August 1898) 40 Protestants out of 43 employees!

The Uzès court includes Messrs. Abram, ne d'ins-
instruction, Jewish; Penchinat, judge, and Bonifas, prosecutor of
the Republic, Protestants.

At the civil court of Nîmes, it is noted, at the pre-
First Chamber, Mr. Abauzit, Judge, Quai Fontaine,

No. 7, Mr. Tissier, investigating judge, 17 rue Séguier, two Protestants.

At the prosecutor's office, the Protestant Liénard, deputy prosecutor, rue Guizot, 9.

At the Court of Appeal of Nîmes, First Chamber, we
Let us note the Protestants, Fernand, president, rue Char-
Lemagne 27; Teulon, councillor, Lesplanade Square, 9;
de la Marche, councillor, rue Bernard Aton, 13; Galzin,
Councillor, 2 rue Sainte-Félicité; Guibal, Councillor,
avenue Feuchères, 9; i.e. 5 Protestants out of 9 members.

In the second chamber, we should mention the Protestants Cabrol,
Cambon and Lavondès.

Messrs. Poulle, Dumény, Roger, justices of the peace, are pro-
testators, as well as Messrs. Grill Léon and Laget, alternates
of the justice of the peace.

The Nîmes Chamber of Commerce is thus com-
Question posed by: Mr. Causse, President; Mr. Benoit Germain, Secretary
Treasurer; Francezon; Martel-Teulon; Thibal; La-
Mouroux; Guérin; Roussel; Tur, members, all pro--

476 THE PROTESTANT CONQUEST

testants, that is to say that out of eleven members, we find
These 9 Protestants...

The departmental hygiene committee comprises 8 pro-
testators and 2 Catholics out of ten members. The doctors
Dussaud, vice-president; Bonnet; Barral; Cauvy;
Mourgue-Tur; Defferre, pharmacist, secretary; Mas-
Sal and Bergeron.

Let's not forget to mention that at the Nîmes town hall
The employees are overwhelmingly Protestant.

Recently, the prefect of Gard appointed a commission-
Investigation into an expropriation. The
Five commissioners are Protestants: Messrs. Maruéjol, Bes-
Sière, and Meyruéis, general councillors; Barraudon,
district councillor and Reinaud, mayor of Nîmes.

Note the presence of Messrs. Maruéjcl and Bar-
= raudon Protestant representatives of the first canton of
Nîmes, while the general councillors and the con-
_ district seillers of the 2nd and 3rd cantons of the city,
Being Catholic, they were excluded.

The expropriation in question took place for the purpose of widening-
ment of Curaterie Street.

e
ex

The Herattt is not exactly devoid of prostheses.
times. |

At the head of the procession was the Prefect, Mr. Louis Vincent, a native of the
Lozère and who married Ms. Nègre, a Protestant from Mont-
Pellier.

He has a brother-in-law, Mr. Bourgnnet, formerly sub-
observer of the recording who proved implacable
in the application of the unfair tax on congregations
tions; he repeated everywhere that he liked to "eat some
monk.

Today, this Protestant has confessed.

Mr. Carrieu, a professor at the Faculty of Medicine, is
is Protestant.

THE PROTESTANT CONQUEST 4771

In the judiciary, we don't know, in Gold
For years, only Huguenot judges.

After Penchinat, it was Mr. Verdier, a minor lawyer at
Montpellier, now a prosecutor.

We should also mention numerous advisors to the Court:

MM. Roussel-Pelet, Raisin, Pelon, Rauch, president
of the room.

In court, out of six judges, three were Protestants.
Today we find Mr. Massé to be a fanatic.

At the prosecutor's office for more than
For two years, the two substitutes have always been protested.
They still are: Messrs. Gaillard and Dumas,
former attaché of Trarieux.

Under the pretext of equality, the Agricultural Society of
The Hérault region is made up of an equal number of Catholics.

and Protestants,

The Catholic president and Protestant vice-president, are replaced, the following year, by a Protestant president and Catholic vice-president.

Mr. Foex, director of the agricultural school.
today, Inspector General.

6

+

\ ee

Dars le Caer, Mr. Fau, First President of the Court,
Mr. Lauvergeat, tax inspector in Vierzon
who, incidentally, one day imposed the bicy- tax
cliste to a paralytic; the former justice of the peace of Vierzon,
Mr. Bas, a former pastor, is incoherent; the tax collector of
Sancerre; the tax collector of a section of Bourges,
Mr. Hugret is Protestant.

– Lauvergeat is very sectarian. He gives lectures at
temple and there he sings at the top of his lungs.

ka

The Sgme-et-Oise department is quite
invaded by the Huguenots. First, there are the professors
at the Versailles high school, then the man named Féron, president

21°

478 THE PROTESTANT CONQUEST

from the civil court, cold and proper and sectarian; another
The judge would also be Protestant.

The Protestants, who are very wealthy, have many resources.
sources; they inaugurated this year, in Le Raincy, a
a splendid temple, which cost a good 200,000 francs,
while the Catholics of this city number 10,000
The inhabitants have only a shapeless barn for a church.

'A propaganda center has been reported on the property'
the Shades where resided, if he does not still reside there, the
Pastor Réveillaud, editor of Le Signal, anticlerical
fanatical, a candidate for parliament this year, has
Saint Jean-d'Angely where he was outrageously beaten,
by Mr. de Loulay; he is a most hateful sectarian, and
If he had power, he would be dangerous, because he is cold.
and measured.

There is also in Sèvres a kind of Protestant seminary so much of which L'Éclair has sometimes spoken. They receive there the defrocked priests, like Charbonnel, Bourrier (4) Patel, J. Pô, and they are sent as Protestant ministers of On both sides. They even have a newspaper which they... They are barging the presbyteries; where does the money come from?

There was a priest of that caliber in Versailles, the Abbé Joye. For a long time, he was the bursar of the minor seminary.

Three or four years ago, he left, without fanfare, after having warned the Bishop that his philosophical opinions in- inclined towards Protestantism, and it was learned that he frightened She knows the daughter of an English pastor.

We then remembered that every year he went to England on holiday. Someone even re- encountered in civilian clothes and on a bicycle, in the Bois de Boulogne.

From then on, he had to go to the Protestant seminary in. Sèvres, and was appointed pastor in Passy or Auteuil. He is now in the Drôme; he seems to miss his defection and is still, it seems, in contact with

(1) Renegade Carmelite.

THE PROTESTANT CONQUEST 479

good Catholics; it is claimed that he still reads his breviary and would have asked to join the clergy.

In short, a poor recruit for Protestantism; it is a weak, depraved mind, led astray by the senses, which regrettably his fall, but could not get up, held led astray by his wife and child.

That's about all the Protestants can do. to remove from the clergy. The truly bad priests, those who have a satanic hatred for the Church, which is relentless after what they once loved, and become dangerous enemies men, do not remain in this intermediate state; sort

of bastard and hybrid religion; they go to extremes, to the

—

free thought, or simply fall into the mire.

This exodus of the clergy, provoked by the se-
Huguenot minary of Sèvres for the benefit of the Protestant
The movement, it is rather a purge. It does not constitute one.
less of a danger and shows, in any case, how much
active and relentless Protestant propaganda.

Regarding Sèvres, the director of the teacher training college
of the schoolteachers, was Protestant; her successor is
Also Protestant: Ms. Marion.

If we take a look at a certain region of
In the East, we find not only civil servants
Huguenots, but also a pastor we will talk about.
Just a moment.

The purpose of this book is not to recount gossip.
more or less scandalous about the pastors. It is more
high.

However, like the newspapers in the pay of the Jewish trio,
Freemasons and Protestants have no scruples about
Publishing stories about priests, I don't see why
I will not tell stories about pastors.

480 THE POTESTIC CONQUEST

You have read those of pastors Dide, Lecoat and
other Bonhomme.

Let's move on to this Eastern pastor who is not necessary
to name.

This nabob, from what we know of him, is the son

of a poor wretch from Alsace; he came, where he is
still today, about thirty years ago, at
the state of destitution. Today, it is said, he has
45,000,000 francs in wealth!

Among other ways of getting rich that he had to em-
To bend fruitfully, we tell this one:

Twenty years ago, he was in contact with families of...

Among these families was the widow X...

This widow had a daughter, who was consumptive at the last degree, who was keen to get married, and her mother who knew lost, wanted to give her that satisfaction.

She approached our Pastor to ask him to look among her acquaintances for a husband who would be devoted.

The said pastor discussed these intentions with the mother, But he couldn't find the husband.

After searching for a few months, he came to tell his mother that he had given up hope of finding a husband for her daughter, but that, if she wanted to accept it...

The mother agreed.

The pastor therefore married this young girl who lived on a chaise longue. He buried him the following year, and palpa 5 or 6 million, immediately afterwards.

As this person was the only child of the family—a thousand, the Huguenot pastor, out of Christian charity, has accepted the gifts that his mother gave him to console him for her widowhood.

This obviously has little value to the point of general view that concerns us, and we must also make the part of the gossip; but there's no smoke without fire, as they say, and the preceding information does not. They don't paint a very nice portrait of this pastor.

No, certainly, this fact cannot infringe upon the hor—

THE PROTESTANT CONQUEST 481

and to the consideration of this minister of Calvin; I don't intend to achieve that result, either. This his— This will be unpleasant for him and his fellow believers. That's all I desire. By acting this way, I am the previous accounts from his family that falsely tell, by For example, that some priest abused young people children, or that a sister gave birth in a train car, which is much more serious than petty misery, very true— dic, reported about the pastor, hero of this golden novel.

We Catholics are being waged war
Despicable. I defend myself with the same weapons, although
those that I use, by that very fact, are many
cleaner than the poisoned arrows used to
wind, in our view, the Protestant or Jewish newspapers.

That's fair game.

And moreover, I don't abuse it, believing that I have
Enough important facts without dwelling on the scandal.

+

+ *

In Lorre-Ivréigure, Mr. Sibille, deputy, is pro-
testing, without prejudice to the prefect, Mr. Jouglas-Pelous (1).

LL

e *

The Arnecea is invaded by Protestants, if we consider it
believe the Vivarais:

There are nine mixed cantons in our department.
along with Catholics, Protestants in proportion
serious; at least 10% of the general population.

These cantons are: those of Annonay, Saint-Agrève, and
Vernoux, Lamastre, Lavoulte, Chomérac, Pri-
vas, de Saint-Pierre-ville et de Vallon.

Everywhere else, Calvinists only form groups
isolated. Out of the 43,000 Protestants in the Ardèche, there are some
more than 41,000 in these nine cantons, including the population
The total population is approximately 128,000. So there are in

(1) Today, in Meurthe-et-Moselle. Mr. Jouglas-Pelous
married a Protestant woman.

482 THE PROTESTANT CONQUEST

These administrative districts have 87,000 Catholics.
against 41,000 Calvinists, meaning that the latter do not cons-
They do not represent a third of the population. (In the Ardèche region)
As a whole, they are the eighth).

Now, we want to know how these mixed cantons, but generally having a Catholic population of more than two times stronger, are they represented in the General Council?

Of these nine cantons, two have councilors. generals of Catholic families (Mr. Garnier in Annonay, and Mr. Le Roy in Saint-Agrève) and seven who have advisors. Generals of Protestant families: Mr. Chalamet in Vernoux, Mr. Seignobos in Lamastre, Mr. Fombarlet in Lavoulte, Mr. Per- Mr. Tromparent in Privas, Mr. Brunel in Saint-Pierre-ville and Mr. Alizon in Vallon.

So that the Protestant population of these nine cantons, has, in the departmental assembly, a representative for 3000 souls, and the Catholic population one representative for 44,000 souls. Or in other words, the first is nine times more represented than the second. Every Catholic voter socially and politically speaking, it is worth nine times less than every Protestant voter.

We will be told: "It's chance!" – Intelligent chance, So, since he hasn't contradicted himself for twenty years. Coincidence. singularly aided by the zeal of the pastors and the consistories and prominent Huguenots, whom everyone can see at work During the election period... and even then, we don't see everything.

We will be told: "It is the superiority of the Protestant notables–

so many who impose them as advisors in their cantons.

They are not named because they are Protestants, but because they are more capable, more respected, etc... »

This is a pure and simple lie. There is in the per- As mentioned above, there are two categories of councilors: those who are brilliant... and the others.

We will classify Mr. Cha- in the 1st category, if you will.

lamet, Mr. Seignobos himself; but we will be granted '

that these stars are not of the first magnitude, and that one could find equivalents, outside of the Calvi clan- niste, in the cantons of Lamastre and Vernoux.

As for Messrs. Perrin, Fombarlet, Tromparent and Brunel. all those who know these honorable members of the as- The departmental authorities will seem to agree that they do not shine.

more or less, and that the respective cantons could

THE PROTESTANT CONQUEST 483

to hire dozens of more qualified spokespeople.

There remains the final reason: they alone are devoted to the Republic, and if we leave aside these good Huguenots, we would only find reactionaries.

This claim is false. The Republic is not the Protestant heritage, although they are almost all republicans since they are revolutionaries.

The real reason is that Protestants are asserting themselves as anticlerical and also that they impose themselves, for example that minorities often give us.

Whether we like it or not, the current struggle in France, is more religious than political. Thus in its de-practicing Catholic department, Mr. de Witt, Protestant, is elected deputy because he is moderate and tolerant for Catholics. If he affected a clear anticlericalism—If expressed correctly, it would be blacboulé.

On the contrary, in the departments where the protests
So many Republicans are elected, it's less because they
They are Protestants only because they eat priests.

And it is worth noting that the conservative protesters
Tants are generally more tolerant than ji
Protestant clerics.

They are also fewer in number; it is for these reasons
that we see many more Huguenot republicans
In our deliberative assemblies, how many conservatives are there?
Calvinists.

Let us continue to report on the Huguenot conquest.

Mr. Fournat de Brézinaud, regional agricultural inspector
culture is a very active agent of the Protestant trade union
Ardèche residents during election time.

Let us add Mr. Fabre, labor inspector; Huguenot
Mr. Lambert, sub-inspector of forests in Largentière;
Vernet, tax collector in Satillien; Bérard, justice of the peace in
Saint-Félicien.

Protestants: Mr. Perrin, deputy; Mr. Fougeirol, senator.

Protestants again, MJJ Roux, former pastor, director

484 THE PROTESTANT CONQUEST

de la Démocratie, a Dreyfusard publication, and Mr. Albert Sapet, editor of the Ardèche républicaine. The Haute-Ar-dèche is also written by Protestants.

Tournon has just gained two new mobile phones.

Protestant officials: the primary school inspector and the engineer-engineer of bridges and roads.

To conclude the list of invasions...

Protestant, in the Ardèche, the list is instructive, although perhaps incomplete, Protestant officials of the chief town of the canton of Vallon:

The justice of the peace, Mr. Pourquier.

The registrar, Mr. Girard. Protest- as well as the tax collector, Mr. Rouvière, who has distinguished by its vigorous campaign among the con- tribunes in favor of his co-league's candidacy Legionnaire, Mr. Alizon, in the elections for the general council general.

Mr. Bonnet, a road and bridge engineer, Mr. Hugon's creature, to whom he paid quite a bit of Small services. Ms. Aubert, postmistress.

At the boys' school, Mr. Villard, the headmaster, is...

assisted by two deputies, one of whom is Protestant and The other one, naturally.

At the girls' school, there are five teachers; three are Protestants, two Catholics. Which makes, on the 8 members of the teaching staff, 6 Protestants from one and the other sex, and 2 Catholics.

The game warden is Protestant; 3 factors on 6 as well, and 2 road workers out of 4.

Protestants also include the mayor, the fourth deputy mayor, the three quarters of the city council members, the majority part of the distributors, the general councillor.

The same is true in the rest of the canton. A Ruoms, for example, has only 80 Calvinists

out of 1300 souls, there are 2 Protestant postmen
out of 4, two out of 3 were Protestant teachers, and the headmistress—
The management of the secular girls' school is entrusted to a Protestant
aunt,

THE PROTESTANT CONQUEST 485

If Pon finds that the teaching terms protest—
so many are not suitable for this situation, we pray
Please tell us what terms we should use.

In the Arrèes, the cantons of Mas-d'Azil, X..., XX...'
XXX..., and Sabarat, have 2400 Calvinists, very
intolerant.

A number of them have enriched themselves from national assets.

The Huguenots, although a very small minority,
are the masters in these cantons, except in XX..., or
The mayor has been Catholic since last year.

The municipality gave a grant for recons—
destroy the church which, as far as anyone can remember, had never
nothing received, the town hall having always been in the hands of the
Protestants!

In X..., thanks to a pastor, the Catholic processions
ques are prohibited on a certain route.

Mas-d'Azil is administered by the Protestants.

The justice of the peace, Mr. Ladevèze, is a priest and a Frenchman."
high-ranking member of the Pamiers Lodge.

For him, religion means little. He declares
"of philosophical religion",

Nevertheless, it is a cold, sectarian atmosphere.

A young person in his circle wanted to...
Catholic; he did everything he could, in vain, however,
to prevent it, in concert with the Protestant faction.

In Pamiers alone, there are:

The director of registration; the director of the postal service
and telegraphs; the tax collector di—
straight; the Public Prosecutor, all Huguenots,
without prejudice to those I intentionally forget in

this department.

w]
6 ©

In Paris, the Protestant invasion equaled that of the
'province.

486 THE PROTESTANT CONQUEST

Mr. Sarrut, Advocate General at the Court of Cassation;

Sauvajol, advisor to the Court of Paris; Alfred Monod

advisor to the Court of Cassation – now deceased

– are Protestants, without mentioning those I hold in
reserve, and in particular the Lutheran president Loew. 1

At the Ministry of Finance, we find the Huguenot
Mr. Courtin, Director of Personnel.

As Chief of Staff to Mr. Cochery, he found a way, in
less than two years, to be appointed deputy director,
then personnel director, and finally Legion officer
of honor.

Mr. Courtin has just turned forty.

The general manager of the fund movement,
appointed very recently, has had the same rapid career;
He, too, is a Protestant; he is forty-two years old.

Also Protestant, Mr. Arnauné, director of the con-
trol of financial administrations, promoted the year
last to the rank of officer of the Legion of Honour at
Forty-two years old!

Mr. Arnauné has been director since 1895.

Mr. Courtin is the third pro- director in three years
testing by the Ministry of Finance.

Let us add that Mr. de Billy, former inspector of the finances was Protestant.

It's worth noting that all these favorites are forty years old. They have barely risen to the highest positions and have already done so. administrative.

At the Ministry of War, we find Mr. Georges, Nickles, deputy head of office.

Finally, out of 40 academics, I note a minimum of {Protestant kings:

Messrs. Cherbuliez, Loti and de Freycinet.

(1) See page 569.

D ni. ec

THE PROTESTANT CONQUEST 487

At the Ministry of Colonies, Protestants are legion. Generally speaking, the senior colonial administration _niale is Protestant, and there is little progress that for Protestants.

The Ministry of Colonies has a tradition, since ten years, has always been headed by Protestants or ministers with Protestant ties.

Let us mention Mr. Jamais, who was Under-Secretary of State at Ministry of Colonies; Guieysse, allied with the Protestants The Coquerel family; André Lebon, whose mother married Mr. Paul Pelet, Protestant and teacher at the school of political science (1).

Mr. Binger, one of the two directors of the Ministry of colonies (Africa) is Protestant.

Protestant, Mr. You, deputy director of the office of Madagascar and at the same time a teacher at the colonial school niale. |

The President of the French Colonial Union, Mr. Mer- This vice-president of the Discount Bank is protesting so much.

Mr. Simon, treasurer of the same Colonial Union
He is a Protestant. He is also the director of the Bank
of Indochina, under the jurisdiction of the State in a certain
measure.

Among the delegates to the Higher Council of Colonies,
we find another Simon (Louis) delegate of the Nou-
New Caledonia:

He is a Huguenot.

– Mr. Franck Puau, former delegate of Tahiti, former pas-
teur, has great authority in the Ministry of Colonies;

(1) André Lebon was the son of a freethinker. Baptized despite
his mother by a friend of his mother. Around 6 or 7 years old, was con-
trusted a Protestant minister. Married a Greek schisma-
Tick and her children are raised outside of any religion.

488 THE PROTESTANT CONQUEST

We often met there when Mr. Lebon was mid-
nister.

He is the brother-in-law of Siegfried, a candidate for the ministry
_ colonies.

In Taihiti, some schools are run by Protestants.
Viénot, Ahnne, Banzet and Barrier.

In Lessouto, Morija, the teacher training college has as its director
the Huguenot H. Dyke.

®
be © è

At the 1900 exhibition, there will be a subsection:
Mission and education (Colonies).

It is chaired by Mr. Franck Puau.

Mr. Feillet, Governor of New Caledonia, has
married M"* Rognon, daughter of a pastor from Nîmes.

Mr. Feillet brought with him, as his secretary and
his inspiration, his brother-in-law, Charles Rognon.

Furthermore, Mr. Feillet introduced to New Caledonia

something none of his predecessors had dared to do: the teachers, Anglicanized blacks of the Loyalty Islands (1), partisans of English influence and enemies of French influence came, this, solely out of hatred for the Catholic mission-lique and at the request of the Protestant pastor of Nouméa, Mr. Lengereau.

Let us add that Mr. Feillet, at the last session of the conference of the general council of New Caledonia, asked, in its budget forecasts, a credit for a second Protestant pastor.

However, there are about a hundred Huguenots in Nouméa. different nationalities, the majority of which are not

Not French.

+e

Among the colonial governors, we can mention: Mr. Mouttet,

(1) In the Loyalty Islands, we find Mr. and Mrs. Rousseau Protestant schoolteachers

THE PROTESTANT CONQUEST 489

relative of Siegfried, current governor of Guyana, where He is assigned to guard the traitor Dreyfus. However, the com- The Dreyfusard plot is essentially Protestant, and Brisson knew perfectly well what he was doing when he appointed the Huguenot Mouttet in French Guiana, last September- deny.

In New Caledonia, the Attorney General at the Court of Appeal, Mr. Verrier is married to a Protestant Englishwoman from Calcutta, of mixed Indian heritage.

The head of the topographical department, Mr. Engler, is protesting.

Protestant, the head of the judicial service of Tahiti, a very young man.

Mr. Marclin Pellet, son-in-law of Scheurer Kestner, is Consul General of France in Venezuela.

Finally, it is claimed that Mr. Trouillot's chief of staff,
The former colonial minister was a Protestant.
Let's finish our list; the publisher is pressing us.
to finish. We are reserving the other documents.

+ &

To summarize these considerations, I say that the protests--
so many hold all the best jobs except
Catholics.

Thus, there are 86 prefects in France.

To maintain the balance, I should not point out
that one Protestant prefect, two at most, since the
Protestants do not represent, in their own and official capacity
statements, that 60% of the population.

However, there are TEN PROTESTANT PREFECTS:

MM. Diény, from Alier; Boegner, from Seine-et-Marne;
Arnaud, from Finistère; de Luze, from Côtes-du-Nord;
Viguié, from Haute-Garonne; Bouguoin, from Haute-
Marne; Lem, from La Manche; Vincent de l'Hérault; Jogla

490 THE PROTESTANT CONQUEST

Pelous, from Meurthe-et-Moselle; Edgard Monteil from the
Hollow. I'm intentionally forgetting some, if only
Mr. Fournier, who was prefect of the Dordogne and is at-
today in another position.

There are a total of 3,400 magistrates.

Proportionally, there should only be 57 pro-
testers. I count more than 80, leaving out
thirty-five departments!

There are only 27 Courts of Appeal in France. For the
For the same reason, there shouldn't be more than one
first Protestant president. However, I have identified two:
Messrs. Fau, from Cher; from Dorne, Maine-et-Loire, for example
to mention only these; for I will not cease to repeat, I am
far below the truth.

The same observation applies to the general treasurers-paymasters.
raux, of which there are 86, while I counted 4 Protestants:
MM. Teissandier, from Coutouly, Combier and Bonhoure,

not to mention the others.

In France, there are 86 general secretaries of prefects. However, I discover, without fully pursuing my investigation; three Huguenots, that is to say twice as many as he— There should be some since they are, once again, only the 60° of the population: MM. Nièvre Steeck, Tregant Geneste, from Vienne, and the secretary general of Aube,

It would be too easy for me to establish the same statistics for agricultural professors, academics, the Members of Parliament and senators.

On average, there are six to eight times more than the proportion would not require it.

Let us pause for a moment to consider the members of parliament and senators; There are approximately 880 of them in total.

I reported 49 parliamentarians, without even giving myself worth mentioning: Freycinet, Ribot, Hébrard, Guieyse Krantz, Pallix, Gerente; Cavaignac, great-grandson of Pasteur, Gaussorgues, Gery Legrand, who lead me to more than thirty. However, the proportion would suggest that they should not Even if it were only 15!

All my readers know perfectly well that our

THE PROTESTANT CONQUEST 491

chambers house more than 400 Calvi parliamentarians nists (1).

And, look how I make it a point of honor to Don't exaggerate, I'm only showing 30 and that's enough for me. enough to be able to shout loudly: the disproportion is Outrageous.

The same applies to all public functions. ques (2). |

What is the cause of this invasion of Protestants?

Are their qualities superior to the qualities of Catholics?

One might be tempted to believe it, seeing them everywhere ins-planted in the top spots.

No! They owe these privileges, one hundred years after 1789, in a country that has had ten revolutions to abolish the privileges, solely due to their status as Protestants.

It's a system; it's the revenge of Protestantism. which has continued since the great revolution.

Under the pretext of combating clerical influence, this is- In other words, Catholic, Protestant influence was favoured.

Because, ultimately, it's undeniable: for more than a For a quarter of a century, the established power has done nothing but comp- to defeat the Catholic religion.

Did he fight the Protestant religion?

I don't see any closed temples, no treatments suppressed pastors, Protestant property belonging- belonging to societies, missions, and congregations Biblical books, sold.

The cause of this infiltration lies in the government's favor national rights enjoyed by Protestants.

You, indifferent, will tell me:

(1) I must have said somewhere that the Huguenot had published that the Chamber of Deputies alone contained 80. However, in the Senate, Protestants are even more numerous.

(2) It is worth noting that many of these Huguenot officials are also Freemasons.

492 _ THE PROTESTANT CONQUEST

"I don't care if I have Huguenot prefects and a crowd of officials; I don't care that the pro- The testators are the masters of France, they protest. even if it is not proven to me that the country is suffering from it "Or be a victim of it."

This observation is not without value; but it is precisely because the nation is a victim of invasion the Huguenot uplift and its actions that we Let's raise the alarm.

Is the country suffering? But who divided it in two? irreconcilable camps, unleashing religious war gieuze, if not the Protestants, the Ferrys, the Paul Berts,

married to Protestant women; the Ribots, the Freycinets, the Buisson, the Pécauts, the Steegs, etc., etc., all Huguenots?

—~ —

You saw them in action in Madagascar, 'in nosco—:

lonies; you see them in the Dreyfus affair, the Scheurer-Kestner, the Trarieux, the Monod, the Pressenssé, the Leblois, conspiring against France, with the support of the Foreigner, insulting, discrediting, disregarding, leading to giving the army, whose leaders, thus weakened, without authorities would no longer be listened to in times of war, in so that our soldiers would inevitably offer themselves up to the slaughter darling of the enemy!

You saw them create anarchy and make pacts, moreover, with his followers like de Pressenssé, presiding over the meetings of Cyvoct and Sébastien Faure (1), where one voted on resolutions against the army, against the Society

herself; where the anarchists claimed as |

the work of anarchy, the Dreyfus affair, like this orator

(1) Sébastien Faure, this protector of the poor world, this tom-butter of capitalism, placed in his name, at Crédit Lyonnais of Cannes, two years ago, following conferences he gave in this region, a sum of 5000 francs.

In Marseille, around the same time, he lost his wallet & the train station.

It contained 1,200 francs, and he was lucky enough to find it again. at the police station...

THE PROTESTANT CONQUEST 493

anarchist who shouted at the meeting on rue d'Angoulême (September 1898).

Anarchist, this bourgeois, from bourgeois newspapers, who comes to us; (1) anarchists, the senators who shake

harsh judges and soldiers; anarchists, this rebellious leader who denounces his superiors. Courage, comrades, the Society collapses; one more shoulder charge and the Société is down (2).

This is the work of the Protestants, the Freemasons and Jews.

Having ignited religious war for their own benefit, sought to ruin our colonial influence, they attacked openly targeting France itself, etc. in this The horrible Dreyfus question, they asked, by voice ministers, their accomplices, the grand revision day of a trial that could spark war.

However, war, with a demoralized army, without confidence, like ours, in the person of its leaders, When someone is accused of treason, it's a rout, devastation. tion, the dismemberment of France.

This infamous goal is that of the sects who want to... Let's not forget the dismemberment of certain states in which Catholicism has left roots, deemed too deep, particularly France, the Espagne, Portugal.

Moreover, this is what a wretched journalist admitted. renegade, Mr. Urbain Gohier, in a letter to La Croix, published on September 8, 1898.

I was naive enough, quite often, to demand the maximum freedom for the congregations that make it such

(1) The Huguenot of Pressensé.

(2) The day after this meeting, an Italian anarchist, Luc-cheni, assassinated & Geneva, the Rome of the Huguenots of France, the Empress of Austria.

28

494 THE PROTESTANT CONQUEST

Dangerous use. I was very poorly rewarded for it. I doubt it. that they take me back.

But I have always been very clear in my writings on the ne-

need to closely monitor the clerical faction which has nothing common with religion. When the Count of Paris moved—
rut, I strongly advised his son, if he wanted to keep
a chance to restore the monarchy, to break first and
without mincing words with the politicians of the Church (1). I
continues to believe that one of the worst dangers facing the
France derives its power from the Congregations whose leaders
are foreigners living abroad. I hope to convince you—
I will soon see the firmness of my doctrines in this regard.

So, let's destroy the congregations, the right arm of the ca-
Catholicism, let's destroy the church, that's the conclusion.

To that end, let's make the Dreyfus affair, purely judicial—
Initially a tax matter, it was a political—religious affair. It is
The plan we followed in requesting the review was correct.

Listen instead to Mr. Géraud—Richard who wrote to his
round :

The question now arises of the life or death of the
Clerical militarism, DR THE HIGH ARMY placed at the service of
the Church.

The revision appears to the Church as the work of the Ante—
Christ, and SHE sees RIGHT, for the day when the rot of
war offices will be laid bare, the indignant—
tion will be such that it will reach their vital principle,
not only the reactionary and incompetent armed force,
but also the Church, her provider. Nothing will stop the
march of truth, of this proclaimed REVOLUTIONARY truth
by Jaurès.

The hardest part is done.

(4) I doubt that the Duke of Orléans listened to the advice of
named Urbaine Gohier. If, on the contrary, he has a chance to restore
The monarchy, like all the
Kings did it, like the Count of Chambord and the Count of
Paris understood. If we were to have a hostile monarchy
or even indifferent, neutral, from a religious point of view, it does not
There would be no need to change... republics.

as

Yes, this is a new war against Catholics.
preparations are underway. The Dreyfus affair has been diverted. The tra-
The story of this Jew is just a pretext.

The goal is the destruction of the army and the religion.
Catholic Church. And Freemasonry lifts the mask
as evidenced by the following document.

The annual Freemasonry convention was held, from
September 20-22, 1898, at the Grand Orient of France
its first meeting.

Before the start of the proceedings, the council of the order has
proposed and passed unanimously, this resolution
tion:

The Freemasons of the Grand Orient of France, faithful
to the traditions which are the pride of Freemasonry;
faithful to the principles of the Revolution which legally proclaimed
equality of men before the law, regardless of their race,
regardless of their philosophical or religious beliefs,
and promised to all the guarantees of equal justice; passion-
born for the greatness of the French fatherland, in whom these princes
cipes were incarnated, and for the honor of his army
national which must be the guardian of justice and the sa-
_ safeguarding human rights.

They proclaim that any violation of the law is a diminution-
tion of the homeland;

They declare, in the current circumstances, as they have
already done, whether to defend or excuse, whatever the pre-
texts with which they are covered, the illegalities attributed to certain-
For certain military leaders, this is to betray the Revolution, it is to renounce it
France in its historical role and its raison d'être, this se-
would outrage the army, if it could be reached by
solidarities whose insult she rejects;

They point to the conspiracy that has been hatched against legality and
who openly calls for force against the defenders
of the law; they denounce the clerics as architects of the conspiracy
and the cesarean section, united, today as always, by the
shared hatred of the Revolution of democracy and of the
Republic, conspiring to bring down the France of 1789, to
dishonor his national army and deliver it to reaction;

They congratulate the members of the Republican ministry for having
finally outwitted the traps of the eternal enemies of freedom.

They encourage them to walk with a firm and rapid step in the paths to democratic progress that their act of loyalty will make them easier and straighter;

And they pledge to support them to the very end. against any offensive return of confessional reaction or Caesarean section, in the accomplishment of the work of justice and of legality that they have courageously undertaken.

We will add nothing to this highly suggestive document.

But let's give some—it's always good to know the names of his enemies, — the constitution of the new Freemasonry office:

President, Dr. Blatin, former deputy, socialist; first supervisor, Mr. Dubief, deputy of Mâcon, radical; second supervisor Mr. Charruault, editor in head of the African Union of Oran, radical-socialist; Speaker, Bourceret; Assistant Speaker, Doctor Laville of Bergerac, radical-socialist; secretary, A. Bouvret, Engineer, socialist; great expert, Doctor Foissac, from Montauban, radical-socialist (1).

(1) At the time when the Lodges and all the enemies of France were relentlessly attacking those of our institutions that had remained Standing, the Duke of Orléans launched this vibrant manifesto.

French !

has

The ringleaders of the heinous plot against honor and security the fatherland, have today thrown off the mask.

Intimidated by them, ministers stooped so low as to... to make them accomplices.

Nothing could make them back down, not even the re- claims blown up with significant brilliance by all those, military or civilians who have served successively at the Ministry of War.

Today, while acknowledging that there is no doubt about the The guilt of the condemned man did not arise in their minds;

Under the false pretext of calming public opinion
'whose authorized representatives they refuse to consult;

In defiance of universal suffrage, without which they are nothing,

THE PROTESTANT CONQUEST 497

There it is, still open, or at least the sects dear—
They will further accentuate the war against the Church.

We accept it, as I said at the beginning of this
book, without thinking that events would give us
so quickly, reason.

The Protestant Peril, the work of a patriot and a
Catholic who rises, trembling with anger and indignation—
tion, is a response to the enemies of God and of the
France.

In any case, Brisson, the man of Freemasonry
stupidity, has opened the review procedure to
at the instigation of the sect. The lodges want it, she will have
This place is inevitable, just as it will be FATAL for the Jews and
other anti-patriots, if Dreyfus is acquitted.

And this work, Brisson, a cold-hearted sectarian, has accomplished it.

They have come to decide a question which, according to their deliberations
Even they prove it, it's a national issue...

They seek to distort a truthful thought for their own benefit.
expressed from the French podium, which touched my heart:
"We are masters in our own house!"

French,

To be master in your own home, you must command, not obey.
However, the submissive servants of a hidden and malevolent power pre-
tend to impose on you the will that they submit to

Will you suffer it?

French,

The Constitution is being torn apart by the very people from whom it
was the only title and those who claimed it.
It no longer exists.

Your most sacred rights are being outrageously violated.
Will you suffer it?

French,

Under the pretext of exonerating the man whom the military courts-
They condemned him as a traitor; it's the army we want.
destroy and the France that we want to lose.

French,

We will not allow it.
PHILIPPE, Duke of Orléans.

28°

498 THE PROTESTANT CONQUEST

bends of its own authority, without any mandate – otherwise
the Masonic mandate – since he had not formed his own
ministry and obtained a majority only on the condition of being
anti-revisionist. He simply betrayed the trust
deputies while committing an illegality (1).
Brisson, moreover, is the man of all the illegals-
laws, all abuses of power, all base
grudges, all the hypocrisies, all the bad-
vases actions which are chronic in him and
inveterate, like certain shameful diseases.
As for his austerity, one of his compatriots who...

i |

(4) If we are to believe the Libre Parole of September 30, 1898,
Here's how Brisson allegedly removed the ministers' vote, his
colleagues, for the referral of the Dreyfus case to the Court of Cassation
tion, despite the opinion of the Commission's advisory committee
who had spoken out against the revision:

"The country is, for the most part, republican. But,
If I may not express myself in this way, the backbone of the Republican party
since 1870 it has been constituted by the Israelites, the Protestants and
The Freemasons.

"It was with them that the Republicans fought under

the empire, with them whom we defeated on May 16th and at May 24; with them we have accomplished the republican reforms. blicaines.

They constitute the most authorized members and the most influential members of the Republican party.

"Now, I am struck to see that Israelites, Protestants and Franks-Freemasons have always been committed to the revision of the Dreyfus trial. And I know that to achieve this, they are determined to... to the worst extremes.

"Is it possible to take action against them, to bring charges against them?" What about the consequences? It would be the Republican party committing suicide. Even so. In my view, a transaction is necessary, and this The transaction can only be obtained by submitting the file. to the Court of Cassation.

"This submission does not in any way guarantee that the revision will be adopted" by the Court of Cassation.

"But this will be a satisfaction granted to the revisionists," And it is likely that their passion will be disarmed. I... Make the commitment on their behalf!!!

"I therefore propose that the case be referred to the Court of Cassation."

THE PROTESTANT CONQUEST 499

Knowing too much about her sad situation will expose her.

Judge for yourself:

Brisson was born in Bourges, on rue des Arènes, on July 91, 1835, son of a solicitor and a lady named Adèle Wheat.

He was sent to boarding school at the lycée in Bourges, then did his right.

As a student in Paris, it cost an arm and a leg. to his family, as he loved to celebrate so much.

So much so that one day, a friend of Henri's father, he said:

– You will soon be handing over your practice, Mr. Brisson, When you're as rich as you are, there's no need for anything more. to be concerned about business.

"Ah!" replied Father de l'Austère, "Henri me
It costs too much.

D tui was so expensive that he said he was putting a stop to his
money transfers.

It was then that Henri Brisson, in order to be able to continue-
determined to celebrate anyway, he took a job as a composer
Table at a Parisian building contractor's place!!!...

His boss wasn't even very happy with his employee:
Brisson.

Father Brisson untied the cords of his
scholarship, but he soon had to tighten them.

Henry came to Bourges to beg him, and, on these points-
made it, a very skillful thief, who no doubt had
needing to, he seized the silverware belonging to the lawyer Brisson,
leaving only a teaspoonful. We were never able to
discover the culprit.

Brisson also later partied at Ange-
lard who was a city councillor in Paris.

He wasn't exactly grateful to his father.
who had tasted so much, no more than for his mother.

He was the despair of his family. He married in May 1863.
after having summoned his parents, with a
Saint-Simonian, named Julie, Alexandrine, Clorinde

500 THE PROTESTANT CONQUEST

Tajan-Rogé, daughter of a sectarian cellist and having
numerous Protestant connections. The contract of
The Austere's marriage took place at Mr. Leicbure's house.
St-Maur, notary in Paris.

This marriage was one of the main causes of the
quarrel among the Brisson family (1).

She became so much so that Henri broke off all relations with
her parents "without worrying about the grief that her con-
"The duite was causing us trouble," wrote Ms. Brisson, mother, to Mr. Ca-
Cadier, in a letter made public and dated
July 46, 1885.

And Mr. Brisson added:

"In the aftermath of my youngest daughter's death, he came to Bourges several times to preside over the general council general, without setting foot in the house, and left to die, his father, without seeing him again.

Finally, six months ago, when he came to attend at my husband's funeral, in these painful circumstances—loureuses which are for everyone an opportunity to rapprochement, not only did he not ask me, But he pretended not to see me; he maintained the same conduct towards my daughters and sons-in-law."

If Brisson is austere today, it's because — His age no longer allows him to party like he used to. the period of his travels in Egypt, for example, where he lives up close with the women of the Seraglio (2).

Some jokers claim that he was so enterprising nant that the Sultan ordered him to be given rank and qua-eunuch's bed...

And indeed, Brisson will leave no descendants...

(1) The consent of Brisson's parents & this marriage It was finally wrested from them on April 18, 1863.

(2) Brisson, having suffered from a laryngeal disease, was in Egypt to breathe the air of this country and take a cure, on the con—a doctor's seal.

THE PROTESTANT CONQUEST 504

In 1870–71, as there had been talk of doing part—. shooting everyone, Brisson, like a good patriot, made himself known—Sea, deputy mayor of Paris, which protected him Prussian bullets.

It might be useful to point out that the Brisson's cousin, having been, during this war, appointed civil administrator of the Nevers camp, a disorganization A complete organization ensued.

Military supplies accepted by the cousin were unusable. A Commission composed notably of The testimony of Messrs. Jérubin and Jot, saddlers, attested to this.

The military quartermaster having dared to do his duty and to monitor the actions of Henri's cousin, "the Aus—

"tère" once a member of parliament and powerful Freemason boasts of
gea, as soon as he could, of this honest officer, by persecuting him-
cutting. He had him appointed in a city, then, whatever-
months later in another one.

It's so true that an officer attached to the minis-

The warlord and friend of this intendant said to him one day:

My poor friend, you will change garrisons as soon as-
wind as much as possible; there are orders given for that;
Here are the cities you need to go to: from north to south, from
From east to west, changes multiplied.

Outraged, the military intendant resigned.
That was what Brisson wanted. His revenge was satisfied.
on the man who had had the great audacity to control
the acts of Henri's cousin, Eugène Brisson, with
with whom he was then on good terms.

502 THE PROTESTANT CONQUEST

_ 2¢
7+

In Cher, he served for three years as president of the
general council.

However, he had not been elected as a member of that assembly.
It was in 1877. Brisson was running for office in the canton of
Vierzon. This city knows him all too well, never having had him
Brisson, who was not wanted at any price, was not elected despite the most
shameful pressures. He was three votes short, but the
Mayor Hurvoy, his creation, proclaimed him elected when
same; only he kept the minutes instead of
to send them to the prefecture. He hoped that this would...
The statute of limitations would be reached and the trick would be done. Three days would
passed, and despite the telegrams from the prefect at the time,
Mr. de Jouvenel, Mayor Hurvoy did not send the professionals.
these minutes were requested.

Very surprised, Mr. de Jouvenel dispatched his
Secretary-General, Mr. de S'°-Marie, who finally brought them back!

It was observed that Brisson, although proclaimed elected, did not
It wasn't in the least.

The prefect then appealed to the Council of State. The report-

The carrier had already written his report, concluding that there was no election of the austere Brisson; the matter was about to come to a head-cussion, when M. de Jouvenel was replaced by M. Cottu, appointed to Bourges as Republican prefect and to the de-vote of this party.

He simply withdrew the complaint filed by his pre-the successor and the matter, thus hushed up, did not come to light-percussion at the Council of State.

And Mr. Brisson, having been proclaimed elected by the mayor of Vierzon, sat on the general council for six years and in He soon accepted the presidency. One is either austere or one is not. It is not.

6
tg

If you want to know now how far it can go

The hypocrisy of the Austere, know that he had an aunt in

THE PROTESTANT CONQUEST _ 803

Estate of Ms. Brenon Fronteau. This aunt was very devout. And Brisson, a Freemason, every time he came In Bourges, he accompanied her to mass and vespers, religiously carrying the good woman's book of hours aunt.

He did even better. On the day of M"! Bre-non-Fronteau and his cousin Brisson, a very pious equal-ment, as well as on their birthday, He never failed to give them a small gift.

And believe me, he wasn't buying them a triangle or a Masonic gavel.

He always offered them religious objects, in particular rosaries, holy water fonts, religious images, etc. etc.

But poor Henri was really unlucky, his his aunt, who had made him her heir, disinherited him a few months before he died.

When we meet at the notary's office, he says:

— Gentlemen, I am going to read you the will-ment.

"We know him," said Henri Brisson, "I have the I've had a copy for many years, inherited from my aunt. Such a good aunt.

"My duty is to read it to you anyway," said the notary.

And he read that Brisson's aunt was bequeathing, by her last In his will, he bequeathed his entire fortune to the municipality of Bourges....

From that time on, Brisson harbored a deadly hatred for his hometown. There are no villains he has spared him. gnées. On bad terms with his cousin Eugène, for family matters to which the succession is subject that the old aunt's [situation] was not foreign, he employed all his influence against the capital of Berry, including his My cousin was the mayor.

The Prefecture of Cher and the judiciary of Bourges were populated by creatures of Henry that paralyzed the The administration, which is not very bright, is as good as possible. from cousin Eugène,

Moreover, Henri Brisson has placed a very big name...

#04 | THE PROTESTANT CONQUEST

A number of magistrates everywhere: people devoted to him The figure is estimated at 200 (4).

To return to the hatred he harbored for his hometown, It is worth recalling that he went so far as to prevent that The Saint-Maixent school was established at the Camp d'Avor.

Today, his resentment has not yet died down. Like rodents, it has long, sharp teeth. And it has Regarding the issue of tramways, he used his position of the owner of a house located at 37, rue Moyenne, and an influential member of the Republic, to oppose to the tramway, desired by the entire population, circ- culàt in this street.

He did everything he could to delay the signing of the decree of public utility authorizing the city of Bourges to lay tram tracks on the main roads, because that the municipality refused to buy the house the price required by |' Austere.

He even went so far as to keep the case file at home, and when, at the repeated insistence of the Prince of Arenberg,

deputy from Bourges, who threatened Turrel, then minister of public works, during an interpellation, he consented. Finally, to sign the decree, he had to send for the file. at Brisson's house, who, suspecting nothing, had it handed to him.

Turrel then signed it in the presence of the deputy from Bourges. to Brisson's great fury.

For the sake of clarity in the narrative, it is useful to say that the Brisson's house, the object of his conflict with the city Berruyère, whom he managed to paralyze for two years

(i) One day, a certain Monsieur Bellonet arrived in Bourges, who A wine merchant in Poitou, he was appointed treasurer-paymaster-general from Cher, thanks to the support of a powerful Freemason figure. It wasn't long before malicious tongues began to whisper that the treasurer The general shared his salary with the Widow's son. S Mr. Henri Brisson, by virtue of his status as a former member of the the Masonic world, knew this Freemason by chance jui placed the treasurer-paymaster Bellonet in Bourges, who then left- He was managing his treatment with his protector, we would recognize him thanking you for informing us.

THE PROTESTANT CONQUEST 505

The installation of the tramways is subject to alignment.

And Brisson wanted to take advantage of it and took advantage of it for the sale- to pay 1/4 more than its value. He demanded 125,000 francs. Either 125,000 francs or no trams, that was his ultimatum. And Bourges, having no other way out, had to endure the claims of the Austere. Now, the said house was bought by his father, in 1844, at the price of 23600 fr. (1).

All these heinous actions, which originate from a family feud of which Bourges is once again a victim have more than one analogy with the quarrels of the great Sei-old-timers.

Like other laws, these are the subjects that the republicans People of all stripes have depicted the misfortunes that are part of them. victims, which proves that even if times have changed, The men have remained the same.

While we have this henchman of the Lodges, he is not
It might be worth mentioning that Brisson is the little ne-
widow of a defrocked priest, Abbot Charles Brisson, who fled
the priest of Nohant and a nun, Catherine Boutet. They
They were married civilly during the Revolution (2).

d) 23,600 – 125,000 fr. | |

Do we know how much the Brisson building, which the president of the council
sold almost by force to the city, costing his father in 1844?

23,600 francs. (Messenger du Cher).

At that time, the house in question was located in a dead-end street.
and it was the city which, by extending the Middle Street, gave it
given more value.

So Mr. Brisson, who should be grateful to the
city, demonstrated this to her by winning from her the modest sum
of 101,500 francs...

(2) The Brisson marriage was not very close, but when the ex-
The abbot died, and his wife was so grief-stricken that on the day of
the burial, when the clergy came to perform the removal of the body,
She was treating herself to a cup of chocolate, a very
analeptic, moreover.

Henri Brisson's father often said that the marriage of
The uncle, the former abbot, and the former nun, were not blessed by heaven.
in terms of harmony.

29

506 THE PROTESTANT CONQUEST

Abbot Charles Brisson married on 29 Brumaire
(November 49, 1793). His wife was 39 years old. She
had made his religious profession among the Benedictines
tines of Bourges, under the title of Sister Anastasie, in
1774.

She left the community in 1792 and died on the 41st
April 1828 at the age of 74, long after her husband, who,
He died in 1804, after a last-minute marriage in the church.
from Saint-Bonnet.

This uncle of Henri Brisson was a fiery terrorist,
as well as his brother, Blaise Brisson, known as the Younger:
who must be the grandfather of the Austere.

Ns are among the signatures on the lists of pros-
description (Cher archives, series L. 148 at the time of
our research).

From his paternal and maternal grandfathers, Brisson made
a rich ancestral heritage.

The said maternal grandfather, named Déséglise, was re-
presenting the Convention in the Cher with a
named Gangneron.

One day, they receive orders to conduct a search
at the home of the Marquis de Bigny, accused of receiving letters
from his emigrant parents.

Gangneron was examining the pieces near a large fire
of the chimney; and like a good man, he threw indifferently-
lying in the fire, which made them all shine, the letters, however
perfectly innocent, which might have seemed suspicious.

Suddenly, he unfolds a note designed like this:

"My dear Marquis, despite the horrors of the times,
"You are still the Marquis de Bigny."

Gangneron made a start of fright; nevertheless, he
recovered immediately and threw this letter again to
- fire.

But Brisson's grandfather had surprised the move-
Gangneron's letter; he rushed to the letter, Par-
spitting at the flames.

And his production led to the downfall of M. de Bigny, who was executed
- the same day as his correspondent MX... in order to have

THE PROTESTANT CONQUEST 507

he received a letter in which he was
Marquis!!

This is from which thigh Brisson descends.

Wasn't it fitting that he should favor the Jacobites?
bins, his brothers, enemies of the army and defenders of the
Traitors?

And these bandits are increasingly attacking with sabers and...
aspergillum; as if the sword and the aspergillum had

report to a wretch who sold France (1)!

And business is on hold, the
Bankruptcies more numerous than ever, concern by-
everything, civil war ready to erupt at the slightest shock, the
Foreign war at our doorstep.

There you have it, yet another example of Protestantism's work.
allied with Judeo-Masonry.

Wasn't it the Huguenot Scheurer-Kestner who at-
The Dreyfusard bell has been stained!

It is therefore not insignificant that certain prefects or
officials, whether Protestant, Jewish or Freemason
when we realize all the evils caused by these sec-
silences overwhelm France.

As an extra precaution, I will conclude by saying that if
a few rare errors in name or religion of function
tionaries, cited as Protestants, had slipped in
in this chapter, this cannot alter its scope.

Here are a few names that could be mentioned here
Inadvertently, I have, in my files, a hundred other
names of high-ranking Huguenot officials to throw in their faces
sect newspapers which, in order to harm my work,
would have the audacious idea of issuing denials against me!

nt

(1) Brisson was overthrown by the House on October 25; he
Wen has done no less than incalculable harm. He had time
to refer the Dreyfus affair to the Court of Cassation, and the latter has
concluded with a request for an investigation. This is a continuation of the action-
tation. In the new Dupuy ministry, quite Drey-
fusard, and which seems to us to be, from this point of view, the mi-
Given the established fact, we find three Huguenots: Freycinet,
Krantz and Delombre.

CHAPTER X

PROTESTANT FAVORITISM

Sainte-Barbe High School. – Scandalous favors. ==.
Faculty of Protestant Theology. – Interpellation
d'Hugues. – The naiveté of Catholics. – The libertarian utopia

Beral. – France is leaving. |

If Protestants are also numerous in the functions public actions, it seems, are because they are protected, favored by the State.

This chapter will prove it.

We don't want to go into too much detail, nor proceed using affirmations or savam- periods combined.

Rhetoric adds nothing to qualities and virtues. of the truth. It doesn't need to be dressed up in it. Ribbons or velvet, lace or silk. That's all to dress her simply, and better still, even more so, in the to lay bare, for she has nothing to hide, and her purity is such that it could not scandalize anyone.

However, in this particular case, it is difficult to consider. even more distressing to observe.

The favoritism enjoyed by Protestants, but You saw him first in the high-level administrative positions adorned by them; I will show it to you in another form, by providing facts, taken at random, in a pile of files.

PROTESTANT FAVORITISM 509

On April 5, 1897, in the Chamber, the Protestant deputy

Camille Krantz interrupts Mr. de Bernis, who is at the 'tribune, and the meaning of its interruption is characterized-tick.

"Yes," said Mr. Krantz, "yes, I am a member of the council." administration of Sainte-Barbe and shareholder of this school institution for several years. That's because that I am familiar with the situation in Sainte-Barbe, and the pretensions that the party may have on this establishment that you represent, that I insisted on for the project of state buyout.

This cynicism struck me so deeply that I will quote the words of Mr. Krantz according to the Official; one will not be able to accusing me of exaggerating.

Mr. Camille Krantz, general rapporteur of the vomit-budget allocation. — I would be very grateful, Mr. de Bernis, not to proceed by insinuation. I have the honor to be part of the board of directors. of Sainte-Barbe.

Count de Bernis. — I never said the contrary.

Mr. Camille Krantz. — I have been a shareholder for quite some time. for years. It never earned me a penny (Very Good! Very good!

Count de Bernis. — I am quite convinced of it!
(Laughter on the right) And it's because I'm convinced of it that I I don't want the State to replace you in this role of sacrifice; that I don't want taxpayers to pay for you. I know you are acting out of devotion, but it shouldn't do not impose your devotion on others.

Mr. Camille Krantz. — Mr. de Bernis, I ask you permission to finish my sentence.

I want to tell my colleagues that it's because I con- I understand the situation in Sainte-Barbe, because I know the future to say that Saint Barbara can have and the claims that few- vent to have on this establishment the parties that you represent- Feel in this room (Very good! Very good on the left), that I insisted on in the Budget Committee for the vote of the project submitted to the House (Very good, very good).

/

510 PROTESTANT FAVORITISM

Count de Lanjuinais. — Support Saint Barbara with your money and not taxpayers' money.

Count de Bernis: I am delighted with the explanations. very clear, very straightforward and very loyal that has just been given to us Mr. Krantz; I may establish shortly that in Indeed, that's the only good reason to give. He gave it to us. with the utmost candor, and I thank him for that.

I don't want to put Saint Barbara on trial. I would be very poorly placed for that. But I'm surprised that a student from Saint Barbara, as illustrious as Mr. Krantz, does not know that the party to which I am proud to belong has in no way the intention to wage war on Saint Barbara and wish only- to avoid expenses for the State in this circumstance useless.

How could this establishment not have all our

Sympathies? As far as I'm concerned, several members of my family were raised there, and I assure you they are also Royalists, as I myself can be. (Very good, J, very good!) (and laughter on various benches to the right.)

I would add that well before them, we saw people leaving college of Saint Barbara of liberal minds in the true, elevated sense and worthy of the word; and they would never have squandered the finances of the State (Interruptions and protests on the left) in more or less unproductive affairs. These students really illustrious figures associated with Sainte-Barbe included Saint Ignatius of Loyola. Saint Francis de Sales (Exclamations on the far left and left).

I am forced to talk about the students of Sainte-Barbe. A little while ago, Mr. Krantz told me: "Name some names; don't don't engage in vague accusations | I denounce Saint Ignatius of Loyola (Laughter on the right) as having been a student of Sainte-Barbe, and I dare say one of the most illustrious. If they had better followed the traditions they had received there and which he then propagated throughout the world, establishing—current situation, which is led by others and in a different estaken, would probably be more prosperous. If one practiced better the feelings of charity which have probably been preached at Saint-François de Sales by the masters of his game—In nesse, we might have a stronger faith and traditions safer (Very good! very good! to the right).

I was only drawn into this digression by Mr. Krantz. himself, and I return to my subject.

– has

PROTESTANT FAVORITISM 511

I wanted to observe that the same system continues Everywhere; it's war—a knife war, one can to say it, — that a certain party does, not knowing exactly what that he does (Noises on various benches). I claim that he doesn't They don't know in the slightest, and the best proof is... that at the very moment he speaks of the old traditions of Saint Barbara, he distances himself from her in the most ridiculous way and It's fair to say, the most violent (Interruptions on the memes) benches). |

Isn't it outrageous to come and take from someone's pocket? of the poor, through taxation, enough to support an institution of—destined. to raise a few fanciful bourgeois who do not want—slow step of true free education (Laughter on the right), which

they don't even want regular instruction either
high schools?

Mr. de Bernis being a deputy from Gard, where the Protestants have taken over everything, was particularly designated for to expose the little "tricks" of these fake liberals.

As for Mr. Krantz, he was all the more easily caught in his his own traps, which he had declared from the podium, few of moments. Previously, Sainte-Barbe no longer paid its shareholders for eleven years, that its administrators The investors no longer knew which financial saint to turn to, that the situation seemed unmanageable without intervention- tion of public finances through the assistance of the State.

But let's not forget that.

Mr. Krantz was at that time the general rapporteur of the budget. His candid admission was therefore impossible to ignore. more typical. As are his coreligionists and friends had had the Monge school bought back by the State in 1894 bankrupt at the cost of 5 million, he was similarly pushing the state will have to spend another 3 million to buy back Saint Barbara. As a Protestant, he gained positions there. assured, for a multitude of Protestant professors, as a shareholder of the bankrupt company, he was certain- to ensure that the funds advanced by him are guaranteed; as an anti-Catholic, he forced taxpayers to ca- Catholics to take their share of the maintenance of an establishment

512 PROTESTANT FAVORITISM

a place where one would never pray to God. Triple good af- to do for the Protestant: in general and for Krantz especially.

Needless to say, the T of the Chamber, in front which had raised the specter of the Jesuit, followed the Protestant path without even thinking that it was avoiding a clericalism to fall into something worse.

Clericalism! But it only exists against Catholics! liques. For Protestants and Jews, it is a letter dead.

The government does not fight this kind of clericalism: it protects him, favors him, it's his.

And it's not just in one part of France, it's

everywhere. Nothing could be more logical, the State before to favor what is dear to him.

e
+ e

We read in the Salut of October 45, 1895.

We remember that a few months ago, regarding the denunciation-
tion of a radical Lyon newspaper, the military authority inflicted
two seminarians were given police room punishment
soldiers who had committed the abominable crime of serving
Mass in uniform.

We have learned that on Sunday afternoon, a corporal
From the 47th, also in uniform, preached at the temple
Protestant church of the Place du Naye, in Saint-Servan. The gate of the
The temple was open to the public, and passersby stopped.
Many people came to contemplate this curious spectacle.

This Protestant corporal was never punished.

+
s @

We read in La Libre Parole of September 5, 1893.
If the Dominicans of Le Havre try to reopen the

doors of their chapel, quickly the Lantern and the Radical
they heat their molds, prepare the anti-clerical paste

PROTESTANT FAVORITISM 513

wedge and, in less time than it takes to turn
From his hand, he pulls out a piping hot, steaming article.
the cliché article where, in the name of the Immortals, one asks
principles and equality before the law, which the government
nement plans to do so in the presence of the audacious and
deafening machinations of the Jesuits.

It is in the name of the same human rights and
the same increasingly immortal principles that we
farm in Bordeaux, La-Chapelle des Carmes.

We're not even just closing the chapels.
Catholic Human Rights—which become
decidedly quite inconvenient for individual freedom —
demand that none more be opened.

Read instead this excerpt from a letter addressed to us
the Marquis de Lestrade.

"Owner of the land of Grange Arthuis, in the municipality of
Lavan, canton of Saint-Fargeau, department of Yonne,
I had a building constructed there, in the park of my home,
chapel. This chapel was built so that M[™] of Les-
trade, my wife, whose state of health prevents her from doing any-
placement, so that they can attend mass on Sunday, and plu-
several times a week. The parish is, in fact, quite far away.
more than two kilometers from Grange-Arthuis.

I have all the necessary religious permissions. But the Mayor of
Lavau, Mr. Marlot, a Freemason shoemaker, opposes
Opening of this chapel, under the pretext that it will be a
a political meeting place, a center of opposition to the government
birth.

However, I am not even a registered voter in the department of
the Yonne.

The Minister of Religious Affairs, listening to the prefect, who himself
Listen, the mayor is going to forbid me from practicing my religion.
in this chapel, and threatens me with the affixing of seals
if it is open for worship.

It remains clear that this pertains to private worship and not to...
public worship, as mentioned in the 1812 decree: "None
A domestic chapel cannot be given over to worship without the au-
government authorization. Under no circumstances should the chapels do-
"The facilities will not be open to the public."

20°

D14 PROTESTANT FAVORITISM

This Marlot, shoemaker and mayor of Lavau, who doesn't want
not that the Marquise de Lestrade goes to mass, is a
true citizen, according to the heart of the Lantern and the Ra-
digital.

Three years ago, the church in Lavau was partially

Struck by lightning, the municipality was forced to vote funds to have it covered.

According to the quotes, the new roof was supposed to be surmounted by a "hallmark" and architect's mark – between – for us, it was perhaps a somewhat retrograde mindset – believed that the punch that best suited a church For a Catholic, it was still a burden. So he had it put in place a cross.

The mayor of Lavau soon proved to him that he was not imbued with true principles... On August 45, 1892, he did sawing down the cross during the high parish mass... The prefectural authority remained silent: silence is golden. consent!

It must be said – in defense of the shoemaker Marlot – that the commune of Lavau, of which he is mayor, is led by a person of far greater stature than himself, by an eminent man, by a citizen of the first rank– Mero: We have appointed Mr. Paul Toutée as president chamber at the civil court of the Seine and advisor Mr. Paul Toutée, general of the canton of Saint-Fargeau, son-in-law of the late M[™]* Emile, the former owner of the dal Cows and the March Fair.

Mr. Paul Toutée made the noblest use of the fortune so painstakingly acquired by this honorable lady.

He bought the castle of Bléneau, the Bléneau of Tu– Rennes and Condé, the former residence of the princes of Courtenay, which is located in the vicinity of Saint-Fargeau.

It seems that the new lord Toutée, who te– monk in Paris of religious sentiments, to the point of to have his daughter educated by the nuns, shows himself in Bléneau of a fierce anticlericalism. He is committed, we are told,

PROTESTANT FAVORITISM 515

the inhabitants to be buried in a civil ceremony, and that is to because of him, especially since the young Mr. Poincaré has stubbornly refusing to allow religious services in the chapel erected by the Marquis de Lestrade. The Minister of Cults, in this circumstance, was truly inexcusable. to defer to Mr. Toutée's assessments; he should have reminded this magistrate that, less than who– conch shell, he had the right to deviate from the ideas of tolerance.

rancid...

As for the newspapers we were talking about earlier, to these fanatics of freedom of conscience and equality before the law, we will remind them, among many others other similar events, the one recounted in these terms, the Archives israélites of October 23, 1890.

Mr. and Mrs. Léon Lambert, of Brussels, son-in-law and daughter of Mr. Baron Gustave de Rothschild of Paris, have just to build, near Chantilly (Oise) a castle com- also including an Israelite oratory.

Chief Rabbi Zadoc Kahn will, it is said, proceed next- nement, at the inauguration of this small temple, in a region picturesque, where the God of Israel did not yet have an altar.

Come now, Mr. Ranc, you who claim to be the son of the Revolution, you want to tell us, in good faith and in a clear conscience, if one can deny a gentleman French an authorization so easily granted to a Belgian Jew?...

2
se

It was distributed to the Chamber on July 4th or 5th, 1898. a proposed law for the application, in the city of Paris, of common law with regard to payment housing allowances to ministers Protestant and Jewish religious practices.

This bill is signed by Mr. Charles Bos, Clovis-Hugues, Fournier, Alphonse Humbert, Mille- rand, Dejeante, Viviani, etc.

Here is the statement of reasons:

516 PROTESTANT FAVORITISM

The ministers of the various religions recognized by the State, in In addition to their treatment, they are entitled to housing or, failing that of accommodation made available to them free of charge, at an in- representative allowance.

In all French municipalities, other than Paris, the responsibility falls to religious institutions to ensure this accommodation or this housing allowance.

In Paris, on the contrary, and only for religious services. Protestant and Jewish, we find ourselves in the presence of an undoubtedly exceptional malice; the only one of all the communes of France, Paris is bound by the obligation to pay housing allowances; in Paris itself, only the steps-Teachers and rabbis are entitled to this compensation, to the exclusion of priests of the Catholic faith.

It is this absolutely exceptional situation that motivates The present proposal: what its authors propose, it is to apply in Paris a rule that has been applied in France and to put an end to a situation that is in no way justified.

We wanted to give the essential parts of the statement of reasons, which is, incidentally, quite interesting so that our readers will find great pleasure in reading it.

We are not the signatories of this proposal, it is not we who are reporting this treaty-the preferential treatment enjoyed by rabbis and pastors.

Despite all the bad faith of the jokers who write in the Temple and Synagogue newspapers, I I challenge you to write that Millerand, Viviani and Alphonse Humbert, to name just one, are clerics.

They simply are, and just as we are we ourselves, supporters of equality, and while Paris includes a tiny minority of Protestants and Jews, They do not want the ministers of these religions to be favored.

Written from Lodève on November 25, 1896.

Recently – Sunday the 22nd of this month, while I was at On business in Lodève, I went to mass and as I waited

PROTESTANT FAVORITISM 517

At the time of the service, I saw them leaving the courtroom of justice Peace, which is adjacent to the cathedral, some people endi-handles. My curiosity was piqued and I learned, oh tolerance, that the city of Lodève did not possess a Protestant temple So much so, Mr. Justice of the Peace Pignan, law graduate, former Pasteur, originally from the Gard region, officiated in the courtroom of the The justice of the peace building, which is state-owned. Thus the judge

The House of Peace uses the praetorium to celebrate its services, then

that this building is specifically designated for the purpose of rendering the justice.

When state-owned buildings are not used for the Protestant worship, they are made available to the assemblies Masonic unions; this is how Mr. Léon Bourgeois, As a minister, and passing through Lyon in 1896, he was held a Masonic meeting at the Prefecture.

The details were provided by the Public Safety Commission. put a few words in an article, saying that a senator or a member of parliament wishing to enter a room, He was prevented from doing so by a bailiff, who told him that he did not could enter, because the Temple was covered.

At the time of the events in Madagascar, you have you seen Pastors Lauga and Kruger travel the France to denigrate General Gallieni and defend the English Protestants of this French island.

The government didn't even call these people to order. anti-French pastors.

I could give you 50 examples of priests, like the one from Donzy (Nièvre) who was thrown in prison for the offense of a procession; or again, this priest who lives in sup- to prioritize his treatment because he had said from the pulpit to his parishioners, during the election period:

"Vote the way you would have liked to have voted at the time of death.

And since I'm talking about treatment, do we know how much a Does a country priest receive state aid?

318 PROTESTANT FAVORITISM

Nine hundred francs.

Do we know how much a low-class pastor earns? corresponding to the country priest?

Eighteen hundred francs.

In Algeria, state loans for Protestants

are 2 francs 40 per head; however, they pay 4 francs 46 per head for Catholics.

'If you don't want to believe me, you only have to consult the report prepared by Mr. Burdeau in 1892.

In many Protestant churches, it has been established for a long time, religions have been separate from the State, supported by the faithful, whose number is often more considerable than that of the Protestants who remained attached to the official establishment. Despite these changes, the State continues to appoint to official positions not-authors who, in several cases, are on the budget of the State without having much to do in their church almost abandoned.

Here are some precise facts and figures.

In Tonneins (Lot-et-Garonne) there is one of these independent cults pendants; nevertheless, the number of pastors appointed by the state is the same as before the existence of the new cult, of so that, for thirteen hundred Protestants, there are three in Tonneins pastors receiving state salaries.

The same is true in Montauban.

In Montpellier, three pastors are appointed and paid by the State, while nearly half of the population protests. The church of this city has its own pastors, chosen and paid by the church itself. through her, who perform baptisms, sermons, weddings, funerals in a place of worship built for that purpose.

+
@ +

The state does not maintain Catholic seminaries. subsidizes Protestant seminaries, in particular

PROTESTANT FAVORITISM 519

those from Paris and Montauban for a sum of 424,000 francs per year.

He also gave 22,000 francs to Jewish seminaries, which proves that the State is wrongly accused of not having- See more about religion.

He has two.

I don't want to push my investigations any further—
As for the facts, I have already discussed them at length.

However, before concluding, I feel I must publish,
the speech delivered by Count Hugues on the 23rd
November 1896, in the Chamber of Deputies.

It relates to Protestant theological faculties and it
is enlightening.

Count d'Hugues. — Gentlemen, I request that we
removes from chapters 7 and 8 the sums allocated to the theo-
Protestant logic to report them to religious services,

I was criticized for giving my amendment a
Vague wording, not specifying the figure. But I
The answer to this question can be found in Mr. Bouge's report.
jettion.

The Rapporteur himself said at the beginning of these observations—
tions on chapter 7.

"This chapter is difficult to read. In the group—"
categorizing by faculty makes it difficult to recognize oneself
to be born.

That's exactly what the honorable said the other day
Mr. Dufaure, when he reminded us that certain parts of our
budgets are incomprehensible. This is also what happens to
about the faculties. There is in these two chapters an en-
a tangle of credits such that one cannot distinguish what
These credits apply.

These chapters therefore contain the sums paid for
the faculties of Protestant theology. I wonder why—
These sums are not allocated to religious institutions. Secondly
One thing: either the Protestant theological faculties

520 PROTESTANT FAVORITISM

are a matter of teaching, or else they are a
A matter of worship.

In the first scenario, we must reach an agreement, and not
to say, for example, that teaching must be neutral, does not

It shouldn't have a confessional aspect, but then I'm... ask why Protestant teaching would be tolerated by the State, whereas Catholic education is not (Very Good, very good on various benches). I wonder in particular Why was the Catholic theological faculty of the Sorbonne, and why the faculty of theology was retained Protestant church (Very good, very good, on the same benches.) On the far left. Demand the removal of both!

Count Hugh. – It is indeed important, logically-ment, or that the ogedit which is brought to this chapter for either the Protestant theological faculties are abolished, or From the point of view of teaching, that this teaching be rid of this Protestant tint and that you dream- deny secular education, neutral education (Very Good! Very good (on the far left). I'm saying that from the moment where you want secular education and education neutral, you cannot tolerate this teaching either Protestant rather than Catholic.

Mr. Jaurès. – Perfectly! Ask for the i of the If it's approved, we'll vote for it with you!

Count Hugues. I couldn't ask for anything better than to demand the cancellation of the loan. It's even in the the meaning of this process is why I insist on its removal sums allocated in this budget, requesting that they or referred to the chapter on religious worship.

Once this change has been ensured, we will be able to distinguish- war, see clearly what the credit is, and & at that moment the Chamber, I am convinced, as a matter of equality, not to- There will be no better way to support this suppression.

I believe the explanations I gave in response to the observations that have been made to me on this side (extreme left) sufficiently justify my amendment, and I Get off the podium (Very good! Very good! on various benches).

Mr. President. – The floor is now open to the Minister of Ins- public education.

Mr. Alfred Rambaud, Minister of Public Instruction and Fine Arts. – Gentlemen, I believe there is no more

PROTESTANT FAVORITISM 521

reasons for handing over the faculties to the Ministry of Religious Affairs of Protestant theology that there would be none to put back

the law faculties at the Ministry of Justice.

We were asked earlier if we considered the Protestant theological faculties as institutions teaching. I reply: Yes, certainly, we let us consider them as such.

Mr. Mirman. – I request the floor.

Mr. Minister of Public Instruction and Fine Arts.
– If you voted to abolish the faculties of theology Protestant, if you were to allocate their budget to the religious affairs budget, The education of future pastors would take place in establishments similar to Catholic seminaries, in establishments actions of a strictly protestational nature, (Very Good! Very good! o 9

Mr. Jaurès. – Say "confessional."

Mr. Minister. – I said "professional" but it's the The same thing, in this species. Why the faculties of theology– Do the Protestant churches of France wish to remain in the Uni– University of France? Why did they express this desire? in a large number of deliberations? I regret not not having these documents in front of you, because the terms in are sometimes very eloquent and very elevated. That's because they want their students to be more than just educated from this professional or religious point of view, which I I was talking about earlier, but that they receive more education a larger, more liberal and freer university.

Count d'Hugues. – I request the floor.

Mr. Minister. – I therefore believe that we must refer to the wishes of these faculties...

Mr. Gabriel Dufaure. – They are privileged.

Mr. Minister... to the needs of this recruitment in the liberal sense, which I have just indicated and left the budget– get of the faculties in chapters 7 and 8 of the instruction budget– public tion.

A little while ago, Mr. d'Hugues asked why we don't did not treat the faculties of theology pro– testating and the faculties of Catholic theology; in other terms, why we removed the seconds and why We keep the first ones.

You remember, gentlemen, under what conditions and Under the influence of what considerations did the

elimination of the budget for Catholic theology faculties. The reason for this is that in the degrees awarded by the faculties In Catholic theology, the State was not taken into consideration for appointments to ecclesiastical positions. That was the main reason, or at least the one that was principalmeat evoked (Ironical exclamations on the right).

On the contrary, as in Protestant denominations, that of Geneva as well as that of Augsburg, it seems desiring that pastors have a university education and university degrees.

Mr. Millerand. – That's none of our business!

Mr. Minister... – These ranks are strictly required– to such an extent that no one can be appointed pastor without produce the bachelor's degree in theology; you understand– It's perfectly clear that Parliament, on a certain day – no my time obviously – made a difference between the two orders of theological teaching.

I therefore ask the House to postpone the fine– presented by Mr. d'Hugues and to leave things as they were the state (Various movements).

Mr. President. – The floor is now open to Mr. Mirman.

Mr. Mirman. – Gentlemen, the question is not to know if the very honorable deans and if the professors of theo– Protestant ideologies have expressed a desire to remain in the Uni– university. The question is whether we should keep them there. (That's what the far left is all about). However, I don't believe that the rai– that the sounds provided to us by the Minister are sufficient.

The Honourable Mr. Rambaud recalled the debate following the– which Catholic theological faculties had been sup– award-winning; I have also referred to them, Mr. Minister, and I wanted to find out what the reasons for what I considered an anomaly – because I call anomaly the existence, in the midst of your teaching su– superior, whose character must remain exclusively secular, of the only Protestant theological faculties.

The reasons we imagined at that time, and that I I will remind you, these are not sufficient, in my opinion, to justify the state of current events. g

The Budget Commission, in 1884, had initially been fa–

predisposable to the suppression of two orders of faculties, Catholic-religious and Protestant.

She later partially reversed her decision and...

PROTESTANT FAVORITISM 593

proposed to the Chamber the elimination of the only faculties of Catholic theology. The report had been written by Mr. Antonin Dubost, and the author of the report on the proposed law filed by Mr. Paul Bert and seeking the removal of The Catholic theological faculty was Mr. Boysset. Two agreed to specify the reasons that motivated, in their view, the difference in treatment to be applied to Catholic theology faculties that were being eliminated part, and to the Protestant theological faculties that one maintains-held from the other. These were the reasons given.

"Protestant theological faculties fulfill a mandatory preparatory role identical to the role of the Catholic seminaries; indeed, they originally carried The name of Protestant Seminaries was changed. the name does not alter the intended use, which was originally assigned to them. We are reduced to respect the current state of affairs with regard to the "Protestant Seminaries" as much as for the benefit of the "Catholic Seminaries" as they are established both sides.

That is to say, in the minds of the members of the Parliament which, at that time, suppressed the faculties of Catholic theology and respected the faculties of theology Protestant churches were the only breeding grounds where the clergy Protestants could recruit their future pastors; they considered would treat these faculties like Protestant seminaries and this are in fact Protestant seminaries (.i/. the minister (makes a sign of denial). These are seminars at least by their purpose, at least by their destination and future laughter from the young people who are there, and that is why, Gentlemen, I join in the proposal which is This is done and consists of transferring this credit to the budget for religious affairs. where he will truly be in his place.

Whatever their personal worth may be – I don't He does not dispute it – however eminent their minds may be, there is no there is no reason that can justify the presence today

in the Higher Council of Public Instruction, of the dean from the Protestant Faculty of Theology.

The Minister of Public Instruction does not want to em-sinning—and on this point he is right—the recruitment of different clergy.

The Protestant clergy has the high and justified ambition that The Minister of Public Instruction has just expressed to us... to prioritize, and which we also know, to make of its pastors of educated men well-prepared for the functions the duties they are called upon to fulfill.

But it is in establishments called seminaries
— it doesn't matter whether or not ranks are awarded there.

Count d'Hugues. — Perfectly!

Mr. Mirman... that such dogmatic preparation is being made tick.

I believe that the Minister of Public Instruction does not does not sufficiently justify the current state of affairs. and whatever the state of mind, very different from ours, which has Having guided the author of the amendment, I ask the House to adopt it (Very good! very good! to Vatrême left).

Count d'Hugues. — After the words of Mr. Mirman, from which it follows that a large number of my colleagues They support the same thesis as me, I give up on going back at the podium and I stand by my amendment.

Mr. President. — The floor is now open to the Minister of Ins-public education.

The Minister of Public Instruction. — Gentlemen, Mr. Mirman supposes that the Protestant theological faculties They are simply seminars. I regret not having before my eyes was the course program of the faculty of theo-Protestant logic of Paris; we could convince ourselves that this program includes history, a very exegesis free, knowledge of the languages necessary for these studies.

Mr. Mirman. — Catholic faculties too!

Mr. Minister... and that it is conceived in such a spirit larger than that of the other faculties.

So we are dealing, not with a seminar, but well to a faculty. Furthermore, this faculty is related intimate with others and takes pride in its bonds of solidarity with them. – There are few students in theology faculty Protestants who are not registered, at the same time, in other faculties.

PROTESTANT FAVORITISM _ 525

Mr. Lemire. – The students of the Catholic faculties were formerly in the same situation.

Mr. Minister. – So there is a method of education here, very broad and very liberal, which you must not let down (Very good! Very good! on various benches).

Count d'Hugues. – I request the floor.

Mr. President. – The floor is now open to Mr. d'Hugues.

Count Hugh. – My lord, I cannot come to take that the Minister of Public Instruction comes to support such a thesis from this platform. All in all At the time, he said – I don't think I'm mistaken – that the railway The sound we had put forward – I emphasize this point – was that Pastors had to pass exams and obtain a certificate. of instruction and that it was precisely for this reason that due to the maintenance of Protestant theological faculties.

However, I do not see, at least as far as I am concerned, for What, this teaching certificate couldn't also be obtained? well under the direction of the religious affairs administration as under the directorate of public education administration.

Mr. Lemire. – That's obvious!

Count Hugh. – There is, in my opinion, a point here discussion that I am asking you for, in my capacity as a Catholic-lique, the permission to show in a different light (Movement= various items).

I absolutely want to do it; it won't invalidate anything. the scope of my argument (Speak from various benches to RIGHT).

Indeed, we must say here frankly and completely the his underlying thought. As far as I'm concerned, then, I believe that If this chapter has not been included in the religious texts, the reason is simply that we do not have a minister of religious affairs

who defends his subordinates and the people who have dealings to his administration, like the Minister of Education public does so for the people who are under his orders; It's that instead of having a minister of religious affairs, we have A Minister against religions (Very good! very good! on the same benches on the right). Every time it comes to the per-sounds that are subject to the administration of religious affairs, we Let us see how Mr. [Name]'s intervention translates from this platform. Minister of Religious Affairs, not for the defense of those concerned, but on the contrary, for requests to abolish trafficking-either by sending letters like the one that, all recently, he addressed the bishops (Various Movements).

526 PROTESTANT FAVORITISM

I repeat; this is a minister against religions that we We have, and not a Minister of Religious Affairs. (Very good! Very good!) various benches on the right).

Mr. President. – Messrs. Millerand, Deville Jaurès, Vaillant and Gérault Richard, propose to reduce it by 89,800 francs. the credit allocated to Protestant theological faculties and by consequently reducing the credit from chapter 7 to 9. 271,878?

Mr. René Goblet. – This entails the suppression of the cult Protestant.

Mr. President. – I understand that Mr. d'Hugues accepted the formula of this arrangement and rallied to it.

Mr. Count d'Hugues. – Perfectly.

Mr. Jules De'afosse. – But first, we would need to decide on the transfer.

Mr. President. – I put to a vote the consideration-the amendment which was rejected by the government by the Commission.

There is a request for a vote signed by Messrs. Rouanet-Chauvière, Coutant, Viviani, Grousset, Vaillant, Pajot Carnaud, wr Turigny, Chassaing, Compayré, Argeliés, Franconia, etc.

The polls are open:

Number of voters: . ee + . 521
Absolute majority. . . . èe . . . 261

For adoption... 200
Against... a ee . 32i

The Chamber of Deputies did not adopt it.

Count Hugh. – I will, then, resume my fine-
Mr. President, and I request the transfer to the budget.
religious services, funding allocated to faculties of theology pro-
testante. (Interruption in the middle.) This is not at all the
same thing, since there is no reduction in funds.
I hope the House will accept my amendment. (Mou-
various items of clothing.)

Mr. Charles Ferry. – Never.

Count d'Hugues. – I don't see why MC
Ferry protests.

Mr. Charles Ferry. – We know why you are
that.

Count Hugues. – I know that too (laughter).

Mr. President. – I will now put the question to a vote.

PROTESTANT FAVORITISM 597

by Mr. d'Hugues – if he does not object, under the
in the form of a request for referral to the Budget Committee,
which would be required if there were a need to carry out ventilation
credits for chapters 7 and 8 (Very good).

I am consulting the House on the referral to the Committee.

(The Chamber of Commerce does not pronounce the referral).

Mr. President. – Consequently, the proposal of
Mr. d'Hugues is not adopted.

Count d'Hugues. – We will take up the matter again next year
next (Noise).

I don't see what comment could make res-
to further highlight the favoritism enjoyed by the pro-
testifying that this interpellation of the Count of Hugh and
this vote by the House in favor of maintaining the fa-
Protestant theological practices.

Mr. d'Hugues' request was quite logical, we

it seems.

Why maintain this privilege for Protestants?
when it was taken away from Catholics several years ago
liques?

The Minister – he may be Protestant – defended
this power, and it was maintained by 321 votes against
200.

That's strange, because these 321 votes are not votes
of Protestants.

How can this be explained?

The Journal des Débats recounts that, in a Conference held in Privas the previous Sunday, we had
voted on an agenda to "complain about the hoarding-
the influence, positions and functions of the Republic
"public by a religious minority."

The newspaper added that it was Protestantism.
and he moaned about what he called an excitement-
tion to religious war.

We should, however, take a closer look at what's going on.

Is maintaining the faculty of theology pro-
The testator at the Sorbonne is not proof of the in-

598 PROTESTANT FAVORITISM

extraordinary influence of Protestants in the administration.
tion? |

And isn't it true that the Protestants have-
Vahi, the ministries where they call the shots?

It's only for them and for the Jews.

These two minorities monopolize everything.

All the good positions are occupied by these people.
there, as we saw in the previous chapter.

As for the results, they are quite disappointing.

It was the Protestant Freycinet who allowed the English
to seize Egypt, and that is the diplomacy of the pro-
testing Waddington, our ambassador in London, who

made the English so insolent towards us; without to assume that it was the Protestant Laroche who did so well managed to turn our Madagascar colony upside down.

And what about the Dreyfus affair?

The Journal des Débats quotes Louis XIV and the revocation of the Edict of Nantes.

He does not say that, in all the books approved by the University, this political act of the great king has been abso-
thoroughly distorted, and that not one of these books gives to the youth the real reasons for the disgrace of Protestants.

The idea of revoking the Edict of Nantes was one of the wiser than Louis XIV ever had.

Unfortunately, it was not implemented.
as was appropriate, but by revoking the Edict of Nantes, The Sun King was in harmony of feelings with Henry IV, who had granted this edict.

By ceding, almost against his will, these privileges to the pro-
by their will, Henry IV had the tacit hope of withdrawing from them little by little, what he granted them.

This is what pastors Couve and others would have said at the Congress of Nantes held in June 1898 and this that we will historically prove to the protesters whenever they want.

Moreover, Louis XIV regarded religious unity

PROTESTANT FAVORITISM 529

as a necessary guarantee of political unity and of absolute power.

Had not Bossuet just expounded in the oration fu-
The nephew of Ilenriette of France, that the diversity of sects had the fall of Charles I in England led to this?

Louis XIV feared seeing the same causes pro-
to produce the same effects in France, especially since the French Protestants had begun negotiations
secrets with Comwel.

French Calvinists were accused of applauding the
The success of the Calvinists in Holland, and they were said to be everything

ready to support a landing by Corneille Tromp on the coasts of Guyenne and Poitou.

Hated by Catholics, they were for some provinces a constant source of concern, and they were going to be a serious danger with the help of the foreigner--ger.

Therefore, public opinion was protesting against them. severe measures like the Protestants of Holland and England used them against the Catholics liques.

We shouldn't judge past centuries with ideas of ours.

The Edict of Nantes was considered a transaction revocable operation, and he had always encountered opposition tion which grew even more during the Dutch War.

Louis XIV followed rather than instigated the movement. general information.

And the revocation of the Edict of Nantes stirred up in France a lively enthusiasm.

Finally, the Protestants reconquered and beyond the 70 strongholds that the Edict of Nantes granted them.

They were in the majority in a recent ministry.

Majorities must not abuse their power. (even against Greece and Spain), but the minorities They are at fault for not respecting social conventions.

However, the Protestant minority is, according to its own

30

530 PROTESTANT FAVORITISM

figures, of 650,000 people, and it holds a name-disproportionate number of places and situations.

That's the key point to remember.

++

fl it's not just for Protestant theology faculties—
that Protestants are favored; they are favored because
the free exercise of their religion, for their meetings of
pastors, while bishops and Catholics are
hunted down like Native Americans.

The questioning of Mr. Count on March 11, 1897
Hugues will show us this touching inequality.

It will necessarily be recognized that our documents do not
are, at least, not fanciful; all are drawn from
authorized sources, and in particular the Official Journal or
among Protestants themselves.

DISCUSSION OF AN ARREST

Mr. President. — The agenda calls for the dis-
_ cussion of the interpellation of Count Hugues on
the Protestant Congress held in Lyon on November 2, 1896.

Mr. d'Hugues has the floor.

Count Hugh. — Gentlemen, I will go through everything
first complete the statement that the President has just read—
Chamber tooth.

My request for questioning was a little longer.
Here's how it was designed:

I am requesting to question the Government on the Congress
Protestant meeting held in Lyon on November 2, 1896, in a building
public gathering of state-employed pastors
simultaneously, delegates from the one hundred and four consistories of
France and Algeria have expressed wishes of a certain nature
essentially political.

Mr. Henri Ricard (Côte-d'Or). — That smells like dis
They must be burned.
D ee AE E EAEN

(4, President of the National Agrarian Party.

PROTESTANT FAVORITISM 531

Count d'Hugues — No, my dear colleague, he

They shouldn't be burned; I don't know if you are too Protestant, but I'm not asking for them to be burned. All I ask is the same freedom for we only for them. I don't want to prevent the protesting them to meet, no more in Lyon than anywhere else; but I ask that we have the same tolerance for Catholics—and if you shout against Catholics when they They hold conferences, I'm warning you in advance, we will shout every time we see the pro-Testators, Jews, or others hold congresses. That's which is why I am here at this podium.

Mr. Decker David! – What others?

Count d'Hugues. – The Muslims, if you Do you want to, or do your radical friends?

In the letter from the Minister of Justice to the bishops, dated November 17, 1896, there is a sentence that I asks for permission to pass again right before your eyes. It is said:

No meeting foreign to their exclusive destination could not be authorized or tolerated in the buildings domaniaux assigned by the State to the service of the bishops or in the outbuildings of these buildings.

And previously, on November 42, 1896, Mr. Darlan had said from the podium of the House.

We will not have double standards.

Well, gentlemen, let's see if Mr. Darlan hasn't There were no double standards.

Protestant congresses were held in France. congresses have followed one another almost without interruption since A number of years. The last few, I don't know. If I list them correctly in chronological order, they are those of the Rochelle, from Paris, from Le Vigan, from Saint-Quentin, from Mar-Seille, Sedan, Nantes, and finally that of Lyon. November 2nd. In these Congresses, it was taken, I

532 PROTESTANT FAVORITISM

I will prove it in a moment, deliberations of which certain-

Some were essentially political.

Since you forbid Catholic priests from
to hold deliberative assemblies, since you claim-
dez that it is a political goal they are pursuing when
they meet "simultaneously" at a point on the ter-
In short, I believe the same criticism can be made of...
Protestant pastors, when they meet in the

—~ same conditions.

But let's go even further; you want to ban
to Catholics and Catholic priests the right to
holding any public assemblies, whereas at
These meetings include foreigners. I could hear the other
day, by Mr. Gérault-Richard, whom I see at his bench,
to cite in particular, as a foreigner, Abbot Cetti, Al-
Sacien, who had participated in the anti-Semitic congress in Lyon.

Mr. Gérault-Richard. — I wasn't complaining. I
I was saying that we hadn't taken the same approach towards him
measures concerning a certain socialist deputy.
I would have liked both to be given the same freedom,

Count Hugh. — Since that was your
In conclusion, I won't insist.

But at the Congress of Sedan held by the Protestants, I
notes the presence not of just one, but of at least
Fifteen foreign pastors. I find their names in the Echo.
from the Synod of Sedan, issue of Tuesday, June 2, 1896.

Here they are: Pastor Andry, from Tournai (Bel-
gique); Pastor Dardier, from Geneva (Switzerland);
Pastor Dumont, from Neuchâtel (Switzerland); Mr.
Pastor Duncan-Campbell, from Edinburgh (Scotland);
Pastor Kennedy-Anet, from Brussels (Belgium);
Pastor Mac-Kintosch, from London (England);
Pastor Meyhoffer, from Brussels (Belgium);
Pastor Monvert, from Neuchâtel (Switzerland); Mr.
Pastor Necker of Geneva; Pastor Pons,
from Torre-Pellice (Italy); Mr. Pastor Porret, from Ge-
Neve; Pastor Richard, from Amsterdam (Netherlands);
Pastor Rivier, from Aigle (Switzerland); Pastor

PROTESTANT FAVORITISM 533

Rochedieu, from Brussels, (Belgium); Pastor

Thélin from Lausanne (Switzerland),

I'm not making this up. All these people, these crazy people— Protestants, including foreigners, did indeed attend the Congress of Sedan, in June 1895. I was not questioned on the Congress of Sedan, but since this Congress preceded that of Lyon, allow me to show you that the situation to which I will draw the attention of the Chamber has already been in existence for a long time. This Congress of Sedan had also been a deliberative assembly and a political assembly. You will judge for yourselves by these simple lines that are extracted verbatim from the speech of our virtue of the president of Sedan, Mr. Pastor Goulden. N said:

"I see the heroic times of the Church of France, with its Protestant princes, its academic— My, his doctors, who, with the help of the spirit of God, competed so powerfully during the 16th century — the 16th century, — Gentlemen, this is the era of the Wars of Religion; we will come back to that in a moment — competed if I may — savantly during the 16th and 17th centuries to raise and to preserve the great building of the Reformed Church in our par— — tie.

I would like to mention two facts from this glorious past.

Firstly, the meticulous care with which the pastors and the professors at the academy have striven to maintain intact the teaching and faith of the reformers including Jesus— Christ and the apostles provided the elements. This faith— The bust was the power that wrested from the Catholic Church the half of its members.

If I quote this sentence and this passage, it is for my— to find that there was indeed a political assembly there.

Politics was also involved in Lyon.

Everywhere, Protestant congresses are appealing to these times heroic battles where they fought against the Catholics, and you You will see later that for the Lyon Congress we went further and they asked for the reinstatement

20°

of a central synod, a kind of central committee capable of directing war operations against the party Catholic and to act on the government.

I call upon your full attention to this matter, gentlemen. and I believe it's useful for preventing conflagrations—actions that could take place later. The days—Protestant leaders declared that the Congress of Lyon It was not a political congress.

Mr. Cinrad de Witt. — I request the floor.

Count Hugh. — Well! I affirm, in the con—milking, that it was an essentially political Congress (Noise). I'm annoyed that this question doesn't interest anyone. more so than some of our colleagues, but I will continue still, because it is of very great importance. This is not the first time I've worn This forum raises a new question, a thankless task, but We will soon realize that the Protestant question is worth the most painful of all.

At present, as Mr. Bour— once said geois at this platform, the discussions on the religious idea These are discussions that dominate all politics. See what's happening right now on many points of view in France: all these meetings, all these Congresses, in which religious ideas are invoked gious. Well! Gentlemen, it is good not to en—I'm here to hear a bell. I bring the sound of the micnne and I am convinced that, soon, this will not be the last—'nière. Besides, I know several members of parliament who are inter—I feel the same way I do at the conferences given these days. last ones on all points of our territory, either by Mr. Georges Thiébaud, or rather, Pastor Lauga, either by other speakers. It is therefore useful to bring this Protestant question, although new here before The Chamber.

I was saying that in Lyon, there had been an Assembly—politically deliberative sentiment. I insist on this because I was told that this As—it seemed to have no political character and that I

Year

I had no right to worry about it. You're going to judge.

The Catholic episcopate has been criticized here for having held a political meeting in Reims, solely because that Archbishop Langénieux had convened "simultaneously-Nément" all members of this French episcopate: or, in Lyon, the delegates of the one hundred and four consistories The French had arranged to meet. None of them missed- He answered the call, and each had even four delegates, two pastors and two lay people, per consistory.

And if you want further proof that this synod has It had the essential character of a political assembly and deliberating, please allow me to put under your eyes the following passage from a newspaper.

There are 104 consis- on the territory of France and Algeria the offices of the Reformed Church to serve and administer the worship of 650,000 Calvinists.

These 104 consistories all, without exception, delegated simultaneously in Lyon, a pastor and a layman; and, in addition, as is done for senatorial elections, a step- a substitute teacher and a lay substitute.

These 416 delegates or alternates met in Lyon, on Monday, November 2, 1896, in a public building.

Why, Mr. Minister of Religious Affairs, when I reported the facts to you, didn't you write to the pastors, directors of Protestant consistories including delegates had met in this building?

Mr. Jumel. - Which building?

Count d'Hugues. - The temple in Lyon, that is a public building, subject to concordat rules, by the law of 48 Germinal, year X.

Mr. Jumel. - It is not a concordat.

Count d'Hugues. - So be it! It is a building subject to the regulations of the concordat, if you prefer.

Mr. Jules Guesde. - What is the Concordat for The Protestants?

Count Hugh. - Are you then unaware?

Mr. Guesde, that Calvinist churches fall under the Concordat by the organic articles, as well as the Catholics?

Please do some research and you'll see.

Oh! You can laugh about it, Mr. Guesde (1), but you will not prevent the Protestants, in terms of our current legislation, fall under the Concordat as well although Catholics and Israelites.'

I continue reading:

These 416 delegates or alternates met in Lyon, on Monday, November 2, 1896, in a public building and there held for several days, morning and evening, until exhaustion of their agenda, veritable assemblies deliberative.

The purpose of the meeting and deliberation, as well as this This is noticeable in almost all Protestant affairs. is such that it is impossible for a mind in good faith to separate the political question from the religious question.

The goal was to achieve the Restoration, constantly striving to-followed for a century and constantly rejected by the French state Spanish (except in 1872), of a general synod, which would be invested with the upper echelons of Protestant interests and should to be represented before the government.

(1) "We are loath to play the role of public accusers against the long series of centuries that are behind us. We do not deny- neither give birth to nor insult any of the different phases of evolution. social solution; we classify them, proclaiming their reason for being necessary and successively rendering them justice. That's how it is that in this thirteenth century, to which the other day alluded our colleague Mr. Lemire, the Church - we are not making any the difficulty of admitting it - played a very large and very useful role. It was she who stood up to the men clad in iron. at that time, not only physically but also morally, was the the only intellectual power capable of imposing a limit, of to curb, at least relatively, the brutality and violence everyday inequalities." (Jules Guesde, Official Journal of June 27) 1896).

Why then are the socialists rising up against
The church in all circumstances?
Because they are part of the Masonic lodge.

PROTESTANT FAVORITISM 537

It was to the "loud applause" of the Assembly, he said.
the minutes of the meeting of Wednesday, November 4, that
Messrs. Doumergue and Jalabert have a proposal adopted
under the terms of which we will immediately discuss the mo-
tions aimed at giving the church a representation-
tion to the government...

Therefore, we cannot say that the Assembly
It was not political.

And right from the start of the session, Mr. Doumergue had filed
a motion according to which a Standing Committee
and a delegation, meeting periodically, would form
the Church's representation to the government, with
power to convene the Assemblies.

And to further clarify the nature of the Restoration,
of the Presbyterian synodal system which was for many in
the harshness of the religious struggles of previous centuries, Mr. Ja-
Labert was able to say, to the acclamations of the Assembly, that he
"It was about returning to the traditions of our fathers."

The whole thing was formulated as a resolution and presented
at the morning session the following day, Thursday, November 5, and de-
finitely voted on at the last session of the same day, which
ended with music, specifically Luther's chorale.
by the entire Assembly.

Mr. Bovier-Lapierre. – "What is the newspaper that gives
This report?

Count Hugues. – It's the Lightning, and the article
bears the signature of Georges Thiébaud, dated the 14th of no-
November 1896.

Cardinal Langénieux was carefully reminded, at
Reims, that he should not participate in meetings
simultaneous.

But let's give the floor to the author for a moment longer:

The promoters of the Calvinist Congress were reminded of Lyon, where the delegated pastors are simultaneously moving. The completeness of the consistories was also unlawful and that the constitution of this general delegation in the Assembly of... liberating, to deal with political matters, touching on the

538 PROTESTANT FAVORITISM

discipline and hierarchy were defended for the protesters
So much so, as with Catholics?

When one brings to the podium an interpretation of the concordat, according to which members of the secular clergy restate-funded employees would not be able to attend Congresses without risking the criminal penalty of data processing termination, Do the pastors of the Reformed Church, who are also Reformed, funded by the State, and much more expensive even than the des-Catholic servants, – these having 900 francs and the 1,800, some 2,000 and 2,200, others 3.

– are not subject to the same ice regulations
disciplinary?

Is this political organization of the consistories, with pastor delegates and lay delegates, accompanied by their alternates deliberating in Lyon, a few hours from Geneva, which is the religious and financial capital . of French Calvinism, does not present any objections other than-serious matters, in the eyes of the State and the government, that The pompous displays of the Archbishopric of Reims?

I believe this article perfectly lays out the situation-tion.

fh there was a Protestant Congress in Lyon which was a A deliberative assembly, without a doubt, and which then became a political assembly, as, moreover, the Congress of Sedan and like other congresses peotes-so much.

That said, I repeat what I said earlier at Pheure to Mr. Minister, regarding the Concordat: For-what is in the interpretation of this Concordat or of the organic articles, from which you do not separate it, two weights and double standards, while the Minister said himself, at this podium, said he would not have double standards. And two measures?

Why, when we had asked this question
To the Minister: "And the Protestant Congress, which in
"What are you doing?" Why hasn't the Minister...
addressed to the pastors a letter similar to the one he
addressed to the bishops?

Certainly, although criticizing the government's attitude

PROTESTANT FAVORITISM 539

"Lying, I certainly wouldn't have challenged him."
had done it.

But again, it is these exceptional measures
against which I rise up.

As my questioning was taking too long to be addressed, I had the
time to carefully consider the situation that should have
Mr. Minister of Religious Affairs with regard to Protestants.

One day, in the meantime, noticing that one
had very special favors here for the pro-
As testers, I have already raised another question from the podium.
Regarding them: I asked that the Faculty of Theo-
Protestant logy was transferred to:: worship.

If I did it, it was, as you remember, because
that once transferred to religious practices, one would have been forced
to apply to Protestants, who speak in their Con-
willing to wage war on Catholics (1), the same
to the extent that Catholics.

We were complaining, once again, about the exceptional measures...
tion which are taken against some and which are not
actions against others.

What I also desired at that moment – wanting to follow
the chamber system, to prioritize the questions, –
it was that the Minister of Religious Affairs should have ultimate control over
the faculty of Protestant theology, because it
It seemed that all Protestant pastors had to-
hanging from the Ministry of Religious Affairs, like the members at
Catholic clergy, and not be attached to a part
to the Ministry of Education.

This may explain why the Minister was unable to
to reach the pastors of the Lye Congress. – I say
Perhaps, because I'm not sure—it's that some
of these pastors were not dependent on the ministry of
religious services, but that of Public Instruction.

(1) The religious wars are coming: to our ruin, whether we like it or not or not; they burst: fatally, a joy: relatively Dons Under some random name, but they will burst forth.

940 PROTESTANT FAVORITISM

What do these anomalies mean?

When in the past it was a question of abolishing the faculty of Catholic theology, it was Mr. Burdeau who was sponsor of the bill. And Mr. Burdeau, it seems, was favorable to the abolition of the faculty of theology Protestant as well as to the suppression of the faculty of theology-Catholic logic.

But at the insistence of Mr. Franck-Puaux, director from the Christian Review, and who is a well-known Protestant, Mr. Burdeau did not reach that conclusion.

The Catholic theology faculty was abolished and we did not abolish the Protestant theology faculty...

Mr. Alfred Faure. – It's a seminar.

Mr. Count of Hugues. – They tell me: it's a seminaire. We'll come back to that.

We were not the ones who requested the removal faculties of theology; but it was concluded in one sense, and we want logically to move in that direction which has been applied to us; we want – of the The less I speak for myself – the less it applies to us measures that are not applied to others.

I demand equality and justice on this point; and I tells you that, when the next budget is dis-Damn, I'll bring the question up in the gallery.

The Protestant Faculty of Theology was allowed to remain. aunt after having abolished the Catholic faculty.

We did better; we transferred the Protestant faculty to education department, under the pretext that it is a senior that it is a teaching matter (4).

Well! What I deplore, if only for the State, whose neutrality is constantly invoked in Questions like that raise the question of whether the State does not

so it's not neutral at all.

—,,

(4) Many professors at the Protestant Faculty of Theology
aunts also teach in the state's high schools where they im-
pro- students, the majority of whom are Catholic, are encouraged to adopt a pro-
By testing, that's why, in reality, we acted this way.

PROTESTANT FAVORITISM 641

Mr. Rambeud, Minister of Public Instruction,
he told us from this platform that the faculty of theology
Protestantism had been preserved because there was no
that one point on which it differed from teaching
of the state's faculties, it was precisely in this respect that...
defines the teaching of Protestant theology, and that,
as soon as one received state education there, this
the ability had to be preserved.

But don't you see the absurdity to which you
Will you succeed?

Here is a faculty that rivals the faculties of
the State.

And you tolerate this competition because it-
In addition to your academic abilities, teach the Protestant religion!

And this in the name of neutrality, you say, that you
Do not accept from Catholic faculties!

So you, the State, support vocational education...
testing; you are forcing us, Catholic taxpayers-
liques, to pay for this Protestant teaching, and you don't
don't want to hear about Catholic education-
It's lique. It's a monstrous absurdity.

I am reporting it to the House.

Moreover, the question will have to come from
new 4 the stand.

I simply mention it when talking about the Congress of
Lyon, about which the Minister of Religious Affairs has not
believed he was taking the same measures he had taken against
Catholics.

If you persist in the attitude you have adopted against Catholics, while you show excessive benevolence towards Protestants, by not by not taking similar measures against them, we would be within our rights to tell you that you have a clerical-special line, and a Protestant clericalism. as we We have already demonstrated to you in the past that you had a Jewish clericalism and a Freemason clericalism.

As for the seminars we were talking about earlier Those who belong to the Israelite religion receive

3.

549 PROTESTANT FAVORITISM

subsidies; those from Paris and Montauhan, which belong to the Protestant faith, receive a subsidy a grant of 26,500 francs from the State, the ca- seminars Catholics, on the contrary, receive nothing. You see although there is a blatant bias.

Mr. Louis Jourdan (Lozère). – Vote for separation churches and the State.

Count Hugh. – If you wish, but under certain conditions.

You know that the proposal has been made, that Mr. Tabbé Lemire spoke about it without fear the other day.

We wouldn't be far from reaching an agreement. in the event that freedom of association is voted on.

We are not demanding; we are asking only the same measures and the same rights that apply to others.

The State tells us that it is neutral, that it does not hear favoring some at the expense of others; I have told you proven for seminars, for faculties of theology, and I will prove it to you on other points as well, that the State favors Protestants and attacks the ca-Catholics.

It's so obvious that when I brought this question to the podium for the first time of Protestant education, of theological faculties Protestant, the press was abuzz, that the pro- newspapers

Testators wrote articles to defend themselves and that other newspapers, particularly radical newspapers, responded.

The government is preventing low-level civil servants Catholics, all the people who are at the bottom of the administrative level and which depend on him to put their children in the Brothers' schools, their girls at the Sisters' Schools; and, at every moment, we let's see the dismissal of modest figures from this administrative scale only because they have placed their children in religious schools. (Very – Good! Very good! (to the right.) E

PROTESTANT FAVORITISM 543

Mr. Albert le Clec'h. ~ This is incorrect!

Count Hugh. – It's not a mistake, if That's not done in Brittany, Mr. Le Clec'h.....

Lieutenant Colonel du Halgouet. – But at the con-Milking! That's done in Brittany.

Mr. Albert le Clec'h. – The opposite is happening in Brittany!

Count Hugh... that's certainly how it's done in other regions. Only senior officials from the Republic that can afford this luxury without Don't tell them anything.

R fell before my eyes yesterday, a few verses thus conceived:

Mr. Rivaud (1) is a prefect
From the Third Republic
It's very good, it's perfect.
Especially in politics:
He is radical.
Anticlerical,
~ When he is at La Guille;
But out of devotion
The procession follows
At his daughter's convent.

Yes, gentlemen, there are only the prefects, and the one from Lyon, among others, which can afford this luxury;

But for low-level Catholic civil servants, it seems that it is forbidden for them.

If this new Protestant question raised in the tribune does not
The Chamber doesn't excite, it provokes, on the other hand
On the one hand, there was a lot of emotion, I assure you, in certain-
certain circles, particularly in the administrative world,
We wonder when the powerful invasion will end.
in the administration.

I followed it a bit, to observe the progress of the

| (1) Rivaud has just been placed on leave by Brisson, who
He probably found it too lukewarm (October 28, 1898).

544 PROTESTANT FAVORITISM

Protestant finance in France for several years
the same method that Drumont had adopted the pre-
mier, to make the French aware of Jewish power,
And that's how I learned about Protestant finance,
without being as tightly controlled in a few hands as finance
Jewish is however perhaps also powerful (1).

On the left. – That's a mistake.

Count Hugh. – Perhaps that's a mistake;
I don't know.

Moreover, Mr. Rouanet spoke about it the other day.

Mr. Gustave Rouanet. – Yes, and the Catholics of
This side (the right) voted "against" our proposals.

Count d'Hugues: I did not vote "against."

Mr. Gustave Rouanet. – You may have been the

alone !

– Count Hugh. – I don't believe it; but
That is why these questions must be brought to
the platform, in order to shed light on even some of my
friends. | °

Mr. Carnaud, – Try to use your influence to-
near them!

Count Hugh. – I don't know if my influence
is as great as yours among your friends; but

I assure you that I will do everything possible for the
To convince, if you'll let me speak.

Mr. Gustave Rouanet. – Our party is for the empire
The sound of those rascals!

Mr. President. – Gentlemen, please keep the si-
lence; the discussion cannot degenerate into a conver-
private stations.

Count d'Hugues. – My party, Mr. Rouanet, has
quite often called for the imprisonment of Cornelius
Herz, whom a ministry you supported has left

(1) Protestants are, in fact, very rich, both through themselves-
same as through their banks, all very powerful, more powerful-
Health, perhaps, is linked to Jewish banks.

PROTESTANT FAVORITISM 545

escape, so that you have no right to recrimination
to fight against him (Very good! to the right).

But I'll leave aside this question of pro- finance
testating, and I say that in France the invasion of the Protestants
in the administration is a fact that it is important to
to worry.

Apart from the Universal Evangelical Alliance which has
Its headquarters are in Paris and it is very active; I had the
curiosity to find out what is happening in
the different branches of the administration, and I am
having reached this conclusion that French education
everything is in the hands of Protestantism

Mr. Marcel Habert. – On this point you have absolutely-
Lument reason.

Count Hugh... – And, strangely enough, this

Invasion occurs in almost all categories
of our social organization.

At the same time, we saw the general who is
at the head of the École Polytechnique, the commandant of
the application school, and the commander of the military forces
all three were from Paris and were Protestants.

In embassies, in the navy, in the colonies,
to religious institutions, in the prefectures, all the senior staff

is Protestant.

I draw your attention to this (Interruptions).

Please allow me to explain, gentlemen;

This is a question I have studied extensively and which interests me to a high degree.

Protestants represent one sixtieth – according to their own figures – of the total population of the France and, in certain administrations, they are in infinite number.

I will cite, among others, the Gard department, which is three-quarters Catholic and whose magistracy is three-quarters Protestant.

This department alone supplied over one hundred ma-Protestant scribes, and you find them everywhere, gentlemen. This Protestant invasion.

546 PROTESTANT FAVORITISM

— Mr. Gérault-Richard. — If there was a pro-invasion: testing, it has been performed in Germany since the re-purpose of the Edict of Nantes.

Count Hugues. — And in France too, you
Go see Mr. Gérault-Richard, who's interrupting me. I
I'll get to that.

Mr. Rouanet said the other day that there were 108 de-prostitutes who are part of boards of directors.

I could tell you in turn that all the protests
tants, who are only one sixtieth of the population of
France has more than 60 representatives in this chamber.

— times, that is to say at least one-tenth.

However, there is another point which is much more
elevated, much more interesting still, and on which I
I also want to draw the attention of the House.

This one relates to national defense.

Throughout history, as you know, all governments
tried to exert influence in neighboring countries
sins.

Thus, Cardinal Richelieu supported the Protestants.
in Germany through our subsidies and even through our weapons,
to defend France's policy.

On several benches: That's not the point!

(At this moment Mr. Sarrien, Vice-President, is replaced in the chair by President Henri Bris-
her.

Py. the Count of Hugh. – Please let me ex-
Let me explain for a moment, gentlemen, you'll see that I
I am absolutely on the same page.

Throughout history, I say, our governments have sought
to create a French party in England, Germany and
in all neighboring countries.

However, the Protestant nations have done their part among
we did what we did with ours.

With regard in particular to the two Protestant countries
those who surround us, England and Germany,
This is a fact that deeply moved me, and I believe it is my

~

PROTESTANT FAVORITISM 547

duty to submit it to the House, an agreement would be
done against France for a very long time (4).

Moreover, at present, it exists in France and has ~
on our side, in Algeria, and further afield in Madagascar, and
in almost all French possessions,
propaganda organizations that are supposed to put us in
beware of this English party of which Mr. de was speaking.
Mahy and several of our colleagues (2).

Yes, there are organized groups on certain points
from our territory, from where a protest propaganda originates
active aunt who is reminiscent of English propaganda that I
gives a glimpse.

Note that I am not accusing anyone and that I do not want to-
I wouldn't, in turn, be making a trial of tendency to
person.

But when there are ties as strong as those of the

religion, which links people to a neighboring country,
It is easy to understand that the propaganda of these
country can be practiced more easily in the midst of these per-
sounds.

Moreover, this has been pointed out many times by several
from our colleagues.

Here is what Mr. Pourquery de Boisserin said, the year
lastly, in his report on Algeria's budget:

"Our duty is to point out to the government the skill
with which, under the guise of Protestant missions, the
English Methodists, aided by zealous deaconesses, do
Anti-French propaganda in Algeria.

(i) We saw in a previous chapter that this agreement
It actually exists. It is cemented by a recent alliance.
which proves that Mr. d'Hugues was right when he made his question.

(2) We must be grateful to Mr. de Mahy for thus condemning him
the Protestants; but it is fitting to reserve our praise for him.
Mr. de Mahy, who only associates with Methodists, no doubt
because he belongs to another Protestant sect, in fact
raising his daughters in the Reformed religion and marrying them off to
Temple.

548 – PROTESTANT FAVORITISM

They extend their actions to both the natives and
on Europeans of foreign nationality.

To the former, they offer a glimpse of the purported benefits.
of an English occupation, and say that the administration
French people continue to engage in harassment and
persecutions... »

Mr. Conrad de Witt. – You provide proof of
What are you saying?

Count d'Hugues. – It is Mr. Pourquery de Bois-
Serin, who said that the previous year, in the report
of the budget that was discussed in the House and that
You know it as well as I do.

"...To the latter, they dangle the chimerical hope before them."

of the Constitution of a powerfully pro- independent state
Tégé...

the government absolutely must decide to ex-
to immediately pulse throughout the entire colony these apostles of
discord and revolt.

But Mr. Pourquery de Boisserin was not the only one;
Mr. Saint-Germain, another of our colleagues, was going
_ further than him (4).

And with regard in particular to the protest congresses
times in which representatives of all the synods are included
of France, "Greniers Congress which are held in the buildings of
the State and which are true deliberative assemblies
or political assemblies, I don't see why,
And by what law can you forbid the clergy
Catholics should do the same.

In other words, I want freedom for all.
But I don't see what right you have to have double standards –
and two measures. (Very good! Very good! on various
benches on the right.)

(1) See, chapter: Protestants in Madagascar and in
Algeria, arrest in Saint-Germain.

PROTESTANT FAVORITISM \$49

Catholics are, fundamentally, of the same opinion on this point.
from Count Hugues, whose interpellation was
as planned, ended with the vote on the agenda item and
simple (4); but they are incredibly naive.

There are men born like that.

Try to make some people understand that two
And two make four, you will not succeed.

Try to persuade them that France is a na-
Catholic tradition, you will achieve even less.

"Are you quite certain of your figures?" they ask.
they ?

Are there really 36 million Catholics in France?
religious, and only 2 million Protestants, Jews,
Muslims or freethinkers?

– That's absolutely certain.

– But how is it then that in a country organized like France, where the voice of the Catholic has the same value as that of the Freemason or the protestant so much so, it is the latter who hold today All the influence and all the power?

(1) If we had been in the place of the person who called out to us, Mr. Count Hugues, we would have submitted the following agenda, which It might not have been voted on, but it would at least have reflects the mindset of the sectarian majority.

Agenda.

The Chamber,

Determined to pursue its policy of anti-clerical concentration eale on the backs of French Catholics as long as they, disunited and less astute than Belgian Catholics, did not understand– will not be sufficient, also what is the importance of the press, public meetings, and active propaganda and continues, in our era of parliamentarism;

Invites the government to persevere in its attitude of exaggerated benevolence towards proletarians, Jews, the Freemasons, Turkish Muslims and others;

And move on to the agenda.

550 PROTESTANT FAVORITISM

What can be said in response to that, except that Catholics are So stupid and so clumsy!... Like a huge hole– plaintive sheepskin, driven and harassed by a Half a dozen dogs! Just by showing them From time to time their fangs, just by strangling here and there by the sheep to scare the others, the dogs remain the absolute masters of the situation. And all the The flock goes "Baa! Baa!" just like in the Mascot!

Such are also the Catholics led by a minority intrigue involving Protestants, Jews, and Freemasons.

Very skillfully, the members of this minority, The roles are shared. They have also slipped into all camps.

They have a foothold everywhere today and are, whatever one can say, the soul of the corrupt coterie that presides over destinies of France.

The good times of the Protestants, which have lasted since too many years, however, more particularly—
It all started back when Freycinet was President of the Council of Ministers.

What a wicked man this cunning reformer is!

What harm hasn't he done to our country with his com-Protestant fathers Herbette and Wadington, not forgetting his close friend Cornelius Herz, to whom he owes the rank higher in our Legion of Honour?

I imagine that the Freycinet plan, infamous in our public works, will have a very special place in the darkest pages of our history.

And his responsibilities in the compromises of Panama, its pressure tactics on behalf of Cornelius Herz, the receipts for the newspaper the "Telegraph!" And his conduct towards the inventor of Melinite, Turpin? And his singular tactic in what concerns the question of Egypt, lost forever
For us since?

Why are the socialists barking like a pack from the outset? that we make a priest's cassock dance, have they never
Did you talk about these things from the podium?

PROTESTANT FAVORITISM 551

4

They have avowed sympathies for causes that have always seemed incomprehensible to me.

In 1896, they went to England to attend the Congress socialist to whom they are invited, and shortly afterwards, it's Jules Guesde is asking the government why it did expel German MPs from France, with Bébel at the forefront, who came to spread the good word to the socialists French.

And when Count Hugh questioned the governor—
ment on the Protestant question, all the interruptions
tions, or something like them, which have broken up his speech are

coming from the socialist benches.

Why these marked favors for everything that is
of Protestant essence or from a Protestant country?

It has been said and repeated, I know, and it's the truth, that the
Current French socialism was itself essentially
German, like Protestantism.

The situation is nonetheless unusual.

Perhaps this fact reveals an underlying mistrust—
distinctive of all peoples of Latin race for the social-
lism thus personified.

Because, it is obvious that the socialists, despite all their
talent, despite the activity they have sometimes deployed for
Good and popular causes will never succeed
in a sustainable way, to implant their utopias in
the French people.

At first glance, the idea seems appealing, but a
invincible defiance eventually enveloped the leaders of
movement as soon as they appeared.

A similar thing happened in Austria when, in
In March 1897, the city of Vienna made the first application
of universal suffrage.

There were five members of parliament to be elected.

At the last moment, the socialists, leaving open-
how to drop the masks, they agreed with the liber-
raux, that is to say with the opportunists, anticlerical
of the Austrian capital.

552 PROTESTANT FAVORITISM

The focus was on combating anti-Semites.
otherwise known there as "social Christians".

And here is what he said, in particular on the eve of the election...
tin la Neue Freie Presse, the great Jewish newspaper of liber-
sectarian realism

"Vienna will finally decide whether the knights of industry po-
litigious, who have conquered domination in the capital and
in Lower Austria, to put himself at the service of the
Clerical reactions are truly an expression of feelings

of the people, as they have constantly proclaimed.

What happened? The socialists united for the circumstances—
The criticisms leveled at the liberals were soundly defeated by the
anti-Semites, who had always enshrined freedom
of conscience and peace in their pro-
electoral programs.

Dr. Lueger, leader of the anti-Semites, was elected by
29,000 votes against 18,000 for his opponent and his friends
Proschka, Axman, Mittermayer and Belohalwek, were
elected officials also won by overwhelming majorities.

In France, many conservatives, in my opinion,
They don't know how to take advantage of events.

And their greatest lack of political sense, perhaps
to be, comes from their stubborn persistence, to
too closely aligning their cause with that of the liberals, in the
fear of the socialists.

Gentlemen, the Jacobin bourgeois of the Great Revolution
Were they not as bloodthirsty as the re-
Presenters of the Third Party?...

Rest assured, the liberals will go with the revolutionaries.
Revolutionaries as soon as you disturb them in their digestion-
tion.

And the so-called liberal school will always make common cause
with the radical socialists when his interest requires it.

Look at Belgium. The Jibéraux led by Bulls or
Are Orban hesitating to ally with the socialists against
Clergymen of all stripes?

Look at Italy. The liberal Freemasons of Cola-

PROTESTANT FAVORITISM 552

Don't Janni and the socialists make common cause?
Anticlerical?... It is true that Lemmi and Nathan, who
are the leaders of Freemasonry and their associate crony
Crispi, are the courtier dishes of monarchical power-
chicque, in order to exploit it better, perhaps.

No, France will never be seduced by the
vain theories of socialist collectivism, born on the soil
German, in the voice of the Jew Karl Marx.

But France is currently under the yoke of falsehood
Protestant liberalism, more English than German, perhaps—

being, who has already sown our country with Revolutions and
ruins.

We too must escape this yoke, that
we routed these sectarians who take the
name of liberals — the name, moreover, does nothing to
the matter — that we break the ties definitively.

Let us remember that all the promised reforms
These so-called liberals have only succeeded in...
to give increases in charges and that we re-
to increasingly embrace socialism.

What! Is there still anyone who doubts that the
Liberalism has failed in all its promises, in
waiting for bankruptcy, brought about by its misfortune
management, shattering beneath our feet?

The Protestant Léon Say was part of this minority.
intriguing character I mentioned. He was president of the council
The Chamber of Ministers. The suspension of the free strike of
The money he decreed caused us to lose thousands.
liards.

Read what Chabry wrote on the subject, you will be
built.

All in all, the liberal spirit of our time
I confuse it with the Protestant spirit (1) it's the same

(1) In politics, Protestantism, stemming from liberalism, is not—
Isn't fl the auxiliary of the sectarian Republic that we are subjected to?

One could almost say, with Mr. Arthur Loth, that he is the
founder.

554 PROTESTANT FAVORITISM

The same trend, the same hypocrisy.

So many examples could be cited!

On March 17, 1880, the Protestant party played one of
his most abominable comedies in the Chamber of De-
whores.

The law against higher education had returned in the Senate and it had just been voted on by removing the far better article 7 of Jules Ferry.

So, a friend of the Anglicans of Auvergne, whose name was later to be among the first to be splashed in Panama, Devès filed a motion to arrest him. to order the government to disperse the Catholic orders by force and violence.

At six-thirty in the evening, the Protestant Minister Freycinet, the president of the council, accepted the order of day written by Jules Ferry, married to an Englishwoman protesting, and by her friends.

All the Liberals in the House voted for the order of day and the religious figures were expelled.

Now, a singular coincidence to note, thirteen years then, on March 17, 1893, at six-thirty in the evening, Jules Ferry died suddenly at home, the day before the day he was to take possession of the Petit Luxembourg, having been appointed President of the Senate.

If the Frenchman were not carefree by nature, he

The idea of a Republic only appeared in France with the Reform.

From its origins, French Protestantism has been republican. sometimes openly, sometimes secretly, and a republican to the point of conspiring with foreign powers to overthrow the old monarchy Catholicism and to replace it with the political regime whose Revolution had received from him in France, the formula and the model outside.

'The moral and political affinities of Protestantism with the Republic explains the favor he enjoys under the regime current, a favor such that it perhaps surpasses in influence the importance that Judaism has acquired, by La Gans our company.

PROTESTANT FAVORITISM 553

would realize the vile, learned calculations to which he was bound. They saw the reformers as a way to Protestantize it.

There is nothing of even slight importance in the way of... elementary school that does not receive the Protestant imprint.

This is Jules Siegfried, the nefarious man of the cable of the Azores, which is the rapporteur for the bill authorizing the Madagascar colony to convert the loan contracted in 1886 and to proceed with the issuance of amort- bonds woven over sixty years, guaranteed by the government.

The Calvinist Odilon-Barrot is the rapporteur.
of the proposed law aimed at restoring
of the list ballot.

Etc. Etc. Etc; 40, Summer...

In the eyes of the public, who doesn't know that our re-
The parliamentary system is English in nature, and made for the
Protestant customs, that doesn't say much.

But one fine morning, a scandal occurs which
It surprises everyone.

We learn, for example, that French transport
concessions for the Madagascar war were granted to
English shipowners.

This caused a huge uproar in the independent press.
Dante:

Hey! What! they cry from all sides, we depend-
sounds hundreds of millions each year for
To arrive at this result! It's shameful! And who was it?
Minister of the Navy at the time of this abhorrent deal-
neat? |

Félix Faure...

From the moment the leather merchant assumed the presidency,
Félix Faure, I didn't hesitate to say that he was a kind of
British President of the French Republic.

I knew them just as well as the Panamanians, who
have elevated him to this dignity of which he is unworthy, the situation

of this cosmopolitan trafficker.

But what I didn't know was that he would have been capable, at one
At a certain point, to oblige General Mercier, Minister of the

556 PROTESTANT FAVORITISM

War, to entrust to an English company the transport of

our war materiel in Madagascar.

... In the past, traitors were put to the sword; but at-
today, French chivalry shelters under the turban
Rothschild, and with Freemasonry receives the word
On Adriano Lemmi's orders, the traitors are Viceroy and por-
wear the grand cordon of the Legion of Honour en sautoir.

Whose lines are these?

From a brilliant, irritated writer, Mazon, who made them
to appear in an Algerian newspaper on February 3rd
viier 4895. | |

What would he have said if he had known that General Mercier...
Also, was he married to an Englishwoman?

Soon afterwards, the press fell completely silent.

Or if some independent newspaper threw in a note
High-pitched, but quickly clamor drowned out the voice.
isolated.

Many people wondered if it was due to rain.
It was thanks to Danaë that this sudden calming effect occurred!

How many others tried to count then the
Protestant journalists or those with Protestant ties
aunts in the various major organs of the Capital!

Counting them is not very easy, but
It will happen little by little, just as it was done for the Jews.

However, let us quote Messrs. Grosclaude, from the Echo de Paris,
de Pressensé, Delhombre (1), Mohrardt du Temps,
Chantavoine, de Montclar, Rod, Ditz, des Débats;
Paul Gaveau, de Cottens, du Soir; Fuster, etc.

It was especially not easy to do at the time of that
uproar, because the Ministry of Colonies had just been
entrusted to Lebon.

(1) Delhombre, Paul was born in Maubeuge, Nord, on March 18, 1848,
Lawyer at the Paris Court of Appeal; Officer of the Legion of Honour
Neur. Publicist. Editor at Le Temps. Economist. Member of the
Paris Society of Political Economy and the Cobden Club
London.

It is to Le Royer, the Genevan Protestant, that we have
He is the president of the Senate, to whom he owes his fortune.

Lebon was Le Royer's secretary

When he was forced to leave his armchair
president following stories that would make a sa-
Fear, he resigned; Lebon was as silent as a...
carp

The compensation was not long in coming; he was appointed
Minister of Colonies.

It is now one of the most beautiful ornaments of the
clique, with Reinach, Raynal, Rouvier, Dumay, Dar-
Ian, Bourgeois, Boissy d'Anglas, and so many others!

As for the conservatives, they don't want to see anything, nothing.
hear.

Their nerves cannot withstand the slightest strain.
of energy or social struggle.

And as soon as an independent and vengeful voice rises up
from the midst of this crowd that is being whipped, bitten, and...
theft, which is so blatantly dishonored that it is incited to incite mutual disgrace
To eat, the other Catholics say to this voice: "Tai-
Hurry, good heavens!

Be quiet! You'll draw attention to
"Us! Your language is too violent! Be quiet!"

Isn't that how things always happen?
days ?

Don't we usually treat auda-
skies of madmen, when each of us should -
To be even bolder and more militant than that one?
Do we not have the deplorable instinct to consider, at
On the contrary, like men of order and common sense, the
timid people who allow things to happen right under their noses every day
through lack of courage or thirst for honors
neurs, the worst atrocities and the worst infamies?

Also, while the Judeo-Masonic clique is
in his role by leading us with whips, we
We Catholics have nothing to defend ourselves with but...
representatives of a stupid weakness.

Some of them, I don't deny,

excellent family men and honest citizens, not
can – parliamentary speaking – compare
than to owls, so afraid are they of their own shadow and of
the light.

Meanwhile, Catholics are considered as
mercenaries, outlaws, pariahs.

From the society they make up, they have all the
charges; Jews, Freemasons, and Protestants,
all the advantages.

For them, neither liberty nor equality, we will say with the
Cross of Touraine.

There are children who go to the town hall.

"Vote for us," they said, "some clothes for the hi-"
ver. |

– Which school do you go to?

– The Brothers' School.

– You will not have any clothes,

*
ee

There are women in rags who go to the office of
charity: |

– Give me a piece of bread for myself and my
small.

– What are you putting your daughters in!

– At the nuns' school: the law allows it.

– It's possible. We don't allow it.

You will not have any bread. E

+

ee

There are old people who go to the door of the hospice:

– Give me a bed: I am old and penniless
and without family.

– Are you a friend of the priest?

– Like all poor people, sir,

– You will not have a bed.

PROTESTANT FAVORITISM 559

'There are young people who will find the State:

– Give us jobs that you pay for.

I will fulfill my duties faithfully and devotedly.

– Are you Catholic?

– Like the vast majority of French people, sir.

– You will not get a job.

e |

e

There are officials who would like to remember,

At times, they have a soul, going to mass with
their wives, celebrate Easter, etc. But what? Go to
Mass and celebrating Easter, doesn't that bother them?

It wouldn't hurt to add their numbers together correctly, to add them together correctly.
paving roads, distinguishing a bridge from a river, a
locomotive disc?

– Be careful, you won't get a promotion.

There is a head of state who was a student of the Brothers.

Beneath the dome of heaven, facing France
Clovis, Charlemagne, and Saint Louis, between the emperors
Father of Germany who invokes the God of Armies, and
the President of the United States who does
He appealed to Providence and will deliver a speech.

But one voice was heard.

– If you pronounce the name of God, you are not a friend of
Caesar.

– Caesar?... But I am Caesar.

– No, no; it's us, the Lodges!...

And you are not allowed to even pronounce the name of God.

–

560 _ PROTESTANT FAVORITISM

*

© +

There are women who have given up everything to become:
to dedicate oneself to the relief of human suffering.
Your money or your life! Choose.

– But I have little money. And even then it's not
– Me; it was given to me for my poor.

– Choose! I tell you.

– I will choose nothing.

– Well then! I'll choose for you. I'll take first
the stock market, and at this hour I will take life.

You are not permitted to do good.

e

ee

There are dead people who repented before they died.

They said to their wives and daughters:

"I am dying a Catholic; I want to be buried in ca-
Catholic.

But the sympathizers, Satan's undertakers, are there.
And they take the corpse away and bury it.

with freedom.

Liberty, those about to die salute you.

@

ee

In the past, hearts and minds were nurtured, we trained children and young people who respected their father and mother, who listened to their conscience, who were filled with enthusiasm for the beautiful and tall things.

Today, we are only concerned about the city.

matter.

I'm not the one saying this; it's an anti-key newspaper. rical, l'Echo de Paris.

"The young generation coming into the world has known the benefits of secular education,

PROTESTANT FAVORITISM 561

"This generation terrifies me."

"I sense an unleashing of barbarity."

2

++

There were once women who loved their husbands, and husbands who respected their wives.

Since the Naquet law, it is possible to marry in order to separate RER!

e

++

Our population is decreasing.

The statistics reveal a terrible reality.

And meanwhile, England wins every year 300,000 citizens; r Protestant Germany 500,000.

In fifty or sixty years, we will be at our most thirty-nine million French people, and we will have to... eighty million Germans!

O Impiety! This is your work.

France is leaving.

Gentlemen, salute the dying Fatherland.

CONCLUSION

We have now reached the end of the journey. We have the ~
_ conviction of having written a useful work.

Perhaps, among other criticisms, one will find that
We have overused quotes and documents.

We thought that to seriously address a
new subject, it was necessary to establish, rather than once,
the validity of our claims.

Through his admirable work which surpasses all those
nationalist writers from whose school we
We flatter ourselves with belonging, Drumont denounced the harmful
Israel's actions.

A valiant phalanx of Catholic writers has signaled
and reports on Freemason activities every day.

We have shown the Protestant peril.

Catholics now know, in a way
as complete as possible, the enemies of their Faith, of
their Law, their Right.

That's not enough, we must overcome it, or rather it
We must not allow them to oppress us indefinitely
ment. |

Therefore, it is essential to reorganize the army.
Catholic, but this reorganization is only possible if
if all its scattered fractions, and for that very reason im-
powerful, they unite on the same battlefield.

For it would be childish to deny it: the Catholic party-
The lique is disunited, and it is this disunity that causes its weakness.
wounds. Each of its fractions pulls towards itself. the cover
and all of them are sleeping badly.

um

CONCLUSION 563

Let us unite; let us be strong and our enemies will be

weak.

Socialism, an export of German origin, and consequently
The Protestant community, however, grows more and more each day; by
by the very force of circumstances, it will encompass the entire party
Jewish, Freemason and Protestant who claims to be of the eti-
republican quest.

Let us oppose it with the great nationalist Catholic party.
From then on, there will only be two parties involved:
the socialists and the nationalists; the former formed of
all the thwarted ambitions, all the hatreds, all
the enemies of France; the second composed of all the
believers, of all the oppressed, of all the victims, who.
will truly represent the aspirations of the country.

L
se

'I attended several Political Action Congresses, ca-
Catholic, royalist, or Christian democratic.

In my opinion, what emerges from these Congresses – excellent-
slow, certainly – it's their lack of practical sense
members.

In Paris, as in Blois and Lyon, there was talk, there was talk.
he shouted: Long live the Pope! Long live the King! Long live the Catholics!
Finally, we shouted: forward! then we separated.

No one thought of going up to the podium:
to tell the delegates:

"It's all well and good to be agitated, but it would be better to
to organize, that is to say, to unite and subordinate everything
to this concern

The means?

All that's needed is to stop looking at each other with suspicion.
earthenware and to go towards each other with hands held loyally
open elements.

That the Catholic luminaries belonging to
different existing political nuances come together.

Nothing could be simpler.

If they have any political sense whatsoever, they will confess

frankly, none of their groups are enough
powerful enough to march into battle and win with its
its own flag, with its own weapons.

This is regrettable from the point of view of expectations.
It's possible that everyone has their own personal circumstances, but that's how it is.

We must take the facts as they are; we cannot
not to make what is not to be; one cannot do
Let what is not be, be it.

Not being, by themselves, powerful enough immediately
directly to achieve their dreams
political factions within the Catholic forces must
so to group together to carry in principle, in theory, the
resistance on the ground of Catholic demands.

Moreover, political struggles are, well, just struggles |
religious; and if, for example, the Catholics triumph-
as Catholics, it is certain that the es-
taken from race, the national spirit, the spirit of tradition
would soon make its presence known.

Expressing these views is not the same as being a supporter;
It is not being recalcitrant to write: "with the triumph-
the Catholics, the national spirit and tradition do not
"would soon show themselves": that's being Catholic
And impartiality means writing the truth.

Royalist-Imperialist, rallied, these are names of
baptism; our family name is Catholic.

– But, some will object, that's the conservative union
that you resurrect under another name.

'– Not in the least, it's the Catholic Union,'
much broader, more open than the conservative union
trice, because there are good Catholics who are not
Royalists or imperialists.

And moreover, even if this union had not
the first result being to stop the rout of
Catholic forces, that would already be huge: we would have
Rebuilt our army.

But with a reconstituted army, one can fight
with some chance of success,

has

But we shouldn't limit ourselves to this army of old conservative Catholic troops...

It would be necessary to appeal to the citizens who want freedom for all and not oppression of the majority by intriguing minorities.

Among these supporters of true freedom are nationalist anti-Semites, whose numbers are growing, day by day.

Let us therefore organize a large nationalist party.

A party requires soldiers, leaders, munitions, that is to say, money.

We have soldiers and leaders, but very few of money.

To get it, you have to ask for it.

And that is why I advocate a meeting of the some mites of the Catholic political world, which would designate a few people, tasked with going throughout the France, on a given order, to solicit sub-conventions from castle to castle, from town to town, of from village to village, from presbytery to presbytery, from Door to door if necessary.

At a time that I could specify, the means has been employed.

It exceeded all expectations.

This is what we should do. And it is permissible to believing that if there was money in the till, the nuances would become less intense, less irritating, would less discussed...

With gold spent wisely, and not clumsily, as in the days of Boulangism, by For example, where so much has been wasted, one would establish in Paris a central committee that would have affiliated subcommittees in all the county towns, then in all the municipalities munes.

The central committee would set its direction, would give the watchword to the subcommittees that would observe the discipline, as in all strong parties,

32

566 | CONCLUSION

solidly organized, like these imperishable congregations religious traditions.

It would be a kind of Catholic Freemasonry counterbalancing atheist, Jewish and Freemasonry Protestant.

Add to that the constant propaganda, in the most multiple forms, a reorganization complete press coverage, particularly from the provinces From a dissemination standpoint, a firm hand and no retreat not backing down from the means, directing this vast organization, and the results would soon be evident. to fester.

And how easy it would be to come to an agreement with them Points of view!

Although the chosen electoral ground would be theoretical: the nationalist terrain, as in 1889, the terrain Revisionist, this would not be a formal obligation for the candidates.

In electoral practice, one would comply with political demands of the different regions.

Thus, in a constituency where a Catholic candidate— A royalist faction would have a better chance of being elected than a Catholic converts, all these latter, the democrats, Christians Look, the imperialists and the anti-Semitic nationalists, as one, they would vote for this Catholic royalist.

On the contrary, in a constituency where a demo— A Christian craves would be more certain of triumphing than a Catholic royalist, rallied, imperialist or anti-Semitic-nationalist, all these political shades would vote for this Christian Democrat, and vice versa for: the Having rallied, the imperialists and the nationalist anti-Semites...

Ultimately, the idea of any organization is so natural that it should already be put into practice.

– What will you do with the royalist Protestants, imperialists or tolerant republicans in the group of the party you advocate? because there are royals–

CONCLUSION 567

lists of imperialists and tolerant republicans who are Protestants.

– Certainly, but they are very rare, and moreover for– Why reject them outright? Let's take them for lack of a better option.

Furthermore, minorities have the right to be represented
tés.

Between a sectarian Freemason or a Jew and a protesting tolerant, if Catholics could not have of candidate, with a chance of being elected, their choice should focus on this Protestant.

This is a case that has occurred in some departments, particularly in Deux-Sèvres where Mr. de la Chevrelière was elected to the General Council thanks to the fractious conservative Protestant faction against the candidate of Republican Protestants.

This is what will happen in Indre-et-Loire when, In all likelihood, Mr. Raoul Duval, protesting so royalist and tolerant, will happily succeed, at Palais Bourbon, to the abject Wilson.

And besides, that's a selection that will be made by her. even without an absolute principle being established.

Gentlemen, the Protestants will at least give me this justice that I am neither a sectarian nor an energumén. leads me to say that I am not asking for measures against them. of repression.

Certainly, I would like to see them return to the fold of Pégglise; but I will always oppose the followers of Luther and Calvin who are part of the prominent French families are treated as outcasts, specifically because they act this way towards the Catholics.

Hypothetically, I am in favor of religious tolerance.

gieuse; what I desire is that every Frenchman have the right to the same rights, and not just to a sectarian minority it arrogates all prerogatives to itself.

You will see that there will still be Catholics.
to blame me for having this pretension.

868 CONCLUSION

These unfortunate people are so obtuse that they don't have still understood, for example, the role of the Press which their opponents make such skillful use of it.

Do we know how many Catholic newspapers there are in France?

420. |

However, there are 1130 anti-Catholic newspapers.

Under these conditions, how can you not
to be beaten? |

You succumb to the law of numbers.

I don't want to dwell on what can be done with
the Press which, regularly stumbling upon a sphere
Any individual will eventually leave their mark there.
imprint, like a drop of water falling on the ro-
dear one eventually pierced it.

I will summarize my thoughts with these simple words:

When Catholics have the press, they will be the
masters, and they will be masters when they know the
to want.

This truth should be obvious to them, the number
of their newspapers dwindling day by day, while
anti-Catholic publications are multiplying in favor of
socialism, the fruit of atheism, the last word of libera-
Ism, which is growing and threatens to engulf everything.

Once again, let's organize ourselves in a practical way.
tick,

Then we will be strong, and when we are strong,
Our enemies will no longer oppress us.

APPENDIX

LEW ET Cie

This work being cliché and, moreover, rushed by the tirage and the demands of the sale, it was not possible for us to—
It is possible to place this document in the appropriate location, page 486.

That is why we have included it in the appendix.

Loew is originally from Strasbourg; he is the son of a Jewish brewer from this town.

His father, although he had earned some money, made him to study at the government's expense in July and
The young Loew was destined for a career in law.

He was appointed Deputy Judge, substitute, in Altkiéch, in Colmar, then Strasbourg, then prosecutor and president of the Mulhouse court.

This city then comprised two categories of clearly defined divisions: Jews and Protestants...
tists, whose sympathies lay entirely with Prussia and which, later, were to illuminate in honor of the victorious German soldiers, and Catholics, loving France.

Loew had all his most intimate relationships with the first ones.

He soon married Ms. Naegeli, a Protestant, daughter of an industrialist from Mulhouse.

32*

570 APPENDIX °

To make this marriage happen, he had to convert to Protestantism, because while being just as anti-French as the Jews, the pro—
The testators had, for the sons of Judah, only a sym—
rather mediocre pathetic.

Rachitic, yellow, bilious, Loew has the greedy soul of

Jewish, and his conversion, with his left hand, to Protestantism
This makes me think that he sometimes writes in the same style.
left hand, his right arm not being very functional,
Apparently, for a reason I won't go into...

In 1870, at the time of the invasion, then the conquest for Alsace-Lorraine, Loew was President of the Tri-Mulhouse town hall.

And some indiscreet caterer might say the dinners succulent dishes that Loew shared with the officers Prussians, and during which his brother, the notary Strasbourg natives offered toasts of a gentle patriotism They were delighted by the applause of the guests.

The moment arrived when a choice had to be made between France and France.
or for Germany.

Loew did not hesitate.

He made overtures to the Prussian government; he de-
He ordered favors.

They were promised to him if he obtained certain functions-
French citizens also opted for Germany.

Loew then took the following steps with them:
pressing.

He did everything he could to succeed.

But faced with the indignant refusals he encountered from
of those WHOM WE COULD NAME and that the
The German government was keen to secure its position; it had to re-
to renounce his attempts and his hopes.

While he was engaged in these exploits of high patriotism-
his brother, on the other hand, had become decidedly Prussian, at
the outcome of a family gathering <tnue at the President's
from the Mulhouse Court, our Læw.

Unable to obtain the support of the officials
that he urged to opt for Germany, he was refused,
to seize the advantages, considerable indeed, that he is requesting-

APPENDIX 574

was of Prussia and left his brother alone to become a subject
German.

Toutelois, before making a defiant decision-
nitive, he came to find Crémicux and Gambetta, and spoke to them
of his love (?) for France and was bombed in
a promotion position, in Le Havre.

This is the man who is in charge of presiding over a court.
supreme court ruling on a crime of High Treason, sar
A grave offense against the Fatherland!

– I am French because I could not be Prussian
his own, because I didn't find enough advantages in
to be a subject of William, Loew must say when he mis-
said in his office or when he confides in him
to Picquart, bringing him a grog, and that's me
who holds in his hands the honor of the army, of the flag, of the
France!...

Yet this is where we are.

France is very badly affected.

That's not all.

Loew lived in Mulhouse for a long time, and there he met
the family of ALFRED DREYFUS, whose parents
were engaged in a white goods trade – that's the expression –
in this city.

He finally got to know them during a
A brilliant evening given by a wealthy Jewish woman, Ms. Lamtz.
WHOSE TWO DAUGHTERS MARRIED
DREYFUS, to the Mulhouse company.

Although I don't have particularly strong sympathies for
Jews and Protestants attended this evening at the-
to which they had been invited, initially out of curiosity; then,
sustained relations were established between Jews and Protestants.
so many from Mulhouse, to such an extent that at the time of the
They were openly waging war with the Pietists.
in particular, some vœv: for the success of Prussia.

To be more precise, I will add this simple detail:
Loew was also with the family at that party
Leblois, yes, the Leblois family, friend of Picquart, ori-
Ginaire, moreover, like him, Picquart, and like Lew,

also, from Strasbourg, where they had connections
frequent, family relationships.

Leblois is the son of a postman from Strasbourg.

All these people know each other perfectly and
For a long time, I affirm this in the most formal way and –
I challenge them to deny it without lying!

Isn't it disturbing and strange, first and foremost, to
to find these same men involved in the same tragedy
_ appalling, the consequences of which for our country, appa-
looming on the horizon like a menacing specter?

I said, with the Free Speech, Uncompromising,
L'Eclair, La Gazette de France, l'Echo de Paris, La.
Cross, Authority, the Little Journal, the Universe, the Day-
nal, La Vérité, La Presse, le Moniteur Universel, La
Fatherland, the Country, etc., etc..., that the Dreyfus affair was
which has become a matter of family, of race, that is to say of
religion.

The proof is there today.

The main players are old acquaintances.

They want to save Dreyfus at all costs, even though the sa-
guilty song.

To achieve this, it is necessary to involve parents and trusted friends.
and fellow believers.

We speak to our own people the same way we speak to other people
whom we know to ask for a favor.

This is a summary of the facts I have gathered.

I deliver them to advertising.

And if, by chance, those concerned were to deign to...
To follow up before the courts, I would add even more
this documentation by disclosing new facts
in the very interest of justice and truth.

INDEX OF NAMES CITED

Alison, 481,

Alquier, 21.

Adrets (Baron des) 32, 90.

Andrieux, 49.

Andry, 68.

Abovine (d'), 92.

Arton, 141, 373.

Arniu (d'), 160.

Arenber (Prince d'), 212, 213.

Anguetin, 303.

Andler, 303.

Abt, 304.

Alméras, 304.

Aroles, 304,

André (Edouard), 304.

Anglas, 304.

Ajalbert (Jean), 305.

Abeille (Jacq), 305,

Adam (Paul), 305.

Alexis (Paul), 305.

Aucoin, 318.

André, 355.

Allengry, 356.

Allier, 358.

Andler, 362, 363

Ammann, 363,

—

Ascher, 363.

Arnoux, 367.

Aquinas (d^, 402.

Adhémar (d'), 418, 419, 420,

422.

Ausset, 436.
Angles, 439,
André, 442.
Arnaud, 442, 489,
Auzières, 443.
Abric, 458,
Ausset, 460.
Azuilora, 463,
Arnal, 472,
Araud (Achille), 472,
Abram, 475.
Abauzit, 475.
Alizon, 484.
Aubert, 484.
Arnauné, 486.
Andry, 532.

Bas, 477.
Bourrier, 478.
Bruel, 482.
Binger, 6, 497.

Brisson, 8, 9, 25, 77, 180, 131,

574
153, 200, 315, 317, 325, 330,

473, 497, 498, 499, 500, 501,

502, 503, 504, 505, 506, 507.

Bora (Catherine), 16.

Bernard Saint-Afrique, 24.

Boissy d'Anglas, 21.

Boussion, 22.

Barnave, 24, 25.

Billaud-Varenne, 25, 39.

Beza (Theodore de), 26, 87, 90.

Brownrig, 51.

Bismark (de), 55, 4112, 113,
114.

Ball, 61.

Bullinger, 61, 87.

Borel, 72.

Bretau, 92,

Bess, 92.

– Brault, 92.

Boullenger, 92, 154.

Bertillon, 93.

Billot, 93, 94, 104, 102, 145,
116, 117, 118, 149, 154, 200,
204, 368.

Baker, 110, 152, 155.

Bodenheimer, 113, 114.

Barabant, 114.

Bernier (Victor), 121.

Bouvier (Jean), 122.

Bruno (Désiré), 122.

Bancieux (Alfred), 122,

Bérardi, 124.

Blowitz (de), 124, 163.

Bulow (de), 125, 126,

Boisdeffre (de), 113.

Bournon, 138.

Berger, 138.

Baron (Gabriel), 141, 142,

Bertulus, 152.

Bourgeois (Léon), 153,
302, 317, 372, 375, 371.

Boissandré (de), 154, 344,

169,

INDEX OF NAMES CITED

Broussuvuloux Dhoor, 189.

Blavet, 216, 238.

Brunet (Louis), 219.

Berthelot, 225, 283, 362.

Buisson, 166, 243, 244, 276,
280, 281, 292, 302, 303, 310,
311, 312, 327, 336, 359, 361,
447.

Barthou (Louis), 264.

Bayet, 283.

Bérard, 303.

Bouglé, 303.

Brunot, 303.

Bourguet, 303, _

Bury, 303.

Beck, 303.

Beslais, 303.

Babut, 304. .

Brunet, 304.

Bouzat, 304.

Byse (Robert), 304.

Brissac (Henri), 304

Bloch, 304. ~

Bidault, 304.

Bonzon (Jacques), 304.

Blondeau (Amédée), 305.

Brulat (Paul), 305.

Bizet (Jacques), 305.

Bauer (Henri) 305.

Bouchor (Mauritius), 305.

Buyse, 305.

Blond (Marc), 305.. |

Bachaknand (Robert), 305. –

Bartoud, 325.

Beauvisage, 353,

Bruston, 354.

Baudrillard, 355.

Biville, 355.

Bizos, 356.

Bertin, 356.

Brouilhet, 356.

Bonnet, 356.

:INDEX OF NAMES CITED 579

Shepherd (Paul), 357, 362. White, 461.

Blondel, 358. Barbedette, 462.

Berger, 358, 361. Bonhomme, 462.

Bonnet-Maury, 358, White, 463. |

Beck, 358. Bonhoure, 465, 490.

Braeunig, 358. Berges, 466.

Bonnet, 359. Bezy, 467.

Bonnaric, 359. Bucbun, 467.

Bossert, 361. Blachon, 467.

'Brulh, 362. Barbey, 458.

Beljame, 362, 363. Bernard Lavergne, 468.

Boutroux, 363. Bravd, 468.

Braun, 363. Bresson, 471.

Bloch, 363.: Beauregard (de), 472.

Bauer, 364. Barrell, 473.

Bovier Lapierre, \$66. Bonnes, 474.

Béguin, 367. Bonifas, 475.

Berland (Eugène), 367. Bonnet, 476.

Bonnet, 367. Barrał, 476.

Bayet, 373. Bergeron, 476.

Bon (Joseph), 387. Bessièrès, 476.

Blancs (Maréchal), 394. Barraudon, 476.

Barme (de), 399, Bourguet, 476.

Bennett (Gordon), 400, Berard, 483.

Brunetière, 419. Bonret, 484.

Office (P), 419. Belly (de), 486.

Bretonnier (abbot), 419. Blam, 496.

Bourgeois, 433. Bernis (de) 510.

Bouchard (Paul), 433. Bos (Charles), 515.

Biville. G

Bouquet (Emmanuel), 437. |

Bœgner, 437, 438, 439, 440, Carrieu, 476.

489. Cauvy, 476.

Beau (Le), 440. Charbonnel, 478.

Beaumé, 449. Cambon, 10.

Buit (Du), 450. Carlostadt, 16,

Boudet, 458. 'Calvin, 16, 19, 20, 26, 79, 80,

'Boret-Brun, 458. 82, 86, 87, 169, 390, 429.

Boissières, 458. Charles V, 16.

Bernard (Abel), 458. Castellion, 21.

Bougouin, 460, 489. Cavaignac, 22.

Cloutz, 22.

Collot d'Herbois, 25, 39.

Ciermont-Tonnerre (Stanislas de), 24.

Charles IX, 28, 36.

Colligny, 28, 32, 33, 34, 35, 36,

Coudé, 34.

Glaude, 40.

. Chaudordy (de), 45, 222.

Childe (Dr), 54, |

Chagny (Louis Marthin), 524

Coroforth, 77.

Cochefert, 92,

Colard, 92.

Cuny, 93.

Chuton, 93.

Charavay, 93.

Crépieux (Jasmin), 94, 148.

Cavaignac (Godefroy), 102,149, :

151, 152, 153, 183, 199, 290,
201, 202, 203, 204.

Canon, 102.

Chevannier (Albert), 122.

Crispi, 125.

Chambaraud, 139.

Cruppi (Jean), 144.

Cassel (Van), 148.

Crémieux, 148.

Cuneo d'Ornano, 151, 262.

Cassagnac (Paul de), 159, 311,
358, 413.

Clemenceau, 159, 160, 162, 163,
164, 155, 168, 183, 344.

Couat, 166.

Cyvoc, 205.

Curzon, 218, 219, 220, 224.

Carle des Perrières, 238,

Camboué (Father), 239.

Colin, 254.

Combes, 263, 320, 340.

Cligny, 303.

INDEX OF NAMES CITED

Cettier, 303.

Cans, 304.

Caho (Gustave), 304.

Cazalis (Isère), 304

Cresp, (Jean: 304.

Collet (Georges), 304.

Clemenceau (Georges), 305.

Cattier (Eumond), 305.

Chauiey, 355.

Carrieu, 355,

Chausse, 356.

Canink (ds).

Clermoat (Philippe de), 357.

Chantavoine, 358.

Cart, 361, 363.

Cahen (Emile), 362.

Coppinger, 362.

Cottler, 363.

Créhange, 354.

Cocula, 364.

Chenavaz, 364.

Chien Ducollet, 364,

Christophe, 366.

` Collin, 367.

Cougny, 367.

Constans, 374.

Chamberlain, 398.

Chaudordw, 404.

Coppée, 419.

Coubé (Father), 425.

Courtisigny (de), 435.

Coularou, 436.

Coutouly (de), 437, 490.

Castaing, 437, 439.

Coueslant, 442,

Cosson, 444.

Cléry, 449.

Coulondre, 458

Caladou, 458..

Combier, 461, 490.

Chalamet, 461.

Chevalier, 462.

Charruguey, 462.

Calvet, 462,

Conat, 464.

Cazalet, 465.

Capdepic, 466.

Combes, 468.

Compayré, 468.

Courtisigny (de), 468.
Crégut, 468.
Chaudey, 474.
Cazot, 474.
Cauvy, 474.
Cavalier, 475.
Cambécedès, 475.
Cabrol, 475,
Cambon, 475.
Causse, 475.
Chalainet, 482.
Courtin, 486.
Cochery, 486.
Cherbuliez, 486.
Coquerel, 487.
Charruault, 496.
Callens (de), 556.

D

Drumont, 1, 49, 115, 152, 166.
308.

Dide, 47.

Denizel, 22.

Dupin (of Saint-André), 38.

Ducrot, 40.

Dreyfus (Alfred), 45, 90, 19.92,
93, 95, 96, 97, 98, 99, 101,
102, 103, 184, 107, 109, 118,
120, 121, 124, 120, 130, 131,
149, 166, 167, 183, 187, 188,
199, 200, 202, 203, 204, 205,
224, 308, 309.

Dussaud, 476.

Defferre, 476.

INDEX OF NAMES CITED

Dumas, 477.

Dardier, 532.

Dumont, 532.

Duncan–Campbell, 532.

Derouléde, 45.

Dardier, 68.

Dumont, 68.

Duncan–Campbell, 68.

Delbruck, 70.

Decaillet, 71.

Deluze, 72.

Damay, 77.

Demange, 92, 136.

Dreyfus (Mathieu), 93, 94, 96,
401, 104, 117, 119, 120, 134,
150.

Dervieu, 93.

Demédle, 109.

Dutrieux (Auguste), 122.

Delegorgue, 122.

Duclaux, 137, 303.

Darlan, 142.

Delcassé, 153.

Denécheau, 158, 159.

Develle, 164.

Duchene, 213.

Delafosse (Jules), 282.

Dureng, 303.

Dubreuil, 303.

Duguet, 304.

Dumas, 301.

Debet.

Desjardin (Paul), 304.

Desachy (Paul), 305.

Destrem (Hugue), 305.

Dubois (Philippe), 205.

Deville (Jean), 305.

Debousquet (Emmanuel, 306. |

Dubois, 305.

David, 305. |

Dupuy (Charles), 315, 364, 376.

Destieux (Junca), 315.

33

578

Doumer, 353,

Dequaire Grobel, 353, 354.

Dubreuil, 354.

Ducamp, 356.

Darboux, 359, 362,

Dalzel, 359.

Ducroq, 360, 361.

Darbout, 360.

Dreyfus-Brisac, 361.

'Dietz, 361.

Denis, 363.

Dhombre, 363.

Dandin, 364.

Desmelles, 364.

Dupuy, 374.

Danton, 389,

Desquers, 402.

Delaborde, 433.

Daniel, 436, 489.

Dombey, 449.

Durier, 449,

Delmas, 462.

Denis, 465.

Dubreuilh, 467.
Dautheville (Rolland), 470.
Daumas, 474,

Desmons, 474.
Delon-Soubiran, 474.
Doumergue, 474.

Deveze, 474.

Dussaud, 474.

Dombre, 474.

Dumény, 475.

Ditz, 556.

E

Edward VI, 45.

Echemann, 91.

Esterhazy, 94, 101, 102, 103,
W118, 119, 120, 124, 134, 136,
Emery, 121.

INDEX OF NAMES CITED

Esclangeon, 304.
Eost, 354.
Ehrardt, 358.
Erlanger, 433.
Estrabaud, 468,

F

Fau, 477, 490.

Faex, 477. .

Francis I, 12, 26, 27.

Farel (Guillaume), 19.

Freyci and (de), 45, 225, 283,
345, 346, 486, 492, 550.

Faure (Félix), 57, 78, 205, 340,
401, 411.

Frank, 82.

Florentin, 91.

Freystatter, 92. a

Fabre, 92, 292.

Ferry (Jules), 106, 4114, 236,
273, 274, 279, 283, 287, 291,
309, 312, 314, 315, 319, 327,
335, 446, 555.

Floquet, 106, 114, 283, 374.

Froment (A), 112.

Fouquet (Charles), 121.

Frank, 134, 148.

Faure (Sébastien), 189.

Faure (Maurice), 252.

Ferrouillat, 279.

Fournions, 304.

== Friedel (Charles), 304, 358, 362.

Fazy (Edmond), 304. .

Fau (Fernand), 304.

France (Anatole), 305.

Fénéon, 305.

Flers (Robert de), 305.

Fick (Henri), 305.

Fort (Paul), 305.

Fabre (Joseph), (343, 344.

Floutier, 356.

INDEX OF NAMES CITED

Flach (Jacques Geoffroy), 357.

Flammand, 357.

Fraissinet, 361.

Funck-Brentano, 362.

Farabœuf, 362. –

Fontane, 373.

Fridich, 402.

Fremont (abbot), 419.

Faucher, 433.

Fould, 433.

Fousset, 439, 440.

Fournier, 449.

Fayau, 459.

Faure (Maurice), 461.

Foissac," 467.

Forquet (of Dorne), 470.

Fiaissières, 474.

Forcrand, 475.

Feroand, 475.

Francezon, 475.

Fournat (de Brézenaud), 483.

Fabre, 423.

Fougeire), 483.

Franck-Puau, 487, 488.

Feillet, 488.

Fournier, 515.

Fombaret, 482.

Fuster, 550.

G

Gaillard, 477.

Guise, 28, 33, 34, 35.

Guizot, 3f. <

Gambier, 60.
Gisbeaurne, 61.
Guillon, 61.
Godet, 69.

= Goguel, 74.
Greig, 77.
Gallet, 92.
Gonse, 92.

\$79

Gribelin, 92, 119.

Gendron, 93.

Gobert, 93.

William IT, 98, 115, 126, 385,
387, 407, 409, 410, 411.

Gunther, 98, 99.

Gobron, 109, 410.

Gavart, 4114.

Gressin (Edouard), 421.

Grimanx, 130, 304.

Giry, 138, 362.

Guyot (Yves), 168, 305.

Gérault-Richard, 186, 342.

Galbeni, 215, 217, 218, 225,
229, 230, 231, 236.

Guérin (colonel), 250, 254,

Guieysse, 283, 469,

Goepp-Othon, 303.

Gauthier, 304.

Galland, 304.

Genty (Paul), 304,

Ghil (René), 304.

Guinaudeau, 304.

Gregh (Fernand) 305.

Gros, 305.

Guillard (Pierre), 305.

Geoffroi (Henri), 305.

Gohier (Urbain), 305, 493, 494,

Girand (Albert), 305.

Golberg (Mécilas), 305.

Guiche (de la), 307.

Gambetta, 335.

Girault, 343, 366, 367, 369, 370,
371, 372, 375.

Grescent, 353.

Guillemot, 354.

Gide (Charles), 356.

Guittau, 358.

Graveroi, 359.

Gal, 359,

Giraud (Gaston) 359.

#80 INDEX OF NAMES CITED

Guieyesse, 362, Hannoteaux, 26, 36, 37.

Glottz, 363. Henry IV, 29, 38.

Galabert, 364. Habdul-Hamid, 37.

Gomez (Maxime), 394. Hugh (Count of) 65, 283, 519,

Godré (Nemours), 400, 520, 521, 524, 525, 526, 527)

Gost (the), 435. 530, 531, 535, 536, 537, 544.
Galland, 435. Heintz, 71. |
Geay, 444. Heerni, 71.
_ Guérin (Urbain), 444. Hale, 83.
Gund (Theophilus), 458. Heshussius, 87.
Gounouilhou, 464. Henry, 92, 419, 200, 202, 203,
Gébelin, 464, 205, 311.
Garrisson, 466. Hénin (d') 111.
Keep, 466. . 'Huet (Charles), 122.
Guiraud, 467. Habert, 139, 257, 261, 266.
Gaubel, 467. Humann, 164.
Galup, 468. Hubbard, 168, 219.
Gros Ciaude, 469, 556. Herr (Lucien), 303.
Guieyesse, 470, 487. Halévy (Elie), 303.
Honorat (André), 305.
Galup, 471. Huart (Marcel), 305.
Goutier, 471. Halévy (Daniel), 305.
Guérin, 471. Hérold, 305.
Gerard, 473. | Hugo (Victor), 343.
Gauger, 475. Hemon, 344.
Guibal, 475. Himly, 357, 358, 361, 363.

Galzin, 475.

Grill (Leon), 475.
Guérin, 475.
Germain (Benoît), 475.
Garnier, 482.

Girard, 484.
Manager, 490.
Géry-Légrand, 490.
Gaussorgues, 490.
Géraud-Richard, 494,
Goblet, 526.
Gouldon, 533.
Gaveau (Paul), 556,

Hartmann, 363.
Haranguier, (d'), 380.
Hecker (Father), 404, 405, 406,
407. |
Hebrard, 407, 490.
Habert, 436.
Haviland, 443.
Hérold, 449.
Huguenel, 461.
Haffier, 464.
Hadamard, 465,
Huguet, 477.

Hugon, 484.
H Hugues (Clovis), 515.

Henry VIII, 45.

INDEX OF NAMES CITED.

J

Jullien, 22.
Jeanne-Darc, 28, 52.
Jud, 40.
Jourde (Antoine), 121.
Jaurès, 137, 149, 151, 189, 197,
198, 351, 352, 356.
Judet (Ernest), 162, 164, 180,
181, 312.
Joly (abbot), 162.
Jarry, 308.
Jeatman (Léon), 305.
Jilkin (Yvan), 305.
Jansin (Paul), 305,
Jourdan, 342.
Jost, 365.
Jost (Guillaume), 357.
Jannin, 359,
Julian, 360.
Jacob, 363.
Joliet, 374.
Juikins, 455.
Jolibois, 468.
Jeanvrot, 470.
Joye, 478.
Never, 487.
Jougla-Pelous, 489.

K

Knox (Jean), 26.
Knedy-Anet, 68.
Keller (Auguste), 114.
Kruger, 239, 517.
Kergomar, 283.

Kæchlin (Raymond), 305, 361.

Kergomard, 355.

Koenigs, 363.

Klein (Abbot Félix), 404, 405.

Krantz, 490, 509, 510, 544.

Kennedy, 532.

581

Laroche, 6.

Leroy, 10.

Leo X, 12, 14,

Luthsr, 13, 14, 15, 16, 17, 18,
19, 20, 26, 79, 80, 86, 87,
166, 167, 169, 389, 390, 458.

Lagasse, 18.

Lasource, 22.

Laumonier (Jean), 31.

Louis XIV, 38, 41, 57, 222.

Louis-Philippe, 39.

Lebon, 45, 75, 227, 231, 240,
463, 487.

Lusignan, 52.

Lecot, 59, 60, 62, 455, 456, 457
458.

Leblois, 94, 97, 100, 101, 419,
120, 180, 492.

Lalance, 106.

Laveaucoupet (de), 116.

Laurier, 122, 123.

Labori, 133, 134, 148, 165, 168,
181.

Lebrun Renault, 149.

Lockroy (Edouard), 153.

Lucipia, 161, 162.

Laroche, 215, 217, 226, 228,
234, 239.

Lauga, 215, 217, 225, 239, 240,
517.

Lambling, 215

Langénieux, 216. |

Vilers Myre, 218, 21%
221. | |

Lemire (abbot), 265.

Liard, 283, 361.

Lapie, 303.

Lebesgue, 303. .

582

Loeve 303.

Lecomte, 304.

Labrousse, 304.

Lagrosillière, 304.

Lavallée, 305.

Level (Mauritius), 305.

Lefèvre (Pierre), 305.

Letailleur, 305.

Lano (Pierre de) 305.

Laporte, 305.

Lhermite, 305.

Lugné-Poé, 305.

Lagarde (Paul), 305.

Lacour (Leopold*, 305.

Laumonier (Camille), 305.

Leyret (Henri), 305.

Levy, 305.

Leiourneau (Marcel-Etienne),
305.

Lavy, 319.

Laserre, 345, 346.

Lalessan (de), 353.

Louveau, 353.

Lafond, 354.

Lichten shepherd, 355, 358, 363.

Lods, 358.

Lods, 358.

Lods, 358.

Lévy (Maurice), 361.

Lawy, 361.

Lange, 363.

Lafont, 363.

Lang, 363.

Lapparent (de), 382, 419. |

Lions (Lord), 404.

Leo XIII, 409.

Lemire (abbot), 419.

Leroy (Etienne), 419.

Lamouroux, 433.

Ledoux, 433.

Leroux (Alfred), 433.

Garoché, 433.

INDEX OF NAMES CITED

Lemaitre (Arthur), 435. –

Leroux, 444.

Lacen, 449.

Le Corfec, 456.

Lefébure, 460.

Leleux (Léon), 463.

Hare, 465.

Lacaze, 466.

Lafont, 466.

Lagude, 466.

Langlade, 466.

Laroque, 467,

Ledelin, 471.

Luny, 471.

Lem, 472, 489.

Liénard, 475.

Lavandes, 475.

Laget, 475.

Lamouroux, 475.

Lauvergeat, 477.

Lambert, 483.

Ladevèze, 485.

Loti (Pierre), 486.

Luze (de), 489.

Lestrade (de), 513.

Mahy (de), 6, 65, 66, 67, 75.76,
128, 208, 210, 230, 232, 261,

– 265, 267, 269, 271.

Mourgue-Tur, 476.

Massal, 476.

Maret, 10.

Morus (Thomas), 15.

Munzer, 16.

Melanchthon, 46, 21.

Marat, 22, 39.

Maury, 22, 23, 24.

Mirabeau, 22, 24.

'Martin, 25.

INDEX OF NAMES CITED

Méré (Poltrot de), 35. –
Medici (Catherine de), 36.
Mac-Mahon, 45.

Mac-Kintush, 68.

Monvert, 68.

Méline, 08, 132, 183, 276, 315
316, 317, 318, 319, 321, 325:
326.

Monod (Gustave), 70, 90, 94,
171, 175.

Mende, 71.

Merz, 71.

Mignot, 72.

Mac-All, 77.

Morgenstern (Benedict), 86.

Maurel, 91.

Mercier, 91, 102, 133, 200.

Mourot (Bertin), 92.

Mercier-Milou, 92.

Maistre, 93.

Mung (de), 94, 150, 153.

Monod (Gabriel), 96, 97, 448,
150, 167, 170, 174, 178, 179.

Monniot, 104, 117.

Moureire (Joseph), 122.

Moreau (A.), 130.

Mirman, 132.

Meyer (Paul), 138.

Molinier, 138.

Manau, 139.

Billion, 141.

Maruéjouls, 153.

Mougeot, 153, 168.

Meyer (Jacques), 158, 159.

Monod (the), 170, 171, 173, 176,
178, 179, 195.

Monod (Jean), 170, 171, 172,
173.

Monod (Jacques) 171, 173, 177.

Monod (Gaspard), 172.

Monod (Frédéric), 176, 178.

Monod (Edouard), 178.

Maurras (Charles), 195.
Metzinger, 210,

Mizon, 242.

Monod, 233.

Marion (Mrs), 284.
Monicat (Pierre), 291.
Mettin, 303,

Marotte, 303.

Mège, 303.

Mouton, 303.
Massoulier, 303.
Merlant, 304.

Meslier, 304.

Maroyer, 304.
Montégut, 304.
Magnard (Alberic), 304.
Mormérot, 304.

Maze (Paul), 304.
Manière (Adrien), 304.
Meunier (Lucien-Victor), 305
Mirbeau (Octave), 305.
Marchand (Léon), 305.
Marlicw (Georges), 305.
Sir, 305.
Museux, 305.

Mauclair (Camille):

Montfort (Eugène), 305.

Murray, 305.
Millevoeye, 309,
Moltke (de), 309.

– Maret, 335, 373.

Merchant, 354.

Marty, 354.
Malmende, 355.
Ménégoz, 355.
Mairet, 356.
Monod, 357.
Marillier. .
Ménégoz, 358.
Martinenche, 359.
Mazauric, 359.
Manual, 361.

584

Household, 367.
Martinet, 367.

Monteil (Edgard), 373, 374, 316,

490.
Maruéjoul, 398.

Meignen (Charles), 405, 406.

. Molo (Mgr), 417.

Mary (of the Sacred Heart), 48,

419, 420, 423, 424, 495.
Magdelaine, 425.
Morrellet, 436.
Merchant, 458.
Mathivet, 463.
Marchegay, 464.
Mames, 464.
Meister, 466,

Marty, 466.

Moutet, 467.

– Mieilhe, 467.
Montrison, 467.
Mieulet, 467.

Moll, 471.

Maigne (Henri), 472.

March (of the). 475.

Martel-Teulon, 475.

Maruéjol, 476.

Meyruéis, 476.

Massé, 471.

Marion, 479.

Mercet, 487.

Mouttet, 488, 489.

Millerand, 515, 516, 522.

Mirman, 522.

Mac-Kintosch, 532,

Montvert, 532.

Mazon, 556.

N

Napoleon, 7, 274.

Necker, 22, 39, 112.

Naquet, 52.

INDEX OF NAMES CITED

Necker (Pasteur), 68

Nicolas, (Auguste), 80.

Nigon, 121.

Nullet (E), 130,

Meuvialle, 354.

Nicolas, 354.

Nicholas 11, 385, 386, 391.

Naudet, 419.

Nadig, 450.

Nicolas, 466.

Negro, 474.

Negro, 476.

Nickels, 486,

0

Oecolampadius, 16, 19,
Obrecht, 71.

P

Payne, 22.
Pritchard, 39, 243,

Poinsot, 40.
Because, 51.

Pourquery de Boisserin,
232, 237, 272,

66, 228, 231,
548.
Pons, 68.
Porret, 68.

Pourtalès (Maurice de), 69.

Pétavel, 72.
Périllard, 72.
Piton, 73.

65,

Presented (of), 90, 205, 280, 305,

429, 433, 492.

Paty de Clam (du), 92,

200, 310.
Pelletier, 93.

152,

Picquart, 100, 119, 130, 150.

Prévost De Launay, 105.

Pelet (Marcelin), 407, 114, 120

INDEX OF NAMES CITED 883

Pontbriand (de), 444. Per in, 483.

Pulitzer, 125. For juier, 484.

Pauffin de Saint-Morel, 133. Pelet (Pai D), 457.

Pellieux (de), 133, 134, 200. Pelet (Marcelin), 489,

Poitevin (Le), 141. Pallex, 490.

Psichari, 148. Pons, 532.

Pachmann (de), 165. Porret, 532.

Pécaut 166, 244, 277, 278, 281,

282, 285, 291, 294, 310, 359, Quinet, 78, 79, 80, 343.

492. Bui i

Pige d D de Buiu epaire, 409,

Pas:y (Frédéric), 283. Quet (Edouard), 304.

Perrin (Jean), 303, Quillard (Pierre), 305.

Pottevin, 304. Querenet, 453.

Pischari, 304.

Proust, 305. R

Poincaré, 320. Réveillaud, 9, 10, 63, 78, 429,

Poujade, 354, 468, 478.

Planchon, 356. Rabaud Saint-Etienne, 22.

Payot, 357. Rabaud-Pommier, 22.

Planchon, 358. Robespierre, 25, 389,

Passy (Paul), 358, 362. Richelieu, 30, 46.

Paul, 359, 7 Rochefoucauld (de la), 36.

Pierre, 359. Ribot, 45, 138, 293, 446, 490.

Perrot (G), 360, 361, 363. Richard, 68.

Petit (Edouard), 364. Rivier, 68.

Pochon, 364, 369. Rochedien, 68.

Pilate (Leon). Regamey 73.

Péreire, 433. Ranc, 90, 94, 123, 150, 183,

Small, 437, 368, 516.

Picard, 449. Roche, 92,

Pineton, 453. Roy, 93.

Puecb, 462. Rougemont (de), 94.

Pataille, 469. Roger (Charles), 97.

Peyron, 473. Rodays (de), 104, 105.
Puech, 474. Rochefort, 109, 117, 150, 154,
Penchinat, 475. 348, 350, 351.

Reinach (Joseph), 109, 450, 152,
Pelon, 477. 182, 183, 193, 305.
Patel, 478, Rothschild, 111, 112, 115, 294,
Pd, 478. Roche (Ernest), 118,

Perrin, 482, 483, Riesler, 120, 437, .

586

Rigaud, 138.

Rosebery (Lord), 164.

Rieder, 178.

Rouanet, 186, 544, 545.

Royer (Clémence), 186.

Roget, 204.

Ranavalo, 227.

Rivet (Gustave), 246.

Rabier, 283, 293.

Rist, 303.

Rey, 303.

Rocques, 303.

Rivoire (André), 305.

Ruyssen, 305.

Rictus (Jehan), 305

Rouquès (Amédée), 305.

Reclus (Elie), 305.

Royer (Emile), 305

Rolland (de Marrès), 305.

Rainaldy (Henri), 305.

Roger (Emile), 305.

Roban-Rochefort, 307.

Rambaud, 320. |

Rivaud, 342.

Raspide, 354.

Rouville (de), 356.

Ripet, 356.

Reclus, 357.

Réville (Jean), 358.

Réville ee 358.

Reclus, 358

Roehn, 360, 361.

Rabier, 360, 361.

Ribot, 361.

Riemann, 363.

Rosenthal, 364.

Reymond, 366.

Rousseau (Camille), 366, 367,
369.

Rousseau (J.-J.), 389.

Renou (Mgr), 419.

Renan, 420,

INDEX OF NAMES

Renouvier, 429, 483,

Rosseuw Saint-Hilaire, 433,

Ricard, 436.

Rigault, 449,

Roche, 461.

Robert, 462.

Reverdin, 468.

Roux, 470.

Roche, 474.

Rancurel, 474.

Roger, 475.

Redhead), 475.

Roussel-Pelet, 477

Raisin, 4717.

Rauch, 477.

Roux, 483.

Rouvière, 484.

Kidney, 488.

Richard, 532.

Rivier, 532.

Rochedien, 533.

Rod, 556.

S

Somerset, 15.

. Storck, 16.

Say (Leon), 21, 292.

Servel (Michel), 20

Scheurer-Kestner, 45, 90, 93,
94, 97, 100, 101, 102, 103,
104, 105, 106, 107, 108, 109,
110, 111, 113, 114, 120, 137,
148, 167, 180, 192, 200, 204,
357.

Scholl (Aurélien), 154.

Somerville, 61.

Savoye, 61.

Sizeranne (de la), 63.

Schickler (de), 70, 427.

Saillens, 74.

Sisborne, 77.

Salisbury, 77. .

INDEX OF NAMES CITED

Ségur, 79.

Sibille, 93.

Servan, 106.

Saussier, 136.

Sarrien, 153.

Stapfer, 166, 195.

Sizeranne (de la), 212.

Schaw, 243.

Saint-Germain, 244, 250, 251,
252, 255, 257, 259, 261, 262,
265.

Steeg, 276, 278, 283, 359, 446,
447,

Simon (Jules), 279, 281.

Sabatier, 284.

Simiand, 303.

Sweat, 304, 419, 422.

Sorel, 304.

Séailles (Gabriel), 304.

Séchet, 304.

Stapfer, 304.

Souber (Gustave), 304,

Saint-Georges (of – Bouhelier,
305.

Room (Louis de la), 305.

Solvay (Lucien), 305.

Salkin, 305.

Souchon (Paul), 305.

Saiat-Maurice, 307.

Sombreuil, 307.

Stanislas (Father), 325.

Sabatier, 356, 358.

Soulés, 358.

Stapfer, 358.

Solomon, 359, 363.

Schmit, 360.

Schlumberger, 364.

Stephan, 361.

Seignabos, 363, 481.

Sirvent, 363.

Samuel, 364

Priest, 366.

587

Stéphane Jay, 364.

Schmitz, 402.

Sourrieu (Mgr), 419.
Stapfer (Edmond), 428.
Sarcet (Francisque), 429.
Siegfried, 436, 488, 489, 555.
Stromeyer, 437.

Serr, 441, 442.

Selves (de), 442.

Savre, 458,

Steck, 459.
Schændoerffer, 463.
Silhol, 474.

Sauze, 475.

Rooms, 475.

Sibille, 481.

Sapet (Albert), 484.
Sarrut, 486.

Sauvajal, 486.

Simon, 487.

T

Taine, i.

Tiébaud, 6, 8, 10, 29, 56, 63,
97, 237.

Talleyrand, 22.

Trochu, 40.

Trarieux, 45, 97, 109, 138, 152,
153, 154, 155, 156, 168, 227,
228, 235, 236, 477.

Thélin, 68 *

Tavernier (Eugène), 70.

Tocanne, 93.

Teyssonnières, 93

Tézenas, 103

Tolain, 109.

Tréveneuc (de`, 142.

Trouillot, 153, 346, 375.

Thévenet, 158, 159, 168.

Toussaint, 194.

Talmeyr, 284.

Treffel, 303

588 INDEX OF NAMES CITED,

Tournade, 304. Veillet (Charles), 304.

Thebault, 304. _ Vaugan (Ernest), 305.:

Tarbouriech, 305. + Vaucaire (Mauritius), 305.

Tailhade (Laurent), 305. Vallabrégues (Marius), 305.

Toisoul (Arthur), 305. Vaillandé, 354.

T'essier, 355. Vernes (Maurice), 358.

Tannery, 360, 362. Vaucher, 358.

Théry, 390. Vabre, 359.

Teste (Los), 410. Vidil, 359.

Thureau-Dangin, 419. Voguë (de), 366, 369.

Turinaz (Mgr), 423. Veuillot, 402. l

Turquet, 433. ` Veuillot (Pierre), 402.

Tessier, 435. Valcourt (de), 433.

Teissandier, 437, 490. Vaugelgesang, 436.

Trarieux, 443, 464. - Vivien, 453.

Templar, 449. Verdet (Ernest), 458.

Tri gant-Geneste, 465. Verdet (Gabriel), 458.

Teyssier, 467, Verdet (Théodore), 458.

Tissier, 475. Vigué, 460.

Teulon, 475. Verdier, 461.

Thibal, 475. Viazac, 464.

Tur, 475. Valler, 464.

Transparent, 482. | Vigué, 466.

Toutée (Paul), 514, Vidal, 467.

Thelin, 533. Vardon, 473.

Vassas, 475.

U Verdier, 476.

Viviani, 515, 546,

Underhill, 61. Vincent, 476, 489.

Uri, 360. Vernet, 483.

y Villard, 484.
Glassmaker, 489.
Voreaux, 7i. Vigué, 489.
Viau (Raphaël), 108.
Vacher, 110. wW
Vaillant, 147.
Viger, 153. Wolmar (Melchior), 20, 86.
Valley, 153. Wadington, 45, 227, 247, 436.
Viviani, 260. William, 50.
Vieillefond, 303, Witt (de), 76, 435.
Valdagne (Pierre), 804, Weill, 120, 121, 362, 363.

Vibert /Paul), 804. Wilson, 228.

Weiss (René), 304.
Wahl (Lucien), 304.

Wisseman, 360,

Wahl, 363.

Weiss (J.-J.), 412.
Winckam, 449, 450, 454.

Walty, 464.

You, 6, 487.
Yon, 475.

Y

INDEX OF NAMES CITED

Z
Zwingli, 16, 19, 86,

87.

Zola, 102, 421, 123, 125, 126,
127, 128, 129, 134, 132, 133,

312, 379.

Zurlinden, 102, 201.

Zadoc-Kahn, 120,

195.

Zuber, 304.

Zévoit, 355, 435.

121,

134, 137, 139, 148, 149, 165,
168, 180, 181, 192, 198, 282,

150,

Digitized by Google

,

TABLE OF CONTENTS

I. — The Protestant question. . . e + + e »

II. — The origins of the Reformation . . ee è.

III. — The patriotism of Protestants. . . . +

IV. — Protestant propaganda. . . . has

V. — Protestants and the Dreyfus affair.

VI. — Protestants in Madagascar and Algeria.

VII. — Protestants and the University. . . .

VIII. — Americanism + è o

IX. — The Protestant conquest. , . . e è o

X. — Protestant favoritism. . . . e . to

CONCLUSION eo «© 0è eee ee o 00 «© © 0 0 @

Appendix. s ee © ew ee
Index of names cited. . è * ss © « « o

Digitized by Google

AT THE SAME BOOKSTORE

– JUST PUBLISHED

LONG LIVE THE ARMY!

By Gustave NERCY
FORMER CAVALRY CAPTAIN COMMANDER
KNIGHT OF THE LEGION OF HONOR

4 large volumes in-18, Jesus, 700 pages. Price: 3.50 francs

Available in all bookstores and train stations

Jews and Anti-Semites

By Jean de Ligneau

4 large volumes in-18, Jesus (10th edition). Price: 8.50 francs

Leo XIII before his contemporaries

By BOYER D'AGEN

4 large volumes in-18, Jesus. Price: 3 francs 50

THERE

MR. HUYSMANS' CONVERSION

By Father F. BELLEVILLE

4 pretty volumes in-18, Jesus. Price... "© . _ 2 francs

SAINT-AMAND (CHER). – DESTENAY PRINTERS, BUSSIÈRE BROTHERS

Digitized by Google

PP EE ENE

+ =

—

That
che

A ng

~. \$ E

HAS

~*

50 numbered copies printed for the press

on Dutch paper.

And 15 numbered copies at the press

on imperial paper from Japan.

PREFACE

TO MR. JACQUES DE BIEZ

General Delegate
From the National Anti-Semitic League of France.

My dear friend,

It is a joy for me to place at the top of this
volume the name of the General Delegate of the Anti-League
Semitic of France.

A brilliant writer for the Republican Press, a friend of
powerful people of the day, it would have been entirely up to you to take
takes part in the feeding frenzy by remaining among these men "whose
The left hand is filled with iniquities, and the right hand
"Full of presents."

You didn't want it.

vi PREFACE

The Republic you loved was the Republic
French, and not the Jewish Republic; the Republic
represented for you what she had represented for
your father and for mine: an ideal of selflessness
of fraternity and justice, and you have
diverted, with contempt, from this ignominious regime which,
Despite its disappointing label, it is not the Republic

Frenchmen, but the Rothschild monarchy.

You and Mores have had your share of insults and slanders that have not been spared me, and it is just that, while awaiting the final triumph, we affirm—Let us demonstrate before everyone the fraternal friendship that unites us. All three of them.

This volume temporarily concludes the series of my books, devoted to psychological and social study of the present time. There is indeed a time for everything, and we must hurry to publish these kinds of books, very moderate at heart, but sometimes a little sharp in the form, when one still has a strong hand and foot firm, at the age when you will be sought out all the less petty quarrels that we know you're better off in state of being responsible for everything you have written.

This time, I wanted to emphasize it more energetically in the manner of the points on which I had not been sufficient—emphasizing the point, complete with a more forceful line and to be more precise, which seemed to me too cursory. outlined in my previous volumes.

First and foremost, I made every effort to put in This fact, which seems to me to dominate the situation, highlights the point where we are struggling: the drying up of all sources of truth to which the men of this time can water.

PREFACE VII

It is at this sign that Satan, the father of Lies, the being of darkness, clearly reveals itself as the Master of the present moment. The current organization is indeed the masterpiece of this king of imposture and of The malevolent irony. He engineered this society of so that the man appears to have all the appa—the benefits of freedom and, in reality, that he cannot to hear for himself or to make his brothers hear a Words of truth.

For the superficial, these countless newspapers which appear every morning and every evening are Absolutely free. You have to have lived like us in behind the scenes at the press to find out that all these people Anyone who frolics, fidgets, or gesticulates is condemned. to remain within a certain circle of ideas, in order to con—

to be born that the most demonstrative have a string to their bow that we fire at a certain point and that prevents them to write what they do not hesitate to tell us in the conversations.

These thousands of priests who, every Sunday, gra-screw the steps of a pulpit in a small church or large ones seem free, they too; materially They are not covered in chains; they are not forced to submit their sermons to censorship. And However, the faithful people, who so desperately need to be guided and informed in detail of the masonry maneuvers-Niques and Jewish women, never hear a word that touches acute concerns of the moment.

With the sermon writers of the Middle Ages, we can reconstruct-would kill the lives of past generations, we would have a a sincere and vivid portrayal of the feelings that Having endured the trials of our ancestors, we would rediscover the joys, the

VIII PREFACE

pains, flaws, and even the fashions of each era. By putting together all the sermons that one pronounced in France for twelve words, one could not absolutely nothing about what happened during the year: we would have a more or less eloquent paraphrase of catechism – and that's all.

This explains why our ideas, while penetrating into the spirits, have not yet been able to take one of the forms under which men today conceive the success.

The French do have a vague perception of the com-The Jewish-German plot that we have denounced so many times times, and of which international finance holds all the sons; they feel caught in something unsettling- So much and so much obscurity. They vaguely realize desperate efforts that the Semites are making to em-to fish for the Franco-Russian alliance; they guess that there is secret machinations, in these flatteries which We are suddenly addressed by people who, there until recently, they were firing on our officers censures at the border, – in the inexplicable journey of this Empress Mother who receives Ephrussi on the day of his arrival and who is still talking with Alphonse de Rothschild at the time of his departure.

The opinion rose up against these sudden changes—
faces of artists who, after having owed their fame to
a boisterous chauvinism, seemed for a moment
wanting to seek fortune in platitudes
lackeys... We also appreciated their noble attitude

:

and worthy of our old masters, of Frémiet, of Puvis

from Chavannes, to our friend Yvon, the elder of our
military painters, whose letter of protest was

PREFACE IX

So touching and so simple, to all these kind-hearted men
who, without ever stooping to patriotism
a sales article remembered, when it came time,
of our peasants shot during the armistice and of the pe-
little children disemboweled on the Maine road by the
shells from an enemy who was bombing "for pleasure",

since he was aware of the capitulation of Paris
It was now only a matter of days.

For many, unfortunately, all of this remains
the printing state; they cannot achieve coor-
To give them all these ideas, they cannot manage to com-
to assume that it is cosmopolitan Jewry that leads the
movement. The newspapers should take charge.
to explain the situation to them, and the newspapers, almost
all in the pay of Israel, strive, on the contrary, to
to muddy everything and hide everything...

Our work will nonetheless have been fruitful, and a
Adventurer, who is not far away, will take care of showing it.
the range.

The days of cosmopolitan high finance are
counted. Thanks to us, the names of the plutocrats in
which embodies the possessive and manipulative Jewishness
are imprinted in the very fabric of the brains
popular and nothing could erase them. It does not depend—
it wouldn't even be up to us to destroy what we have

Done. Tomorrow the princes of Israel would cover us
of gold and we will decide to celebrate their praises of
From morning till night, what is written will remain written.
that what we have sown would remain at the bottom
of all intelligences, incorporated, in a way,
to the soul of our fellow citizens.

"The works of a man," said Carlyle, "when you

x PREFACE

you would bury them under mountains of guano, under the
obscene filth of the most disgusting birds, no
do not perish and cannot perish. What there was
of eternal light within a man and in his life
This, precisely, is added to eternities; this subsists
forever, like a new and divine portion
of the sum of things: TO A NEW DIVINE PORTION OF
THE SUM OF THINGS.

When the time came, the idea became action. The Jews
will not prevent that hour from striking, and what
must be done, will be done.

The Conservatives lacked the courage to unite.
to us to try to reconstruct French society
French on the basis of justice; they preferred to associate-
to link their cause to that of the dying Jewry; they
will collapse with her.

The Boulangist party, which for a time pa-
but personifying the awakening of the national spirit, did not
wanted to be with us; he placed himself in the hands of
Meyer and the Naquets... As soon as it became Jewish, this party
who, the day before, had been radiant and full of hope, has
He was lost and, in a few months, he became a wreck.
that we encounter today on the path without knowing
exactly what it is.

These lessons may be useful to others.

A man of the people, a socialist leader, who will have
refused to imitate his classmates and to be subsidized
to function, like them, through the Synagogue, will resume
our campaign; he will gather around him these thousands
of beings awakened, educated by us, these dispossessed of
all classes, these small shopkeepers ruined by
the department stores, these city workers and of the

PREFACE XI

fields crushed under all the monopolies, to which we
we showed where the enemy was.

There you have it, my dear friend, a perspective that offers some consolation.
many attacks and which makes one consider the future with the
serenity that comes from the certainty of having faithfully fulfilled
he fulfilled his duty as a Frenchman and worthily the
high-ranking writer.

Yours sincerely.

ÉDOUARD DRUMONT.

Digitized by Google

THE WILL

FROM AN ANTISEMITIC

BOOK ONE

TESTAMENTARY WORDS

-I saw a passionate and valiant man
to assert himself as the representative of the idea
In revenge, write the Soldier's Songs.
to find a moment to establish with the League
Patriots, a generous association
like this Tugend-bund which raised the
Prussia after Jena... I've seen since then
man, whose name is Paul Déroulède,
put his hand in Naquet's hand
and impose as vice-president To his
Leaguers, this infamous Jew who, to enrich
a financial company, had sold to our
enemies the secret of the powder without
smoke.

I admired and loved Albert de Mun, the
soldier of Christ, successor of Monta-
Lembert, the eloquent champion of France
Catholic. I then saw this man,
which seemed to be the very honor of being included in
a committee organized to restore the great
French monarchy side by side with
Arthur Meyer, who, as all of Paris knew,
had been the Mercury of a gallant woman
which we called Blanchs d'Antigny....

I saw the Pope's Nuncio, Rotelli, kissing
on the mouth Léo Taxil, the author of
Secret Loves of Pius IX. Following the example of

*"Jesus, my divine Master, I had taken the

1

and the exploiters of the poor people.
I saw the representative in my face
of the Vicar of Jesus Christ to unite with that
who covered Notre-Sei- with filth
gneur and the Most Blessed Virgin Mary, who
wrote that the priests of our Church
were all pederasts and it was necessary
to castrate them; who recounts that Pius IX, of
holy and sweet memory, was being delivered
by the Jesuits, virgins whom he defiled...
When a psycholugua saw all this
in the short space of a year, he has
There's not much left to see and he doesn't
All that remains for him is to make his will before
The final catastrophe.
(Epouar» DRUMONT. Letter to a friend.)

The reason for this book's existence. – Why has antisemitism not
Not triumphed yet? – Good advice. – A memory of
Frohsdorff. – A false conception of the situation. – There
Fiction and reality. – History is made. – The Cardinal of
Lavigerie and M. de Vanssay. – The Count of Chambord and
Madame Récamier. – A true Capetian. – The year of the confession. –
The Conservatives. – Rothschild's fear. – Dupont to
Bayien. – The religious orders. – The generation formed by
The Jesuits. – The Jesuit party. – All the Catholic leaders
liques contie nous. – Before and after May 4th. – Article 7

reappears. – The Zanterne and the Dominicans of Le Havre. – The Jacobin domesticated. – “Unleash the dog!” – Brisson is working. – A review of human miseries. – Cheap meat. – Jeanvrot gets involved. – A village in Seine-et-Marne in 1890. – The true dead hand. – Dialogue between the cow and the Jew. – At Vaux de Cernay. – Palanquin and chamber pot. – The Jew by turns insolent and vile. – The impetuous Woodcock, – A Gentleman concierge. – The first act of The Parisians. Oppert by Blowitz. – The inauguration of the Exhibition. – This that the Anti-Semitic League received. – Edouard de Rothschild and Baron Hirsch at the Cercle de la rue Royale. – The descent of

|
:
2 THE WILL OF AN ANTISEMITIC
defense of the oppressed against thieves
the Boulangist court. – One gets used to the mud. – |

TESTAMENTARY WORDS 3

The Duchess's purse rumor. – The Jews in the Boulangism. – The rabbit trainer. – “Fin de siècle” and at the end of Fiance”. – The Duchess of Uzès. – The Right of Asaka-Meropie. – The Jew operates in the world. – Arthur Meyer and Bocher. – The Philistine defeated by the Jew. – The triumph of the clothing shop.

This book is not a testament to anti-Semitism.
Never has the Jewish system been more threatened, never the
No Jew has ever been the object of more justified hatred and evil-
more unanimous pronouncements, never the desire to end
to its harmful exploitation was no longer ardent at
all. This book is, quite simply, the testament of all.
The personal journal of an anti-Semite and
the struggles of a man who was the initiator in France
of a great movement and realizes that the ine-
The execution will probably be carried out by others
than by him.

This book is first and foremost a book about friends, a book that
We write for those who love us.

Those who are interested in our efforts, those in front

"We have opened up new horizons for them," they complain.
when they go too long without reading us; they

They write, they ask us why success has not
"It wasn't any faster. "How is that possible, they tell us—" they, that this Jew so universally hated, this Jew which is devouring France, which has affected all French people, not only in their highest sentiments, but also in their material interests, which has denied the right to life; how is it that this Jew that she is not yet on the ground, that all the victims "Didn't they gather around you?"

To answer such a question, one must enter in the analysis of many very complex things, to show once again the state of mind of our contemporaries porains, also acknowledge the tribute I paid to some misconceptions and how this misjudgment my own actions have influenced the development of our work of liberation.

4 THE WILL OF AN ANTISEMITIC

My experience can be useful to others and all those
Those who can understand this book will find it useful lesson.

For all those who dream of attempting something useful for their country, remember what I told them
Say: "Never believe conservatives, there's nothing
"To do with them!"

This reminds me of a lovely anecdote that someone told me.
one of the Count of Chambord's close associates.

One of the prince's loyal followers had suffered the pain of to lose his mother; he had gone to close her eyes and he re-came to take up his post in Frohsdorff.

– Well, my dear de X***, said the Count of Cham-
On board, you arrived in time to kiss my-
Your mother, you have received her last rites.
Words. What did she tell you?

– Your Grace, it's very difficult to repeat.

– What? The last words of a mou-
rante, of a woman of high merit and piety
As profound as your mother?

– My lord, if you so order...

– Speak.

– Well! Before dying, while kissing me
Last time, my mother told me: "My child, don't you
Never rally to the Orléans! They're all ca-
nailles... »

– Hey! hey! said the Count of Chambord, madam
Your mother has always had a lot of common sense. And he
got up to go and repeat what he had said to the Countess of
Chambord, who had a somewhat lazy ear, like
M": Carnot, moreover, who occupies his place on the throne
from France.

"Never get involved with conservatives,"
would I repeat it again if I were, like the good lady, at
the hour of death.

My fundamental mistake was believing that it existed–
It was still an old France, a collection of brave people
people, gentlemen, bourgeois, small landowners,

TESTAMENTARY WORDS 5

faithful to feelings of honor, to traditions of
their race and who, lost and led astray by the turlutaines
that they have been told for a hundred years, would resume con-
science of themselves if they were shown the situation
as it is and would come together to try to save
their country.

I was the most reformist, the most progressive man,
the most devoted to social justice in France; this
My mistake made me look like a reactionary, she made me...
lifted all action on the mass. The mass, in fact, more
surely guided by her instinct, which we are not
to our knowledge, a horror of the Conservative party;
She moves away from him like horses from a place where
There's a dead person...

To be fair, I must add that it was very difficult for me–
It is futile to try to avoid this misfortune. Indeed, it is in vain.
that we keep our minds alert to look closely and
to make an independent judgment on what is happening
around us; we are involuntarily influenced by
the ambient atmosphere.

For twenty years we have lived with this idea that "it
There were two parties; on one side the true Frenchmen, honest, generous, and devoted to the greatness of their country; The other, exploiters, cynical Republicans, shameless manipulators, persecuting and oppressing the real ones Honest French people. Many naive people devoted themselves. during those twenty years, they fought with all their forces, prayed with all their souls in the hope that at one At this moment, which was always predicted to be near, the Right representing honest French people would succeed in em- to the Left, which seemed to personify all the infamies.

This design is absolutely erratic. In reality
There are not two political parties, there is one regime. General, there is a system, the capitalist and Jewish system to which the representatives of the department are also affiliated those who vie for power. To this system the Republicans-

6 THE WILL OF AN ANTISEMITIC

The greediest citizens, because they are more industrious, perhaps they demand more immediate gratification; They perhaps demonstrate more harshness and impudency, but the Conservatives are also committed to this regime than the Republicans: they perhaps have more of interest that they have in its duration and they do not intend that we it touches.

When we closely study the twenty years that have just passed, we will realize that what they characterize it as fiction, imposture, a lie. general, the verbal and written display of feelings that we didn't really feel, the perpetual threat to perform acts that one had no intention of doing to execute.

When I noted this point and tried to paint it exactly- the figure of the Count of Chambord, M. de Vanssay, called it "Bloody Outrage", and sent pro-indignant testimonies to the Hope of the People.

He's a guy Mr. de Vanssas knew; he must have seen him play. Jenneval in Nantes and he seems to have taken on the appearance of a lodramatiques of this provincial Frédérick Lemaitre. "Bloody outrage" is his favorite word and, as soon as one Try to reconstruct a bit of contemporary history,

He bursts into violent exclamations and reproaches you.
to drag everything respectable through the mud.
Note that, of all the friends of the Count of Chambord,
He is certainly the one least authorized to take
done and done for his memory since, in the last
years into the prince's life, he was estranged from him and
had ceased all service to Frohsdorff; he never saw the
Count of Chambord for only a few moments
'during the illness that took his life.

Barely two years have passed and Bishop Lavigerie comes
to confirm in the most undeniable way, by citing the
the prince's own words, what I had written in the
The end of an era.

Mr. de Vanssay is not deterred by this statement.
so precise; he replies by quoting a confidential letter

TESTAMENTARY WORDS 7

of the cardinal who, far from denying what Bishop Lavigerie
what he said only further corroborates his statement.

A man of action, of movement, and even a little
of intrigue, Bishop Lavigerie gave in 1874 to the count
of Chambord, advice that a Riche-
a place where Mazarin had a prince who would have been in
In such circumstances, he proposed that she take action; the other
refuses to act, and Bishop Lavigerie concludes that he does not want to
milk would not reign, since he refused to use the means
necessary to reach the throne (1).

This reasoning seems irrefutably logical and

(1) Here is a very precise letter addressed on this question to a
editor of the French Observer by General Goethals, an-
Former Minister of War in Belgium:

"During my stay in Venice (winter of 1852 to 1853), I had the honor-
pleased to be presented to JL. AA. RR. the Count and Countess of
Chambord. One day, while talking with him about France, the count said to me
that he did not understand why the French were quite ab-
sure of choosing an adventurer like the prince as their sovereign
Napoleon, when they could choose the head of the monarchy
among princes born and raised in France, who served and fought
with them, and all, distinguished Frenchmen at heart.

"I replied to him:"

– And you, my lord?

"Oh! Me," he said, "they don't know me. I'd barely arrived." to be born when the 1830 revolution took place. And then, I have neither the physique nor the character required to please the French of other Today. There are still too many prejudices among them, and besides... I have no children.

Later, when I took my leave of him, upon leaving Venice, he He was kind enough to tell me that he sincerely hoped I wouldn't forget him. no, and that I would come to see him wherever we could meet.

"I certainly hope so," I replied, "to introduce you to my hom—" Magi at the Tuileries.

"Don't get your hopes up," he told me then, "unless there's a unanimous vote." France doesn't remind me of the tione. But, if my return to My country must cost a drop of blood, I will never consent to it. but. '

"Then I said to him: 'Your ancestor, Henry IV, didn't look a gift horse in the mouth.'" so close and he brought happiness to France.

'– Yes,' replied the Count of Chambord, 'but it was Henry IV,' And I am not.

8 THE WILL OF AN ANTISEMITIC

It's not very clear what Mr. de Vanssay could to respond to this demonstration. The Count of Cham-Borde did not want to reconquer his kingdom by force Like Henry IV, he would not have wanted to be restored by foreign bayonets, like Louis XVII, he did not have did not want to owe his crown to an Assembly like Louis-Philippe; he would not have wanted to be elected by plebiscite. Like Napoleon III. How could he have wanted to return? At the licu dese indulge in romantic imprecations, Mr. de Vanssay should give a clear answer once and for all. to answer this question.

These controversies are more interesting than gold. dinner the retrospective discussions, in the sense that they explain the current situation by letting us know the French soul since 1870. During these twenty years, the Conservatives have never even considered looking at themselves–

not even able to look at others; incapable of anything intellectual effort, they waited to form an opinion union on their leaders that chance brought to light do-unpublished comments.

In any case, here is a finished legend and it will be found certainly a man who will have lived in the area of the prince and which, in pages that can only be read in In a few years, this phy- will be restored to us ad vivum The king's sionomy that the Count of Vanssay reproached me for for having insulted me, and who, on the contrary, has always inspired me 'a deep tenderness.

The Count of Chambord has always struck me as to represent among the leaders of peoples what M^{re} Récamier represented among the lovers.

You glimpse, in a greyish tone, this inte-Mr. Récamier's laughter. The worshippers did not renounced the declarations; they are still asking for "the" supreme favors," only they ask for them from-then twenty years. If we took them at their word, they would do to the best of their ability, but they might be embarrassed; Fortunately, things never go that far. words which, during the time of the Directory, had been real-

TESTAMENTARY WORDS 9

The ardent expressions of a material desire, have not The accent is no longer the same in this retirement home. in the honest atmosphere of the Abbaye-aux-Bois.

Frohsdorff is the Abbaye-aux-Bois, a convent comfortable like those found in Austria. You can hear it all-days of fighting words as we heard them words of love about the beauty queen, and the king never says no.

The lady watches all this with her peaceful smile. She experienced joys and anguish, she pushed a so-her eyes filled with satisfaction when she saw that the fa-The letter from Salzburg had been published by the Union; She trembled for "her Henry" when he went to France confers with Mac-Mahon; she watched him do the trunk while crying like M^{re} Dupuis in the Village; she was afraid that bad advice would be given to traveler. With adventurous souls determined to do anything, like

Chesnelong, we don't know what might happen. He would be quite capable of going, like Persigny to Strasbourg, haranguing the regiments in their barracks and doing To draw the swords of the cavalry. Today Henry is back, he's gone back to his old habits: "My God, be blessed. May the French be happy; they killed part of my family, I don't want them I don't want them, but they should leave us alone in This castle where one feels so at home.

He is entirely in keeping with the traditions of his race; he is the true Capetian and, to understand him, one must con- to be born in the history of France, to know to what extent this The Capetian dynasty was united from the beginning, identified with the country, consubstantial with France... We say: "The Children of France, a Son of France. » « Open it, it's "the fortune of France," replied Philippe VI after Crécy, knocking on the door of a manor house. Jeanne Vaubernier, the milliner turned royal harlot, has the same The King's idea that all the good people of Paris, and that's the more naively than she cries out to Louis XV: "France, your coffee's a joke!"

1.

10 THE WILL OF AN ANTISEMITIC

For this people, who are the very flesh of his flesh, the The king has a father's heart. The Thiers, the Favres, the Simon transforms Paris into a slaughterhouse, without a shadow with a hesitation; the Ferrys, the Constans, the Rouviers will kill, if necessary, thirty thousand men to con- To serve power for one more minute. The King of France cannot; he orders the Swiss to cease He fired like Louis XVI, and walked away without a fight. Like Charles X, he remains by his fireside, like Henry V.

When it is no longer spoiled by pompous declarations Vanssay's observations, all of this appears simple, logical And touching like the truth. It seems amusing. also, because deep down we sense that if there are contenders of this kind are surrounded by so many tributes, it's

that, thanks to them, their supporters seemed all the more more ready for heroism than they had the vague certainty that they would never be put in a corner.

Charette trying to do something, instead of
Parading his Zouaves on the Touriste would have been abominable.
as Morès was for a month.

However, if Mores had stuck to the speech of
Had he remained in Neuilly, even if he had only been a half-hearted dreamer, he would h
in his world. As soon as we saw him go to the people, dear-
keen to bring together men of action whom, moreover, he did not have
Not found, prepare to go down into the street, he
This aroused genuine fury. "So he won't be stopped."
"No!" That was the word of the clubs.

The same was true for me. As long as the Anti-Semitism-
The idea hasn't come out of the book yet, we haven't said much. From the outset
that I have expressed the intention of entering public life
to arrive
to the City Council and perhaps to pass a
a condemnation of disgrace or a vow for expulsion from
Rothschild, all the Conservatives in my neighborhood have

. was against me; they went to get Taxil! « The
convict Leo XIII, the Pederast Brothers, Abbot Galofez,
the images distributed to passers-by and representing

TESTAMENTARY WORDS 11

priests giving tongue lessons to nuns. All
rather than Drumont!

1890 marked the end of this strange period which
It couldn't go on indefinitely. And the hypocrisy
is such a hateful thing, that this year of beautiful debasement-
complete prostration and prostration was not without
something charming, because she possessed sincerity.
rite.

These situations are familiar in Parisian life.
The handsome aging man of fifty-five is still fighting, he pro-
leads through the salons with his victorious airs and
his beard of an inexorable black; he stretches out his leg, he paws the ground
Again, he pretends to go to imaginary appointments.
People laugh at him.

Then comes the great disease that lies in wait for men
around this age; the brilliant bon vivant confined to bed disappears from
traffic for a while. After three

He comes back a month later; he's completely white; he took advantage of the opportunity to avoid unpleasant transitions and to enter at Les Invalides; and, seen like this, it is pleasing and no longer makes one laugh...

He confesses.

The Boulanger crisis allowed the Conservatives to execute this evolution; they went to find a mercenaire, a Saltabadil to pull off the deed they didn't dare. Not wanting to try it themselves, they met a weary old man. Because someone smarter than them took their money and got away with it. They went to live off their investments in Jersey. This experience... cooled down and, on May 1st, they had for the first time showed the depths of their hearts, entirely filled with a death of the Peacekeeper.

We saw the terraces of the grand, elegant clubs. cheering the officers who rushed at the passers-by and We heard them exclaim with each turn of the puzzle: "Bravo, Constans!" We saw the Conservatives are vying with the Republicans in their servility. when it came to voting on a motion of confidence In Constans, people were seen coming to congratulate him at his bench.

12 THE WILL OF AN ANTISENITOR

said that others put their arms around his neck to talk with him more closely.

This evolution, this admission of fear, has nothing that It may displease the social historian; it makes his task easier, it eliminates all that fiction, all that lies, all that theatrical, this oratorical and journalistic declamation which filled the coming years with a disappointing smoke-nent d'eve d'eve.

It is now established that there is no such thing in France party determined to fight the regime by all means Masonic and Jewish, a Catholic and French party-decided not to let themselves be oppressed.

When the Germanic and Frankish conquerors, united to the pure Gauls and the Celts, constituted truly-how France had lost its vigor, the element Gallo-Roman prevailed, the Latin race regained the upper hand; However, this race is made for tyranny, since it has no sense of conscience; she worships an idol im-a fool, an idol of marble or plaster called

the Law, and in the name of that Law, she endures everything.

The Law is the lictor who comes from Cesar to announce to the Roman citizen that he is condemned to die, but let him choose his own form of torture; that is the Revolution's policeman who sometimes comes alone arrest five or six people and take them to Luxembourg or the Conciergerie, where another gendarme comes to get them to take them to the guillotine. He never entered the minds of those whom we thus halted the idea of starting by killing the gendarme. This is an extraordinary spectacle and there is no never before in France has a government been able to call itself first, as if by a constitutional designation: the Terror.

There's no point in discussing it further, and all that's left is to constate the obvious. You will not find in most-part of the influential Conservatives than liars, of Deceitful, eternal seekers of oblique paths... Met-' Put them on the main road to Versailles, on that road

TESTAMENTARY WORDS 13

wide enough to parade a front division, which is called the Pavement of rot; tell them: "You see, that's all Straight ahead, you just have to walk, you'll see the palace "From here." After a few moments, you find them again-ground floor in infamous little alleyways, lost, filthy, bogged down, groaning and relying on the skill of Mackau to pull them out of there.

They have no idea what a Right. Everyone has rights, the important thing is to know them. defend them. The hundred peoples that Xerxes and Darius trailing behind them were the Lydians, the Ionians, the Me- They had as many rights as the Greeks. Only, The Greeks were valiant, robust, and made supple by the life of the gymnasium, and they proved that they had rights by the mere fact that they defended them.

Bismarck never said: "Might makes right"; He said, "Might makes right"; and he heard this The word Force in its etymological and true sense: screw or virtus, virility, manly virtue, the energy of man.

It is especially in religious matters that the principle is

Right. What is the criterion, the measure to which...
People who don't believe can measure belief
from others?

– You tell me you believe. Why do you want to–
I rely on you; for in the end, you...
talk about an abstraction, something I don't see
No? Do you really believe that?

– I believe enough to be ready to die, but natu–
Actually, before reaching that extreme, I com–
I will start by shooting you.

– Excellent! Now that's a tangible statement!
a basis for discussion.

That's what the Vendéans did, who were not
Gallo-Romans, but Celts. When they had
killed a thousand blues, that we had killed as many of their own
and that we saw that it would always have to be done again, he
A sensible man was found who said, "Perhaps it would be–

14 THE WILL OF AN ANTISEMITIC

It would be simpler to let those people go to mass.
since they insist on it... »

That's how it is with everything. The Freemasons, with their
insignia, the Republicans, with their flags, will
A procession to pay tribute to Baudin. It doesn't hurt.
to no one. Why shouldn't Catholics have
the right to cross the city in procession with their
banners and the Blessed Sacrament?

It is quite certain that if, without resorting to blows of
rifle, 1,500 Catholics came, in the vicinity of the
Corpus Christi, regularly whistling Rothschild or Carnot
Every time they go out, we would end up saying to these
Catholics: "Conduct your procession peacefully"
"And leave us in peace!" The freethinkers agree–
would be with the believers so as not to clog the way
public on the same day. In short, it would happen
as in America, where Catholics, Protestants, Che–
Labourers, Presbyterians, Wesleylyers organi–
they feel all the processions that suit them, without
No one is thinking of complaining about it.

What I said about the Conservatives explains why they have taken sides against me on the anti-Semitic issue.

Perhaps we would have understood if they could not rise to the ideal of justice and reparation so-commercial that we are pursuing, but, if they had had a glimmer of honesty and common sense, the sole concern of the in-religious interests that they claim to defend should have inspired a different attitude in them.

In every battle, there is a key point. the whole position, a place where you just need to wear all his strength to decide the day's winnings. Here, it didn't take an exceptional glance to discover the strategic point to be struck.

What governs? Is it these poor fantom-ches who have no other concerns than to protect themselves? Fold the pocket? Absolutely not.

Who is the true master?

TESTAMENTARY WORDS 15

He's the Jew.

It is the Jew who holds everything in his hands.

The day you attack the Jew, you take the Jew. In a close, physical confrontation, you confront your true enemy.

However, the Jew was at the mercy of the Conservative.

We will never know the fear that Rothschild felt for a few months. A few people who have it Close-up views informed us about this panic which was absolutely Shakespearean.

Lozé himself eventually became exasperated by the perpetrators. This man's alarm bells started ringing. One day, while he was talking with a lady, the police prefect, to explain the favors he granted to the Rothschilds, skipping the line and other agreements, claimed the street banker Saint-Florentin was very generous to the treasury of assistance from former employees of the Prefecture of police; suddenly he had a burst of sincerity: "After 'Anything,'" he cried, "that animal can surely do something."

Something for us, it's been two weeks since he started taking my half of my staff.

Rothschild was not yet reassured by all these police officers, he would have liked a division for the Keep it. Without fear of dishonoring the army, Freycinet He did this nameless thing: he sent a regiment of dragons camped around the home of a banker of Frankfurt. The dragoons spent two nights there. In On the night of May 1st to 2nd, all the troops had de- then long ago returned to their barracks which can be seen- was still carrying the dragons on Rue Saint-Florentin. "I don't "I don't understand," a quartermaster sergeant said to a ca- Nonsense, they're talking about going to fight the Prussians... their own, since we are forced to serve as their guards- bodies when they are with us.

If this man had felt hunted everywhere, attacked on On all points, it is certain that he would have compromised at name of the Jewish quarter and offered to Catholics a modus Vivendi is acceptable, a kind of recognition of

16 THE WILL OF AN ANTISEMITIC

their rights similar to those obtained by the Huguenots with the Edict of Nantes.

The Conservatives never understood that; instead Instead of fighting, they surrender in open country as Dupont in Baylen – and for the same reasons as him: They have dysentery and they want to save their luggage...

This capitulation of Baylen. Dupont has ten times the means to make his way to Baylen. Dupont has ten times through the Spanish army, unfortunately he is dragging his feet after him six hundred wagons filled with looted goods Cordoba. So he negotiates: "We will deliver everything, but on one condition, you will not visit our ovens "gons."

General Védel, who has no luggage, arrives with his division; he attacks Castanos, he defeats him. During the At night he sends an emissary to Dupont, telling him: "Make an effort on your end, and I'll make one on mine and We will certainly break through enemy lines and We will join hands.

Dupont always replies: "And my vans?"

In short, Védél, who continues to have no luggage,
He decides to leave. He goes off with music in his head, drum-
The fighting spirit... The Spanish are trying hard to stop him,
But they are repelled. He is fifteen leagues from Baylen,
free, assured of his communications with Cadiz during-
then an officer arrives and brings him the order to return
following in his footsteps and becoming a prisoner with his soil-
Castanos had demanded this order and Dupont had
given, always to save his vans...

Of course, the vans were not saved; the
The surrender was violated. The soldiers went to die in
the horror of the English prison hulks; others were thrown onto
rocks on deserted islands and one would find, he
A few months ago, the bleached bones of these ill-
happy ones who, for five years, agonized in the
suffering from the tortures of hunger, feeding on herbs and co-
skittles...

TESTAMENTARY WORDS 17

This is the story of the Conservatives: they want to save
their vans! The grandfathers got rich by
national assets; during the fifty years when
The bourgeoisie governed without checks and balances; the sons have
exercised on the workers the most monstrous exploitation
tion that the world has seen; the grandsons have titles of
annuities, bonds, they are primarily thinking about guaranteeing
This is in response to indiscreet demands... Gladly
They would act like Dupont with Védél, with the brave ones.
people who, by rushing upon the Jews, succeeded in an ins-
so much so as to rout them; they would order them to
to throw down their weapons and surrender to Israel. Which
prevents Conservative Party leaders from formulating
This absurd injunction is the certainty that we...
would tell him to get lost.

What can one rely on in that world? The clergy is
rendered powerless by the Concordat. There is no da-
religious order advantage in which one can find
a support, which personifies, like certain orders of the
In the Middle Ages, the resistance of Aryan genius against the invasion
Jewish Zion.

I studied with a kind of intellectual curiosity

these Jesuits, whose radicals threaten as if by a scarecrow what they call modern society and which is, in reality, a society as old as the hills, like the streets of Jerusalem. I counted among these Precious friendships with the Jesuits, and I have kept from my memories... ports with these beings of high virtue a feeling of profound admiration.

In our century of universal decline, it is perhaps- It is among the children of Loyola that man reveals himself the greatest in this sovereign mastery of himself- even which makes him, not only a stranger to all fear, but which also gives him a certain easy quality, smiling and serious at the same time. Not all Jesuits were not born into the upper classes and all of them nevertheless- displaying affable and noble manners; they resembled each other

18 THE WILL OF AN ANTISEMITIC

They are won over by an air of simple dignity that captivates the more hostile. They are truly men, men worthy of all respect and who honor nature human.

What influence did contemporary events have on... porains this order so powerfully constituted and which has re- Has it withstood so many attacks? None.

As I've already said, it happens because of the orders, which is what produced for individuals; at a certain point they have Having reached their stage of development, they are fully im- First, they can no longer learn anything. The beautiful The Jesuits' moment was the seventeenth century; that is where that they fought their great battle to try to have the direction of the world; in this struggle they pushed their will to the point of genius, they possessed both diplomatic skills. incomparable mates in the Courts and, in their Mis- we were, in Canada for example, martyrs who suffered they heroically endured tortures more dreadful than those of the first Christians; they undoubtedly failed But their failure was not without grandeur. Guizot himself- even, although Protestant, could not help but give a tribute to the energy they expended.

Today they are powerless in the face of a world which escapes them. They are portrayed as conspirators failures; they don't conspire, at most they are somewhat intriguing. In this respect, they are still ten-

seventh century, from the time of the register of benefices, cabinet negotiations, favors granted by the channel of a character on credit; they employ enormous forces, they display incredible perseverance. Incredible; they move mountains to achieve all tiny things, to increase the prosperity of a college.

A tree can only be judged by its fruit: now, the fruits that Jesuit education produces are not brilliant. I have witnessed the tireless dedication of these educators, their constant attentiveness, their Truly magnificent selflessness. What students!

TESTAMENTARY WORDS 19

Do they produce at the cost of so much effort? "We tell them "Let's ask them to make men for us," one of them told me. prelate who, in a Catholic University, was in rapport with many Jesuit students, they en- "They see communicants!"

Among all these young people, almost all of whom were at ease, a few fabulously rich, we do not have found help, dedication, support. The Press Jewish woman dragged them and their masters into the piss-Germiny's territory; their faces were smeared with this impure wave. It did nothing to them. They are indifferent to everything, completely foreign to tradition French Christian. Of all the teachings of The Church, they retained little more than the fear of Hell which remain within them like those childhood terrors which never completely disappear; around Easter this The Devil's thoughts trouble them, they torment them in their pleasures, and they go to confession... They are all a bit like that Marquis de Créquy we were talking about Rivarol: "They do not believe in God, they fear in God. "

You see the contrast between us and those people. I was raised at the Lycée Charlemagne, I never had anything I received them from the Jesuits, but they were never of any use to me. At the time of the decrees, I saw in them citizens, intelligent men persecuted by the Jews vomited on we went through all the ghettos of Germany and I did what I was able to get into the newspapers to serve their cause. I have appeals to the chivalrous generosity of Albert Duruy And, to defend the Jesuits, this son of an academic has

undertaken in the Revue des Deux-Mondes a cam-
lincloth which, moreover, honored him in the eyes of all.

Not a single one of the wealthy Jesuit students
I remembered that I had defended the teachers of his youth,
not a single one, in the age of enthusiasms and impulses, did
he told us, "Do you need ammunition? What can I-
I will do my best to help you in your war against the
Jews?

20 THE WILL OF AN ANTISEMITIC

This is a fact to which there is no response.
The Jesuits I like the most would all be around
to tell myself: "We think these things, but we
don't write them down" that I would still write what I
think; I will always repeat to them: "These are the students that
you have done.

For the past twenty years, it has been the Jesuits who have
raised the elite of Catholic youth, and they were able to
raising him in conditions of absolute freedom, with
this extra strength, this sort of halo that the
persecution.

I would add that it would be unjust to make the good Fathers
entirely responsible for this result; the fabric, the
virile substance was lacking in these offspring of the Aristo-
cracy and the upper bourgeoisie who represent
finite races. But even on these soft natures it seems-
It is better to have a more masculine, less respectful education.
social conventions, more contemptuous of wealth
whose origin is shameful, could have had a certain
action.

Not only did the Jesuit students not have
no help in our work of social salvation, but the
The Jesuit party was absolutely against us in the
last elections.

What is this Jesuit party that everyone keeps talking about?
The thing is easier to understand than to explain.
Take the Jesuits individually; they are all very
Valiant, very loyal, very sincere. The educated students
by these courageous and upright men are, for the most part
for their part, perfectly selfish, generally partygoers,
although always in a somewhat sneaky way, very
attached to material interests, but not malicious. Finally

among these students augmented by recruits of different origins
rent forms like a strange precipitate, it
constitutes, as if by some bizarre selection, a party
completely deceitful, deceitful, and corrupt; that's the party
which is called, using an expression that is not
Exactly, "the Jesuit party" – that's the dominant party

TESTAMENTARY WORDS 21

On the Right side of the House, it is the party that wants to-
days to deceive and who is eternally deceived, the party that
He divides his admiration between Constans and Rothschild.

In their hatred of the noble ideas that we
representations, these people didn't even consider, in
taking up the cause of the Jews against us, to their
to demand certain guarantees; and inevitably what
what was supposed to happen happened.

From the day that Anti-Semitism asserted its existence,
The attacks against priests and religious figures ceased.
rent almost completely. The Jews had the fire
their buttocks and, naturally, they were only thinking about
to go out...

You couldn't open a newspaper without reading a
article on tolerance, the need to put an end to
religious wars; these were found everywhere
articles there: there was the pathetic article, the indi-
Ugh, what a whiny article...

You spotted a friend running...

– Where are you going so fast?

– Don't hold me back... I'll wither you.... I have a
article to be written on the tolerance that was expressed to me-
Ordered by X***. He cares about it a lot...

– What! That old scoundrel who wanted us to
Gut our priests!

– Precisely! He has become tolerance itself...
No religious war... freedom for all, peace
between French citizens... You see the issue from here.
Good morning!

In the aftermath of the municipal elections, I wrote to a prominent religious figure among my friends: "The Conservatives were infamous towards us, as is, moreover—theirs, their habit. Look at the date of my letter and Remember that I announced to you on that date that The campaign for decrees was about to resume. The platform—The format of the upcoming elections will be strict enforcement. decrees, »

22 THE WILL OF AN ANTISEMITIC

The religious figures, as you can well imagine, did not hold out they paid the slightest attention to what I told them; they did They wrapped their trunks, their stiff collars in articles on tolerance that the Jews had made them hold back in order to convince them of the purity of their 'intentions and they prepared to move from Canterbury and to come and resettle in France.

Their illusion was short-lived. The Jew Mayer began by declaring in the Lantern that the private school in Boulogne-sur-Mer was full of sodomites. The director protested with indignation that one can conceive; then Mayer attacked the open air: "And the decrees?"

Several "individuals", to speak like the Lantern, belonging to expelled congregations, had taken the liberty of returning to their home in Le Havre and the Lantern, in the name of tolerance, asked that they were expelled again. This event seems having put Mayer in a state of extreme over-excitement ordinary.

What is the Minister of the Interior thinking? Where is he? What Does he do it?

The facts are not disputed. His sub-prefect has acknowledged. The violation of the law is undeniable. The scandal is general, since the entire opinion has been put to current through complaints from the republican press and by the provocative challenges of the clerical sheets among which The Journal des Débats is particularly noteworthy.

How can we explain that the necessary repression is taking place? to wait even longer, and that Mr. Constans has not already given some Orders accordingly?

By this incredible desertion of the easiest of his duties,
Does the Minister of the Interior want to imply that after
Having so completely disavowed it, he resolved to resume
and to implement the policy of compromise with the faction
clerical, whose program he had outlined in his speech
From Périgueux?

It would at least have been more dignified, if that is indeed the thought
the minister, to make this about-face in the presence of the Cham-

TESTAMENTARY WORDS 93

br, and not to wait for the impunity of an inter-
parliamentary session (4).

The thing seemed all the more cheerful to me because it was
Dominicans whom this Jew wanted to throw out into the street.
However, at the school's last awards ceremony
Father Didon from Arcueil had spoken in glowing terms
of these "great Semites of whom the Jews are today"
the successors.

What do you want? Father Didon is not indifferent
In advertising, he is not indifferent to a Notebook from
Gallic.

From what I have been told by various sources and
sure, Father Monsabré, one of the Dominicans of
Haven that the "great Semites" claimed to flank
at the door, is of a more French and more virile soul.
If he is resigned to everything as a religious man, he must suffer
as a patriot and as a French citizen of what is:
passing today.

Isn't it shameful, indeed: a Jew from Cologne
dragging behind him all the shames of a family pres-
. that exclusively composed of repeat offenders, of an exis-
ignominious personal attack, referring to him as an "individual"
the great orator of Notre-Dame and demanding impe-
Jerky, that they throw him out of his cell?

So suggest to a Conservative MP that he ask-
before entering the home of this "individual"
who is called Baron Rothschild. You will see the
head of the deputy. "Calling Baron Rothschild a
"Individual!" What are you thinking?

Flaubert was right when he wrote about a dictionary
naire: "Synonyms: there isn't any."

You must always use the same words to
express the same idea. Cowards! Sycophants! Cowards! Must-
he repeats to all those Catholics who allow themselves to be humiliated

(1) Lantern, August 21, 1890.

24 THE WILL OF AN ANTISEMITIC

in this way in their country and who disavow or who
strive to strike from behind those who dare to attack
Get rid of the enemy!

To the Dominicans as to the Jesuits, it is necessary to repeat
Also: "This is the generation you have created."

Never, moreover, was there a more favorable opportunity
to see how little the Jew can hold in his hand
all those Republican priest-eaters.

What a fine type of domesticated Jacobin this Bris-
Sound! We know this gloomy man: he laughs, as they say
the people, every time he glances at them; he has
he never made others laugh except once, and even then, only once.
did not take part in this outburst of hilarity. When he manifested
the intention to present himself as a candidate for the Presidency
In the Republic, some citizens were ma-
He laughed so hard, but he himself caught jaundice.
seeing the fit of gaiety he had aroused.

As long as public attention was drawn to the
monstrous fortunes made by the Jews through force
of extortion and stock market manipulation, this enemy of con-
The group remained calm; he was like my dog,
Thos: As long as there are strawberries in the garden, we
He is given his food in the kennel. As soon as the anti- danger-
Semitic seemed to be dismissed, one heard, on a Sinai
blazing with the reflections of gold, a voice said:
"Unleash the dogs, unmuzzle Brisson!"

Brisson, unmuzzled, immediately went to bark in
the Lantern against the holy women who raise
orphans and take in old people; he asked

that they were stripped of their possessions to render them unable to exercise
cer la charité (1).

(1) We know what the fiscal measures are, including those Brisson, vigou-
strongly supported by Jewish newspapers such as La Lanterne,
demands its retention. It's outright confiscation. The tax authorities
first claims nearly two-thirds of the fictitious inheritance of all
a member of a congregation who happens to die; that's already rigorous-

TESTAMENTARY WORDS 25

In order for him to carry out his despicable task, one
installed my Brisson at the Director of the Registry-
and the newspapers were careful to teach us
that we had set up an office for him and put an em-
submitted to his orders.

For many long days, the files of
congregations at the table of this enemy of the poor,
And you can see from here all the misery and suffering that has passed by.
devotions before this vile man.

All that Charity, that daughter of heaven, the gene-
reuse pity for pure souls, the spirit of sacrifice, the ex-
the ingenuity of simple and naive hearts, skillful only-
to do good, they were able to imagine ways to help
Human suffering is present in these cases.

Here are the Little Sisters of the Poor, sublime
beggars that the women of the market know well
with their little black caps, running around the markets,
stop at the doors of restaurants to ask for

|

rous, but, what is monstrous, he intends to infringe upon this right to-
as many times as there are different establishments in the congress-
gation. In addition, a law of Ventôse imposes a minimum of
20 francs for any registration transaction.

Let's take, for example, the Daughters of Charity. The Daughters of
Charity has a property worth approximately 23 million encumbered by charges
-of all kinds, including links between hospices and orphanages. These
There are approximately 410,000 holy women in France.
cune therefore has a share of approximately 2,800 francs in the common good.

When a Sister dies, the record obliges the congregation to make a statement in each registration office land registry within whose jurisdiction she owns a plot of property. This That's 800 declarations to be made in 800 offices. Let's say for Each declaration has a minimum value of 20 francs; the Girls Charity will have to pay, at a rate of 11.25 percent on a value of 20 francs, 2.25 francs, plus the sheet of stamped paper 60 centimes; that makes a total of 2.85 francs per office. And I don't This does not include accessories: receipt stamp, cost of the power of attorney, travel expenses, etc. If you multiply 2.85 francs Based on 800 offices, you arrive at a figure of 2,230 francs for a death.

You see what each Sister has left from her share of 2,300 francs.

2

26. THE WILL OF AN ANTISEMITIC

what to do to support their elderly, sometimes covered in infirmaries disgusting mites and that they treat with a matern-neat concern.

These are the Brothers of Saint John of God, adopted so many, on Lecourbe Street, children born to syphilitic parents and of alcoholics, received as their entire inheritance, upon coming to world, paralysis or epilepsy, and focus on their melancholic faces of toddlers, the stigmata of all the ancestral debaucheries.

Here is the file of my neighbors on Uni- Street university which directs the work of the Young Economists. This they are not orphans whom they take in; this are children of working-class families who succumb to grief; they thus save countless lives. poor little girls not only from hunger, but from early corruption, vagrancy, frequenting bad conditions!

What small dramas in these impoverished families! The mother died; the father, now a widower, set himself up, as It is said that she will be with another woman and the girl will become a little girl. martyrdom. Elsewhere, the widower remains faithful to the memory from his first wife and he continues to live with his daughter, but he is forced to leave her alone at home.

when he leaves for work; he takes her to dinner at cabaret with him since he has no interior. The bad-
So she grew up happily amidst the talk
obscene and, already half-perversed, she is defiled a day in a corner by a drunkard.

Once inside the hospice, these beings so severely bruised by life, they breathe, they expand, seem to be reborn. One of my windows overlooks the garden where these little girls play and the joyful noise of Their games and bursts of laughter rise towards me at recess time. The parents who come... Visitors barely recognize them, and sometimes you hear... in these interviews, in these words that paint a picture society, like that word which was spoken in the Youth Parliament's visiting room Thrifty, by a little boy left on the pavement at his

TESTAMENTARY WORDS 27

sister, whose happiness he envied: "What, you eat?"
"Every day, you 7..."

Looking at these files, a lewd flash passes over the Brisson's gloomy face. 11 believes there isn't enough little girls approaching gentlemen in the evening in dark angles: "Bloom yourself, sir, a
"Little bouquet..." And very quietly: "Would you like to see my
"Rose?" It's not always to be dismissed. My goodness!
when you leave a formal dinner, after you've eaten lots of truffles and drank the choice wines that the Taxpayers pay, you can feel the old passions...
turn it back on.

It is certain that if, with the help of good tax laws, The orphanages and workshops were emptied into the streets. where chaste children sleep under the protection of the great Christ who extends his arms over them in the dormitory, the prices of human livestock would fall in crossroads, and we would have cheap meat.

These concerns would once have seemed to require quite foreign to the gloomy deputy from Paris. He is of those Tartuffes who manage for a long time to keep their mask of austerity; they seem so boring that we imagine them to be virtuous. Psychologists de-Routed people seek to understand and say to themselves: "Com-
How can a man considered honest commit such a crime?
"Such villainy?" But everything comes to an end; a

One fine day the poorly fastened mask falls to the ground, we glimpses the hidden aspects of these lives, and what seems—
The dark cloud is explained quite naturally.

That's how, at the end of last December, Paris...
learned, with understandable astonishment, that the
solemn Brisson had been, along with Paul Bert, one of the té-
less than Toutée, when this worthy magistrate married the
daughter of M^{re} Émile, the matron of a rou-
leuses, stoneuses and barrier prowlers that we call-
Milk from the Bay of Cows. Then it was explained why,
In the last elections, Brisson had run in
the district of Rue de la Lune.

28 THE WILL OF AN ANTISEMITIC

By ruining orphanages and asylums, Brisson tra-
vaille to provide staff for the Cow Balls of
the future. I don't think, in fact, that he's pushing the plea-
health to the point of claiming that Assistance would be sufficient to
everything. It's Brisson's political friends who are at
Public assistance, that is to say, one steals there with
training (1). We saw families of seven per- .
Sonnes commit suicide and we heard a mayor
Jewish to declare that the funds paid by all contributors
indiscriminately deductible should only benefit the Re-
publicans, and by this word "Republicans," this good Jew
probably meant to refer only to the
Jews. Jules Simon, who sometimes has moments of honesty,
told us the story of this mother of four-
children to whom six pounds of bread were granted per
fortnight. The employee realized she was going to have a
fifth child and, faced with this lack of respect
Malthus, he completely crossed out the unfortunate woman's name and him
eliminated all assistance.

Let us not disturb Brisson with untimely re-
bending... He is always in front of his files; when
He took a bundle of cash and said to the employee: "At an au-
tre.

And, in the proscriber with the head of D, the parade
continuous, grim and touching, heartbreaking in its miseries

(1) We read in the Battle of September 21, 1890:

"Yesterday, at two o'clock, Citizen Navarre, a municipal councilor, member of the Higher Council of Public Assistance, went in the offices of the Assistance, where he conducted an investigation, accompanied by Mr. Derouin, Secretary General.

"To his astonishment, Citizen Navarre found in a corner 148 cases of unfortunate single mothers who have been waiting since On average, it takes three months for the administration to respond.

"It's no wonder, then, that every day the newspapers record—suicides and child abandonment occur, due to the indecent fault of deniable from Public Assistance.

"Citizen Navarre also discovered things of a

TESTAMENTARY TAROLS 29

which he lists, magnificent in the devotions he
It always shows itself near every misery. It seems that
In this ordinary ministerial office, we are witnessing a re—
a completely new kind of view, and one sees them all gathered together
the unfortunates of life, all the vanquished, all the hatched—
the poor, the whole sorrowful army of the wretched and the suffering
frants... We hear the heavy footsteps of people who are walking
sing with crutches, children's sighs that
they groan and are consoled by a nun, coughs of
old beggars who spit out their filthy lice
mons et to which a patrician woman brings herbal tea
with the good grace she would once have put into a
living room to offer a cup of tea to some guest
illustrative. °

Brisson marks all of this with formidable taxes, and,
while he marks, the employee who deposits the bundles of
files on the table, looks with disdain at this bourgeois
Jacobin, bent over his abject task. He has read our
books, this employee, like all the men of the
younger generation, and a word, a name that would like to emerge—
The shot tears at his throat; he wants to shout: "And Roth—
Schild, Mr. Puritan, why don't you talk about it?
Never? The three billion (1) wrested from the French
Are they therefore more sacred because of stock market fluctuations?
the tax authorities that the humble assets of these good people who
joined forces to try and rescue their sene—
bla—

of such gravity, that it is preferable to let him speak, and he does not

will certainly not refuse to provide one of our editors with additional information that is most enlightening.

"There is also talk of several thousand francs embezzled by scoundrels, to celebrate with the money intended to procure "Aid for the poor."

In the following issue, citizen Navarre confirmed by a letter the existence of these heinous acts.

(1) We have already noted that these three billion, which inspire—they show such religious respect to Brisson and his accomplices, representing were the wages of three million workers working an entire A year without a single day off at three francs a day. Here's what—

2.

80 THE WILL OF AN ANTISEMITIC

better right of increase to this global fortune which doubles every ten years" (1).

Unhappy employee, be quiet! Wait for the hour Uprisings are coming! This enemy of the poor of France is a friend of the rich in Germany, he has for rallying cry, the cry of all Republicans opposed Tutians or radicals: "Down with France! Long live France!" "Strong!" He has the soul of a snitch; if you were to speak with The Rothschilds' irreverence towards him, he would go to you Denounce someone and you'll be replaced tomorrow by a Jew. native of Hamburg or Wilna....

In this order, we also have Jeanvrot. He is a new; he is an advisor at the Court of Appeal of Angers, and I believe I will act wisely by avoiding going to me to have a trial in that country.

Jeanvrot counted all the hectares owned the congregations, the factories, the seminaries, the bishoprics; he found 88,000 of them and he was frightened.

Here are some more figures that can help to get an idea of this what is the monstrous fortune of a single man? Three billion would weigh:

In silver..... 15,090,000 kilograms.
Ea or... 967.710 –
In thousand-franc notes. 5,340 =
In hundred-franc notes. 34,500 –

For the transport of three billion, assuming that a man

To carry 100 kilograms, it would require:
In thousand franc notes. 514 men .
In hundred-franc notes. 845 –
In gold.....,.....,.... 9,675 –
In silver.....,6,150,000 –

Three billion in thousand-franc notes would make 6,000 vo-
lumes of 1,500 leaves, .

(1) It is unnecessary to say that neither Mr. Piou nor his friends treated the
a question from this point of view, which would have interested public opinion. They ha
left the Freemason Brisson to denounce the covetousness of his
band the five million of the Brothers of Saint John of God. without
ask him what he thinks of Mr. de's three thousand million
Rothschild.

TESTAMENTARY WORDS 31

Within these hectares, there is, it must always be repeated,
orphanages, asylums for the elderly and for
children, hospitals for the sick, workshops
and agricultural settlements, and these hectares, distributed among
Approximately 200,000 people would only give one good
A small plot of land for each person. Jeanvrot doesn't have one.
I was less frightened.

It is true that in the beautiful book entitled: The
Agrarian Reform and Poverty, by Fernand Meurice
we learned that the Rothschilds owned 200,000
hectares of land in France, but that doesn't scare
Jeanvrot.

That only one family of German Jews owns
200,000 hectares of our French land, that's good:
that 200,000 French people own 88,000 hectares, that is
appalling. This reasoning naturally appealed to
A Jew from Cologne who runs the Lantern, he also calls
Jeanvrot, "a courageous magistrate".

This Jeanvrot seems to have a taste for reading and

I don't believe that, even before the Court of Angers, one could condemn me for having said that. Since he is interested in agrarian issues, I recommend to her a small brochure; it is entitled: ViZ/eneuve-Saint-Denis, or the Great Estate; it is the work of a village mayor, Mr. Levesque, whom I have already mentioned to Regarding hunting and its abuses.

The author makes no claim to be a writer and he will be surprised if I tell him here that for those who think, This brochure is more suggestive, more interesting a thousand times that the amplifications of pornographic rhetoric- The graph that Zola pretentiously calls: The Earth.

Writing this is, I know, going against the opinion of some academics who, evidently, are attracted towards Zola.

Mr. Levesque shows us what Zola didn't know
See: the real life of a village near Paris in 1890.

These pages seem like a commentary on what

32 ' THE WILL OF AN ANTISEMITIC.

The Church Fathers wrote about the execrable power Money. In this village, everything dies under the breath of this property without obligations that the Revolution created. Much to Jeanvrot's chagrin, this is indeed the true Main- 'Dead, the hand that kills.'

The Jewish millionaires are pressuring the small French peasant- It's like being in a vise. We besiege it, we invest it, we put up wire mesh around himself; imprisoned in this railway network, he no longer even has the right to move. at his home; his domestic animals are killed in front of his door: ticks, his dog or his cat, and he is not allowed to complain. If the unfortunate man ventures to the edge from a Jewish wood to pee in, in the name of principles From 89, it costs him twenty francs.

- Twenty francs?

- Exactly... it's the feudal system. The Jew has the right of high and low justice, and the guardian of the Jew puts the villain to ransom. If the peasant resists, they will go to the judge who is complacent and a parasite of the lord of the manor,

and the recalcitrant one will have to pay a hundred francs; he likes better to pay twenty francs right away (1).

Everything dies, once again, around these petty squires. Semitic; they have completely distorted the property which, in Christian law, was tempered by the Coutume, through tolerances and customary rights, burdened of a kind of mortgage of Poverty on the Richesse.

In the hamlet of La Denicherie, thanks to the faculty What did the women of the country have to do with going to cut grass? In the woods, there were thirty cows whose milk nourished laughed at the children and helped the poor people to to live; there was still one in 1889, at the time of the Centenary; there were none left in 1890...

a) "Yes," writes Mr. Levesque, "you have to be from the country to believe it." And here I'm only talking about Villeneuve-Saint-Denis: putting a foot on the edge of the woods to pick a mushroom, to gather a a pinch of lily of the valley or satisfying a natural need; passing over a

TESTAMENTARY WORDS 33

The last cow! What a lovely subject for a fantasy. social!

You can almost hear the dialogue between the cow and the Jew.

The poor French cow wants to eat a little of grass and the Jew, who came to France in rags and pro- now the owner, thanks to his thefts, of castles historical sites, princely hunts, and immense parks, said to the cow: "I have guards on my livery, you don't have "They don't have the right to graze in my pasture."

The peasant's wife is stubborn and goes to cut some of the A little greenery was secretly planted. Then the judge intervened.

You know this judge from the Paris area; He is both the official jester and the hired executioner of castle.

When Michu, the independent farmer, the bad village head, demonstrates the intention to enforce His rights are being addressed by sending a dinner invitation to the judge. In his seat, the judge thinks about the good dinner he will have in

the beautiful, stately dining room; he is implacable for the slightest offense committed against the sacrosanct property of the Jew. At dinner, he boasts of his ferocity to the old baroness, painted up to her navel, gloved up-

a patch of uncultivated land, in the middle of winter, without causing the slightest cr and with no other intention than to shorten his journey, it is ex- to pose to lawsuits and all sorts of indignities, and these lawsuits are sometimes so ridiculous that the person who made them doesn't dare grasp the tri- competent authorities; then, to be sure of being right, he renders the justice itself in the same summary way as follows: it sends to tell the alleged offenders: "If you do not pay immediately, in the hands of my guard (or so-and-so) 20, 40 or 50 francs, "The trial is about to begin," and the unfortunate, frightened people don't do it. Don't say it twice: if they don't have money, they borrow it. tent; what an abomination! This way of setting oneself up as judge without official mandate and to have money delivered by this means Isn't being unlawful a crime defined and punishable by law?

"If one of our dogs escapes and frightens a partridge, quickly A 10-franc fine, or 20-franc fine, if he isn't killed. As for . to these gentlemen's dogs, they have the right, of course, to go-

- to frolic at their leisure, to bite us occasionally and to strangle our cats... >>

34 THE WILL OF AN ANTISEMITIC

that at the elbow: "Your Michu! I salted him, that one... He That'll take a month. Ah! The fellow! We'll relegate him "If necessary."

And the judge laughed loudly... The baroness, more dis- tinguée, only laughs through her teeth; she looks lovingly, an even younger gentleman distinguished as she was. The young man, however, did not laugh at her. Everything. He came to dangle the big carrot in front of the baron. But he notices that the baroness is giving him the eye. And he told himself that he had to go through with it. He consoled himself by thinking that a little later, when he's had enough of The mother, he will have the option of marrying the daughter.

The triumphant one in all this is the Pheasant. The beast he- The raldic and stupid sacred animal had passed away. Cybele had his priests, the Orgiacs, who constantly beat the drum around its sanctuaries; the pheasant has its servants who whistle all day, play the cre-

those, they shake noisy instruments for the empe-
It's expensive to move. You don't find them in prisons.
departments surrounding Paris than people who
They're here for pheasant stories...

It's not enough to read, you have to see. If Jeanvrot wants
come and chat with me during one of his trips to Paris.
I will take him to the Vaux de Cernay.

That's where Baroness Nathaniel de Rothschild is
housed in the abbey founded by Simon de Montfort,
Constable of France, and which was inhabited by Blanche
of Castile.

Naturally, the Jews acted there as they did everywhere else and
brought death and ruin with them. There were some there
mills that had been turning happily for five or six
hundred years; the Rothschilds wanted to buy them, the
The millers refused. What did the Rothschilds do? They
installed other mills that operated at half price
and the ruined millers had to leave.

On a splendid autumn day like that
Where I am writing, Jeanvrot would have an interesting spectacle there.

TESTAMENTARY WORDS 35

In a vast property, a mass of fat
almost inert, a mountain of edematous flesh
is sprawled in a kind of palanquin; behind the
In a palanquin, a chamber pot is paraded. The man does not
He could hardly restrain himself; he feared that if he squatted down, he would
collapses and he chases after it with his chamber pot.
Him! For this man hunts, he presses with a trembling finger-
he pulls the trigger of a rifle and shoots down in the crowd
little creatures, creatures of God. This disabled man has a
a thrill of joy when he removed one of those
little winged lives.

What a striking picture for this powerful and strange man.
Villette's visionary! The dramatic landscape of
Vaux de Cernay, plays of light around the
trees, with those amusing arabesques of light which,
in the thickets, in autumn, they give singular tones
to tie to the lilac heathers and the ferns already turning yellow!...
and Arthur de Rothschild half-dead in his hoist-
quin with his chamber pot behind him...

In the distance, at the end of those park avenues which, at this time of year, still green at the entrance, take on orangey hues in the backgrounds, we could add a group of radicals, of those false friends of the People who always attack the Sisters of Charity and do not speak Never any Rothschilds: Brisson, Clemenceau, Pelletan Lockroy, Maret. Insensitive to the beauty of the site, they they only have eyes for this man who could... to give a little gold; they are very keen to offer themselves for to wipe; only, we don't want them: we find that they don't have clean enough hands.

It doesn't matter, the Jews didn't take long to revert to stop their venom against the Church. It is not Their fault: that's just how they are.

I can still see poor Henry de Pène sitting in an armchair at the foot of my bed, at the moment when I was wounded and saying these profound words to me: "Arthur Meyer, we're being unfair to him... I assure you he has

36 THE WILL OF AN ANTISEMITIC

It's good, but he needs to receive a [payment] every month. a kick in the pants; when he's lacking that, He's becoming unbearable.

When he's afraid, the Jew is truly charming. We we saw this around May 1st, at a time when... We were visited by ultra-millionaire bankers; they They were perfectly well-mannered; they asked for the time. to which they could come, they told us about anecdotes, and they were often very interesting to listen. I was thinking to myself: "Society is definitely-" "It's starting to reorganize, everyone is finding their place."

Unfortunately, it doesn't last. As soon as they believe the masters, the Jews return to their ghaprimary ism.

At every moment in Parisian life, we witness scenes that justify what I'm saying.

Who doesn't remember the lovely story that happened this year? at the Auteuil races? One of our friends who is an anti-A determined Semite, offered his arm to the Countess of X***

who was for a long time and still is one of the queens of the True elegance.

A baroness of high barony, who is called in the world "The Impertinent Woodcock", passes in front of the countess without greeting her. The countess calls out to the insou- slow and said to him, "What is this nonsense?"
12? You are being given far too much credit by re- cevant and you only respond to these good practices that by using vulgar language. I forbid you to reproduce- to feel at home, »

The baroness is in despair; she sends a friend accommodating to the countess to negotiate the return in grace. :

"So be it!" replied the countess, "but be sure to tell that one who sends you that I demand that in the future not only She greets me first, but let her greet my friends too. my cook and even my dog.

The baroness accepted these conditions and carried them out. with infinite grace: she met the cook-

TESTAMENTARY WORDS 37

He denied it in the courtyard and complimented him on his sauces. - which made this man happy; she caressed civil- The dog seemed flattered by this attention.

The baroness in question, moreover, has a specialty in to receive similar lessons. It was she who attracted this clever repartee which has the tone of the eighteenth century. One day she arrives at a friend's house in the Faubourg and him. said: "My dear, I'm sorry, I'm not happy."
I just kicked my concierge out.
Wouldn't you happen to know an old gentleman to whom this

Would that job be suitable?

"Don't do that, Baroness," replied the lady. which she was addressing, everyone would stop at the lodge and nobody would come to your place anymore.

Stupid impertinence is the specialty of this bran-

_che-là. The daughter inherited that from her mother.

A young man from Parisian high society, the Count X***, was heartbroken following the departure of a great Spanish lady to whom he was attached a deep affection. He comes to visit the daughter of the "Impertinent woodcock."

– Well, my dear Count, you must be well sad. Mrs. Z'** has left Paris. You have, moreover—theirs, fellow sufferers... It seems that you You weren't the only one...

– My God, madam, so many things are said... said that madam, your mother has been the maternity ward for twenty years. Baron Y***'s braid. Is that true?

With the Jew, it always seems that we are witnessing the a lovely scene which opens one of the best Barrière plays: The Parisians.

Desgenais arrives and finds in the antechamber a Grand footman, hat on his head. Desgenais raises politely, his hat said to the servant: "My friend, Would you be so kind as to tell me if your master is Visible?

The valet sizes up Desgenais and, without revealing himself, in

8

38 THE WILL OF AN ANTISEMITIC

Suppressing a yawn, he replies over his shoulder: "I don't know."

With a blow of his riding crop, Desgenais makes the chaiskin of the insolent one.

Then the valet bows down to the ground:

– Whom shall I have the honor of announcing?

The Jew is the Oriental: he only knows the blow of truncheon; as soon as you speak to him politely, he will... He believes you are weak; as soon as he believes you are weak, he seeks to... to trample.

Before May 1st, Blowitz didn't say a word against us. Fifteen days later, when we appeared defeated, he recounted in the Times that the Antisemites had wanted to assassinate Mr. Cornelius Herz by a man none of us had ever seen and who, incidentally, never murdered anyone.

I know what the Times is worth: it's a mercenary paper. par excellence; Time is money, as the saying goes. I However, they wanted to get to the bottom of this romantic situation. I had an invention; I went to Mr. Amiel's house but couldn't find him. but who, a few days later, protested vigorously, in the Lightning, against Blowitz's lies. One Months later, I learned that he had died suddenly. That's And so the story ended.

Why would the Jews hold back?

One of my colleagues, to whom I was speaking about Blowitz, he told me a small story that shows the baseness of the government is facing these people.

Our friend was attending, along with the other representatives of The press was there at the opening of the Exhibition. They were all there. In suits, white ties. Only a few. had kept their overcoats on.

An assistant to the ceremonies arrives, Mr. Protocole, in short, responsible for organizing the procession; he He addressed the journalists in a gruff tone and said:

– You can't keep your overcoats on.... It's contrary to etiquette.

TESTAMENTARY WORDS 39

– Come on, you're joking. We're in uniform Black, it's very chilly. We have every right to keep our overcoats.

– Take off your overcoats, I tell you.

– Excuse me, Mr. Protocol, what is this fat poussah, wearing the officer's cross of the Legion of Honourneur, who appears in the presidential motorcade with a light blue dressing gown and wide-legged trousers Tiles?... That one, you don't give him any attention–

ventions.

– Oh! That one... that one... replied Protocol with Respect, that's different! That's Mr. de Blowitz... There you have it. Enough. If you don't take off your overcoats, I'll make you expel.

You can see from here the lackey, flat in front of the Jew foreign, rude in front of French writers.

I asked my con- for the name of this character brother; he didn't know. It must be one of those German Jews mandates, including those of which Spüller from Baden populated the ministry of Foreign Affairs so that they can exercise more easily their job as spies.

I believe I have clearly indicated this to the discerning reader the causes that temporarily prevented the Antisemitism of actually taking the place it occupies in ideas.

It would be unfair to blame me for not having seen clear. It has been encountered in all eras of the decadence of policies that failed in their generous designs because the environment was so corrupt that salvation was no longer possible. There are people who Some people arrive too early, and others too late.

He was probably at the Battle of Rosbach a sergeant who had Hoche's genius and who saw dis- it was a tinkling sound, how could we have won the battle? he retreated with his comrades and he went dying in a corner of France without anyone had ever heard of him. Tolstoy, in some

40 THE WILL OF AN ANTISEMITIC

...lines of a very subtle psychology, we have very well showed that Bismarck was nothing exceptional. The unity of Germany had been a long-held dream. before him by people who died very unknown; the. Bismarck's only merit was arriving in circumstances particularly favorable conditions.

In another era, I might have found ardent competition and save France by ridding it of the exploitation of the Jewish quarter. I didn't encounter any

support among representatives of the ruling classes.

At its inception, the Anti-Semitic League sucked, as As Shakespeare said, "the bitter milk of Poverty"; it is married to Poverty. It seems that she has, as I-mant, a sui generis property; the magnet attracts iron, We are moving the gold away.

The case is quite extraordinary; it seems a special vocation, because finally there is money to be made provision of companies least suited for ins-Worn the sacrifice. Strangely organized beings donate considerable sums to the campaign anti-slavery, and I'll be granted that the dark-skinned people from Congo are much less interesting than the white negroes whose trade is the Jew's. Some demented They have a passion for the leather-bound bureaucrat: they bequeath their fortune to the Public Assistance system, which leaves entire families behind to suffocate for lack of the most basic help. The authors of these singular wills die happy in pen-sant that Mr. Peyron's staff will conduct an exis-comfortable tenancy, thanks to the bequests that will have been made to the poor.

We have never found a brave man who loved his country enough to support our efforts. This is not It's not us who would be embarrassed by being asked: "Where "Where does the money come from?" It doesn't.

Do you know, after the immense movement produced by our publications worldwide, what we What have we received for anti-Semitic propaganda?

I once received 5,000 francs from the Marquis de Morès,

TESTAMENTARY WORDS 4.

and we blessed him. Unfortunately, at the time of During the election campaign, Morès took back those 5,000 francs from me; Let's not even talk about it. Those 5,000 francs were intended to make noise; therefore, it is not surprising that This money, which came by trumpet, has gone by the drum; that's probably why Mores, in When handing it to me, he said: "This will be a fund of rolling.

A gentleman from Normandy who, according to his letters, must be a very remarkable mind, but that

I don't know any other way, he sent me one day
1,000 francs.

Finally, I received 1,200 francs in several installments from one of
My very wealthy friends are very concerned about the issue.
social, but not anti-Semitic, and 300 francs from a
of my colleagues. Republican and absolutely bre- :
thinker.

The costs of anti-Semitic propaganda have never
considerable progress has been made, thanks to the individual dedication of
committee members. They were all covered by the
small membership fees for the League
of, 3 francs, a few; but in small numbers near

20 to 50 francs.

The publication of these figures will delight Hadnon
the Cahen of the Israeli Archives, which will see there a
proof of our powerlessness; it will also please me,
because it seems to me an excellent social document: we
So we are both happy.

Cahen, for example, would be wrong to draw a conclusion from this fact

-Proof that Jews are loved: they are universal-
They are hated everywhere; only the softened French
Today's people don't have the energy to do
what it would take to free oneself from it.

What more complete testimony of this could there be than what is
It's happening in circles! The first movement of people
even those who dined at the homes of Jewish barons or who were
To be included in their celebrations is to vote against them.

4? THE WILL OF AN ANTISEMITIC

Edouard de Rothschild, Alphonse's son, knows about it
something: after being enthusiastically rejected
Having lost his grip on the Jockey Club and the Union, he turned to the
Circle on Rue Royale; he received the same welcome there. II
He tried the Amazing; he was shamefully turned away.
"Good reputation," said one of the members on this occasion.
the most witty members of the Circle, better than a spyglass
golden.

Édouard de Rothschild did not give up. The

Father had wept over this failure right there in the Circle, but he had not uttered a loud protest; he was told thanks to this humility, and, last January, the The offspring of the Rothschilds was admitted to rue Royale.

The unfortunate Hirsch was left alone at the door.

At the risk of agreeing with my witty colleague, Paul Foucher, who claimed in *Gi! Blas* that the Baron Hirsch had bought Bob from me for 600,000 francs for the to bring into his racing stable, I must say that This one is starting to inspire a certain admiration in me. This stubbornness in the struggle is not soulful. commune. We tried everything to let this Jew in. in the world. The Prince of Sagan, who had opened the campaign, succumbed to grief; General de Biré has It was abandoned as insufficient. This is the rescue of Barbarossa in the Cydnus:

In vain the strongest rushed forward,
Sixty-two marquises and two counts died there.
It was in vain...

The Prince of Wales and the Duke of Chartres were there then they put themselves in charge; they enlisted the Duke of the Trémoille and, last October, we all seen embarking on the Orient Express to go hunting to be on the baron's land. During the journey, the baron was happy and chirping...

As a practical man, the Prince of Wales had his plan; he intended to slip the baron into a package, and he wrote to Count Festetics that he was going to come and see him with

TESTAMENTARY WORDS 43

a few friends. The baron was beaming. The next day A letter arrived, in which Count Festetics said that he was certainly very touched, but that he loved better to renounce the honor that the Prince of Wales, what a pleasure to receive the Baron!

The heir to the English throne and the Duke of Chartres got back into the carriage, telling themselves that their The package was proving decidedly difficult to place. The baron did not it chirped more.

The Truth of London, which devoted itself to misfortunes from the baron part of his Christmas issue, and who has even celebrated in a lament, fixed this scene painful. The people in the suite went to knock on the gate of Festetics Castle; the Prince of Wales and Hirsch are waiting outside. The Prince of Wales has looking vexed and grumpy; as for the Jewish baron, wearing a Tyrolean hat and armed from head to toe for hunting, He listens intently with an expression of anguish that would soften a tiger.

What has this man done to deserve being treated like this? That? He is neither more nor less scrupulous than the Rothschild, the Ephrussi, the Camondo, the Stern, who constitute-kill the ornament of the Circle of the rue Royale; he gave. to the great lords all the money they wanted; he He took Lord Beresford as his master of the stables; he is Grand Officer of the Legion of Honour, thanks to the Duke Decazes.

He's just unlucky, that's all; he's dishonest-unknown head. One of his guards, obeying orders ferocious of the Jewish owners, shoots a French officer Frenchman who was passing with his dog in the woods of Versailles which became the baron's domain; he The officer is missing and kills the dog... This happens every day. days, and Republican newspapers believe that this is Very well. It turns out that the officer, Mr. de F***, is a members of the Circle, that he has blood under his fingernails and that he declares that if the baron is received, he will slap him the day he sets foot in the living room.

44 THE WILL OF AN ANTISEMITIC

The baron remained obstinate. The Circle did not want him; he buys the house for 2,700,000 francs where the Circle was and he announces that he will in turn Those who ousted him were shown the door. It was a mistake in-core, the baron understood this and, reasoned with by his friends, he He humbled himself and renewed the lease under the same conditions. tions than before and said to these cruel men: "Be "Happy, but let me hope that one day..."

Make no mistake: this is the prettiest documentary any information you might have about the Jew.

Consider, in fact, that he who, in the presence of all

Paris, which laughs, thus assumes this posture of a poor dog sitting on his backside and showing off wildly facing barbarians who send him to sleep, is already a old man, that he has six hundred million, that he is in life ordinary, most brutal, most vulgar of 'men,' infinitely more arrogant than the Rothschilds.

You will have the key to the Jewish character. The Jew could not to arrive at this feeling of honor, this respect for oneself, to that native pride, which is unique to

'superior races and which were common among the plebeians' of yesteryear. Centuries have passed over him without the og

proud; he remained a man of the old Eastern civilizations, tales, rolled in the dust the day before and the next-hand placing its heel on the heads of others.

As I have demonstrated to you, these great swindlers Financial queries aren't even concepts. original; these are very childish machinations.

Theirs, the deceptions of highly corrupt savages. When his desire takes hold of him, this supposedly civilized man is not re-held by nothing; for the Boursé coup to be made or for He is not deterred by thought, despite the baseness he is about to commit. of the judgment that the next person will pass on him... Believe although, if that were to secure his admission, the baron Hirsch would kneel at the bottom of the stairs of the Circle of the rue Royale, even if it means showing off, for an hour afterwards, more insolent than ever.

TESTAMENTARY WORDS 45

These stirrings of revolt did not last, moreover, in the aristocracy. The next day, the Jew resumes possession a session of weak beings who, after all, need him. Even though they are independent by virtue of their situation, representatives of Parisian high society they lazily place in the hands of the Jew; they do not they can't take a step without having a Jew for the to guide them, to show them the way.

As for us, we did our duty:

We showed the Conservatives where the Way was, Truth and Life. We told them, "Support- You, your race, regain your strength like Antaeus

by embracing the homeland; with such a foundation you
You are invincible... At first, we won't understand.
not very good, because the breed instinct is momentarily
overwhelmed and drowned in the ideas of Jewish cosmopolitanism,
but this permanent feeling deep within souls, like the
granite at the bottom of the sea. Scams, exac-
tions, the stock market coups of the German Jews work
for you; for every wrong committed, point the finger
the culprit, the financier, the Jew, and we will end up looking at-
point in the direction of your finger. Everyone who
Those who suffer under the Jewish system will rally around you.
who represent the idea of Fatherland, and an explosion is pro-
Dura, who will cast out the corrupters and invaders
outside the border.

We know how the Conservatives listened to us.
The most well-disposed among them, while loving us,
they declared us compromising and, in order not to
compromise with people you've never been able to
these circum- men, who are accused of wrongdoing, cannot be held accountable against th
spects sided with Boulangism, they united pu-
blically to all the swindlers, to all the scoundrels, to
All the thugs of Paris!...

"A flood of ink has been spilled on Boulangism," writes
on him enough volumes to furnish a
library, and, despite everything, attention is still paid
as soon as we talk about it.

8.

46 THE WILL OF AN ANTISEMITIC

For eight days, the people who had seen, from their
balconies, the descent of the Courtille, the real one, the grand one
descent, had in their ears the rumor of this
a human river carrying, for hours and hours
hours, all the intoxications, all the abjections, all
the ignominies, all the prostitution, all the cra-
pulerie of a capital like Paris; at the slightest tu-
In the street, they opened their windows and...
They said, "It's not over! There's more. They are
"Latecomers are arriving."

That's France for you; it's in vain that time tries to...
sinks; she hasn't forgotten that liquidation yet, she
always kept in mind that unforgettable procession, in-

plausible and fabulous, where tenderly entwined,
strolling arm in arm, they walked pell-
mixes duchesses and courtesans, dukes and stoups
neurs, members of the major Circles and regulars
from the stream, the old parliamentarians and the ruffians, the
street vendors from all over, the outcasts of all
gone, the crooks of every stripe, the doers of all
the categories, the scoundrels of all countries, the
Most unusual parliamentary candidates: Médéric Roux
with his black man; Chevial, the former shack owner fo-
Raines; Abadie, the brother of M°° de's valet
Bonnemain. In the middle, like the notary who, in
At the old carnival, one could see in a horse-drawn carriage, very
Mackau, a good choice among the tank tops and the chic ones.
full of gravity, it represented Order and Religion.

It is also picturesque, one might say, as the Revo-
Solution: it's a frenzy of mud instead of a frenzy
blood. It's, as it was a hundred years ago, a world that is...
go; only, instead of going away in the cart, si-
Minister, "the rolling beer," he goes into a tomb-
garbage bin.

We get used to mud as we get used to blood. In the
prisons, the great lords and the great ladies of-
were getting bored with their wigmaker; to pass the time,
We used to have fun placing two chairs one on top of the other.

TESTAMENTARY WORDS 47

to represent the tipping point and to jokingly guillotine each other,
while waiting to be guillotined for good. Today-
Today, the most prudish are the first to laugh at
good heart when they've been thoroughly splashed.

Who would have said, fifteen years ago, that we would ever see
Albert de Mun involved in stories like these?

Fifteen years ago, de Mun was young, eloquent and handsome,
He is the very embodiment of honor, a knight of
Faith, a spotless gentleman, taking up the defense
of the people, in the name of this Christ who so loved the poor
those who suffer.

Fifteen years later, here he is recommending to his elect-
Lorient residents, leaning near Lambilly, an adventurer
Top-floor killer!

On this point, there is not the slightest doubt. All Paris knows of the existence of this strange character, of this a count who was not a count, of this father who was not a father only half, of this poor man who called himself rich and who is not richer than ever since he declared himself poor. That didn't fail in the most qualified, the most upscale, the most high—they were trying to make this man their friend.

Who would have thought, just six years ago, that from Mun, a an officer, a gentleman would be on a committee with

. the former secretary of a girl, the man who held the accounts and carried messages from Blanche d'Antigny with a wretch who unfairly strikes an adversary Saire in a duel?

There's no room for doubt on this; there's no question about it, As we used to say a few years ago:

"We employ Meyer as an agent for low-level tasks that we wouldn't want to do ourselves."

There was a royalist action committee, the "committee of the duchess's purse," and, on this committee, were on the same footing, in absolute equality, the Marquis of Breteuil, the Count of Mun, the Count of Martimprey and. Arthur Meyer.

It was not I who stated that, and certainly I have—I would have known that I would have hesitated to tell the story. These are the

48 THE WILL OF AN ANTISEMITIC

royalists themselves, the informants of the Backstage Boulangism for everything concerning the party monarchists who revealed this detail to us.

Under these conditions, I have every right, to From the perspective of social history, to express the rebending of all the Parisians who saw Meyer's debut, to translate the kind of saddened nausea that aroused such an assembly.

The Count of Martimprey would send me twenty-five tellers, my chest would be pierced right through. by a sword that would come out of my back, that I would I would say again, if I could speak: "When one is the son of a general respected by all, when one wore Wearing the uniform oneself requires a strong moral compass. atrophied to appear on a committee, next

of a man who has dishonored the sword. There is one thing which a Frenchman shouldn't spit on, is the honor of the sword, and that feeling, you should have to experience it, not only for yourself, but for the children that you will have or that you may have.

Nothing could have been simpler, indeed, we must admit, for these gentlemen and officers, what to say: "We We'll conspire with bandits, if you like, but ja- "But with Jews, pimps, and cowards."

The only one in there who will be fair to me is Al Bert de Mun. Deep down, he'll find that I'm right. It is through this sincerity that this generous soul and Belle reveals herself to be quite different from the Pharisaical beings. that surround him. It is in this aspect that he will appear, increasingly veiled in melancholy, this face endearing and always noble even in her weaknesses. De Munsait better than anyone how much I admire him and I love him, and how much he deserves it in so many ways! this admiration and affection that he inspires in everyone; he will consider it perfectly natural that, wanting to make veridiscs, I always write under the impression of what I see and from what I feel.

In reality, de Mun remained what he had been fifteen years ago

TESTAMENTARY WORDS 49

years; he did not sell himself, he did not get involved in any operations financial ratio; it's the environment, the "milieu", say the English, who have changed and who accept him- to ter what he would once have rejected with indignation. He has not He didn't fall, he descended gradually with everyone, as the ground collapsed and the France was going down; he tumbled down with the house.

The Jews created a society for us in their own image. soul, and this society from which all notion of modesty or honor has disappeared, it should have been the society that we Let's see. You have to be with us or with them. The Con-Servants, led by Mun, do not want to be with we must react against what triumphs: they must be with the Jews, and consequently that they adapt to a regime they refuse to openly fight. From the moment you live with people, it is necessary to accept their ideas, their mentality, their way to judge matters of conscience, otherwise life

social life would be hell.

Ultimately, it was the Jews who ended up screwing everything up. to lead in this Boulangist campaign, which is one of the Israel's most admirable operations. The Jews have assumed that the time was climacteric, that it would be fatal-how to produce a reaction movement, a protest national stance against Judeo-Germanic exploitation which has been devouring France for the past few years. If, instead of being a Mecklenburger, the Count of Paris had Having French blood in his veins, he would have started to head of the movement; he would have given it the meaning of a resurgence of awareness of the Gallic soul against the tyrant-Semitic denial. He didn't give it a second thought, and the Jews, They very skillfully seized upon this movement which at its core was directed against them; they made an im-cosmopolitan, shady and boulevard speculation dière. :

The end echoes the beginning: Israel emerges with a green neck of glory from this adventure. The Deutz of the affair, this

50 THE WILL OF AN ANTISEMITIC

trembling and that traitor Naquet, who first, in hiding from his colleagues on the National Committee, signed his Boulanger's passport, gave this incompetent general the a small piece of paper which, moreover, he urgently needed, is shown to us in an almost heroic light.

At the time when the question of arresting the members was raised of the Committee, this hunchback, as treacherous as he was cowardly, remained, It is said that he spent forty-eight hours hidden in a trunk. Mermeix did not tell us about this episode; in revanche, he presents us with a Naquet sporting a skull-Augereau's panache and violently demanding a coup d'état: a little more, Mermeix would claim that he was ready to do it all by himself. As for Arthur Meyer, that the same Mermeix used to drag through the mud, he He is portrayed as the perfect gallant man.

In short, the only people dishonored in all this are those from The Right. The royalist collaborators behind the scenes thought it appropriate to release the name of to advertising Mun, but they were careful not to pronounce the name of Baron Hirsch.

If I hadn't revealed my part in the conspiracy
by that crooked Bavarian, whose business is none of ours
in no way would the public have been unaware that he was
In that context. Mermeix again judged regarding me
to deny and to declare imperturbably that the
Baron Hirsch had paid nothing. He didn't have a newspaper.
at my disposal, I would have remained under the weight of this
denial, if a kind reporter from the 19th century has not-
had the idea of going to Soisy. Never interviewed
was better received and it was a joy for me to close the
Mermeix was told unequivocally, in a categorical statement.
against which those who had informed him implicated him
not to protest.

Naturally, the Conservatives who got their hands dirty
Those within Boulangism don't see all of this; they don't
They have no doubt about the role they were made to play, and deep down,
They think they had a lot of fun. This promise-
Having a drink with all sorts of weird people entertained them.

TESTAMENTARY WORDS 51

That's the tone of today's salons: people laugh at everything. One
that evening, we had invited a very grand lady
famous rabbit tamer, who is the mistress
of a young duke.

"Introduce me to my sister-in-law then," he said, laughing.
the little duke's sister.

- Isn't that right, my dear, that it's quite /in of
century? a marquis said to a Russian friend of his, in
telling him the anecdote.

"Excuse me, my dear," replied the Russian, "I am
As a foreigner, I cannot judge exactly; for myself, I
I think it's a bit like a French jinx.

You would try to demonstrate to the Duchess of Uzès
that she was tricked by the Jews, that she doesn't listen to you-
It wouldn't even do that. And yet, it's one of the best.
But she is of her time; she likes advertising by-
Above all, she feels the need to get people talking about her.
In this respect, she is somewhat similar to Ms. Adam.
The Duchess of Uzès is M"*° Adam playing the horn of
hunting.

In reality, she's not a grand lady in the slightest;

Indeed, she lacked what characterized the great ladies of yesteryear: sensitivity in all matters
bravery.

"I didn't know it was such a blonde thing as the
"a man's reputation," said Madame de Sévigné in her
beautiful language, about an officer ostracized from the
society, because he was suspected of having been afraid.
The Duchess of Uzès does not have these delicate sensibilities.
Chevreuse or Longueville; she likes cowards.
She was walking arm in arm with the Jew Meyer when the
Public contempt surrounded this man; she continued to
subsidizing Boulanger while the girls of our
The suburbs that had believed in him, they too, were doing:
"Ugh!" when the name of the fugitive was pronounced at
never dishonored.

Beneath the silver helmet that crowns him, the stopper of
champagne reveals the expensive Clicquot brand

52 THE WILL OF AN ANTISEMITIC

to the friends of joyous feasts. Under the ducal crown
He finds the bourgeois woman again, more human, more pitiable.
perhaps the patrician women of yesteryear, but of a
a less lofty and less proud soul, having for the failings-
lances of the man of indulgences that would never have
but had the aristocratic heroines of yesteryear.

What is extraordinary is the attraction that theatre life,
The stage has an impact on everyone. The Duchess
is like the others, she composes dramas like
Heart and Blood; she plays them herself; they shout:
"The author! The author!" And she comes back to greet the audience!

At the second performance, the duchess dressed in
Cleopatra!

Nothing is missing; not even the asp.

And the one of Cleopatra at the Porte Saint-Martin, if you please
"Please!" exclaimed Meyer. A friend of the house had gone, at the de-
dressed, see Mrs. Sarah Bernhardt, and had asked her to
lend one of the harmless snakes from his accessory shop-
evenings.

The great artist graciously parted with one of her

gentler reptiles, and that was no small attraction of the party that this little crawling boarder of Mr. Duquesnel. The duchess would occasionally wrap it around her arm, withdrew it in front of the gentle little cries of the frightened ones and, As a thoughtful hostess, she made him swallow milk without waiting his request. Yet another one who will remember Bonnelles with a heartfelt recognition (1)!

Is this mother of a rather delirious and grotesque figure? from a respectable family, this woman in her fifties who has just... marrying off his daughter, who will soon be a grandmother, and who show everyone in the guise of Cleopatra!

'Henry Monnier would have told us a scene from this kind of thing, which would have been accused of exaggeration and overreaction.

The setbacks have not weakened the confidence that the The duchess has placed Meyer in charge; he will lead her to the In the end, he will make her fail in a furnished hotel, he will

() Gauloss, December 17, 1890.

TESTAMENTARY WORDS 53

will ruin her, her children and her loved ones, by placing him

funds in any state banks; it will put the Duchy of Uzès up for grabs, he will melt the Louis XIII silver which is at Dampierre and to be carried to the Drouot hotel, Minerveivoire, silver and gold from Simart. The people of Uzès and the people of Luynes will always be happy.

These people, moreover, have no reason to be either happy or discontented. They belong to Meyer; he has the power over them. dual law: Asaka-Méropie law, Asaka law on the properties (from the bowels of the earth down- than to the depths of the heavens: read the book of Kahal) – Meropius's right over persons.

The most violent regions are Russia, Romania, and Galicia. Anti-Semites never try to resist the Jew to whom in the Heder-Kahal the right of Asaka was awarded on They know there's nothing to be done and that they don't even have Not permission to change Jews. Their harvests would dry out on the vine, would rot in the barns,

But nobody, within a radius of twenty leagues, would want to: buy them outside of the Jewish community authorized by the Kahal.

This is the doctrine: everything belongs to Israel. The Gentile Being from the seed of cattle, he is not a man, he cannot dispose of itself; all the properties of Goyms, as well as the Goyms themselves, are Hefkher

(subject to free exploitation until ruin). For:

avoid competition and rivalries between brothers Jews and at the same time to replenish the coffers of the community, the Kahal puts these up for auction Ownerless properties and these men without rights.

All the Jewish tribes help their coreligionist to to assert the right of Asaka-Méropie; armchair Jews, Jewish circles, Jewish anterooms, Jewish theatre women Jews of the press, they all work together and They're getting the job done. I know a young lord at Paris, which owed a million before reaching its majority and out of that million he had received three hundred thousand francs!

In any case, the Uzès and Luynes families are

?

,

54 THE WILL OF AN ANTISEMITIC

devoted to Meyer; they must do nothing without him and in In reality, they do nothing. When they want to escape, we They are taken back like runaway slaves.

This poor Duke of Luynes, whom the crowd had made such a warm welcome at the Neuilly meeting, dare not- would write a letter without submitting it to Meyer, and that is He and Meyer presented themselves at Constans's house. who, certainly, must have had a good laugh that day.

All of high society is there. Our friend Morès has was personally a victim of dishonest acts by the

Meyer's part; he told me this story—
even: he nonetheless carried kindness to the point of
to declare in open court, to the astonishment of those seated
tance, that Mevyer, the man who seized the sword of his
opponent with the left hand to strike him more safely—
He was, in fact, "a perfect gentleman."

As he got off the train, Bocher, when he returned
From England, he stops by Meyer's to report back to him.
of his trip.

— Have a consommé and a wing of
poultry, Meyer was saying to an office boy at the Gau-
laws, in front of one of our friends.

— Are you waiting?

— Oh! no... I'm waiting for Bobber who's arriving tonight from
Sheen-House.

You can just picture the confrontation: old Philippotard,
the fashionable gentleman of Louis-Philippe, making
midnight with a woman's former secretary
gallant.

There are fifty years of history in there. It's the
defeat of the Grocer; the Grocer, the Philistine as one
called the Bourgeois during the reign of Louis-Philippe, a
Cabron was defeated, but he was defeated by the Jew, which
Moreover, this had already happened to the Philistines of Palestine.

The prince with the azure eyes, the Duke of Orléans who had
a minute awakened the sympathies around him by a
youthful impulsive act, is now Judaized like the
others. He used to speak about the Jews in

TESTAMENTARY WORDS 55

particularly crude terms. "I'm going to write to the
"Jews" was his word when he went to the secret place. There are
For a few months he drove the Rothschilds around in his car
and all of London laughed at him when he ran
behind the scenes after old Sarah's skirts
Bernhard.

It's a triumph for the clothing trade...

Did you hear that clothes-up thing! in certain neighborhoods at certain times, at the beginning of winter, for example, at the edge of night, when all the street noises have a particular resonance and seem to be accompanied by the plaintive the melody of the icy wind or the shivering of old men near the fireless hearth... This cry then takes on intonations in turmoil, he is first grieved like a a moan, chanted in a drawling voice: chand of clothes! Then clear, almost glorious, launched like A provocation: a clothes swap!

We stop to listen and follow the man who goes off into the distance; indifferent to everything like the The undertaker, except for the profit, walks on, his head a little low under a whitish, milky sky; he comments ironically the nothingness of life through the disparate assembly—the jumble of the miscellaneous effects he collected in his race and door, pell-mell, mourning veils and ball shoes, a summer dress with a bodice of which A dried flower sometimes remained attached, some uniforms on which a bit of braid still shines.

This is how Arthur Meyer, son of Chand, appears clothes, the clothes dealer himself... As the The wind blows and night falls around us more Thick, this silhouette seems to grow, to gain weight relief, reaching almost fantastic proportions. This walk through Paris feels like a stroll. by Henri Heine, illustrated by the realistic pencil drawings of Rafaelli.

With his blouse-like face and his round, glassy eyes,

56 THE WILL OF AN ANTISEMITIC

his model-like immobility, this man becomes like a symbol; it disappears over the horizon, fully laden of spoils, bent under the weight of their clothes, he has a sash the Bonnelles horn, and on his head the grey hat de la Trémoille; with that left hand, which restored So many services, he drags himself along as best he can, tied down with a prostitute's garter, Martim-'s sword prey, Albert de Mun's cuirass, the pai- cloak the Duchess of Uzès's headdress; in the right hand he wears the crown of France.

As he walked away, he repeated, out of force of habit,

his eternal coat of clothes! but he doesn't solicit the passersby, he no longer stops in front of houses; he & The satisfied air of a man whose day is done. Would he want more? He went down in history as

He used to enter the courtyards, raising his head to:

look at which floor he was called to and the Count of Paris He gestured for him to get in. One could write a book about it. titled: Arthur Meyer, and it would be a history book. As happy as his colleagues who, while unsewing old cloaks, sometimes discover for- He found millions in a butt-fucking party. Mathieux, where I saw fifteen louis refused to a journalist a 70-year-old royalist who was literally dying of hunger.

He hasn't said his last word yet, by the way: he's counting on it. He has a few more cloaks to unpick. He has a He has a good clientele and he thinks there's still potential for takeaway. something illustrious dwelling something that will have been big. He's not mistaken, and if the Prince with the eyes Azure manages to defeat Rothschild and takes over From Boulanger, Meyer is sure to be part of the celebration. It's so in a cheerful and hopeful tone that the Youtre

'triumphant lance in the night which begins to give:'

The latest fashion show is all vague shapes!... Dress shop... Dress with braid!

BOOK TWO

THE PRESS AND PUBLIC OPINION

People often complain these days of what we call the condition of dese organized society: so many forces regularized by the Company poorly done their work; so many forces then- health issues that we see working in a ma- devastating, chaotic, utterly Undocumented. That's a very valid complaint. as we all know. But maybe-

to be, if we consider this question
Books and Writers, we will find—
we here so to speak the summary of
any other disorganization; a kind of
heart, from where and towards where any other confusion
circulates around the world.

CARLYLE.

ORGANIZATIONAL CONSIDERATIONS AND THE FUNCTIONING OF CONTEMPORARY JOURNALISM

Obstacles to the development of antisemitism posed by the gold
Current organization of the Press. — What the Masters of
Thought thinks of the venality of the Press. — Pasteur,

58 THE WILL OF AN ANTISEMITIC

Jules Simon, and Mézières at the Crédit Foncier. — Mr. Le Trésor de
La Rocque. — The Crédit Foncier advertisement. — The Association
Republican journalists and blackmail. — The fake
The currency of words. — Difference between Advertising and Chan-
tage. — A social pantomime. — Raid and counter-raid, —
The deputies who are affected. — A speech by Mr. de Lamarzelle.
— Literary articles. — Journalism of yesterday and today.
Today. — Old and young. — A few portraits of journalists:
Mr. Francis Magnard, Paul de Cassagnac, Sarcey, Henri Ro-
cheffort. — The end of Thrases. — Paul Strauss or the secularization-
a teacher for others. — Séverine and Violette. — Socialism
of the Boulevard. — The image that Charity would take if it were to-
ash fell upon the earth. — Gyp's laughter.

One of the causes that most contributed to leading to
To see the Anti-Semites in their work of salvation is the
resistance they found in a press which, except
With very rare exceptions, it lives off subsidies from Israel.

This question from the press always comes up under
our pen, and, in fact, it is the vital question.
The French no longer think, no longer have the time to
They no longer know how to think; they only think through
Their newspaper, they have a paper brain. If the
The men who supply this paper are sold, who do not
Can you imagine the intellectual and moral chaos that will ensue?

Once you have a good understanding of the organization of the Press, that is to say the functioning of the General Thought-General in France, you will know everything about your time that it is necessary to know. What remedy do you want? Would you give it to a sick person who is mentally ill?

To see this clearly, you need to do the opposite of what is done, do not stop at first at petty gossip, rumors, and negotiations... The gossipmongers' quizzes. How important is it? that this filthy reporter of yesterday has become a millionaire in a few years because he ran from newspaper to newspaper distribute the sports sheet of a financial establishment crier? Everyone knows their story. Very young and suffering-Frant, suffering from the disease of impecuniousness, he was walking

THE PRESS AND PUBLIC SPIRIT 59

melancholically on the terrace of Saint-Germain, when he heard someone speaking badly terms from a relative of Mr. Christophe; he provoked this no man. Christophe learned of this and, as a reward-Ser, the one who had defended his family, he entrusted the advertising for Crédit Foncier; our man earned two million from this profession, a castle with the surroundings Parisian rons, a villa in Trouville and all sorts of good again.

There are things like that in Parisian life. The man in charge of reports for some time now princes of Israel with the press, at the time when, after the European impact of the Neuilly meeting, This service was reorganized; it was at the Discount Bank at the time of the disaster. The collapse, as we know, was determined by the order sent by the government Russian to pay twenty million from the last loan. Some time later a telegram arrived who gave the opposite order; the shrewd employee judged the events as they were, kept the dispatch, did not He did not warn Denfert-Rochereau and let him kill himself. The princes of Israel rewarded this intelligent man-linking him by creating a magnificent situation for him.

Among the colleagues who bought houses town and country houses with sheds which were made to them on the money paid to the newspapers by financial companies to deceive the gullible and taking their savings, we plan to excel-

slow comrades with whom we enjoy
to chat and have dinner. Attacking them would be falling into a
A completely provincial Juvenalism that covers us-
ridiculous.

What is important to look for is the attitude that
The Masters of Thought, the intellectual powers vis-
Regarding these despicable dealings... What does a bigwig think?
scholar, a famous philosopher, an eminent critic of
This venality of the press?

The Crédit Foncier affair, which caused such a stir a while ago...

60 THE WILL OF AN ANTISEMITIC

A few months is a good opportunity for us to
to inquire on this point.

Mr. Christophe, governor of Crédit Foncier, is a
of those who have contributed most to debasing the Press, a
of those who have most openly, most cynically-
has been lavished with money to buy consciences.
There is nothing to add to what has already been observed on this matter.
in Mr. Machard's report and at the podium of the
Bedroom. :

Who do you find among Mr. Chris's collaborators?
Tome, among the directors of Crédit Foncier,
among those who, consequently, had to be informed
Mr. Christophe's methods and approve them then-
that they remained in their positions?

You find men like Mr. Pasteur,
Mr. Jules Simon, Mr. Mézières.

There you have it, once again, the key point.

Consider, indeed, what Mr. Pasteur is. Admi-
His discoveries secured him first place in
science. He did not seek to exploit these discoveries.
Green, that's possible, but in the end he was rewarded for it;
He was granted a pension of 12,000 francs; he was also paid under-
written for the Pasteur Institute; he has a personal fortune-
nelle, a retirement home; her daughter married one of our colleagues,
Mr. Vallery-Radot, who is a charming young man, very...
at ease,

Frankly, is Mr. Pasteur's place in

these houses, so ambiguous, so obscure, so dubious that we are forced to put a golden gag on the Press to stop him from speaking? What specialized knowledge—Mr. Pasteur may have some influence on the reports to which Crédit Foncier is now surrendering, while its only purpose would be to be useful to industry and agriculture. culture by lending money on properties?

The same can be said of Mr. Jules Simon and of Mr. Mézières. What are the relationships between books and Duty? and studies on Shakespeare and Goethe have with Stock market manipulation?

THE PRESS AND PUBLIC SPIRIT 61

So here are academics, men who represent—They feel Thought in what it should have most disinterested and of a higher order who approve that we systematically breaks this Press by which Only a word of truth could reach this crowd who no longer has time to read books.

This is not about that advertisement which, as well as as we have always pointed out, is perfectly legitimate and which consists of announcing a broadcast, to inform the public that ticket counters will be open at such times hour, at such and such a place. The aim is to prevent the newspapers to say what they know and to suppress all criticism.

There is no ambiguity about this. Two years ago, in a series of highly regarded articles, Mr. Charles Laurent undertook a vigorous campaign in Paris against The Crédit Foncier. What did Mr. Christophe do? He bought simply and simply the newspaper and mitàla tête de Paris Mr. Canivet, who, along with Mr. Batiau, is one of the distributors from the Crédit Foncier advertisement. At the time of the campaign The Evil One's loincloth against the Crédit Foncier, we could see the Paris celebrates in every way an establishment that Some time before he had attacked with the most violent way. Proudhon, Bastiat or Karl Marx would have If we had been in Mr. Charles Laurent's place, we would have acted Exactly the same with them.

These are acts to which they lend themselves, to which they associate themselves actually acted as administrators of Crédit Foncier men who have already reached old age and who have no vices to justify their conduct. That does not prevent them, in the sessions of the Institute, from

to make their turluts, to speak of the honor of writers, the dignity of letters, and so on and so forth...

It suffices, moreover, to read Mr. Machard's report(1)

(1) Official Journal, June 29, 1:90.

Mr. Christophe's response to Mr. Machard's report is interesting, by the way.

At the time of Numa Gilly's trial in Nîmes, Mr. Alphonse de Rothschild had stated that the railway companies

4

62 THE WILL OF AN ANTISEMITIC

and Mr. Christophe's attempt at refutation to overcome the ignominious nature of this advertisement which has risen to twenty-two million in just a few years and which is constantly increasing.

Subsidies to the press, says Mr. Machard, exceed 41,600,000 francs on average per year. They always go to increasing and reached 2 million during each of the three last years; it would still be appropriate to add to that some special subsidies allocated for all emissions including Crédit Foncier took charge of the (Exhibition Bonds. Bonds to lots, etc.). We do not have to examine this advertising access—evening whose expenses were not paid by means of the the institution's own resources.

Undoubtedly, Crédit Foncier, a private institution although under state supervision, is free to determine himself—even to what extent it is appropriate for him to resort to the publicity, provided that these expenses are regularly authorized that they be carried out, executed, and charged to the accounts who have to put up with them.

Instead of being made at the counter, these payments are made with all sorts of mysteries like payments of secret agents. Mr. Christophe himself admits it.

had not distributed any money to the Press at the time of the conventions, when it would have been enough to open the account book of a journal to have proof to the contrary, while, in the halls editorial directors spoke openly about this as of a very ordinary affair. Mr. Christophe's rejection demonstrates, which everyone knows, by the way, that the Companies distribute subsidies to newspapers to prevent them from taking on hands 'public interest and to draw attention to abuses of all kinds of actions committed by the administration of paths of iron.

"I don't want to end on this particular point," said Mr. Christophe, without making one last remark. It's that the major companies... railway companies themselves, although they are insured of a guarantee of interest, recognize the usefulness of continuous support and the effectiveness of the press, and they continue to use it. The distribution allowances, in the various forms they take, is or-dinner prepared in each Company by the secretary general, who enjoys very extensive power.

THE PRESS AND PUBLIC SPIRIT 63

It is true that we could have, as is done in many Companies, pay for this advertising at the regular counter of payments. The payment would have been recorded in the ledger. expenses, and the receipt would have been filed away, mixed in with all the others day's expenses. It seemed to me that it was preferable, for all sorts of reasons of discretion and good order, to have the advertising payments made to office of the secretary-general, by an agent under his orders and having his confidence. The Secretary-General receives, for this purpose, the principal cashier issues a receipt for the funds for which he gives and his receipt is immediately forwarded to accounting general. The agent placed under the orders of the secretary general pays the newspapers the monthly sums allocated to them according to the instructions of the Secretary-General and according to the lists agreed upon between the latter and our advertising agents.

What does discretion have to do with a
A question of advertising? The very nature of anything that touches
Isn't the point of advertising to be public? What a shame!
Could the editor of an honest newspaper experience
so that people know that an announcement was made at his home
so many lines which, after justification, were paid to him
That price? Don't the shareholders have the right to know?
How are their money used?

The precautions taken should have demonstrated to administrators that what was happening in the establishment The Rue des Capucines is a place of dark and shady things. which we regret to see mixed with names like. those of Pasteur, Jules Simon and even Mézières.

The same applies to all administrators. That's it. for example, Mr. Le Trésor de la Rocque.

Mr. Le Trésor de la Rocque, whose name seemed destined to deal with financial matters, has published a very remarkable book: The Finances of the Republic.

It is impossible to peel more thoroughly a budget. The author is ruthless about the slightest vi-
relment, for the slightest error in the allocation of a Credit. Reading it, one says: "It's Sully himself."

Administrator of the Crédit Foncier, Mr. Le Trésor de la

64 'THE WILL OF AN ANTISEMITIC'

Rocque does not protest when the de-
think of advertising on the account of premiums to be amortized. It is clear, however, that the shareholder is being deceived. when, instead of amortizing premiums, one uses one's ar-
gent to pay for the literature of Mr. Canivet and Mr. Ranc.

Mr. Le Trésor de la Rocque undoubtedly had knowledge as administrator of singular uses
liers to which the funds of the Crédit foncier were employed. If he had been the meticulous accountant he pretended to be When it came to dissecting the budget, he reportedly demanded the full publication of the advertising budget. Advertising... publication. public. That's it, yet another one: times, has the same etymology; everything that is advertising must be published and submitted to public consideration.(1).

You saw what all those .bad- thought of them
. own operations of the men who occupy the sum-
intellectual dishes; let's now ask for his opinion
to Journalism taken as a whole, to Journalism.
constituted body.

I quoted for you in Jewish France the excerpt from
Official Journal report showing at work
the Jewish blackmailer Eugène Meyer; I reproduce

() Mr. Le Trésor de la Rocque, moreover, had his part in the discreet rebuke that FipReseDle Rouvier inflicted on the administrators authors.

"Without claiming to determine the amount of advertising costs" that the Society believes is useful to its interests, I consider the expenses of this nature, made in recent years, are notably exaggerated and will have to be reduced significantly. I He also believes, along with the finance inspectorate, that these expenses constitute overhead costs to be charged to the profit account and losses, whenever they do not apply to emissions ongoing. Under no circumstances could they burden the loans. closed.

"I am convinced, Mr. Governor, that the council of ad- The administration will take, in agreement with you, all necessary measures necessary for Crédit Foncier to comply with these principles.

Rouvier is right. Be honest and, after starting without One penny like Christophe, you'll have sixty million like him.

THE PRESS AND PUBLIC SPIRIT 65

this passage so that there is no hesitation in the es- taken from the reader.

Meyer had started by trying to intimidate by articles in Financial Reform, but these ar- The articles had not produced the expected result.

"What do we do?" said Mr. Albert Christophe. "We gather these articles." in one volume; this volume is put on sale in the shop windows of booksellers. A fairly legitimate, quite natural emotion, arose- part of those who were in charge of this establishment.

So this happens; the edition is bought, the price is fixed; a sum of thirty thousand francs is paid to the author from the book.

The sale, completed by payment, was carried out in At the same time, by the complete delivery of copies. The entire edition The whole thing was delivered, then it was destroyed by those to whom It had been sold, and presumably nothing remains. of this book there is no other copy than the one I possess.

A member on the right. – He has value.

Mr. Hamille. – We should put it in a lottery!

Mr. Albert Christophe. – Now, gentlemen, what were the
Who were the authors of this publication? Who were the manufacturers of
this booklet, those who put it on sale, those who made–
Are you aware of the shameful trafficking I am denouncing to you? Gentlemen, this
these are the very same ones that we find in the current debate;
These are the very same people who received the money and who sti–
These are the same people who then
used this money to revitalize and make the newspaper prosper
The Lantern.

This is the fact that I present for your consideration without adding anything further.
No comment. That's the fact that I can, without exaggeration,
language, to call an act of financial blackmail (1).

So there's the singer caught in the act, putting on a
volume on the throat of a financial company and is made–
He was willing to pay 30,000 francs to keep quiet. He then became
the ardent defender of this Christopher whom he was attacking
He did so violently, yet he made enormous sums of money from it.
(750,000 francs, a newspaper said) and nothing is more amu–
It is amazing to see with what indignation he condemns

(4) Official Journal, July 2, 1879.

66 THE WILL OF AN ANTISEMITIC

Edwards and Le Matin to allow themselves in turn
to attack Crédit Foncier.

The Morning and the Land

The campaign to reduce costs. – The director's days off.
Morning.

Mr. Edwards continues in his newspaper, Le Matin, the cam-
paign against Crédit foncier; the goal he pursues, the Lan-
terne has already indicated that the decline in securities, in order to be able to
to buy back at the lowest possible price the shares he has

sold.

This is so noticeable that on days when the Stock Exchange is closed, like Whit Monday or Sunday, Mr. Edwards has nothing to say, a curious coincidence. On Saturday, he announces that he will give the governor of Mortgage loan.

This audacity is truly too pleasing. Mr. Edwards is suspending his campaign for two days because that yesterday was Sunday, and that today the 16th, liquid- day Regarding the fortnightly values, we don't deal with it. many stocks on the stock market that are only liquidated at the end of the month.

One cannot more naively reveal the less-than-avowed goal than we continue (1).

Let us now take the Press Directory of a Another Meyer: Meyer-Avenel. This Meyer-Avenel operated, As we know, with Proust in the famous lottery of the Arts decorative arts and he had a lawsuit on this subject which was fruitful in strange revelations. As for Proust, he avoided with He, too, took care to provide the accounts that were requested of him. dait. The lottery had been authorized at fourteen million; twelve million one-franc notes were issued and the The total amount paid was five million eight hundred only a thousand francs. A former Minister of Fine Arts Arts, which had been concerned about its honor, would have held to give, down to the last cent, a detailed account of the use of six million two hundred thousand francs which constituted the

(1) Lantern, June 17, 1890.

THE PRESS AND PUBLIC SPIRIT 67

difference between the money placed and the amounts paid out. Proust refrained from any explanation.

In any case, Meyer-Avenel published last year A Press Directory that is useful as a book documentary.

The Parisian Press Union is listed at the beginning of the volume. "This union," the author informs us, open to all opinions, has the exclusive mandate to

To represent the press to public authorities,
to ensure the safeguarding of its rights and the defense of
professional interests of journalists.

Here is the composition of the committee for the year 1890-91.

Mr. Adrien Hébrard (Temps), Chairman; Philippe Jourde, honorary president; Edouard Hervé (Soleil), Vice-President; J. Reinach (French Republic), secretary; Marinoni (Petit Journal), treasurer; Paul de Cassagnac (Authority), member; Clemenceau (Justice), member; Guyon (Patrie), member; F. Magnard (Figaro), member; Eugène Meyer (Lanterne), member; Portalis (10th century), member; Victor Simond (Radical), member; P. Véron (Charivari), member.

Many members of this committee are
of absolute integrity; they nonetheless hold their seats
next to Eugène Meyer and they call him: "My dear
colleague. "

So you see, blackmail is officially recognized.
by the French press, represented by what it has of
higher. You saw Mézières, a former professor,
having studied Goethe all his life, a member of the Institute,
approve of Christophe when he uses it to bribe the
Press of the funds entrusted to him for any other
custom. You see, Mr. Edouard Hervé, a worthy man.
In all personal opinion, very charming in manner.
and prided on a certain distinction of feelings,
to cordially extend a hand to a singing master.

So you have a very valuable document on the
prevailing ideas in the field of the Press.

68 THE WILL OF AN ANTISEMITIC

This is, moreover, how history should be written.
social history. It would seem that a man like Wilson
was much better armed than anyone with his
27,000 files, to show what society is like
present. In reality, this man will never write anything
because he has a vile soul. We, on the other hand, have no
We don't need all that; we're even leaving it out
our personal notes, we take a phone book don-
determining the composition of the board of directors of
Crédit foncier, a Press Directory, an issue

from the Official Journal and we are writing a chapter which
It makes you think. There are people in the provinces who will read this.
in quiet places and who will say to themselves: "I
He's beginning to understand what the press is.

This does not prevent a court from convicting
From time to time someone uses blackmail, like the futile one.
unfortunate anarchist to whom President Toutée, who, at
at that time, it was not as well known as it is today.
today, he reproached Morès for having handed over some sub-
sides. r

If Morès, who has the disdainful gentleness of all the
strong, had been in a cantankerous mood, he could have responded
to this president: "You know very well that this anarchist
is a spotless lamb compared to the directors of
newspapers more or less decorated with the sign of honor
who practice this lucrative industry at the expense of
Financial companies. If you would be so kind as to take the
It's hardly worth studying the current economic system, you
you would easily convince yourself that it would be absolutely impossible-
It was possible for these newspaper editors to live honorably.
lying, having a well-kept house and putting
their children in good boarding schools, if they do not
"They did not give in to blackmail."

As for the president, if he had been kindly frank
which characterized the regulars of the Bat des Vaches, he
should have replied to Mores: "You have perfectly
Reason, sir, only everything is in the way of
"To do things."

THE PRESS AND PUBLIC SPIRIT 69

The Jew, in fact, created for the singular society that he
he established a very special vocabulary, he distorted the
dictionary, because it distorts everything, it has made false
Money is as important with words as it is with finances.
Credo has become the credit exploited by fraudsters at
at the expense of the naive; the word action which expresses the effort
of an acting man now applies to a mor-
that of inert paper which remains in the hands of a:
A man who expects to receive without doing anything. A horse.
who has "good deeds" is an elegant and vi- animal
goureux who raises his head high and gallops gracefully;
a man who has "good deeds" is very often
an impotent man whose marrow is half-emptied and
that we take for a ride in a small car.

The Jews invented for their vile negotiations token words, words that are both insignificant like intrinsic value and brilliant like the na- cards create circles, words that have only one meaning conventional action and which do not compromise anyone. With the word "sympathy," which is a lovely word, one can to carry out the dirtiest operations.

A sort of Panama has just been founded. The representative-scent of a newspaper arrives at the secretary general's office advertising manager.

- I've come to talk with you and establish a little bit of our relations with the newspaper. I must tell you first of all that we are very friendly to you.

- Believe me, it's mutual... You don't have not a considerable print run...

- Do you still believe in the lottery? We We certainly won't be drawing as much as Le Petit Journal. But we represent a force. The force of honor-breast.... It's something in these times... Our The director recently displayed a very positive attitude.

- Finally, my dear friend, I am obliged to move within my budget, however, I cannot you treat on the foot of newspapers like Le Figaro or Le Petit Journal.

70 THE WILL OF AN ANTISEMITIC

- Under these conditions, we prefer to con- to serve our independence.

A few days later, a note appeared in the newspaper. vaguely worrying. "The new company doesn't does not seem to justify all the sympathies that had him welcomed at the beginning. Our readers write to us from all over. the sides to ask us for information at this Subject. As usual, we don't want anything to assert anything that isn't absolutely true... That our readers They are waiting patiently! We will tell them the truth soon. The whole truth, nothing but the truth.

The company director meets with the director of newspaper.

– What do you have against us?

– My dear fellow, we were very kind to you,
But your secretary-general has no sympathy.
for us.

– We'll take care of that.

The company director told his secretary-
General: "Give them what they ask for."

Two days later, the newspaper published an interview with
the friendly secretary general.

"We found the friendly secretary to be..."
nal in this study which is a museum, surrounded
of maps and plans (followed by the description of the room). It
It suffices to see the radiant face of the one who re-
sees to understand that everything is fine (follows the description)
(tion of the Secretary-General).

"As we took our leave of the one who had been so cordial to us"
Upon receipt, we informed him of the attacks which
had been the subject of the company to which he gives the con-
In the course of his devotion... "Ah!" he exclaimed, "if I
"I told you everything. Not all newspapers are as..."
"Disinterested like yours. What does it matter! The public doesn't
"He's not mistaken. He knows who we are and, for us
"To defend ourselves, we simply have to tell the truth..."

THE PRESS AND PUBLIC OPINION 71

Of the two forms of journalism today, advertising
And blackmail, each of which, moreover, has its supporters and
its theorists.

A newspaper editor, belonging to a family
honorable above all others, a brilliant conversationalist and much loved
in private settings, he often practiced his profession among close friends.
of faith on this subject. "There are two systems," he said, "the
Advertising and blackmail. I personally find it abhorrent-
Disgraceful and, above all, shameful to deceive the public using
false advertising, deceiving and ruining
Poor fathers who trusted me,
who believed what I wrote. As for the blackmail, it doesn't
It doesn't inspire the same revulsion in me; I look
as perfectly natural to force pirates to me

to give them a share of their catch.

Our colleague acts as he speaks. It was he who did an operation that has become legendary; he forced the Panama to pay him 160,000 francs in one lump sum.

Cowards, scheming bastards, and sycophants make advertising; the shameless, the bold, the people of temp- They are blackmailing each other.

In reality, I am inclined to admit that the last method That's better. Our journalist with 160,000 francs hasn't He didn't fool the little ones; he told de Lesseps and his band: "You are swindlers and knights - of industry (which was absolutely correct). You have stolen fourteen hundred million from the public, give me my "Wherever I happen to run into you."

Arthur Meyer, on the other hand, was the claimant. He knew, at Without a doubt, the situation in Panama and he announced the upcoming inauguration; he praised de Lesseps on all the tones; he urged the poor devils to bring there their savings! That's the man the good duchess received in his private life and that of Mun and Martim- They treated him like a friend!

The Jews have established their customs of Be- Douins, and, if you would like to see the situation of the Current press, you have to imagine a series of scenes

72 THE WILL OF AN ANTISEMITIC

which would, moreover, make an admirable pantomime so- commercial for the Chat-Noir theatre.

The financier, a raider by trade, surprised the sheep of the next one thanks to the claimants who brought down the owners in an ambush.

He sets off with his loot, but he is not without worries, because he has to cross the gorges of the Atlas, that is to say the area around the Boulevard.

He spots a cloud of dust rising to the ho- Rize... No doubt about it! It's the counter-raid...

As the convoy passes by with the fleeces of ac- The journalist steps forward and says to the financier:

"Hold on! It seems to me you've made a nice
"Aha! We have to give my friends a chance, or I'll attack..."
Speaking, he snapped the battery of his Damascus rifle.
He's a bit of a snob and sometimes lets his dog bark a little. "Is-
Is it true that...? What is the basis for that?"

The raider surrenders, the dog is recalled and
The convoy continues on its way.

In the distance, confused shouts can be heard.
shouts of: "Stop him!" These are the owners of the
Sheep chasing after the thief.

We eventually reach the shopping cart.

The cadì does not operate on the main boulevards; dressed
in black or red and full of dignity, he is tranquil-
settled on the left bank and he awaits the events-
ments. When the sheep owners did
bursting into the courtroom, he severely interrogated the
abductor.

– Do you have a lot of sheep, sir?

– Mr. President, I have a few, but
I would have much more if those scoundrels of the day-
lists hadn't removed a good third of them from me in the
The route from the Faubourg Montmartre to the Madeleine. There
one in particular was large, with small eyes in
twister, who felt that I never gave him enough.

– These are people who lack moral sense...
What do you plan to do with all these sheep?

THE PRESS AND PUBLIC SPIRIT 73

– The most commendable custom, Mr. President;
I have already offered a portion of it to the constituted bodies of
Our beautiful homeland: to His Integrity, the Keeper of the Seals,
To the Most Illustrious Senators, to the Honorable Members of Parliament.
The most beautiful ones, those with the softest fleece
under the caressing hand, are at your home, sir.
president. Others, less greasy, but still shiny,
are with your worthy acolytes.

– These methods do you credit... We ac-
Let us leave with praise, and I have no doubt that a distinction-
honorary title.

– Thank you from the bottom of my heart, Mr. President, but this is my third operation and I'm already commander.

– Well then! Stay that way! It's a great honor for the Order.

The man who raided went to his castle; he lived there in lordly luxury, hunting with hounds, gives parties; one day he said to his wife: "Put our children at the Fathers' house. It's very distinguished. You bring them—" "You will get a sheep from me."

The good religious person, who is generally quite good informed about what is happening in the world, is not without any concern about the origin of this sheep, But he thought to himself, "After all, I wasn't there when this..." The sheep was taken; moreover, there is a papal brief which recommends being cautious on restitution issues so as not to unnecessarily alarm people; Let's not alarm this man's conscience! Sum However, I still prefer a man who politely offers me a sheep to those who overwhelm me every day with disgusting and undeserved insults.

When the prize-giving ceremony arrives, Father places on the platform, this financier who does very well with his private of commander.

As for the stolen goods, they are still there at the Palace of justice. They went to find another judge; they did They spent their last pennies on the procedure.

6

74 THE WILL OF AN ANTISEMITIC

to write on very expensive paper specious things that one never reads; they paid for men in robes to come and appear before the court puppet-like gestures that the magistrates ignore No; they are ruined, they die in the hospital, their daughters prostitute themselves to eat. Some of these evil-happy return in front of a third cad, but this time between two municipal guards.

- Are you wandering around?...
- I have nothing left.
- And you're unfamiliar with labor law?
- I have worked, Mr. President, and the fruit of My work was stolen from me by financiers that you You have paid because they paid you.
- Ah! my fellow, you are insulting the Magistrate. We're going to give you two years in prison: fifteen days for vagrancy and two years for contempt. The two sentences will not be confused with each other.

All of this is worth watching because we will not understand well the policy of the last ten years that, during- that after the final debacle, it will have been possible to penetrate into the interior of these large establishments which hide so carefully their accounting. Without this information- we can only analyze very roughly the current situation, and I explain to myself that Taïne leaves so much time elapsed between the various volumes of his Origins of contemporary France. For the Past He has the Archives and the Memoirs, but, as far as con- He grasps the Present, he is reduced to a perception of it vague description of a very particular state of affairs on which he ._ is insufficiently informed, and he is afraid to write to side.

These establishments, in fact, do not fit into anything. of what we have seen so far; they were not foreseen in no constitution, they have a governmental character mental, because the government draws on it for its business- political stances and his election campaigns and he

THE PRESS AND PUBLIC OPINION 75

It would be very difficult to do otherwise. It's not with 1,800,000 francs of secret funds, on which there are 800,000 to 900,000 francs in purely administrative expenses negotiations, that the government could have stood up to 8 million that have been wagered on various sides for the baker's campaign.

It was with the money from Crédit Foncier that we com- defeated Boulangism and paid off the judges of the High Court

Cour, and that's what saved Christophe. At the moment to release the funds, he was not satisfied with a letter from Constans, he demanded a letter from Carnot himself and This letter now serves as his talisman. Constans, who has any hope of succeeding Carnot, would not have been angry that the incident escalated. But all the world formed a chain to extinguish the fire and Levesque He himself, who had attached the bell, no longer gave sign of life and, like Romulus, disappeared into the twilight.

Everyone gets involved in that. ministers hold the deputies who, in turn, hold the ministers, while the ministers on their side have, with the list of monthly payments, the means to stop net conservative journalists who would like to go too far. At a certain point, you think everything will be alright. to discover, but like all those people, Conservatives and Republicans, are all in agreement on the issues With enough money, everything always works out in the end.

Mr. de Lamarzelle having decided to climb onto his big horses and attacking the press about the Crédit foncier had a moment of success in the Chamber, But the press quickly silenced him and warned the deputies not to adopt austere expressions which they suited them very badly.

The incident, moreover, is interesting.

"I said, Mr. Minister," exclaimed Mr. de Lamarzelle, that you could do something, and the proof That's what you yourself say in your letter to Mr. Christophe, that advertising expenses are excessive. But

76 THE WILL OF AN ANTISEMITIC

This single sentence from your letter is not enough for me! Com- Lies! Your inspectors tell you that the Crédit Foncier buy consciences for sale, and you are content with to reply that we pay them too much!

But, you will say, what remedy can I offer for this situation? Would you like me to suggest one? Publish it List of all the newspapers that signed. (Loud applause) (mentions on several benches.)

Yes, publish the list of all the newspapers that are paying out, with the sums in question, and I now challenge any of these newspapers to attack the Crédit Foncier. (News applauded—seeds.)

I am happy with these rounds of applause that come from all the benches in the House. This is not a work of po—
The argument I have come to make at this podium is a work sanitation to which all my colleagues must associate
(Applause from the right.)

Rouvier simply replied, with his characteristic lack of embarrassment usual, that these were the customs of the day; that the days—
The benefits of Mr. de Lamarzelle's friends were as the republican newspapers and that everything was for the better.

The newspapers did not take it so well and replied to Mr. de Lamarzelle that the members of Parliament was among the strongest participant in these clandestine money distributions.

I will not be blamed, wrote the columnist, speaking—
Figaro's commentary, to gloss over what concerns the days—
nals, but Mr. de Lamarzelle might perhaps be criticized for only targeted the subsidies of the press. There are others, many others, and it was readily said in the corridors, even in the room, that the Press only counted for a third in the gifts of the Crédit Foncier. Believe—
Are you seriously saying that all the money went to the newspapers? Aren't there people, subscribers, who receive without to write ?

Pessard, who has a very special skill, then—that he has long been part of a union of pu—

THE PRESS AND PUBLIC SPIRIT 77

financial authority, treated the deputies like a man who... knows.

These puritans strongly approved the proposal to publish the names of the newspapers that advertised for the Crédit Foncier account. Fine. But publication for publica—

tion. We will in turn draw up the list of deputies and of senators who are paid by financial companies that accept it as a lightning rod against legal repercussions. We will seek by what miracle men, the day they won the trust of universal suffrage, were insolvent and unable to pay the costs of their elections are currently progressing very nicely, although they ostensibly practice no other profession than that of librarian legislators.

Under this title, The Upstarts of Parliament, Denis Guibert administered a beating to Lamarzelle.

Indeed, Mr. de Lamar- needs a certain self-confidence zelle to dare ask a merchant like Rou- to do moral work by publishing the names of journalists who work in financial companies. The founder of the Auxiliary Company of the Che- mins of iron doesn't even know what mo- is rale; but it is only fair to give him this credit that he makes no claims in this regard.

A man was in a position to accomplish this work of public health. That one was a tall gentleman wearing a tie, posing for virtue, praised by the leaves conservatives as the representative of principles. He was a former magistrate, a Minister of Law and Order moral.

He was the court-appointed liquidator of a huge fraud- A query that has completely ruined hundreds of ordinary people. One might have hoped that such a man solemnly, he would finally tell the truth: he gave his approval to... entrepreneurs in shameful conditions; he has wrested one hundred thousand francs from the unfortunate victims and He left with that to go to bed; he is there

78 THE WILL OF AN ANTISEMITIC

He died, moreover, shortly afterwards and probably he did not take the hundred thousand francs with him in his coffin for which he had sold his conscience.

This man was Mr. Brunet, a political friend of Mr. de Lamarzelle. Why then did he never speak of it to the

Opinion piece? Why didn't he request publication?
the names of politicians and journalists who
received insane sums of money to deceive the public
in the Panama affair?

It is curious that, every time the deputies of
The Right are talking about a nasty operation, let's be clear.
their own who played the least important role in this
honorable.

What cannot be disputed is that the
The press is currently going through a phase that is not
Not brilliant. As a breakdown, it was rough-
quickly. Daudet spoke of the "boats" that transported
They were from different generations. To us, who were watching
Gifts from the top of the landing dock, it seems that
that every day is Sunday and that we multiply the
voyages; there are boat arrivals every five
minutes and, indeed, the last ones to dock trans.
sometimes carry very peculiar passengers.

Go back ten years: we wouldn't have had the idea of
charging for a literary article. The thing begins to
is becoming commonplace today.

One of my editors receives a visit from the director of a
major newspaper. "The article on Mr. Drumont's book"

"It is ready, it will appear tomorrow; only I come to you
ask for a favor in return... I have 2,000 francs to
to receive, in a few days, at such and such bank, for
advertising in the Serbian loan; please be so kind as to me
"To move them forward." The publisher wanted to have an article;
He pays the money upfront and goes to the bank; the other man had not
Absolutely nothing to touch.

Another publisher is asking for exactly 500
francs for an item.

THE PRESS AND PUBLIC SPIRIT 79

Another writer was content with 300 francs, to which-
the idea that he would be given 10 francs every time he
would be talking about a volume of the house.

This is a completely different conception of journalism.
tinted like the one we used to have. For the Jews this

It all seems quite simple. A little Jewish boy, who isn't mean. and who is forty million rich, takes the lead effective from a newspaper I know; he hurries naturally to kick them out, to replace them by Touddis from different countries, writers who had been there for many years and who believed they were assured of the next day; then he summoned the music critic, who also covers the new theatrical works. He is a talented musician who has had great successes and a few setbacks, and which, in a very short timeframe, will be a member of the Institute.

– You see, my dear fellow, the theaters must They make it. You speak well of a young actress, she He gives you 200 francs; another woman reads this and is tempted. and gives you 500... You have an advantage there and The newspaper too.

You can imagine the terror that this casts in the offices of drafting this sudden intervention of Capital which has his neurosis and which suddenly falls on the back of minus habentes who expect nothing. The execution is always done in the Eastern, Semitic style, because the Jew cannot admit that a Christian has any right whatsoever. One of the editors I mentioned earlier had read, according to custom, his article before the assembled council, and He was warmly congratulated. As he went to sit down He goes to his place, looks in his box and finds his letter. leave.

That's very kind of the young people who run the boulevard cafes, the first ones, the races, the places a meeting of all of Paris; they always find an opportunity casino and they know so much that they go where they They want. The old, on the contrary, are frightened by the The thought of announcing to their family that the place is per-

80 THE WILL OF AN ANTISEMITIC

due; therefore, they are the most terrible against us. It is the Cimbrian who wanted to kill Marius, the Cimbrian who sold out as a slave and who eventually found a job as Public executioner. That's the pelican, if you prefer. Nothing is more cruel than the pelican: before deciding He prefers to cut open his belly to feed his children. to open the bellies of others, and he has no desire, for to please you, to sacrifice his bread to serve the Semitic question.

To leave a door slightly ajar from time to time, he
You need to talk to the elders who were lucky enough
to arrive. Certain feelings still linger within them.
of men of letters whom the new generation does not recognize
no longer exists: respect for the written word, the concept of law
to the discussion that the truly worthy writer has
that name.

You'll find that at Magnard. Absolutely useless.
is no less anti-Semitic. He is the man of letters—proprie-
to remain silent; he experienced the bitterness of the beginnings in this
that they have the most bitter taste, and he now tastes the
joys of fortune in their most complete and
Moreover, charming.

No doubt the common sense that characterizes the director
Le Figaro clearly shows him that the anti- regime
social in the midst of which France is dying cannot
to remain as he is, but his optimism as a man
happy proves to him, for excellent reasons, that this
this state of affairs will last as long as he does: that is precisely
this slight capitalist thrill that lends a partisan appeal
familiar with the short articles in Le Figaro. The rentier re-
knows in this small, fleeting fear that appears from
from time to time through the lines, and it is all the more so
more reassured than he feels that it is one of his brothers in ca-
a pitiaism that brings him words of hope. "My
God! he repeats with Magnard, the current system is not
Not perfect... it will collapse one of these days, but that won't
"It won't be over our heads."

Nevertheless, you may need to respond to a slanderous attack.

THE PRESS AND PUBLIC OPINION 81

a little too strong, to defend yourself against an attack
a little too treacherous, you will still find Magnard
as I saw him around 1867, an obliging and cultured comrade,
He was curious about intellectual discussions. He was, in those
In distant times, the editorial secretary of the Grand
Journal, and I was publishing an article there about the Palais-Royal.
He took me to Fleurus Street by omnibus to correct
my trials and he paid me the imperial; today he
He might take me in his coupe, but he didn't
would require more articles.

Even the most belligerent of the past are all like that.

the current hour. Paul de Cassagnac valiantly held out the campaign for over twenty years; he gave He took quite a few sword blows, and he received a few himself. has a newspaper that's doing very well because it responds accurately- the somewhat naive need that some Con- servants to hear every morning the Republic predict- The clerics will be reduced to sausage meat. That's the journalistic absinthe of peaceful people who, in ordinary life, they drink only orgeat and who have They fled, without asking for their change, when they saw, under the Commune, to bring out the first battalions of Belle-city.

Under these conditions, the Director of the Authority does not He just wants to be left alone and has no desire to to turn the entire Jewish community against them by taking sides with us. I have no complaints about him: he has been very kindly inserted a long letter relating to the matter Marcel Desprez, and he might give me another office on occasion; but it is clear that the Authority us is more hostile than friendly.

The most typical one there is this excellent Sarcey. He suddenly discovered that there was a question Semitic through letters written to him by readers, He expressed extreme surprise on this matter, and Moreover, it wasn't feigned. It's the story of a brave man man, who entered the theater at seven o'clock in the weather superb, and who suddenly realizes that it's snowing heavily

5.

82 THE WILL OF AN ANTISENITOR

snowflakes. For twenty years Sarcey was exclusively busy watching Anatole marry Victorine, and he is astonished when he was told that during those twenty years The Jews conquered Paris, accumulated disasters and the ruins and excited by the hatreds that are just waiting for a an opportunity to manifest itself in the most terrible way.

This Jewish influence is wreaking havoc everywhere. Even in a newspaper that is not Jewish in spirit, you Find the Jew always lurking. I can quote you The Intransigent. We have some good ones there. comrades. I have painted a sincere portrait of Rochefort

and who had nothing hostile about him; we have friends common and he had no reason to attack me.

But there is the Dutch Jew Van Oven or Vanhoven, who is watching over us to serve the grudges of Israel. A relative of this Van Oven exploits the advertising of Religious Weeks (1), while Van Oven himself—even exploits the judicial publicity of the sheets which have no religion. In charge of the report of courts at the transgressive Zntransigeant, under the name of Varennes, This Van Oven son has dishonored the legal press, which has long remained quite impartial and quite own. When he comes to take his place in the middle of his colleagues, these move away as if by a movement—involuntary movement and create a bit of a void around him.

It was, as we know, my secretary, Mr. Bournand, who

() I have already spoken on numerous occasions about the shameful trafficking to which gives rise to the bulletin of small religious newspapers, which is almost everywhere monopolized by the Jews. 11 there would be veri— pages on this They are too sad to write.

"We could reveal things on this subject," said La Croix. strange things about the actions of Jews within the jewelers who haunt so many rectories. In one of these newspapers, an editor tells us he said, "Out of twenty editors, seven of us are Jewish." In one another newspaper, widely read in Brittany, one of the best newspapers conservatives, moreover, the religious chronicle is written by a

Jewish, and it is to a Jew that all the sacer— correspondence passes dowry.

THE PRESS AND PUBLIC SPIRIT 83

in a fatal duel, was one of the witnesses to the unfortunate Dupuis. As soon as I learned that he was involved in this debate, I I sent him a telegram in which I recommended— dais to settle the matter at all costs. This telegram, which preceded the four-day meeting, was handed over to investigating judge; it was in the file with the stamp of the post and telegraph office that certified the date.

What did Van Oven do? He dared to print that it was me who had incited the duel, who had been the determining cause—

minante of the duel.

A Jew is never caught. Van Oven could have pre-
tenderly stated that he had reported on the trial without attending it.
and that he was at the Stock Exchange at that time. Why didn't he-
Didn't he correct his lie when, in a moment of feeling-
a gesture of good brotherhood for which I thank him,
Figaro published the documents that proved, even to the point of obviousness,
since I had done everything to prevent this fatal event
encounter ?

The same was true with Mores. What Mores has
spent money to make the application successful, at
Toulouse, de Susini, the friend of the Intransigent, is initiated
Imaginable. If a newspaper had to be favorable
to the victim of Constans' hatreds, it is certainly the
Rochefort's newspaper; now, L'Intransigent published from this
the most venomous and falsified trial of the accounts
renderings (1).

The thing was so disgusting that one of the editors-
members of L'Intransigent, who must be one of our friends,
put a few kind lines on the front page for this
gentleman who became the defender of the People and slandered
denied by a Jew in a newspaper that calls itself socialist.

Upon reading this, Rochefort will certainly experience a
movement of disgust; I also want to acknowledge his availability-
tion the Figaro issue which proves Van's infamy

(4) Morès provided me with the stenographic record of
his trial, which bears no resemblance whatsoever to Van Oven's account.

84 THE WILL OF AN ANTISEMITIC

Oven; he will exclaim: "Let's throw this Jew in the..."
"But Vaughan is Rochefort's treasurer."
He's known him for a long time, he'll tell Van Oven:
"Let the storm pass." Rochefort will want to
of a Van Ostade or an old Vaughan pro-
fiter of the opportunity to gently insinuate: "If we
Let's keep Van Oven, he's making us money. (4) »

When it comes to money, Rochefort thinks like Eugène
Süe. The author of The Mysteries of the People and other novels
Mans Socialist had ordered his servant to
to soap all the louis that were presented to him so as not to

Not to get their hands dirty with their filth. Rochefort knows that well. that the money Vaughan brings him comes generally— some rather sordid advertising operations on the Panama and other financial companies; he also does the— see this money before touching it with his aristocratic fingers— crats.

As for the Republican newspapers, you have nothing to do with them. to hope for it. Journalism has once again taken on a particular form; it has become an annex of the state of existing things; it has two corridors: one commun— one with the Jewish Bank, the other overlooks the bu— reaux of the Ministry of the Interior.

Here again, the study is intriguing and, to take pleasure, one must have belonged to another time, to have given the image that some people presented twenty-five years ago— some of the men who are in there. It's the compensation for the weariness of living that this im— pressure, similar to that felt when living You admired the same patch of land for a long time. In spring, a tree, proud of its plume, standing amidst fresh greenery, and you re—

(1) Vaughan also does business on his own; he had done buy the Petit Lyonnais by Dillon and probably Rochefort was somewhat involved, because in those cases, Rochefort didn't hesitate to He never said, "It wasn't me, it was Vaughan!"

THE PRESS AND PUBLIC OPINION 85

find in December all black, with soiled leaves
Rain-soaked at her feet, under a sooty sky, by
a gloomy, migraine-inducing day.

Some men, like Ranc, give you a
The same feeling. It seems that this life is a
A fragment found from the books of Tacitus which have so
sadly disappeared: the end of Thrasesas.

In this fragment, we learn that Thrasesas is not
not dead, as we had believed, a victim of his love
fierce for Virtue; he was pardoned at the last minute
and he outlived the tyrant who had outlawed him; only—
As he got older, he fell into the most
low-level jobs: by day, he is attached to a shop

foenerator who has his tables on the Forum, between the arc of Fabius and the Temple of Fortune, and, in the evening, he empties the latrines in the Suburra slum where Messalina had its cabin and its sign on the door under the Lycisca's nom de guerre.

This is the story of that unfortunate Ranc. Under the Em-
Worse, he appeared to everyone as an austere man; we
They would show it to the café in Madrid and people would say to you: "Te-
Nose, that fat guy on the left who relights his cigar, he braved
'Caesar and he was deported to the deserts of Libya'
for having regretted, while talking with Labienus, the gran-
"abolished ancestors of the Roman race."

Today, the unfortunate man is subject to all kinds of repugnant treatment.
nagging tasks. This world of journalism opportune-
Nist and Jewish is truly the froth of Paris
intellectual. Some run gambling dens; others
steal the funds deposited in the association's coffers
by their comrades, and, after a short stay in Mazas,
We find them on the boulevard, more brazen and more
more sprightly than ever; some, like the council-
The municipal councilor Strauss was sentenced to two years
public works for desertion (4).

(1) This Strauss is naturally a fanatical free-fearer and
A great secularist. Only, he is careful not to secularize himself.
himself.

86 THE WILL OF AN ANTISENITOR

A scandal erupts at any moment. So we
Ranc was brought in to wipe it all up with his coat
of a stoic who has become a kind of fetid rag.
It is his responsibility to speak, as he
said in his own unique way: "in the name of
the moral interests of the corporation.

To truly see the degradation of this man, it is necessary-
would once again refer back to twenty-five years in
backwards, contrasting today's face with the mask
of yesteryear, to place opposite this indulgent smile of
cynical the withering movement of lips with which
These incorruptible men were talking about the corruptions of the Empire.

Secret funds! Imagine someone excu-
sant the secret funds at the Renaissance café! A

Like Crémieux, the radical deputy, he remains loyal – and this is to his credit – he only fights against the religion of his fathers the religion of our fathers. In this, the city councilor The 9th arrondissement is, moreover, in line with Jewish logic: "You are, as the Talmud teaches, the seed of be-Tail, you don't need religion, but I am from the The race chosen by Jehovah, and I need it. You are born, you You mate, you die like animals, that's perfect. But I insist that God's representative intervene. in all the important acts of my life.

The Jewish Archives of November 27, 1890, inform us that This topic:

"One of our most prominent colleagues in the republican press, they say, Mr. Paul Strauss, a member of the City Council of Paris, has just married Miss Bernard. The religious wedding took place a place of strict privacy. It is Chief Rabbi Lehmann. director of the Israelite Seminary, cousin of the groom, who gave to "The wedding blessing takes place at home."

That's still Aurélien Scholl's word, from when he was anti-mite: "The Jews are freethinkers... in the religion of others. "

You see a candidate in the 1Xth district, married by the director of the Seminarian of Saint-Sulpice. "He's a cleric," Lanterne would say, He receives cassocked men, Vobiscum, Fathers of all kinds." Mr. Chief Rabbi Lehmann comes to bless his cousin's wedding. That's great!

Do the French people in this neighborhood have to be vile to be included? to have made such a choice!

THE PRESS AND PUBLIC SPIRIT 87

Outclassed by a great deal of wit and little luck, Charles de Bussy was accused of having received some subsidies for a small two-liard printed newspaper with nail heads on candle paper. Ranc and his friends gave a lovely concert on this occasion.

Note that Charles de Bussy died at the hospital – which demonstrates that he should not have received a lot – and that no trace of his name has been found in the countless small papers that have been published

after the fall of the Empire – which would tend to prove that he had received absolutely nothing.

Some time ago, O Thraseas! you also had to judge one of your own guilty of this crime. This time, There was no doubt about it. We all had in the hands, through the care of a former official from the Ministry of the Interior, the autographed documents and the facsimile of the receipts themselves. There is no contesting is possible, since the committee's decision itself acknowledged the fact.

But it was you, Thraseas, who defended the accused before the committee of the Journalists' Association Republican lists, it is you who have been energetic– The statement pronounced against any exclusionary measure is... It is thanks to you that this exclusion was not pronounced. You did the right thing, by the way, since we could have... to answer that most of the newspapers in which You wrote that they lived off this ministerial windfall.

Note that I am in no way criticizing this writer who continues to occupy a prominent place in the press brilliant situation; he has talent, he has even published in an impartial and pres– article about one of my books how kind, and I thanked him warmly for it. lying. It is obvious that the journalists who defend The government cannot live by sucking its own dice. inch, and it seems to me infinitely more honorable to receiving money from a Minister of the Interior for to support his policy, rather than receiving it from Panama to ruin the poor world.

88 THE WILL OF AN ANTISEMITIC

What I set out to do, when sketching this a figure that gained some prominence at the end of the Empire, it's about exposing the immeasurable hypocrisy of everyone These Jacobins, their roguish and deceitful side, the falseness of Their attitude is to say to my readers: "Here "Look how these people end up!" (1)

Among the writers newly born to fame, those very ones whom a certain commiseration for the The people would seem to have to decide to fight with We, against the Jewish plutocracy, are afraid to see ourselves close the newspaper door and take every opportunity–

sion the defense of the Judeo-Germanic band.

The name of Ms. Séverine is one that the public has learned recently. There really is in the development of this literary individuality A most curious phenomenon: transmission to a pupil of his master, possessing a very particular style and accent. Sonnel, of an original temperament.

Séverine is Vallès himself, with that gift for tra- to directly convey a vision on a single, quick page of a sometimes striking power, of an intensity of a very special life, without resorting to these tricks of force, to these arduous explorations in the dictionary, to these balancing acts in which the decadent. At Séverine's, as at Vallès', the words, however old they may be, always sound

(1) At the time when Ranc was elected senator, it was Eugène Mayer who organized a banquet in his honor! Ranc y viut et y pro- Nonça, a speech!

This trait gives you an idea of the generation's moral compass Republican who advocated austerity at the end of the Empire. That does not prevent conservative newspapers, such as Guuluis and Figaro, to publish articles in which Ranc is portrayed as a bronze man.

These little aspects of Parisian life are fun to observe. While not definitive, our work is a precious an attempt at classification and sorting that will help historians of the future to see everyone already in their place.

THE PRESS AND PUBLIC SPIRIT _ 89

like brand new words, words struck by yesterday, the writer rejuvenates them and restores all their value through the use he knows how to make of it.

Woman, in what she always has of the feline, of the diplomatic... matic and cunning, is found in infinite art with Which one does Séverine, Jacqueline, or Renée excel at speaking? the humble and the suffering, without ever naming the These Jewish financiers were the true perpetrators of social evil. who extract billions from the labor of workers their people, who ruthlessly exploited those who had nothing, and stripped bare, using stock market or corporate maneuvers

rotten, those who had managed to save some thing. Like in Venice, Portia still hides her waist elegant under the lawyer's robe, but that's no longer the case. to defend the unfortunate Bassanio is to praise Shylock...

M: Séverine is as knowledgeable as we are about the monstrous atrocities committed by Israel, but it is visible. She was completely mesmerized by the Rothschild fortune; is like those daughters of Eve that one sometimes glimpses at Palais-Royal or rue de la Paix immobilized and as in ecstasy before these jewelers' windows where the pendants, earrings and diamond necklaces blaze and sparkle brilliantly.

In the paintings of popular misery that Séverine succeeds so well, the Jewish baronesses appear always like earthly Providences, like tireless alms-givers emptying full purses gold in the hands of sobbing little children of tenderness.

This is Boulevard Socialism. You're making a fortune, Raizia, you grab one hundred or one hundred and fifty million. Among the victims, some hang themselves, others...

...drown. The next day, you send noisily a few louis for a subscription, and every day. They shower you with flowers.

This is the cry of Violette, another woman of letters. "The Rothschild mansion, if it weren't the palace of Good-

90 THE WILL OF AN ANTISEMITIC

In fact, it would be the Palace of Art itself, and I know that, if Charity descended to earth, it would take their figure » (4).

There's no doubt about it, Violette knows it. Another one a subject of social fantasy for the Salis theatre. At the first. In the blue moment, we glimpse the divine Charity preparing herself to descend to earth; she hides for a moment behind a cloud to take off her wings; suddenly she appears with dirty sideburns, rheumy eyes and a rat's snout... What Violet had predicted is arrived: Charity took on the form of Rothschild...

I acknowledge that Ms. Séverine, who is clever, ma-
denies the censor with a lighter hand and that the incense
The fact that it burns is of a more delicate nature. It is likely,
Moreover, if I had the pleasure of talking with her,
She would explain to me that if she didn't give that grade,
his articles would be stopped in passing and that we
would not have the pleasure of reading them – which, in truth,
That would be a shame.

It doesn't matter, once you've read Séverine and Violette, you
loves to hear the joyful laughter of our good Gaulish woman
de Gyp, who, without flattering the People at every turn, has
truly a less servile soul and a slightly more
French.

(4) Echo of Paris, November 14, 1890.

THE PRESS AND PUBLIC OPINION 91

he

THE BOULANGIST PARTY AND ANTISEMITISM

Always the question of money. – Paul Déroulède's Variations
Lède. – The vice-president of the Patriots' League and the gunpowder
smoke-free. – The munitions suppliers of the Triple Alliance. –
A sensitive Boulangist journalist. – Laguerre and Rothschild.
– The 135,000 francs of the Count of Paris. – Quite a bold move.
The greatness of the humble.

Money! It's always money that has the last word.
our era; it blocks the path to ideas and, in a
With a flick of the wrist, he transforms friends into adversaries and
turning adversaries into friends.

When Mr. Paul Déroulède came to rage against
the Jews in Neuilly, to deliver a speech that was more
more violent than mine, he knew what to expect on the
Semitic question, he had had time to make a name for himself
opinion on this subject.

One can choose not to be anti-Semitic, but no one admits to
will show that a writer of Déroulède's caliber could have,
in just a few weeks, changing my mind twice about this
point.

A few weeks after the Neuilly speech, Déroulede came to Gros-Cailhou to declare, with the same gestures, the same intonations, the same apparent passion, that Anti-Semitism was the shame of our century, that the Jews were the model of all virtues and that those who attacked them used disgraceful language from a civilized era.

So what had happened?

Naquet had begun one of those negotiations in which he is incomparable and Rothschild had

92 THE WILL OF AN ANTISEMITIC

gave 200,000 francs to the Boulangists for the elections municipal elections, provided that the candidates do not they would not be positioning themselves on anti-Semitic ground.

No doubt Déroulede will deny it. It's not a to be of noble simplicity, like Mun, who finds It's only natural that we don't approve of everything he does. The former president of the League of Patriots has a nose for trouble. of Punchinello, and Punchinello in the Italian Comedy-lienne is a type of martial art in which a little of deceit or at least of cunning.

The fact of the 200,000 francs paid by the Rothschilds is nonetheless well known to everyone in the League of Patriots. The Duchess of Uzès alluded to it in an interview. A zealous member of the League, a friend of Déroulede, invested by the general, was fought in below by the National Committee because he presented himself absolutely as an anti-Semite.

I am not accusing Déroulede of having sold out, of having put With that money in his pocket, everyone knows he sacrificed a Part of his fortune went to his ideas. However, it is What happens to all politicians happened, he needed money to continue the fight and he passed under the yoke of the Jews. This inexorable necessity is precisely the dramatic side of the situation-current tion.

What logic, by the way, what follow-through in the projects Do you want to ask a man who tells you, "I I suffer terribly from the humiliation of my homeland, I

I want her to regain her place in the world, I believe
a league for this purpose and I'm taking on the role of vice-president
from this league a man who is responsible for providing our
enemies the way to kill our soldiers more surely
"In the next war?"

The general incoherence is such that brains are at
this point of disarray that this extravagance does not impress—
Sion only mediocrely; but in a time of good
that would have raised public opinion.

THE PRESS AND PUBLIC SPIRIT 93

Enter in thought into these Tugend- meetings
Bund, where the Germans grouped together after
Lena, where old generals like Blücher, and of
young poets like Arndt fraternized in the idea
of revenge. A man arrives and says to these patriots
assembled: "I propose that we appoint this old Jew
as vice-president of your company.

– What did he do?

– There you go... We've discovered a powder of
a war that guaranteed us a certain superiority. This
The Jew took it upon himself to supply our enemies with this
powder that they did not possess.

You can imagine the reception that the German patriots gave to...
would have responded to this outlandish proposal.

Déroulède and his friends found this perfectly natural.

No doubt, if I brought up this subject in a meeting
In public, Déroulède would make his most extraordinary gestures
Dinars and the Leaguers would impose silence on me.
Here I am at home, in my book; I ask a question—
tion and the public would be happy to see the president of
the Patriots' League will respond to this matter with a ma—
clear and precise, since it has always been impossible—
It is possible to obtain an explanation from Naquet.

Does the patriotism you display consist of
reveal our secrets to the enemy and supply them with
ammunition?

I don't think Mr. Déroulède is pushing the issue.
true faith to the point of denying the fact.

There is a Central Dynamite Company which exploits the patents of the Nobel chemist. This company is almost entirely composed of Jews, thankfully for the honor of our country; it counts among its administrators Naquet, Arnold, Halphen, L. Bloch, Eugène Pereire, S. Halfon, Goudchaux, Bunau-Varilla and finally General Lambert, who, in the refusal of all the army officers recently agreed to do so part.

This company is represented abroad by so-

94 THE WILL OF AN ANTISEMITIC

subsidiary companies closely linked to it and whose parent company oversees the operations.

It was this Central Dynamite Company which, through the foreign companies that are offshoots of it—even took it upon itself to supply gunpowder without fumes. linked to Germany and Italy.

On this point, there can be no doubt. All the newspapers, in fact, gave details about the ma- Works made with smokeless powder in Germany and in Italy and, last February, the Parliament The Italians definitively adopted this powder. Here is the dispatch published on this subject by Le Radical:

Rome, February 20.

In its session the day before yesterday, the Chamber of Deputies adopted the conclusions of the report submitted by General Pelloux, opening a credit of 18 million to the Ministry of War Lions for arms reform.

General Pelloux's report contains the following statements following:

The Italian Dynamite Society NoBeL, whose factory is located in Avigliana, on the Turin to Mont Cenis line. committed, by contract with the Ministry of War, to be supplied quickly, within a few months, the smokeless powder needed to make the new cartridges.

The same Italian Nobel Dynamite Company accepted an initial order of 450,000 kilograms of the new new smokeless powder.

By separate contract, the government purchased from him, FOR A PERIOD OF TWELVE YEARS, the exclusive right to manufacture to obtain the new smokeless powder himself, by means of a royalty of 1 fr. 45 c. per kilogram of powder fa-
polished.

However, this is not disputed by Mr. Naquet himself. that the Avigliana company is not one of the companies subsidiaries that depend on the parent company, including Mr. Na-
quet is one of the administrators.

THE PRESS AND PUBLIC OPINION 95

A notice of a shareholders' meeting
The Central Society indicated the following agenda:

- a. Reading of the report of the censors of the Avi- factory
gliana.
- b. Appointment of censorship commissioners for Avigliana
and Isleten and the setting of their fees.
- c. Shares must be filed at least five days
before the meeting, in Pays, at Mr. Geo Vian's, 53, rue de
Châteaudun.

We have further evidence of the intimate union which
exists between subsidiary companies and the parent company.

The Dynamite Company has a body called:
The Financial Awakening.

This newspaper is owned by a civil society whose
One of the administrators is Mr. Geo Vian, administrator-
also the head of the Dynamite Company, to which his
Patriotism recently earned him the nomination as a member of parliament.
by the patriotic voters of Rambouillet.

At the time when the experiments with powder without
Smoke was being exchanged in Germany and Italy, the Awakening

the financier invited his shareholders to rejoice with him of this happy success by making them predict the rise of their actions.

The Financial Awakening published, in its issue of August 10, 1889, the following short article:

Central Dynamite Company.

We understand that there are very large orders Nobel's new smokeless powder has just been made at one of the dynamite factories, and that some of the par- Those working towards the same goal are currently engaged by various governments, with other companies in the group the Central Society.

In its August 18th issue, Le Réveil, pushing for the rise in dynamite company shares, he said:

We commit the shareholders of the Company to

96 THE WILL OF AN ANTISEMITIC

It is advisable to keep these securities in the portfolio; at current prices, The potential for growth is not exhausted, far from it, because the most- The value of these securities is due to their exploitation by its factories. of dynamite, engineer's new smokeless powder Swedish, Mr. Alfred Nobel, which opens up a field of the most vast and extremely productive for all societies that exploit his patents.

In the same issue, he added:

We indicated in our last issue the com- important orders for the new Nobel smokeless powder, made at one of the dynamite factories of the group of the Centrale and the talks initiated with other companies of this group: therefore, these companies, already so productive tives, will receive a profit supplement which will naturally benefit the shareholders of each of them and also to the holders of the Central Society's litres.

In its September 7th issue, the organ of the So-famous dynamite companies, in a major article, the chances of increase that the manufacture and sale of the Nobel smokeless powder ensures the actions of these Companies. This article begins with the following paragraph-before:

The horizon of the Central Dynamite Company is now more extensive: it has the good fortune that the Latin Societies who gather around her, and of which she is the usufructuary and the regulatory, will produce Nobel smokeless powder, which we will soon be able to appreciate from the point of view technique through precise explanations due to a piume authorized, but which for the moment we only want to envy-sager the financial results.

It is impossible to put it more bluntly in action. naires: "Rejoice, we have sold abroad, enough to kill your children, you will receive "Great dividends!"

It is worth remembering that Colonel de Bange did not never wanted to sell a single cannon to the nations that... could have used it against France, and that he resisted

THE PRESS AND PUBLIC OPINION 97

to the proposals made to him in this regard, notably by Ilalia. As for Mr. Giffard, the inventor of the rifle of that name, he thus concluded an interview with a Editor of the Zintransigeant: "I will be obliged to you to add that at my request he was formally stipué, in all contracts, that, whatever happens, the countries comprising the Triple Alliance: Germany, Austria-cheating and Italy, would not be able to buy the patent Giffard.

Perhaps one can understand, at a stretch, that stateless financiers, even industrialists, say: "After all, we are not in a state to war, we have the right to supply, we supply-sounds.

The improbable, baroque, comical side that I have As already pointed out in so many things of that time, it is to see

a public figure, a member of parliament engaging in operations of this kind – it's hearing a poet like Dé-
Roulede, which the Muse of the Fatherland has often well ins-
Piré, to tell you:

"Among the French there is a group of citizens who are more patriotic than the others, they are the Patriotis-
simes, the members of the Patriots' League. There are a man in this League who is the second patriot of France, the vice-president of the League of Ultra-patriots... he's the one who supplies gunpowder without fumes.
"We are being led to our enemies."

Frankly, Robert Macaire himself wouldn't have
It's not permissible to mock the world in this way.

To give these observations their true rhythm s0-
Given the absurdity of such a preposterous incoherence, it would be necessary to
to be able to suddenly make the gallop of Orpheus heard,
the crazy music of disheveled gossip and legs
In the air: La, la, la, la, la, la, la, la, la! Only then
We would be in the modality, in the tuning fork.

We should be able to show you the composure with which
This good Naquet presents these situations with a truly illogical...

6

98 THE WILL OF AN ANTISEMITIC

astonishing table. The deputy of the 5th arrondissement-
he walks around in there as he walks around in
Moulin Rouge on the arm of her partner Mermeiix,
With a peaceful smile, he is not surprised by anything and
betrayed France as he betrayed all parties (1).
It's in his nature and, in his genre, he is almost
as interesting as Meyer. Arthur Meyer, for his part,
It's the Jew who insinuates himself, who sticks on viscously

(1) This, moreover, is the eternal Jewish betrayal. Judas sells his
God. Deutz sells a woman who confided in him. The Jews of
the dhene sell the Fatherland.

Michel, the employee of the Ministry of War, who was guillotined
Place de Grève, in 1812, for having delivered the plans of the operations

military personnel at the Russian ambassador's office were Jewish. The boy from Bureau, who was responsible for taking the books to the bookbinding department every two a general overview of the situation of all arms and which delivered This state, belonging to Michel, was called Mosé, and the employee at the magazines, who We had secured his complicity; his name was Salomon.

Glaser, the German spy, was also a Jew.

the courage to remain for many years in a minor job at Northern Railway, to realize the slightest details tails and who, during the Franco-Prussian War of 1870, became the general manager German railways in northern France.

Lieutenant-Colonel Schmidt, who was hanged a few days ago months, in Russia, for having sold documents to England Regarding the Russian fleet, he was of Jewish origin. The Russians, from the The rest have preserved in this respect the good traditions of Napoleon. Leon, and they don't settle for half measures. As for the They distrust the Jews like the plague; they do not let them prowl around their war zones.

"We know," say the Jewish Archives of October 22, 1890, that The mixed port of Sevastopol will be transformed into an exclusive port. military matter. A decision by the Czar stipulates that the stay of this Place de Guerre will be off-limits to Jews as soon as this transformation will have been operated on.

+ Crimea had hitherto been one of the strongholds of the Russian Empire' in which Jews were allowed to establish their homes permanently.
"Permanent."

It should be noted that the Jews who lived there belonged to the the Karaite sect, which we have already discussed in France Jewish, and that, by everyone's admission, they were entirely superior to the other Jews of Russia. It doesn't matter, the race is there and Russia doesn't trust.

THE PRESS AND PUBLIC SPIRIT 99

to a party like an octopus to a rock and who lives on this rock. Naquet is the traveler; the restless one, He is, above all, the quintessential Jewish imposter.

The great Jewish lie is displayed in him in all its impudence. In Religion, Property, Family, he... declare that there is no religion, that property is a crime and that the family must be eliminated: as for He becomes epileptic as soon as anyone touches on his religion; he is constantly involved in all societies

financial means to increase his property value, and he likes so much so that when he turns fifteen days in London, he travels like a patriarch of Biblical times: he takes with him his sister, his brother-in-law brother, his two sisters-in-law..

It is true that Naquet finds a way to make people pay all this by Boulanger, that is to say by the duchess from Uzès, who might refuse to cooperate with a truly national work and one that sells its share in the exploitation of Champagne wine to feed everyone the loudmouths of Paris.

It must be admitted that the Boulangist general staff and the Jews were made to understand each other from the point of view of harshness. For money, the incredible shamelessness of changing conviction as soon as it was in their interest. In Neuilly, when we were the ones putting on the tablecloth and Morès appeared to have brought back a cargo from the United States of dollars, the Boulangists were all fired up flame for Anti-Semitism; they distanced themselves from it as soon as that they saw that there was a cause there and no cash register.

'I told my constituents in Gros-Caillou in under what circumstances Mr. de Belleval, Mr. Delagneau and Mr. de Chambure had come to my house. They were going to tell me about their intention to transform their newspaper, Le Démocrate, into an anti-Semitic newspaper tick, and they asked me to give them everything at less a letter to be published at the top of the Journal of Indigènes "Quâât bien son nouveau caractère.

100 THE WILL OF AN ANTISEMITIC

A month later, Mr. de Belleval paraded with the gang baker on the stage in the Elliot room and declared that Antisemitism... civilization... progress (see (Above, Déroulède's speech, 2nd manner). That What do you think of the gentleman from Belleval?

Two weeks before the start of the electoral period- I was meeting Mr. Delagneau on Saint-Dominique Street, at the corner of Maler Street, opposite the post office. he told me: "I am quite determined to present myself as Antisemitic, and I fully expect the League to help me. of its subsidies.

I could not provide this enthusiastic anti-Semite with the ar-
the man he desired.

"No race war!" he exclaimed, fifteen days later.
Then, in the meetings! Common sense prevailed.
the consequences of these attacks against the Jews, which nothing justifies
tifies.

This whole world is for sale; the misfortune of our
because, at least from the point of view of apparent success,
was not having enough to buy it.

It is true that with some figures from the party
As a baker, you were never sure of anything. We would have
bought that they would have resold to others the next day-
hand and that we would not have been able to take delivery of the
merchandise. I'm talking about certain bosses, of course.
because the obscure servants of the Boulangist cause were
always with a rare selflessness.

I'm going to tell you a story about that.

Laur, who was my neighbor and whom I love very much, me
spoke one day of the editor of a major Boulan newspaper-
giste, and said to me: "My dear, X*** is in your thoughts,
He is running for the City Council; he is appointing me to
to tell you that if you guaranteed him a thousand francs for
his election expenses, he would present himself as a candidate
anti-Semite.

"My dear friend," I replied, "we are not rolling."
on the money of the Duchess of Uzès. Morès imposed himself
sacrifices beyond his strength; I make, from my

THE PRESS AND PUBLIC SPIRIT 101

As for what I can do, but you know as well as I do this
What does a book bring in? You still have to sell a certain amount.
number of volumes to reach a thousand francs. You
You remind me of the lovely tale: The Golden Brain, the cer-
the poet's veal, of which a small slice is cut every
the times we needed funds; she finished it herself
by exhausting themselves....

Laur came back for more.

"What is this gentleman," I asked him.
that I've never seen?

"X***", my dear, is the most delicate of men.

He will present himself as an anti-Semitic candidate; he will put on his poster: anti-Semitic candidate?

– I give my word of honor on his behalf;
Besides, with him you can rest easy, it's
The most delicate man I know.

– Here, take a note for Hollebecque.

Armed with this note that guaranteed his electricity costs
tion up to a maximum of one thousand francs, the editor
The Boulangist newspaper went to see Hollebecque. Seu-
this delicate man, who, moreover, had two thousand
and a few hundred votes, not only did not show up
not as an anti-Semitic candidate, but he didn't even address
This question was not addressed in his statement of faith. 11 did not...
He never wrote a single line of thanks to me.
He never even sent his card.

The only card I received was the payment card, which
I was introduced to Hollebecque. Disgusted himself, Holle-
Becque did try to formally demand payment.
the one who, in reality, was his true debtor; the other
refused obstinately and, as in delinquency, Holle-
Becque had my word, I paid him the fifty louis.

No doubt, in the world of Déroulède and La-
war, we will find this story very funny, but finally
There are some backward people in Paris who will judge that
This trick looks very much like a scam, and the most
The most wicked of scams, the scam perpetrated against a con-
brother, using an idea as a pretext.

6,

102 THE WILL OF AN ANTISEMITIC

The most extraordinary thing in this order is undeniably-
Laguerre tablement. As a money runner, he is
Incredible; he found a way to get fifty thousand francs.
de Rothschild at the very moment when the banker of the
rue Saint-Florentin bridged onto Constans.

Laguerre once said to one of his friends: "My dear,

I absolutely need money for the press. I have
Tried Donon and Soubeyran, nothing doing... You
Are you familiar with Rothschild?

– I had personal relations with the Rothschild, but I see them very rarely; I don't want to get involved in that.

– I absolutely must get out of this business.

– Listen, I'm going to introduce you to X**. He will be able to
Maybe try.

X**, whom all of Paris knows, is the gentle Semite, the
Semite whose venomous fangs are gone, that's the
Philinte of Jerusalem, and it's hardly even if something
Memories of Jerusalem still appear in him.
Look! With talent and intellectual value in
Less is Saint-Amand. He has, like our friend, this
happy disposition of a nature to find all good, to
to rave about a completely disastrous dinner, to congratulate
of her fresh beauty, a woman of ninety
years.

The son of a Rothschild cashier, X** entered the
He lived with two million, and he used it to throw a party.
not that he was a reveler by temperament, but because
that he had his own idea and that a life of pleasure offered him
an opportunity to oblige friends. At the end of the Empire, he
he ventured to timidly express his idea, and he
presented at the Jockey Club, but the moment was not
came...

During the siege, X** remained with us; his calling
was to enlighten; he joined the Scouts of the
Seine, did his duty there and did not cease to open
to friends, a purse that was beginning to empty.
elections were held at the Jockey Club at that time;

THE PRESS AND PUBLIC SPIRIT 103

was admitted and he was overjoyed. Some protests-
isolated settlements did indeed rise at the end of the war
against these elections held somewhat irregularly
to say the sharp ones, but they changed nothing in the re-
result.

Like the ancient runner, X** collapsed exhausted in

touching the goal; his fortune was devoured, but he had realized the dominant idea of his life: he had dreamed of being a member of the Jockey Club, as others dream of being members of the Academy. He was. What did it matter to him? The rest? He still had 80,000 francs, the Roths-Child took them in trust and gave him 12,000 francs. of annuity.

Out of pure kindness, X**, who had never seen Laguerre took it upon himself to plead his case before Al-Rothschild phone.

He began with vague aphorisms and sayings borrowed from the wisdom of all nations.

– It is good to have friends in all parties; one doesn't know what might happen.

Jews don't much care for preliminaries; in business As in love, the formula is the same: "To what extent: What time and how much?

"Who is it?" asked Alphonse de Rothschild.

– Laguerre... |

– Ah! Good. He's talented... How much does he charge?

– One hundred thousand.

Then the baron took the object back in his hand and criticized it by 'connoisseur. "Certainly the piece is good, but It has been trimmed... The dish has a lovely design, but The enamel has cracked in places... The painting is authentic- tic, corn there have been retouchings, malicious retouchings counterfeits; it will require a repair, a repair Very expensive. Fifty thousand it is, of course. as a pure and simple donation, without taking shares, without Nothing binding.

Laguerre accepted the fifty thousand francs with transportation. If Boulangism had triumphed, it would have

104 THE WILL OF AN ANTISEMITIC

He was certainly the ideal Minister of Justice. You see, with that ball and chain, he could have applied to challenge the law against the Rothschilds in a case like this

of the Discount Bank or in any other matter where The Jews were allegedly involved. He was said to have been the prisoner. de Rothschild, just as Thévenet was de Jacques Meyer.

The politicians on that "ship" are obviously of a different race than us. The contempt they feel for humanity and for themselves gives them a aplomb of which we would be incapable.

Who hasn't read Laguerre's declarations to his constituents?
Regarding the inner workings of Boulangism:

"I cannot deny them," exclaimed the deputy of the 15th arrondissement. roundabout, September 3, 1890, before the committee of the quarter-Third Saint-Lambert, since they revealed to me some facts whose accuracy I have since verified. What I must affirm- sea, that's something your MP only knew long after his election the relations that existed between General Boulanger, Prince Napoleon, and the Count of Paris. It was in London even that one of the witnesses revealed to me the interview of Prangins. At this point, I only know them through the newspapers the reports that existed between the general and the count from Paris.

"It's the fault of Boulangism," he was still saying to the Salle Entrepreneurs, on October 31st, is to have had a compartmentalized policy. We were in a common department unaware of what was happening in the other. That's Thus, it was only after the elections that I learned all negotiations with the royalists and the pro-"coming from the money."

However, the good apostle was hardly ignorant of the negotiations between the royalist party and Boulangism, which he had been He was one of the most active agents in these negotiations. managed to extract directly from the Count of Paris 135,000 francs in exchange for shares in La Presse. These actions, numbering 900, were supplemented by 450 others came from a front man of Laguerre, who

THE PRESS AND PUBLIC OPINION 105

had kept them for a long time in a safe at the Cré- said Lyonnais; they are in the hands of an administrator- the head of the school on Rue des Postes, which Mr. Bocher has

asked to look into this matter. I suppose Mr. La-
War is too clever to refute my assertion.
which is formal.

It's still an operetta. On July 12, 1888, our
man votes urgently on René's proposal
Laffon calling for the abolition of all congresses
grievances "in the name of public morality" and, it is a
administrator of the famous Jesuit school who
serves as an intermediary in the negotiations of the director of
The Press with Bocher and the Count of Paris!

Laguerre now spends his life in salons
Conservatives and formerly, in the company of Constans,
he used poor children in a Masonic comedy-
No way. The poor little ones had their faces covered.
of a white muslin veil bearing in letters
yellow with different inscriptions. One read:
Fanaticism; on the other: Ignorance; on a third:
Misery. After speeches against the Church, the origin of
All evils were solemnly removed, along with the veils.

All this strangely spicy cuisine delights the
young conservative party. This epigone of Balzac, this
Rastignac, a young lawyer whose education was incomplete
by Thiers and completed by Clemenceau, seems to be a beautiful-
suddenly the personification of the truly modern, the bold
pirate spurred on by appetites who, free of all
prejudice, free from all scruples, rushes to the con-
quest for Power, Fame and Money.

No doubt, at first glance, one is tempted to have fun-
to be of the beautiful impudence with which these people
They flout their voters, betray their oaths,
They lie about their promises, exploit and deceive
Each party took turns trying to acquire a little more
of pleasure and luxury. Deep down, nausea sets in very quickly.
We feel just as much contempt for those who sell themselves
as well as for those who buy them; one gets the feeling

106 THE WILL OF AN ANTISEMITIC

of a masked ball whose windows would overlook a
cesspool. When we've looked for a while at everything
this colorful crowd was writhing feverishly, we had
Enough is enough, and we look for a place to vomit.

The only interesting ones in there are the ingenues.

the naive ones who believed the word of others with the can-
A denier of sincere beings. Do you know anything more
Is this vulgar news item really so touching?

A wine shop on Rue de Frémicourt was, on Friday
That evening, the scene of a strange drama unfolded. The owner of the establishment-
ment, a Mr. L"*, aged thirty-one, on his return,
around eleven o'clock, from the Laguerre meeting, at the theater of
Grenelle had invited some regulars for a drink.
Suddenly he stood up and said to them:

"I have a serious message to share with you. I beg you
to listen to him in silence; these are my last wishes. I
I was once a fervent Boulangist, because I believed in the general, in
His selflessness, his courage, I also believed in La-
War. Today all the revelations have disillusioned me.

"But I don't have the courage to survive the ruin of my
illusions and my hopes. I no longer want anyone to be able to
reproach me for having been a baker, and apply this to me
"An infuriating epithet. I've had enough." Pulling a... from his pocket
He plunged a long knife into his stomach. Death was
instantaneous (1).

This common man who kills himself like a Japanese man
because he despairs of the Republic like Cato,
believed in what the English philosopher calls "the great
The seriousness of life. This electoral farce that makes so much
Laughing at professional politicians was for him a
It was a serious work, and he clearly brought an upright soul to it.
and loyal. He died of disillusionment, died from having seen
life as it was, at the time when, in a living room, the
So-called honest people were celebrating the venal rhetorician.
to the prostitute who, reveling in his own
infamy, he applauded himself for having once again put
inside this "old beast of Populo...

HAS

(4) National Party, November 3, 1890.

THE PRESS AND PUBLIC OPINION 107

I

IMPOSSIBILITY FOR THE FRENCH TO KNOW THE TRUTH

The Jewish lie. – The final straw for the tyrants of Padua. – Appearance of things and caricatures of men. – M. de Gavardie. – Laur, or the Companion of the Tour de France. – A Nohant. – The takeover of the sardine canneries. – The ruin of a French industry. – English in our country. – Alone of all the Members of the Left, Mr. de Mahy, are somewhat modest. – The question of oil. – The Famine Pact. – What is happening would have at the time of the war. – The Hachette monopoly. – An honest writer. – The Clergy under the Third Republic. – What Hachette prefers. – Specimens of literature erasure adopted by a respectable bourgeois house of the Nineteenth century. – The Venus of Mr. Catulle Mendès. – Some Zolatiria. – Maurice Barrès's speech. – The right wing voted for Guyot, former editor of La Lanterne, and acclaim Sir Luc. – The millionaire Mr. de Lanjuinais and His friends abandoned the poor Catholic writer. – The Small provincial bookstores sacrificed. – The triumph of the rut. – Rothschild, absolute master of France. – The draining of Vor. – A statement by Chirac. – In other countries the Jews exploit, in France they betray. – Rothschild and Italy. – Fantastic loans.

"Learn to read newspapers, escape through effort"
from free thought to manipulation, to twisting
"May the Jew work on your brains!"

This is the advice we will never cease to give.
to address to the French.

This is not merely philosophical advice,
This is yet another practical tip.

Those who will listen to us, those who will have enough
energy to react against the stupid things that are being said
against us, those who will put anti-Semitic books

108 THE WILL OF AN ANTISEMITOR

in the place where they should be in every French home
çaise, that is to say, in the place of honor, not only
will be rewarded morally, but still subdued–
Specifically: they will avoid the traps into which they–
will be their neighbors.

The effort we are asking for is more difficult than we doesn't believe it.

We cannot resist the constantly repeated word by the newspaper.

It is still shown in Padua, in a cheerful villa
Surrounded by greenery, the torture chamber. Italy
of the sixteenth century had exhausted all the refinements there
of his cruel genius. There were boots and
sophisticated easels, a marvelous mannequin-
The man who opened his arms to kiss you was executed.
and who, suddenly, pressed you between a triple row
of iron spikes. Of all these tortures, however, the
Even more horrible was the drop of water. A single drop
of water which, minute by minute, day and night, fell
inexorable, in the same place, on the patient's skull
chained; she pierced his skull, pierced it more surely-
more than a crankshaft.

This is the image of the Jewish press and of this perpetual
A lie that falls drop by drop, always, on the
same brain locations.

I remember one day the astonishment of two young people
American women, two ravishing Japhetic women with eyes
clear and looking straight ahead; they had read my
books, they had wanted to see me and we had arranged
a dinner.

By talking with my neighbors, I understood perfectly
that they had an ulterior motive.

"Well, miss, what's the matter?" I asked.
to my neighbor on the right.

- Do you want me to speak frankly with you?
she replied with a clear laugh.

- Certainly.

- Well, there you have it... I'm quite surprised as I talk.

THE PRESS AND PUBLIC SPIRIT 109

It's so wonderful to find you so sensible and so gentle... We
had told me that you were a lunatic and...

– You were expecting access, weren't you? What do you want– You? I love God, France, the poor... and beauty when it is radiant and pure like the yours; but those who write history today, those Those who own the newspapers are Jews from Hamburg or Vilnius: it is not surprising that they they represent, my friends and I, under the guise of lies– manage colors.

That's how it is with everything. You only see appearances. Relationships of things and caricatures of men. You You suffer without understanding.

What is the Conservatives' own idea of Mr. de Gavardie? He was a good man, but a grotesque; he had fits every day around four hours. By repeating this joke so much, the Jews eventually imposed it. It's laughter through imitation. mechanical, simian laughter; that's a bit what we He calls it "laughter for the teacher." A teacher opens up to a prank that is not funny at all and all the students laugh with an idiotic laugh.

I was very surprised myself when I saw at Me, Monsieur de Gavardie. He's a handsome old man. Pyrenean, still slim and slender with blue eyes Charming, witty, and as kind as could be. Although Without fortune, he maintained himself for a long time in his ar– roundabout where he had to fight against a candidate– formidable official ture; he was always in the first rank to fight and he prevented many initiatives left... At the time of the first entry to the mini– In Constans, he wanted to propose to the Senate an en– inquiry into the morality of the new minister and clarification the Puig y Puig case; he had even obtained for his draft request for investigation, signed by Mr. Jules Simon; he was shamefully abandoned by the Right. who refused to follow him.

7

110 THE WILL OF AN ANTISEMITIC

– Ah! yes... the Conservatives will reply.
Mr. de Gavardie... At four o'clock. It seems that this

He took it... – And they will laugh, looking dazed.

You also have the "Hanneton kaur", "l'interpella-
"continuous jet er," as the Lantern calls it, which
doesn't like it when people disturb the dirty combinations of
Youtres....

Student at the School of Mines, then engineer in Algeria
And in Russia, Laur constantly lived among the workers.
and no one is more qualified than him to talk about the
work-related questions.

He is the child of Nohant; his parents lived in
People of Nivernais; they were very poor; they were happy
when it was proposed to send their youngest son as
secretary to Mr. Robin Duvernet, a close friend
of George Sand, who had become blind. The child
lived in close proximity to George Sand, copying her ma-
nuscripts or classifying his butterflies, and often I have
amused to question Laur about her memories of Nohant
and Sand.

It was indeed the ruminant for whom the work in-
intellectual, so difficult for others, was without fatigue and
who, after finishing a novel at midnight
quarter, immediately starting another one for
not to waste the rest of the evening. It was Io, she-
even the beautiful heifer from Berry; when she was alone
With the small secretary, she immersed herself in her reverie.
Inwardly, she moved her jaws, she ruminated.
like the animals; she squeaked if you prefer.

"That's not pretty, madam," the child told her.

– You think so, my little one?

She would pause and then resume her ranting.
a few minutes later.

When the child had grown up, George Sand wanted him
was a scholar and she brought from Hachette a
enormous box of science books that were thrown haphazardly into his hand
mixed up in his hands; he was then sent to the School of
Mines.

THE PRESS AND PUBLIC OPINION 111

In many ways, Laur remained a character

by George Sand, an engineer in whom there is some François le Champi, from the Tour de France companion or the miller of Angibault. He is a 48-year-old idealist who missed the train and arrived a little late among the young struggle for life of the Palais-Bourbon.

It is truly touching to see this man of appearance a feeble presence to approach with serene intrepidity questions that should raise a whole host of issues against him in an auction room.

The man is very frail. I once felt his biceps, it's made of cotton; it still goes; it arrives at the podium with his small square of paper on which it has a few notes and denounces the thefts and the affronts.

Alongside this, you see members of parliament from the Right, great horsemen and great hunters, used to all the body exercises and tailored to stand up to the opportunistic and radical packs that are now paired up, and who scream together as soon as one touches their bones; it is impossible to obtain anything from them more honest: "Certainly... Certainly it is "It's an abuse, but there's nothing we can do about it."

It is so true that true courage, the kind that comes from the nobility of the soul is very different from physical strength.

Chirac, one of those who most energetically fought the all-powerful Jewry, is all pale and seems to have nothing but breath.

In short, Laur's interventions are very funny. the republican newspapers. Personally, I find that he There's nothing to laugh about. Judge for yourself by the questioning of... sardines.

There is a population of 25,000 on our coasts sailors living almost exclusively, they and their families, sardine fishing. It's a valiant breed her most fervent of all, and in whom hatred of the English

112 THE WILL OF AN ANTISEMITIC

is hereditary. It's about reducing these good people to

the state of serfs working for the English whom they hate and to organize a new takeover.

The number of factories supplied by the Sardinian industry nière is, according to the prospectus of the financial company which Laur dealt with, of 109; on this number the figure—The number of factories acquired by the company is already 105. These factories are located on the Vendée coast and of Brittany; they thus constitute in the hands the English as many strategic points of a consi—unmanageable importance.

"Here, gentlemen," said Laur, "I have a map in front of me." representing the 405 factories that extend from Brest to—than on the Île de Ré. It's like an uninterrupted series of advanced maritime posts. These factories are established at Sables-d'Olonne, to the island of Yeu, to the island of Noirmoutier, to Belle-Isle, on the Quiberon peninsula, to the island of Groix, and up—than at Camaret, at the entrance to Brest; all the important points The coastal areas are occupied by sardine factories. That's like a network of observation posts, which is ideal.

I then turned to my colleagues and said: Who Will this prevent the staff of these factories from being English?

You're telling me that the ship's staff can't the being; but they will always try to circumvent French law: It's so easy! And then factories on land, boats offshore they will be and could one day be enemy territory.

Mr. Hurard and several of his colleagues exclaimed: "What does that matter to us?" There is indeed a certain number of MPs, not counting a former minister, the black man Heredia, who were not ashamed to enter the board of directors of an English company cons—titled, like the company of the Grands Magasins boulevards, in violation of French law.

This, in fact, is the new Jewish system, the last scream, an invention of Sir Henry Isaacs.

You now see the importance of this question—tion. You think of all these families honest and devout people who have lived off the sea for centuries

centuries and whose living conditions will be disrupted to further enrich a few English Jews and to enable them to afford pe- little seven-year-old girls on the human flesh market which is being held in London.

Again, to fully understand the question, I would need to be able to give you the full text The session as it appears in the Official Journal. This It would be a bit long, but you might be interested. Apart from Laur's speech, you would read the speech ...of a Republican less corrupt than his comrades, Mr. de Mahy.

This speech was given after the discussion had concluded. Sion, and you see why. The Left, naturally. had been paid to interrupt the speaker and make him Ridiculous. Mr. de Mahy, out of discipline, did not dare to interfere. to the debate, then he was ashamed of himself, he saw the crime of treason that was being committed and, under pre- In his attempt to explain his vote, he got into the heart of the matter.

I believe it is useful for public opinion in France to be addressing these issues of foreign interference in our affairs. (Very good! Very good!)

Each of us can remember that before 1870 we did not ad- He didn't think that interference from across the Rhine could, one day or the other, be of a nature to constitute a national danger. What became of it, you all know, gentlemen; your Our hearts bleed, France has been dismembered, we have lost Alsace and Lorraine (Very good! very good!), and our front- The tière was rejected from the Rhine to the suburbs of Nancy.

This is what happened.

Today we are told that English companies are colos- . Companies have the right to be established in France with immunities. that the French themselves do not possess. If they have this right (1), public opinion must be concerned about it and

(1) Mr. de Mahy is mistaken. These companies do not have this right of everything. Only the founders pay a bribe to the mini- to be in charge of the Justice system at the time of its creation and we do not does not continue any more than we have the administrators of Panama.

that it obliges the Government to change the legislation on this (Very good! Very good!), for it is not good that the foreigner—to have such a foothold in France under some pretext whatsoever.

Gentlemen, it is necessary for France to concern itself with These things. You know it very well, our markets are being closed off. From all sides; we no longer know where to place our young people. Here, it's an English company that doesn't monopolize, but which buys one hundred, one hundred and fifty sardine factories in the departments Western companies. In Paris, it's an English company who is going to set up a very large store.

As for the Catholic deputies, natural protectors of these families of sailors who have preserved the faith of ancestors, who make the sign of the cross before going risking their lives on a fragile boat to ensure the bread for the mother and children, they did not blow word; they find that these English and French Jews, because Eugène Pereire was involved in the affair, they are worthy of All our sympathies.

The questioning about oil is more instructive. again; but I know so much about brain debility French readers, their inability to follow long—Time is a serious question, which I will not insist upon.

Once again, the production brought to light... tion of authentic documents, provided by one of the the most devoted members of the Anti-Semitic League, the existence of a union fictitiously organizing the rise and fall, consequently falling below the blow of article 419.

Thanks to this union, the oil, which is sold in Brussels 15 centimes per liter, sells for 65 and 70 centimes in Paris.

Since 1871, when large-scale exploitation began Jewish, this union pocketed a profit of 600 million.

"This union," Laur exclaimed, "has won against the State since 4871." due to the difference in customs duties, a sum that I estimate at 200 million, because from 1873 to 1881, there was a right stronger than the one that exists today.

He won over the consumer, due to a lack of quality, a sum of approximately 200 million.

THE PRESS AND PUBLIC OPINION 115

D also won through fraud. But I'm indicating this winnings because .memory.

He finally won, thanks to the considerable profit he made. in trade, approximately 200 million.

Therefore, this union, by virtue of the law itself, 4873 and that of 1881, levied on French consumption a sum of 500 to 600 million, more than half a billion, or 50 to 60 million per year.

Transport these figures from the arid terrain of the economy-political or parliamentary debate in the real life, and see what they represent in existence. tence of the poor. For working-class households, the oil is an essential item like the bread; it's the oil lamp that lights up the evenings winter which, sometimes, around New Year's Day, they continue until morning. When, in the middle of the week, we estimate what remains to reach the Pay, we count this much for bread and this much for oil; because oil, that is to say, the possibility of finishing the task Once started, it's bread for the following week.

It is on these humble budgets that the hoarders Jews levied a tribute of 600 million, in maintenance-raising the price of oil to 65 or 70 cents, which could sell for 15 cents in Paris as well as in Brussels. And this through a formal coalition, and whose Laur provided written evidence, treaties of acquisition photographed facings that I saw with my own eyes. This exorbitant tax levied on workers, the self-proclaimed Christians on the Right deemed it legitimate and honest.

I leave you to imagine, indeed, if the deputies... are given free rein to interrupt this discussion- 10. Kergariou himself got involved... You know Well, Kergariou exclaimed, at the moment when Laur denounced- had the Copper Workers' Union and announced a year to the advance of the Discount Bank disaster: "We

We are not here to discuss the price of metals.

Whichever way you turn, you will find—

116 THE WILL OF AN ANTISEMITIC

create a syndicate of hoarders who, in order to carry out Higher earnings, do not hesitate to put themselves at risk the very existence of the Fatherland.

In a substantial article published by the Revue socio-list (1), the Famine Pact, Mr. Gustave Rouanet demonstrated, using irrefutable figures and tables, tables, which Paris had in stock at the end of July 1890 enough food for six days!

As of July 31, said Mr. Gustave Rouanet, the three million men from the entrenched camp of Paris had, in the inter-8,000 quintals of trade supplies the capital of wheat and 74,000 quintals of flour. As of August 31st, zero quintals of wheat and three hundredweight of flour! And Paris alone was not in this Supply situation. The urban population of nearly twenty departments were at the mercy of the most insignificant An accident occurred during deliveries. For both regions of North, where the total production deficit is 9,500,000 quintals rate, there were in total, in the warehouses that supply the consumption of this population, 157,000 quintals of wheat in stores.

Railways, in wartime, being taken for forty days through mobilization, you Imagine what the situation would have been if, following a unforeseen incident such as the Schnæbelé affair, the army German had suddenly crossed the 15-kilometer mark which separate it from Nancy. You can imagine how it would be It's easy to bring wheat from America, when the seas would be monitored by the fleets of the Triple Alliance, which would probably be joined by the English fleet.

This is the wonderful result that these associations lead to. actions of speculators and hoarders, which the government-nement surrounds with all his care. Everything that touches on vital interests, on the very existence of the country depends almost exclusively on foreigners. Importa-wheat production in France is in the hands of eleven individuals vidus, of which six are notoriously foreign.

(1) Socialist Review (November and December 1890).

THE PRESS AND PUBLIC OPINION 117

Here is what Mr. Rouanet wrote on this subject:

It is generally agreed that France's food supply is between singular hands, when we know the nationality of these importers.

Here are their names and nationalities: Ephrussi (Russian); Thalmann brothers and Co. (Prussians); Dreyfus brothers and Company (??) Louis Dreyfus and Co. (French?); Negropontes (Vallacquer); Ledru and Co. (French); Waller brothers (Prussian); Bemberg and Co. (German); Collet (French); Herkelbont (Belgian); Grands Moulins de Corbeil (??).

We have classified under the heading of two points of ignorant people, the nationality of the Corbeil Mills, because Mr. Erlanger used to be in charge of these mills. He is no longer there today. But has all influence been lost? This is what we do not know and about which we strongly doubt, to tell the truth.

No doubt, if Laur wanted to raise a question of this kind of thing on the podium, right-handed and left-handed would be Okay, let's make a racket and stop him from speaking. But in France, I am convinced, there are men. that the point I just raised is of interest, some unintelligent writers who are frightened to see the destinies of,

'France absolutely depends on an operation at the rise or fall traded by eleven speculators who agree not to let the wheat arrive in Paris (1).

(1) That is precisely what happened last summer.

- "Speculation," said Mr. Rouanet, "calculated," supposed that the recolt, which looked promising, would be magnificent. The abundance of Grain would lead to a price drop. It was therefore advisable not to She revealed too much about herself. Seduced by her own calculations (at least that's the only plausible explanation we could find for his behavior), She traded on the downside. As a result, she restricted her purchases. and prudently sold off his reserves. Meanwhile, storms burst, much of the grain rotted in the field, and the calculations of

importers were slightly disturbed by these circumstances climacteric symptoms, which they had not thought to bring into line with counts in "their combinations." But these gentlemen are the market leaders. With eleven importers, they can, by using rant, "prevent panics and maintain prices; that's what they

7.

118 THE WILL OF AN ANTISEMITIC

This alliance of the Right with the Left, all the
When it comes to protecting monopolies, it's really
The shame of the Conservative Party.

Perhaps this complicity was never fully established.
with more cynicism than in the questioning of
Mr. Maurice Barrès, on the monopoly of the Ha- house
chette.

We already know this question, and I won't go back to it.
Not for long. I'll even leave aside everything that...
personally concerns me, to take care of another
man of letters.

Mr. Francis Bournand is a young, worthy writer
of all esteem. In the midst of cruel difficulties, he
honestly raises a small family, which increases
faster than household resources grow.
He didn't come from a Jesuit college, he has nothing
never received from the clerical party, but he has a deep af-
affection for his mother; his mother is a good Christian,
Bournand wants his children to be Christians, and
Every Sunday he drives his little girl and son to
Mass.

Fortune, so far, has not smiled upon the efforts of this
Courageous, he wrote entire volumes about the Salon,
for the meager price of 250 francs; he vi-
generously collaborated on the Dictionary of dictionaries
naïres of M^r Guérin, who was for a long time for the
poor Catholic writers what the Dictionary was-
To be born Larousse for Vallès and his friends. The men
unlucky letters readily take shelter in the

have done so by continuing to methodically space out their orders,
even after reducing their stocks to the limits of the

day-to-day consumption.

If war had broken out suddenly, Paris would have been forced to capitulate after eight days, but the declining union did not. It wouldn't have been a bad move. Ask most of the Right-wing MPs will tell you that this is what they want. I tend by this word "social conservation" and that those who Those who think differently are the worst enemies of society.

THE PRESS AND PUBLIC SPIRIT 119

dictionaries under construction, like the poor wretches. in houses being demolished.

Last year, Bournand published a volume in a very remarkable light, and of which several bishops thought. They legitimized the clergy under the Third Republic. I hoped, which was perfectly within his rights, that the sale in The train stations would help with the book's distribution, and the publisher submitted the volume to Hachette, who, as is known, reinstated, by their own private authority, the abolished censorship by the Chamber.

The censor was probably a Jew, a Mayer anyone whose nose, already long, grew even longer as soon as he saw that it was a question of cassocks; he refused net authorization.

We saw what honest people refused. who run the Hachette publishing house; we'll see what that they authorize.

I've already told you about the First Mistress, and I don't need to dwell on the obscenity of such a work—Catulle Mendès. The author won't mind, from remains, from this testimony rendered to the truth, for it does not re-Keep as criminal only what is poorly written. The Vé- The nudes he celebrates are the perverted Venus, the Venus of paroxysms, neuroses and hysterias, Venus with dark circles under their eyes, pale lips, and bare hands cées, which only leaves the arms of the Marquis de Sade for to throw himself upon Sappho's breast.

The Exhausted One, which the Echo of Paris was forced to interrupt—breaking the publication seems to me to be returning to roughly Along the same lines. I had the pleasure of having lunch—I will meet with the author this summer at our publisher Currel's; he He seemed very kind to me, and he made an effort in the forest.

from Sénart, walking along the fences of Cahen
from Antwerp, to demonstrate to me that his work was, at
Fundamentally, it's absolutely moral, but I asked him...
permission to keep my first impression.

As bourgeois Vitellians, who think that the ergent has
no smell, Hachette, moreover, puts in all

120 THE WILL OF AN ANTISEMITIC

the train stations, at the disposal of young people and young people
girls, who often take on a random volume, on
the title, of books, if not more immoral than those of
Mendes – I think it's difficult to go any further
in this direction – at least coarser and more or-
duriers in the expression.

Here is what one can read in the books to which the
Sale in train stations has been granted.

"Your theatre..." he began in a flute-like voice.

Bordenave interrupted him calmly, with a word
blunt, like a man who likes frank situations.

– Tell me my mess (1).

"Hey! There's Satin," murmured Fauchery, as he-
perceiving.

La Faloise questioned him. Oh! A roller from the
Boulevard, nothing at all. But she was such a rogue,
that we might have some fun making her talk. And the journalist,
raising his voice:

– What are you doing here, Satin?

"I'm bored," Satin replied calmly.
without AA (2 4

A murmur grew, like a sigh that...
gonflail. A few hands beat, all the ju-
They were fixated on Venus. Little by little, Nana
had taken possession of the public, and now cha-
that man endured her. The rut that rose from her,
as if from a mad beast, had always spread out
more, filling the room (3).

oo ee + + + + + « . Satin has become
Nana's vice.

Here we find ourselves in front of a scene of tribal-

(1) Nana, a work authorized in train stations, by the virtuous mai-
his Hachette, page 4.

(2; 1bid., page 30.

(3) {bid , page 33.

THE PRESS AND PUBLIC SPIRIT 121

dism, and inevitably, we must eliminate some
descriptions too risqué.

So, continually, the same routine recom-
threatened. Twenty times, tragic in his fury
As a betrayed woman, Nana ran in pursuit of
this hussy, who flew off on a whim, bored with the
hotel well-being. She was talking about slapping my-
Lady Robert; one day, she even dreamed of a duel; tl
There was one too many. Now, when she dines
At Laure's, she would put her diamonds, taking
sometimes Louise Violaine, Maria Blond, Tatan Néné,
all resplendent; and, in the dregs of the three
rooms, under the yellowing gaslight, these ladies were slumming it-
milked their luxury, happy to impress the little girls
from the neighborhood, which they would raise as they left the table.
That day, Laure, strapped in and glistening, was kissing her whole...
world of a broader maternal air. Satin for-
so much, in the midst of these stories, kept his pure vi-
wise virgin; bitten, beaten, torn between the
two women, she was simply saying that it was
Funny, they would have been much better off...
tender. It was pointless to try to fix her; she could:
would split in two, despite his good intentions
to be kind to everyone. In the end, it was
Nana won, she so delighted Satin with
tenderness and gifts; and, to get revenge, my-
Lady Robert wrote to her rival's lovers
abominable anonymous letters (1).

- Did you hear last night, the other one who twisted-
Was he suffering from a stomach ache? Was it annoying!
I'm so glad she's leaving. I wanted him

shout: "Just push and make it over with!"

"The fact is that Mr. Hippolyte is right," he continued.
Lisa. Nothing gets on your nerves, like a

(1) Nana, ae 357.

122 THE WILL OF AN ANTISEMITIC

A woman who always has colic... Thank God! I
I don't know what it is, but everything seems to me that I
I'll try to swallow that, to let people sleep-
mir.

Then, Victoire, wanting to laugh, fell back on Adèle.

- Hey, you puffed-
The opening of your first child, is it from the front or the back?
behind you that you did it? (1).

"Yes, yes," the maid continued furiously, "you don't..."
Don't throw me out, when I hid your shirts,
Behind your cuckold's back!... And the night your lover
had to put his socks back on in the middle of my cases-
Serolles, while I was preventing your cuckold from entering,
To give you time to cool down! Bitch,
val (?)

. .

However, the preparatory work was progressing, the
gravity descended into her buttocks and into her
thighs. Even when her stomach let her down a little
She was suffering there, constantly, from a sof-
France is stubborn and determined. And, to relieve herself, she had
She grabbed her buttocks with both hands, she smothered them
held on, while she continued walking
swaying, her legs bare, covered up to her knees
nou dc ses gros bas.

So it wasn't enough to never eat at
his hunger, to be the dirty, clumsy scullery maid, on which
The whole house was banging: the masters had to
They had a child with her! Ah! The bastards! She wouldn't have
I could only tell if it was young or old.

because the old man had knocked her unconscious again after Tuesday
fat. Neither of them, moreover, cared.
Inal, now that they had had the pleasure and that she

(1) Pot-Bouille, a work authorized by the respectable Ha-
chette, page 343.

(2) {bid., page 463.

THE PRESS AND PUBLIC OPINION 123

She was in pain! She should go give birth on their
doormat, to see their faces. But her terror
he continued: we would throw her in prison, it was better
Swallow it all. Her voice choked, she repeated, between
two crises:

– Bastards!... If I may, I'll give you a
. affair!.. My God! I'm going to die! 74

– On her, oh no! That would take courage! It's
He takes it from Catherine.

– Ah! Listen, didn't she have the
She had the nerve to tell me earlier that she would strangle
Catherine, if she were to go there! As if the great
Chaval, a long time ago, hadn't put her in that position.
on the carin! (?)

As if, suddenly, this threat had become a reality.
Catherine, it turns out, received it in the rear, at full speed.
dée, a kick whose violence stunned him
Surprise and pain. It was Chaval, who had entered from a
leap through the open door, which lengthened a
A vicious beast's kick. For a minute, he's been...
guettait du dehors.

"Ah! You bitch!" he yelled. "I followed her, I knew."
even though you came back here to fuck him until...
Nose! And you're the one paying for it, right? You're dousing it with
Coffee with my own money! (3)

And, as she took refuge in a corner, he re-
fell on the mother.

– A lovely job, keeping house, during
that your fucking daughter is up there, legs in

the air!

(1) Pot-Bouille, page 473.

(2) Germinal, save authorized by the prudish Hachette, p. 119.

(3) Ibid., page 259.

124 THE WILL OF AN ANTISEMITIC

Finally, he held Catherine's wrist, the se-
He was squeaking, dragging her outside. At the door, he turned around
back towards Maheude, nailed to her chair.
She had forgotten to tuck in her breast. Estelle
had fallen asleep, her nose tucked forward in her
woolen skirt; and the enormous breast hung, free and
naked, like the udder of a powerful cow.

– When the daughter isn't there, it's the mother who
"He's stamped!" Chaval shouted. "Go on, show him your..."
Meat! He's not disgusted, your bastard of a lo-
ger! (4).

Dazed, Pierron didn't understand when the
Pierronne, seized with fear upon hearing the commotion
voices, lost his head to the point of half-burning
We saw her at the door to get a better look. She was seen all the way there.
red, bodice open, skirt still hiked up,
attached to the belt; while, in the background,
Dansaert was frantically pulling up his trousers. The master-
Porion fled, disappeared, trembling at such a thing
The story didn't reach the director's ears. So,
It was a terrible scandal, laughter, shouts,
boos, insults @:

| In the front row, the runny girl was choking with
fury, thinking that soldiers wanted to pierce
skin to women. She had spat on them all
Her swear words, she couldn't find an insult strong enough

low, when, suddenly, having nothing left but this.

a deadly offense to bomb right under the troops' noses.

She showed her ass. With both hands, she lifted her skirts, strained her back, widened her curves huge.

– Here, this is for you! And it's still too Clean, you bunch of bastards!

Q) Germinal, page 260. |
(2) Ibid., page 437.

THE PRESS AND PUBLIC SPIRIT 1295

She dove, tumbled, turned so that each one had their share, trying again at every push—the message she sent.

– Here's the officer! Here's the sergeant! Here! for the military! (1).

Once again, the directors of the Ha— house chette, those who choose these books since they display their right to choose by rejecting works irreproachable from a moral standpoint, but who have the fault of not pleasing the masters of the day; — those who, already rich enough to be millions, receive an ignominious royalty niste on each of these pieces of garbage, are perfect hon— These are good people. Sons of notaries, lawyers, or students of the Normal School, members of the Commercial Court, presidents of the Booksellers' Circle, they have all the bourgeois St. John's herbs.

They obviously corrupt many young people. intelligences because, as Frédéric Soulié wrote in The Devil's Memoirs, "we don't tell everyone "We were in a bad book, but we're going anyway." They nonetheless regard themselves as being of an honorable nature absolute, and, in fact, from the point of view of common morality— They are right. Very influential in the United States. University and academic, Messrs. L. Hachette, Templar, Fouret, even represent a higher degree of culture— higher than the ordinary average of the Bourgeoisie. Mr. Breton, who died a few years ago, had published A book about Pindar!

What more do you want me to say? I would have the power to lift, like the lame Devil, the

roof of all the houses and to let you in
in all the interiors of Paris that I don't know about
I would not learn any more about the moral state of the Bour-
geoisie; I'll show it to you in action, according to the functions of
bourgeoisism.

(1) *Germinal*, page 483.

126 THE WILL OF AN ANTISEMITIC

It was under these conditions that, during the session of
On October 23rd, Mr. Maurice Barrès addressed the nation by...
The Minister of Public Works finally commented on this matter.
no tax haven on which the Hachettes had grafted a
an absolutely abusive right, the right of censorship on the
literary works.

Mr. Maurice Barrès would, I believe, be wounded as
of a lack of taste, like a dissonance, of
any excessive praise on my part. Which lent itself, in
Indeed, a particular physiognomy at this beginning to the
the speaker-writer's platform was characterized by moderation and tact.
Exquisite. We are witnessing something very simple and very astonishing.
However, in these times, a gallant man who
had a duty to fulfill and fulfilled it.
The only praise that could have been given to Barrès would not have been
It was only given to him by Carlyle, who spoke so often,
in such admirable terms, of character and of the di-
the writer's dignity; had he attended this session, Car-
lyle would certainly have said of Barrès: "Here is a ve-
A truly distinguished man of letters.

My ideas are what they are, but all in all,
My books have had millions of readers in all
parts of the world and, when an attack is made
to my right, my name can be pronounced in a
French Chamber.

Among the Catholics with whom I have been friends, none has
dared to do that in the House. I saw some who pressed me-
hands know, which, at the end of meals, are a little red
and congested, they told me, using expressions
assumptions that neither Barrès nor I would use: "Con-
Keep going! Keep going! Beat those Jewish pigs!
When I spoke to them about defending my rights, these
Those people had sudden colic and, very
probably in good faith, they were convinced that if

reference was being made to Jewish France, to the Palais-Bour-Well, the annuity would immediately fall to 40 francs. Barrès did not merely allude to the Jewish France, he spoke of it in overly benevolent terms-

THE PRESS AND PUBLIC SPIRIT 127

undoubtedly slow, but for which I thank him; he said on-all that needed to be said was: "Why the Hachette publishing house Does she allow herself to ban Mr. Drumont's books? When she authorizes Mr. Zola's books?

The annuity did not waver because of this, and even if it had She was unsteady, and Rouvier was there to support her.

One might have assumed that the Right would protest at less so by his vote against maintaining this regime which permits all Priapus and which proscribes Catholic books.

It was the Right which, on this question of strict mo- In reality, the majority assured the minister by abstaining or by voting for the agenda in its pure and simple form which was passed by 231 votes to 204, that is to say, by 27 majority votes only.

Here are the names of the Right-wing members who voted for the agenda item, that is to say for the maintaining the monopoly at Hachette, of which it makes such edifying use:

Abrial, Bezançon, de Boisboisel, Cazenove de Pradines, Fould, Fourtou, Baron Gérard, Gref-fuihe, Count of Lanjuinais, Count of Lévis-Mire-poixæ, Loreau, Lorois, baron de Mackau, de Mont-Saulnin, Marquis de Moustier, Muller, Baron Reille, Faudière.

Here are the names of the Right-wing MPs. who abstained:

Count of the Eagle, of Aillières, Prince of Aremborg, Bigot, Marquis de Breteuil, Cibiel, Daynaud, Delahaye, Dron, du Bodan, Marquis d'Estourmel, Faure, General de Frescheville, Granier de Cassagnac (Paul), de Guil-loutet, count of Juigné, of Kergariou, Labat, baron de Ladoucette, Marquis de La Ferronnays, de La Mar-

nière, de Lamarzelle, de Lareinty, de Largentaye, La Rochefoucauld, Duke of Doudeauville, Marquis of La Rochejacquelin, Le Cerf, Arthur Legrand, prince of Léon, Le Roux, Marshal, Count of Mun, of Mon-

128 THE WILL OF AN ANTISEMITIC

téty, Neyrand, Cuneo d'Ornano, Peyrusse, Piou, Louis Passy, Prenat, Roques, Schneider, Marquis de Solages.

Among the journalist-MPs, the whole opposing group The tunicist naturally voted for the monopoly: Arena, Francis Charmes, Deloncle, Antonin Dubost, Granet, Georges Graux, Gustave Izambert, Henri Lavertujon, Mézières, Noël Parfait, Dionys Ordinaire, Joseph Reinach.

Henri Fouquier, whom no one would have ever thought capable of this vile act, also voted against the rights of his colleagues.

The same was true of Count Douville-Mailfire, to whom I would have attributed more elevated feelings less tenderness and less affection for monopolies. It seems that he thinks like Hachette and that he finds that he is It's more moral to show butts than ideas.

Writers, journalists or editors of the day-citizens who honored themselves by their vote for liberty and who spoke out against the agenda, pure and simple were: MM. Maurice Barrès, Castelin, Ciémenceau, Jules Delafosse, Déroulède, Ernest Desgardens, Camille Dreyfus, Hovelacque, Henri de Lacretelle, Laguerre, Laïisant, Lalou, Laur, Lockroy, Maujan, Millerand, Alfred Naquet, Camille Pelletan, Pontois, Tony Révillon, Robert Mitchell Viscount of Villebois-Mareuil.

Among those who abstained were: Mr. Delahaye, Henry Maret, Cuneo d'Ornano, Sourigues.

With the candor of the simple-minded, Bournand, very admittedly-noting the role played by Mr. de Cassagnac in the past, had used as an epigraph to his book a phrase from the Director of the Authority. Mr. de Cassagnac should have, he I feel touched by this tribute which was paid to him. rendered by a convinced naiveté; he could have given to less the support of his vote to protest against the ostra-

cism, which this book, written in defense of the clergy, had
was struck while they were being welcomed in the stations
Mendes' erotic works and the pornographies of

THE PRESS AND PUBLIC SPIRIT 129

Zola; he abstained, although he attended the session.

Here, there is no ambiguity. The minister for whom
The good Catholics on the Right voted, Mr. Yves
Guyot, who was the old, little employee of this lantern
who poured on the cassocked, the Vobiscum and the
Sisters of Charity with full baskets of filth.

No doubt, with his usual cynicism, Diogenes of
Lanterne, the former defender of the little guys, the founder-
the head of the League Against Abuse, had spoken out
favoring the rich against the poor; he had decided-
clarified that in his eyes the railway companies
were right to deal with a large company like
Hachette, rather than with poor devils
provincial booksellers, but, faced with the evidence, he
had to declare that the State was free to oppose this
monopoly.

The Chamber's right was therefore absolute. By suppressing-
By maintaining this monopoly, the Right was not at risk either
to deprive the State of resources necessary for balance
of its budget. Indeed, from an article in the notebook of
charges that Laur placed before the deputies, he
The result was that the exclusive monopoly on the roads of
State iron was granted to the Hachette company for the
a paltry sum of 2,370 francs |

It is under these conditions that the members of the
The right wing, whose names I gave you, have pro-
strongly condemned the bookstore which banned
books like The Clergy under the Third Republic- .
republic to grant its favors to the literature of lust

'and ass.

These words may seem harsh to the people of Lévis-Mire-
peas, to the people of Moustiers, to the people of Montsaunin and to the
Reille, who are probably very distinguished people
in their remarks, but it is good that we know the literature-
The scratch they protect. The Mouquette shows her arse.
Nana's lovers indulge in rutting and the person-

Pot-Bouille swimmers take their pants off in front of the public.

I hope my readers will not forget this; they

130 THE WILL OF AN ANTISEMITIC

will remember this brave Bournand who refused to imitate Zola and to dishonor his talent with pornographic tasks—graphics, but quite legitimately relying on the The proceeds from his book were used to feed his family. "That's it." "The loyal man," they will say to themselves. They will also remember Mr. de Lanjuinais, one of the major landowners of France, supposedly ten million rich, displaying religious sentiments to be named and refusing to help with his vote the Christian writer whose book was chased from the stations. "That one," they'll say, "is the hypo—" "Write, he who puts on a disgraceful act."

The modest provincial booksellers whose support is not always to be disregarded in times of crisis they may we can also draw more than one useful lesson from this story They will not lose sight of the fact that Maurice Barrès and Laur presented a very fair request on their behalf; they demanded that the right to sell at the station be put auctioned in each city. A bookseller having even a small customer base could thus have expanded a its trade, slightly increase its profits files.

It was the members of the Right who united. to the most despicable opportunists to prevent this reform, which was not excessive at all.

To make the table complete, we would need to list them. all those jokers: mothers, wives, daughters, sisters, aunts, or nieces have spoken about the need to de—defending social principles: "Where are we going? the cor—Moral decline... The bad books that are circulating everywhere... Ah! my beautiful one, it's the new generation—that frightens me... If you only knew what we put into... held in the hands of youth. Scenes of Debauchery, my dear lady, enough to make one shudder... Father X'** I was told about it the other day... The dear man was very moved...

— that there are men who do not They don't get hurt. Your husband is one of them.

– Ah! yes, the valiant one!

THE PRESS AND PUBLIC OPINION. 431

– Still on the front line?

– Always! Night and day.

Total: when it comes to defending our rights in Parliament
The right-wing MPs, meanwhile, are showing themselves off laughing.
the juicy passages from Mendès' books and
Zola and, after voting for Guyot, they go to the
refreshments while humming.

The rut! The rut! The rut!
The rut! That's all there is.

Above all these petty speculators, of
all these second-order monopolists, hovering in a
Glory to the god Rothschild.

It is increasingly asserting itself with a more pronounced relief.
this exorbitant power operating under conditions
absolutely extraordinary and which have not had any pre-
decessors in the past.

This man is neither Emperor, nor Czar, nor King, nor
Sultan, nor President of the Republic; he is not a
Auffete as in Carthage, a Lucumon as in
the Etruscans, a Vergobret like among the Gauls;
He has none of the responsibilities of authority, and he has
all the advantages; he has all the gov-
ernment resources, from all of France's resources
for his private affairs.

The general union bothers the Master; he has it broken by
a minister like Léon Say, as he himself declared
to be merely his employee; the Discount Bank
casts a shadow, he destroys it and, when the countryside that he
has led to what seems likely to place a certain burden on him
Rouvier absolves him of responsibility by forcing the Bank
from France to an advance of one hundred and forty million. He
can risk the boldest blows since, when
By chance he went too far; he has the treasure of France
at his disposal and that, at his signal, the Bank
France sends seventy-five million in gold to the

Bank of England, which would never have given us back such a service.

132. THE WILL OF AN ANTISEMITIC

No one protests, and when Laur, tireless in his zeal for the public good, tries to condemn from the podium those who drain our gold for the benefit of foreign countries, Floquet prevents him from speaking and Laur is reduced to publisher, in his journal, the War on Abuses (1), the speech that he was unable to deliver in the House.

It was only two months later, when the operation... It has borne all its fruit, that Laur can reach the tribune and, once again, he said some excellent things, he lavishes upon his country the most salutary warnings; he shows us Rothschild using the Bank of France for its treasury combinations.

Within the Bank's board, which is responsible for regulation the operations of this national establishment, there are individuals with a vested interest in international operations whose secret mission appears to be to weaken France economically economic by facilitating the export of our gold abroad. I don't speak lightly.

Mr. de Rothschild, regent of the Bank of France, is a one of the most zealous exporters of French gold. He made some shipments, which I know of, of 15, 18 and up to 24 million gold; He has, along with his signature and that of two or three other people, swimming as solvent as he is, with a simple stroke of the pen, millions of dollars in gold from the Bank of France. He proved it during of the 75 million loan to the Bank of England: the following day In the course of this operation, he himself was keen to assert himself in sending 24 million worth of precious metal to England.

These millions were taken from his current account.

I say that, under these conditions, the function of regent Mr. de Rothschild's position is incompatible with the title of Head of International Banks. (Interruptions.)

Yes, I readily admit that, as regents of the Bank From France, we have figures like Léon Say, like Mr. de Soubeyran, or others who are French bankers. But you should have Semites for this function who are

cosmopolitan interests, in Germany, in England, which
They have, so to speak, no homeland, I consider, I repeat,

(4) The War on Abuses, November 20, 1840

THE PRESS AND PUBLIC SPIRIT 133

– and the public is with me, – that this is impossible
longer. (Further interruptions on various benches (1).)

Will it still be claimed that these are the imagina-
tions that haunt the brain of the courageous interpella-
teur? But this role played by the Rothschilds, this power-
the power of the Frankfurt bankers to dispose of as they pleased
resources from our large national institution
These are facts that the English themselves acknowledge.
It is not France they are thanking for the competition
which was given to them, but the Rothschilds.

I can provide, Laur adds, in support of this assertion
a decisive argument. Do you know, gentlemen, how the
Governor of the Bank of England himself, Williams
Lidderdale appreciated the 75 million loan you have
Made at this credit institution? It's a masterpiece.
of ingratitude. He said, in his own words, in a speech in
reply to that of Mr. Rhotheby-Price, chairman of the stock-
London exchange:

"Gentlemen, at the moment when you thank the Bank

From England, it is essential to recall the spon- assistance
The kind and cordial reception she received from various people...
First and foremost, we will mention Lord Rothschild, whose influence
the Bank of France obtained from this establishment
resources without which we could not have provided
to provide, as we have done, a contribution that is useful to the country.

Therefore, gentlemen, the Governor of the Bank of England
He himself states that it is thanks to his influence over the Bank
from France, from Mr. Rothschild, from whom we were able to obtain the famous
loan of 75 million in gold.

"MR. THE MINISTER OF FINANCE. – It's not the same

Mr. Francis Laur. – This is even more serious than Lord

Rothschild, an Englishman, had over his cousin, the French regent of the Bank of our country, such influence that one can to say, in a speech, that, thanks to a foreign Rothschild, The Bank of France was able to disburse 73 million in gold.

I say that this fact alone proves two things: the ingratitude of the Bank of England for the 75 million loan that you

(1) Official Journal of 18 January 1890.

134 THE WILL OF AN ANTISEMITIC

you did it to him and, at the same time, the predominant influence the Rothschilds, partners, allied, in international finance national; this acknowledged influence, we must not tire of it repeating it imposes on Mr. de Rothschild the obligation to give his resignation of the regent of the Bank of France.

Yes, gentlemen, I ask it with the utmost vigor, because I am convinced that there is a public danger here.

A few voices. – Very good! Very good!

Mr. Francis LauR. – I am convinced that the operation of the The draining of gold into France is led, along with Mr. Bleischræder, by this organization and the leading German bankers, all the Rothschilds from Germany, England and France who are at the head of this company.

Anti-Semitism, it must be admitted, presented itself this time with his true character on the field economic and social. If the Right had had the feeling– As a national figure, she only had to approve Laur.

You don't know the Conservatives. In the middle poorly suppressed snickers from the Left, a man rises to defend the operation carried out by the Rothschilds! He congratulates the Bank for having obeyed; he insists, in his own words, on addressing "his Compliments" to Rouvier. A little more, he suggests... would put on his parliamentary badges and go do a walk with him in the courtyard of the Fountains.

This man is our Lanjuinais from earlier. the one who voted in favor of the Hachette monopoly,

out of admiration for Pot-Bouille and Nana.

We must always see the contrast between these things, even to find one of the small churches of this Morbihan that Lan-Juneais represents. The little church is quite bare. very inviting to contemplation as well; the vaults are attached tiny boats that the sailors had hung as votive offerings. In the morning or at dusk The rector comes to pray there for his Catholic community during the day. deputies, and these Catholic deputies go up to the tribune to defend Rouvier and Rothschild, the spe-Jewish farmers and bankers!

THE PRESS AND PUBLIC SPIRIT 135

To what extent did the Jews, absolute masters of The Bank of France, do they use our large established-National unity to support their manipulations? doesn't know. Advances at the Discount Bank and The demonstrations are taking place at the Bank of England. admitted to a state of affairs that everyone suspects-conne, but the Jews acting with the complicity of government, it is impossible to observe the smaller transfers of funds, easy to conceal through simple writing exercises.

In his latest volume: 0% is money? Chirac declares "that the Bank of France, in asserting that it has two and a half billion in cash on hand, deceives the public, that it conceals a deficit of more than one billion and that its financial statements are false.

I do not take responsibility for these figures. because the author has more expertise than I do in the financial questions. What is certain is what gou-the government should have put the socialist writer in de-dies to prove what he claims in such a way energetic way. The deputies could not ignore the publication of this volume, since Chirac took care to send a copy himself to the President of the Room. (1)

(1) Here is the courageous letter and Lie that accompanied the shipment da volume:

"Mr. President,

"Despite the deplorable indifference with which they have been welcomed the warnings contained in my letter of 18 November 1885, addressed to you, a letter which was accompanied by... the sending of my book entitled The Kings of the Republic, and of which The predictions have been sadly punished by events, I believe. I would fail in my civic duty if, this time again and for to enlighten the Chamber of Deputies, I was not sending you my New book titled: Where is the money?

"In this book, in fact, I demonstrate that the Bank of France conceals a metal deficit exceeding one billion.

"I hope you will be willing to publicize this new development."

136 THE WILL OF AN ANTISEMITIC

Abroad, everyone is aware of this situation. At the anti-Semitic meeting in Vienna this month of last December, Mr. Lueger, the valiant deputy Catholic who fights with such fearlessness against the Jews, whose attitude contrasts with that of Lanjuinais and his sad friends on the Right, expressed the es- hope to see France represented at the next con- sandstone.

He said it was possible that at our next meeting, we We also saw some French people; we will greet them with all our... heart, because France too is suffering, and she is suffering even more than us, because in name it is governed by servants of Jews, and indeed by the Jewish Rothschild. Even the English, those spec- cultures par excellence, the most trafficked people among the The Aryan peoples had to learn the hard way what it was. than to find themselves under the yoke of the Rothschilds.

Mr. Lueger is correct in stating that the France is suffering even more than Austria. In Germany Magne and Austria, the governments are without doubt at the mercy of the Jews, but they still have enough force to prevent them from conspiring openly against the countries of which they are nominally citizens and to ruin their nation of origin for the benefit of the nations enemies. Mr. Gustave Rouanet, who nevertheless defends himself- dant de être antisémite, has indeed highlighted this point.

No doubt, he writes, the French organization does not differ substantially similar to that of neighboring countries that share our borders, by the tentacles of the same capitalist octopus that engreenhouses on all sides. But no country has seen development

sending to the Chamber of Deputies which, at present and more than never, must feel the need to inquire and educate oneself, if She does not want to push the country further into the horrors of famine,

"I am, Mr. President, your humble and devoted citizen.

Signed: Auguste Cnirac.

Paris, December 5, 1890.

THE PRESS AND PUBLIC SPIRIT 137

to the same degree economic anarchy as the practices of liberalism has introduced into ours. No government- He has not abdicated, like that of the French Republic, the powers of authority and the duties of "social welfare" whose absence leaves us at the mercy of a handful of parasites and hoarders, who have become the arbiters of our existence national security itself!

England, Germany, Austria, and Italy have their own capitalist class whose rapacity is in no way inferior to its greed of ours: none of these nations, however, has consented, like us, by systematically turning a blind eye to the maneuvers of international capitalism. On the contrary, by- ' all governments, concerned about the vital interests of their their respective peoples, have striven to make the capital serve lism in the defense of their national interests, and, if the pro- The clergy formulate ardent political and social demands. civils against their governments, at least they wouldn't know how. accuse of handing the country over to the enemy. Let us study the actions of the... English, German, or Austro-Hungarian finance, we will not see it not, like French finance, working to ruin the in- influence of the country from which it drains savings and squanders the riches (1).

Nothing could be more accurate. In Germany and Austria-Hungary, the Jews of the High Bank operate on the in- 'Digenean; in France they operate against him in favor of

the enemy; elsewhere they are content to speculate and ex-
To exploit, in France they betray...

It is only in France that Jews dare to negotiate
cases like this sale of Suez shares handled
in Rothschild's office and which delivered forever
to England this Egypt which owed its rebirth to
'our capital and where France's influence was just-

than then dominant.

Only in our country can one find a gou-
a rather corrupt government and rather vile members of parliament
to allow Rothschild to support, in hatred of
France, with French capital, this insolent

(1) Socialist Review, November 1880.

138 THE WILL OF AN ANTISENITE

Italy, which would be bankrupt immediately if the
the Triple Alliance banker did not maintain artificial-
skywardly the rate of the Italian annuity. The army of-
destined to invade us, the fleets that are to bombard
our ports, the necessary strategic railways
to transport the soldiers who will kill our people, everything
is paid with French money! Do you know in
History provides one example, a single one, of such madness.
of a similar intellectual decline in a
people?

At the end, as at the beginning of this Ei, we will find
as a characteristic symptom, mental deficiency,
brain atrophy. Among the French today-
Today, many, alas! correspond to what is called
In medicine, the Degenerates; they are incapable of
the effort required to focus one's attention on a
at this point, unable to compare two ideas, to follow a
They reason, to form a personal opinion.
are trained for work, as are some animals
which we manage to get to do surprising exercises
nants, but they don't have a notion of the value of money-
people who earn from this work; they are like the
children who were given a louis as a gift and who are
delighted to exchange it for a picture.

Of the thousands of French people who exchanged Louis against images bearing these words: "Borrowing from the Argentine Republic, loans from Guatemala, from Uruguay, Costa Rica or Honduras", there are none Not ten who would have been able to tell you where they are exactly located these bizarre countries in which erupts an insurrection every two weeks.

– Are you familiar with the province of Corrientes?

– No.

– And the province of Mendoza?

– No more than that.

–And the province of Catamarca?

– No more...

THE PRESS AND PUBLIC SPIRIT 139

– And on the appeal of a leaflet you lend to inhabitants of these provinces a money that you refuse– You're definitely laughing at your best friend?

– Perfectly.

All these loans were indeed taken out. The Jews gave some funds to these singular Republics They kept the rest for themselves and bought the... magnificent hotels where you see them enthroned today. We will always repeat it; since they they had nothing when they came to our house, he They had to get the money from somewhere. have (1)...

(1) Of the 37 billion that France owes, Mr. Camille Pelletan claims that only 8 million were taken as brokerage fees by the cosmopolitan High Bank. This figure is much lower than the reality.

Every day the Jews pull off huge stunts like this. Ephrussi, with the complicity of the Orléans family who put They are ruining all the influence they have there at their disposal. Portugal.

The French who were naive enough to take the last Portuguese loan subscribers were paid out at 67 francs.

The Portuguese received 42 francs.

Therefore, there is a 24-point difference between the amount received and the amount paid, 33 percent, one third usury for the commission.

Note that Portugal is absolutely unable to do faced with these loans. The income which is not susceptible to any The increase is barely 220 million and every year there a deficit of 50 million; this country has no choice but to follow the example of Turkey and to go bankrupt.

140 THE WILL OF AN ANTISEMITIC

IV

THE JEWISH QUESTION ABROAD

The French are ignorant of everything that is happening abroad.
– Wilhelm II. – The beginnings of a reign. – Israel resumes possession of the Emperor. – A statement from the Archives Israelites. – Ahasuerus–William and Mordecai–Singer. – The Badhan. – Triumph of Miquel. – A German Rouvier. – Stæcker's disgrace. – A good deal and a bad one Action. – The Tsar's greatness of soul. – The Jews in Russia. – Industrial syphilis. – An article from Word. – Dangers that threaten the Tsar. – The Jew Adler. – An insulter of the France decorated by the French government. – Disdainful Mr. de Koûtzebue's reply. – The death of Alexander II. –: The Nihilists betray their race. – The assassination of Bralystok. – Sir Henry Isaacs's meeting of indignation. – A people of cannibals. – England and Ireland. – Philanthropy by Jameson. – Anglican bishops. – The exploits of Sir Henry Isaacs in Paris. – The store on the Grands Boulevards.

While it is so difficult for the French to know this what's happening at their place, we'll explain what events From the outside, they receive only distorted, denatured things. transvestites...

In reality, the French are born knowing what's going on abroad than what they are willing to teach them Jew Rosenthal, the Jacques Sincère of Le Figaro who had to

formerly leaving Germany somewhat hastily and without to leave behind regrets.

You can guess what happens under the pen of this reptile everything related to the Jewish question in Germany Magne and Russia.

Nothing, however, is more interesting to study, because it is one of the striking manifestations of the rivalry which exists between Wilhelm II, the German Emperor and Alexander III, the Tsar of all the Russias.

THE PRESS AND PUBLIC SPIRIT 141

Since our France, saddled with the yellow rag, has, we hope, temporarily renounced filling His mission, there are two powers present. Two sovereigns appear in the front row on the stage of the world to vie for moral supremacy more important even more than material hegemony, the direction of this Europe so deeply troubled by the Jewish practices and ideas.

Who will be the great Emperor? people are wondering. When the ephemeral sovereign that the people of Berlin had nicknamed Cahen I' had finished returning all his mucus and that William IT had taken possession of this throne that he had so ardently coveted, one could believe a for a moment that he would be the great man, the being of election that Destiny calls by its name for some extraordinary role.

Young Caesar suddenly appeared before everyone with a sort of grandeur made of memories of the past and aspirations towards the future. Words attributed to him were quoted which seemed to portray him as a knight of old, determined to to put force at the service of justice, ready to cover with his sword the disinherited of this world, those who tra- those who are worthwhile and who suffer, those who produce and those who Parasites exploit without mercy. He had around him men whose friendship honored him, Waldersée, Stoecker – a soldier, a priest agreed to condemn the special- culations of Israel and to curse this fatal art of enriching oneself by creating poverty, which is characteristic of Jewish.

For a moment, the Jews looked at each other in terror. They said to themselves, "After all these operetta kings of which we

We've made our toys, so what will we find opposite us?
from us the Prince who understands his mission, the Prince
who knows that God put the crown on his head for
"To defend the people of whom he is the leader?"

It was the young people who spoke like that. The white Jews-
chis in all forms of corruption and who have expé-
These old matrons do not believe in Virtue and

142 THE WILL OF AN ANTISEMITIC

They said to each other, "We'll have to see!" They saw and they sat down
they soon realized that this man, whose appearance was youthful
had frightened them, was only a reflection of individuality;
they were able to convince themselves that the noble words which
had struck Europe, had been dictated to him by the
illustrious friends who surrounded him. He was a canary who re-
he was breaking a lesson he had learned; to teach him another
The lesson was simple: all you had to do was throw him some millet.
of the banal advertisement that had already been used to blackmail
Jewish airs on poor Archduke Rudolph.

It's the eternal story: when a being of some
apparent value is revealed, the Jew prowls around him,
a little trembling at first; then he approaches, makes
smiles: as soon as he is convinced that the character has
nothing terrible, he becomes emboldened by dishonorable familiarities
Rantes, he pats her on the stomach, calls to her: "My little
old woman," and finally said to her, "Give me your hand, that
I defecate in it.

The Semites are at this point with William and public-
They start comparing it to this Schanababan
of Assyria, who is called Ahasuerus.

It was Mr. Singer who came up with this great idea in the
Jewish archives. This Mr. Singer is one of those Jews
exasperated people who sometimes put in the Archives a
a harsh note, which is unusual for this excellent
Isidore Cahen, that our friend Jean Drault persists, I do not
I know why, to call Cacahen. He begins by de-
declare that he will blow the brains out of the Anti-Semites of
Vienna, which he calls Rosche; it is true that he writes
that of Paris and that, if he were in the Prater, in front of
these intrepid men named Schneider, Ver-
Gani, Pattai, Luëger, Cornelius Vetter, he is content-
probably wanted to burn their bridges and dis-
Get well soon.

In any case, this Singer directly challenges us.
Mr. Bismarck and he said to him without further preamble:

I urge you to reread Esther's magnificent book where you
You will find the typical story of Haman and Mordecai. Ha-

THE PRESS AND PUBLIC SPIRIT 143

man, the all-powerful minister is you, my lord;
Ahasuerus is William and Mordecai is socialism
German, inaugurated by the Jews Lassalle and Marx, and continued
by my namesake and fellow believer Singer.

You wanted to humiliate and annihilate Mordecai, and that is
you the great chancellor who became his victim (4).

It is impossible to make Guillaume feel better
What a vile bunch he's allied himself with! The Singer of
Berlin, the one to whom the Singer of Paris invites Guillaume to
to be taken for a ride through the city on a white horse:
personifies, in its most despicable aspect, the
Exploitative and deceitful socialism, Jewish socialism if
different from true Socialism. This so-called friend of the people
runs one of the most important factories in
Berlin and it is famous for its ruthless harshness with
which he treats his female workers. He was the one who answered
to someone, who was pointing out the contrast to him
His words and actions, this appalling statement:
"It is true that I pay my workers very poorly, but
They are free at eight o'clock and, at that hour, there are
"There are still men in the streets."

It's clear that this German Singer has everything it needs.
to play the role of Mordecai and that, if William has
If she needs an Esther, he'll take care of providing her.
at affordable prices...

Ahasuerus, moreover, is the name that is pronounced pu-
blically. Among themselves, in private, the German Jews-
mands, from the top banker to the last Itzig
from Berlin, simply designate William under
'the name of Badhan.

The Badhan is a type in Jewish life (2). He does
part of the orchestra of musicians that the Kahal inter-

covers its own expenses and provides for weddings. That is, at
at once, a factotum, a jester, an improviser of in-

(4) Israeli Archives, October 16, 1890.

(2) See Jewish Russia, by Kalixt de Wolski.

144 THE WILL OF AN ANTISEMITIC

endless speeches. He cannot remain in place, like
The German Emperor, he meddles in everything, he intervenes
in every way, just like Guillaume; he amuses society by
the exaggerated importance he gives himself; he will seek
He himself arranges the cars for the wedding, assigning each one a seat.
From his place, he oversees the preparations for the golden soup.
that the newlyweds should eat after the ceremony
mony named Kadouchine, the presentation of the ring or
of the silver coin.

With their parody instincts, their terrible gift for
to grasp the grotesque and ugly side of a human physiognomy
Maine, the Jews were struck down at Guillaume's house.
The need to always be in the spotlight, the absence
absolute mastery of this self-mastery that the Tsar possesses
sedation to such a high degree, and they took their revenge with this
nickname of the sovereign whom they had once feared
ment.

In this path, we don't stop, and Guillaume...
managed to appoint Miquel as finance minister.
This Miquel was always considered to be Jewish, but, from
When this question is addressed in a newspaper, one receives
a letter from Ms. Mina Miquel, cousin of the Miquel
in question, who tells you at length about the pere-
kinships of this family. Which, for a Christian family-
yours, seems to us to have traveled as much as the Jew-
Errant: A Miquel was said to have been a companion of Henry IV;
He would then have gone to the Netherlands where he would
having become a fencing master in the company of guards-
of the body of the Prince-Bishop of Munster. One of his
descendants would have practiced medicine in the county
- from Bentheim and, in order to marry a Lutheran woman, he would have
embraced Protestantism.

In any case, if this Miquel is not Jewish, he is
worthy of being so. He is one of the most dreadful pirates of the
German finance, one of Erlanger's operating in his

country. Having become a member of the Prussian Landtag, he was a
agents of the pact concluded before the Franco-Prussian War of 1870

.

,

THE PRESS AND PUBLIC SPIRIT 145

between Germany and European Jewry for this
the French campaign which was above all an operation
financial. In exchange for the Jews' cooperation, he-
mandated the vote on this law of June 27, 1870, which liberated
shunned joint-stock companies from all control and
all state surveillance and which allowed the raids
financial matters that followed the war.

Once peace was signed, he threw himself headlong into
ambiguous operations. The Universe, one of the rare
Parisian newspapers that sometimes tell the truth about
men and things from abroad, the cur-
riculum vitae of this high-flying buccaneer.

After the war, Mr. Miquel's first business was the Union
of Dortmund, a kind of union founded with the Han Jews
Semann of Berlin, Abraham Oppenheim of Cologne, and the
Rothschild of Frankfurt. This affair was for the market
- German what the Copper Affair was for the French market-
çais.

Mr. Miquel launched his shares with a premium of 40 percent.
and pushed them from 110 to 228; when the German dupes
had in their portfolio, they went down to 12, that is to say
still above their actual value.

But appetite came with eating. Dortmunder Union
was nothing compared to the Discount Store (Disconto
Gesellschaft). This "creation" was also mounted by
Mr. Miquel and the Jew Hansemann. After having scoured this
- business, they founded the Discount Sub-Company (Provin-

zial Disconto Gesellschaft) with capital of 10 million ECU.
40 percent had to be paid per nominal figure of
actions, and from their appearance the unreleased shares were
sold and pushed to 150; they then fell to 70.

We will only mention the Chemin affair in passing.
of the Berlin metropolitan railway, where, thanks to Mr. Miquel, the State

The Prussian squandered 7 million écus in a lost cause; the affair the abolition of the pawnshop, which opened the doors to
- shady lenders and those involved in shady repurchase agreements, etc. (1).

After the crash of 1873, in which Miquel had

(1) Universe, March 20, 1889.

146 THE WILL OF AN ANTISEMITIC

the main role, old William had ordered legal action against the unscrupulous financier and his accomplices, and he was going to be taken to the prison of Moabit, when the Rothschilds' intervention saved him.

A few days later, he was recognized by his victims.
in Unter den Linden, half-stunned by blows from
umbrella and plunged into the mud.

This was the man that Wilhelm II dreamed of making a Grand Chancellor and whom he made a Minister of Finance, replacing Mr. Scholz, at one point where all popular desires are unleashed, where honest people would be needed to inspire
Those who are below, respect those who are above.
high.

You see what one should think of this sovereign whom one portrayed as having a kind of mystical faith in his mission, as personifying a general ideal-hollow and high.

He is indeed the Englishwoman's son, the Protestant Tartuffe.
a crowned General Booth, making evangelical sermons
gelics to all branches of the state, to officers, to pro-
teachers, recommending morality and virtue to them and
appointing swindlers as ministers.

Who doesn't remember the extravagant speech he delivered?
by the Emperor at the conference of the masters of teaching
upper gear:

I would have been very satisfied, said William, if we hadn't not named these examinations, these negotiations, from the word fran-
Sçais Schulenquête, but from the German name Schulfrage. Frage

(question) is the old German word that designates the search-ches. Let us therefore use ADI from the word Schulfrage (school question).

This petty way of reducing everything to questions
Doesn't the sheer number of words give you an idea of narrowness?
From this brain? This sovereign, flanked by his former
tutor Hinzpeter, who became an aulic councillor, who
comes to discuss 'solemnly' such nonsense,

THE PRESS AND PUBLIC SPIRIT 147

Doesn't he remind you of Chilperic wanting everything
price to add two more letters to the alphabet and con-
damning to be skinned alive a schoolmaster who had
protested against this innovation?

Poor Pet-de-Loup, who stops at these quibbles.
of grammarians, don't you see that the teaching-
the need, above all, for our unbalanced generations
brées, that's moral teaching, that's the example of the
Virtue honored, Probity rewarded, that is the affirmation-
Is a moral principle being applied in governments?
What use will it be to young people, to guide them
in life, knowing how to do, as you say, a
good composition on Minna from Barnhelm of the Jew
Lessing, if, by raising their eyes towards the throne, they perce-
they are using a crooked financier chosen by you as their middleman
Minister, invested with your trust, decorated by you with
The Red Eagle?

It must be added that the young Emperor is only half
responsible. It is rare for the disabled to have full-
study of their faculties and Dumas made this point well
light with Gambetta, this Cyclops who only glimpsed
that half of creation, which, clairvoyant for all
that which pertained to material things, was blind
for everything that was honor, justice, honesty.

With his morbid vanity, his crippled arm, his
ears still blocked by pus and the inevitable
the cancer that he feels growing inside him, poor Badhan
was destined to become what it is, an amusement for
the Jews who, by means of a few articles in these
newspapers, which he pretends to despise but which he reads
They eagerly lead him by the nose... He's a
unfortunate, moreover; he always falls off his horse;

In his audience with the Pope, he lets his helmet on the ground; at the major maneuvers in Russia, He is caught in a ridiculous situation and the Tsar is forced to tell him, paternally and with a hint of disdain noticed by everyone: "Sit next to me; he won't Nothing will happen to you...

148 THE WILL OF AN ANTISEMITIC

One can imagine the despair of the socialist group. Christians who surrounded Stæcker upon seeing the German Magne delivered to the Miquels; they had dreamed of reform-my fruitful ones being fulfilled from above, from a return to the ideas of morality and justice that make up nations great and happy peoples; and he was the sovereign he himself who delivered his country to all the plunderers from Israel...

A new disappointment was in store for these men. from the heart.

William followed the usual path of princes in-Jews, he imitated the example of the Prince of Wales who maintained by Hirsch and Archduke Rudolph who owed it to all the bankers of Vienna. It happened to put his friends up for auction, to make a bargain of the Siæcker's disgrace! Bleischræder deposited the money on The table was set and the pact concluded.

The Emperor, it is true, was for a moment furious against Bleischræder, who had told this story, which well-The news spread quickly throughout Germany. The newspapers, the AZ!g-Meine Zeitung of Munich, in particular, endeavored to deny this account, but their explanations are embarrassing-The contradictory and misleading arguments failed to convince anyone.

Nero, no doubt, had also dismissed Burrhus. But at least he hadn't been paid for it. by the Publicans. William II, in brutally chasing away-those who had been the advisors and guides Despite his honest youth, he acted like a complete prince. modern: he found a way to make a good deal with a bad deed.

While Guillaume turns to Don Pedro, the bur-that emperor who tore his trousers to run faster to visit the synagogues and who now does

readings in the academies, the Tsar of all the Russia appears majestic in its calm and in its majesty; he has the grandeur of a man who is in contemplation and who remains silent.

THE PRESS AND PUBLIC SPIRIT 149

It seems that it is definitely him whom the Providence was chosen to be the representative of civilization-Western tradition.

The Jewish question naturally arises before him.

To William IT, the Jews said: "You know, if you want to have what is called in terms of ball-vard "good press", if you want to hear all the reptiles of Europe whistle tunes in your honor negro, deliver your people to the exploitation of the friends of Miquel.

And Guillaume replied: "I agree!"

To the Tsar, who is not a puffed-up young man out of foolish vanity like William, another was held language. He was told:

"If you do not betray the sacred interests that God has placed you in his hands; the Jews will kill you. German Jews, the Lavrenius, the Reinstein, the Mendelsohn, the Brombergs, the Gunzburgs, sure of the complicity of Germany and England, tries- They'll kill you. Those people are too cowardly. to arm themselves with the dagger of Aristogiton, of Brutus, d'Arena or de Milano, from Alibaud's own pistol or of Pianori, but in the universities of which you their You opened access too generously, they learned the terrible secrets of chemistry and they will use them against you.

With the quiet resolve that characterizes him, the magnificent contempt he feels for the German agents To those who conspired against him, the Tsar replied:

"I am not afraid. My duty is to prevent a Yuddis' gang is putting millions of men to work. for his own benefit, he put pressure on the workers to extract gold. fields and cities and plunders through usury those who managed to save a few kopecks... »

It was at this point that the measures were decided.
against which the newspapers affiliated with the Jewish community have
conducted such a noisy campaign throughout Europe.

Nothing can give an idea of what Jews are like

150 THE WILL OF AN ANTISEMITIC

of Poland and Russia. They annihilated the populations—
entire villages were poisoned with brandy.
born. I owe my heritage to a great Polish lord.
directly this subject, which is the counterpart of the word épou—
The Singer building in Berlin is a good example.

An eight-year-old child walks along the road. The cabaret—
A Jewish man calls out to him from the threshold of his cabaret.

— Hey! little one! Stop for a moment, I'm going to offer you
a glass of brandy.

And he pours the kid a huge swig of brandy.
adulterated...

The lord approaches the innkeeper:

Why corrupt this child? You have no right to do so.
interest since he doesn't pay you.

"No doubt," the other replied with a sinister smile.
People of his own race, he doesn't pay me... but, you see—
You have to get them used to it from a very young age.

The Jews succeeded in infecting part of Rus—
sie. The proof of this, we find it, not in
brochures or books written with the aim of fighting
Jewish influence, but in one of these works all
special cases, which should preferably be consulted if one
wants to know the exact state of a country.

Syphilis, writes an eminent scholar, Mr. Podolinsky (1),

(1) Podolinsky's work was published in the accounts
Proceedings of the Congress of the French Association for the Advancement
of the sciences. (Congress of Montpellier, 1879, p. 863, under the title
(Next: Health status of the population in the Kislo government.)

Mr. Louis Jullien quoted this passage in the Practical Treatise on Venereal diseases. (Paris, 1886.)

Mr. Jullien adds:

"Doubts having been raised about the accuracy of this account, I have gathered information at the very heart of the country which have only confirmed it. At most, one can assume that Podolinsky somewhat romanticized the facts, which were, incidentally, accurate. My obliging correspondent informs me that the lower class designates He still refers to syphilis under the name of the French disease: he insists particularly on the fact that the perpetrators of these shameful The people hired are Jews, who will stop at nothing.

THE PRESS AND PUBLIC SPIRIT 151

is the main scourge of rural populations; in some In villages, at least a third of the inhabitants are infected. 'Kiew's government is more affected than any other, in rail- the sound of the numerous refineries and beet plantations raves, where work is organized in a vicious and dangerous way- gerant for public health. The contractors of tra- valleys, mostly Jewish, not easily finding the large quantity of workers needed for the cultivation of the beet- teraves, imagined attracting the younger generation of the vi- by combining orgy with work, by offering water-of- life and by playing music several times a day, by having young men and women sleep together, in a word by offering every opportunity for debauchery. These Hundreds of young people from the villages are leaving their homes their parents, go to spend two or three months at the plan- beetroot cultivation, in an impure and unhealthy environment, where They spend their entire salary and contract syphilis. young girls who spent a season in the beet fields are very difficult to retain at home; in the spring, from that they see the musicians arriving, seated on floats- Koreans, they let themselves be abducted, only to return to... at the end of the season, tired, depraved, sick.

As for wear and tear, it exceeds anything one could imagine. Giner. The story of this unfortunate man has been cited twenty times. Russian peasant who, in exchange for a five-ruble note, In the end, he received nothing at all.

Our valiant colleague, the man from Lille, who by the pen and the pencil made the Jews who were in the process of ra-

Vager Lille, a war that earned him everyone's respect good people, he wittily recounted this anecdote-famous dowry in Russia: *

A Russian peasant goes to a Jewish moneylender and begs him-request to borrow five rubles (20 francs) for one month.

"I'm willing to lend you five rubles," said the Israelite, "but on the condition that you return eight of them to me in a month.

to plunder the peasants and enrich themselves with their spoils, His conclusion, for which I in no way accept responsibility, is worth noting reproduced as a document: "The real scourge is the Jew."

152 THE WILL OF AN ANTISEMITIC

The peasant hesitated a little, then, pressed by need, he accepted.

"But," the other replied, "I'm used to taking the interest in advance; therefore I will give you three rubles, and You'll owe me five more.

The poor peasant is not happy; this does not suit him account; losing, rather than having nothing, he agrees With the new combination, he signs a note to the Jew and receives three rubles. Just as he was about to go through the door, the moneylender He reminds us:

– Listen, I know it will be very difficult for you to give me back five rubles at the end of the month; give me two now and You will give me three of them by the due date.

"That's true," said the peasant. And he gave him two rubles.

"Well," the Jew continued, "on reflection, it..."
It seems you don't need much of the ruble you have left.
Remels-le-moi, you'll only owe me two more!

The peasant, bewildered by all these accounts, understands nothing. gives his last ruble and leaves. Naturally, the month Once that has happened, he must pay the five rubles, the amount of the ticket. wrote to the praetor.

Those who would accuse me of exaggeration will do well

to read an article published in the North at the time when England displayed the insolent pretension of to meddle in Russian affairs, and who, writing in the good French of the seventeenth century, is a masterpiece of persiflage in its deliberate moderation silence.

The Jewish Press, true to its established tactics against us, they always talk about religious persecution. _whereas it is only an economic question and social.

There is no religious persecution in Russia, the responder North, here's what you find: in Russia, as everywhere else, there is... Elsewhere, the invasion of the native Aryan by the Semite, which has befallen the country in its migrations and its pere-grinations.

The Semite in the crowd, very intelligent, very cunning, few scrupulous, greedy, and shameless with the Russian people, which he exploits with all the ingenuity of his race. Fleeing the

THE PRESS AND PUBLIC SPIRIT 153

agricultural work, highly skilled in shady dealings, ca-Barefoot barter and small-time loan shark in the villages money changer, toilet- merchant, usurer, patron of the mai-sons Tellier, dispatcher of personnel for the harems and the Eastern brothels in the cities, broker under all the forms, without entrails everywhere, that is the commonality of its vocations.

When he rises through the liberal professions, he does not rise not always morally. Moreover, he shirks his duty. military using such methods and in such proportions such that the law is obliged to combat this pre- desertion ventive by special measures; finally, it provides to the nihilism, which goes against all beliefs and all the traditions of the Russian people, a contingent that the press estimates at 80 percent. On this familiar background are embroidered... incidents such as the monstrous exploitation of the army and of the Russian people during the 1877-78 campaign, exploited-Incredible, epic moment!

The North finds it perfectly natural that the Jews should demand against these "public safety" measures which put out

within their reach the people they believe to be their prey legitimate, but he shrugs at the thought that a no government has ever considered for a minute, as Jewish newspapers shamelessly asserted this, intervening to diplomatically side with these filthy ex-exploiters. Moreover, he charitably warns the Philo-Semites from London and other places, that this inter- This convention would only have one result for the Jews of Russia, that of having them slaughtered by the peasants they had des-bequests.

We can see how urgent the decisions made are. by the Tsar to protect the workers from his em-worse. Will he succeed in this daunting task in front of Which one did Wilhelm II pitifully back down from? He is dealing with to a formidable opponent who will employ all the weapons.

The Pall Mall Gazette reported on the conditions under which Gunzburg had tried to bribe the minister

9.

154 THE WILL OF AN ANTISEMITIC

from the Interior Ministry, Mr. Dournowo, with a check for one million rubles endorsed by the Mendelsohnn house from Berlin.

Mr. Dournowo refused, but the Jews have intelligence agencies among the men over whom the Tsar would have the no longer the right to count, and in all the capitals they are working to prevent the conclusion of the alliance Franco-Russian.

Mr. de Kotzebue, advisor to the Russian embassy In Paris, he is an upright man; he hates Jews and he loves her prince. As for the Baron of Mohrenheim, he is more doubtful; it was thanks to his intervention, we do not He hasn't forgotten that the French government refused to recognize the public utility of the Society Friends of Russia. It is inexplicable, in any case, that he had left the Jew Adler, a simple employee at the con-Sultan of Russia, intervene in the lifting of the seals placed on General Seliverstov's papers, while the Jew Mendelshonn was implicated in the affair. This

explains the bizarre turn this has taken Padlewski affair, in which the Russian government was deceived by both the embassy and the governor-French nement that made the real Padlewski slip away to appease the Jewish protectors of Mendel-sonn.

This Adler, in fact, plays a perfectly well-known role of all. Polish Jew, as we learned from the cor-Russian respondent of the Zantern, he is responsible for to gather and place all his coreligionists, the pro-directors of Mr. de Rothschild and Hirsch expelled from Russia as a public health measure.

This Adler never misses an opportunity to insult the France in the crudest way.

In July 1889, one of our colleagues, whose His word is above suspicion, he was in a visit to Adler, whose neighbor by chance he had become campaign. The conversation having turned to the poli-Adler spoke on behalf of the Republic

THE PRESS AND PUBLIC SPIRIT 155

and of his government in such inappropriate terms that our friend stood up and said to him:

– Sir, you forget that I am in your home and that I cannot answer you in the same tone, but You will have my answer tomorrow.

With that, our friend left, accompanied by his brother. An hour later, the entire Adler family brought... apologies, but our colleague having expressed the intention-to push things to the limit, the next day Mr. Adler took the step that had been demanded.

These linguistic lapses were, moreover, so familiar to the employee of the Russian Consulate that another time, in At a dinner, he drew a bloody response from Jacques de Biez. He was dragging France along as usual in the mud, he was talking about the general disorganization, the the disgust we inspired in Europe... Jacques de Biez is like me, he finds that our misfortunes are family misfortunes and he does not admit that the Jews come to preach about a moral crisis, which is due to the corrupting influence of Jewry, and which would cease

immediately if the French were to regain control at their home. He told the insulter:

– Sir, the real scourge of France is the foreigners who invade it, who abuse its hospitality, which they share among themselves like a conquered province, But the day is near when we will prove to them that France is not Poland.

These perpetual insults against France should naturally attract to this Adler the sympathies of a government where Jews are all-powerful, since It is a Jewish woman who now heads the ministry of Foreign Affairs.

On January 1st, Adler was decorated, and we... remembers the indignation that it aroused in the body diplomatically, this decoration was given to an employee of consulate, while Mr. de Kotzebue, who is in charge embassy affairs in the absence of Mr. de Mohrenheim, who represents the Tsar's government

156 THE WILL OF AN ANTISEMITIC

near the French Republic when the ambassador He wasn't there, he wasn't even a knight of the Legion. of honor. Ribot could not have stated anything more cynically– the claim that France was in the hands of the Jews.

La Patrie reported how Mr. de Kotzebue Adler was received when he presented himself at the embassy.

The day before yesterday, Mr. Adler went to Mr. de Kotzebue's house to see him. ask if the Russian government would oppose this strange action. The Russian chargé d'affaires had replied that the French government is free to decorate people for the merits that only he can discover in them (1).

Adler was so certain that he could not be refused this distinction, which he had announced in advance, and that at In the 1890 phone book, he had added "in front of his name" a particle, from Adler, to try to disguise his The Jewish community is starting to bother him.

I don't know if Alexander II will ever read this book. Too much

Often, alas! guards are mounted around the memories
rains to prevent the truth from reaching them.
Sometimes also a humble servant, a valet
who has affection for his master, takes it upon himself to...
to warn him, to inform him, to have him read what might enlighten him
to interest.

Alexandre IT had been warned from all sides that a
An assassination attempt was being planned against him; he relied on his
ministers and, on March 13, 1881, he fell off his legs
shattered by bombs, their heads bloodied, and he
he murmured, leaning against the canal railing
Catherine: Oubili menia! "It's done by me!" The
The police hadn't even taken the precaution of placing
a line of city sergeants in the place where he was supposed to
Pass! If he employs Jewish agents, Alexander III
It will end like this. (2)

(1) Fatherland, December 26, 1890.

(2) See in the Correspondant (December 10 and 25, 1800), a

a very remarkable study by Mr. Norbert Lallié: The Struggle of the Tzarism and Nihilism.

THE PRESS AND PUBLIC SPIRIT 157

The advice I am giving to the Emperor is quite disinterested; I desire absolutely nothing from him and one will admit that it is more glorious for a man to be the author of Jewish France than to have the grand cor-Gift of Saint Andrew.

I am not even an enemy of the Nihilists. I admire their cold fearlessness, their selflessness, the heroic patience with which many endure horrible deprivations. I had the opportunity to speak with a few: one of them and I said to them, "How is it that you who represent the Aryan soul in what it has most Admirable: the spirit of sacrifice, can you serve the because of a sordid and greedy race which, in order to amass millions will exploit the people to the point of bloodshed, including "You call yourself a friend!"

They understand me well, but they are not free;
Like the French revolutionaries, they obey
leaders who are not worth it, and these leaders are all at the

balance of the major Jewish bankers of Russia, England-land or Germany.

If the Tsar wants to understand the forces at his disposal the Jewish quarter still poses a problem, and also the land it has If he's lost, he just needs to have the means explained to him. to whom the protest movement was prepared or- organized everywhere against the liberating ukases. In cons- feeling the little echo that this movement has found in In Europe, he will see the work that has been accomplished in the minds since the anti-Semitic campaign began started seriously. In the past, everyone would have taken gone in favor of these so-called oppressed who are in reality such cruel oppressors; everyone today knows what to expect, and in all countries, England Except for one, they shouted: "Bravo! The Tsar did well to negotiate Those people deserve it.

As soon as the measures announced by the Tsar was going to take action in favor of his people, the entire press The Jewish woman played her usual music. She began badly, moreover, and she felt sorry for a child-

158 THE WILL OF AN ANTISEMITIC

Jewish fan who was allegedly subjected to treatment odious, it unfortunately turned out that, this time Again, it was the Jews who, in Bradleystock, had committed a monstrous murder and stoned the daughter of a doctor, probably in memory of the former sup- accomplices of Judea.

What was beautiful about it was the protest of England, in the name of humanity.

From the point of view of the superlative gaiety that springs from Certain contrasts, I don't know of anything that gave me that feeling. a more intense satisfaction.

It's so beautiful that the images and ideas... senses pell-mell and that thought remains something unformulated and confusing time.

So, you need to know that this predatory people, that Nature made cannibals and that Protestantism made him a hypocrite, was full of compassion for the Jews of Russia and whom he had resolved to give to their

favor a performance of a play that would have been called The Sentimental Shark or The Philanthropic Caiman thrope.

Sir Henry Aaron Isaacs was asked to organize a meeting of indignation attended by all the notables of England would take part.

At this simple announcement, it seems that we see appa- suddenly reappear the specters of thousands and thousands of victims of English cruelty. Here, it is the evil- happy Hindus to whom the Englishman forcibly sold the blankets of soldiers who died of cholera; there, these are The Burmese people, who were shot in defiance of the rights of Ja war, while wretches wearing uniforms English officers amused themselves by photographing those that they were assassinating, lying in wait, with their finger on the trigger of the instantaneous, the slightest movements and the last- last convulsions of the dying.

Stop to contemplate the horror in the hor- A man bought, for six handkerchiefs, a ten-year-old child, a creature of God, and this

THE PRESS AND PUBLIC SPIRIT 159

The man actually gave it as a gift to some black people so that they would make him... feels like witnessing a scene of cannibalism: the child is being bled and we eat it... |

Meanwhile this man, or at least this being a human face settles comfortably and, the pencil to With his hand, he makes sketches of the scene, then he makes a A little watercolor, water-based paint, water colours. From time to time he joyfully exclaims: "Wery bea- "He's happy!" He wanted to see, he saw, he's pleased...

– What is the monster? Where does it come from?

– Who else would it be, if not an Englishman?

You have, moreover, read the complete account of the in- terprète, Assed-Ferrhan, on the facts alleged by Stanley to his lieutenant Jameson and who had for Yambuvya camp theatre.

What is this compared to what happened, to what It still happens in this martyred Ireland, on which

The English have been relentless for centuries!
From 1845 to 1849, they caused three million people to die there.
of hungry men, and they were the ones who told the story.

The Irish, Lord Derby told Parliament, were re-
forced to eat rotten potatoes that poisoned them
They rang, and they died like flies. Those who
They didn't even have potatoes anymore, they were eating...
land to try to appease their hunger; they even returned to
cannibalism and they ate human flesh. The deses-
The situation was such that they no longer even buried the dead; dead
and the living languished together in narrow huts.

The land lords took advantage of the situation to
to operate on their vast sweeping estates,
clearances; they expelled their tenants and the je-
were on the main road.

In an article in the New York Herald, O'Brien con-
stated that, since 1845, there had been three million
evictions of farmers.

These evictions, of course, are still continuing.

Sometimes, among these people who are chased out of their homes, there are

160 THE WILL OF AN ANTISEMITIC

They, paralyzed old men who had worked sixty
years on this corner of the earth; they refuse to leave; they
clinging to the walls of their wretched home
first. So, as in Carlow County, the poli-
Cement removes the roof. Rain comes in, snow falls
on the cot and the old people die...

In County Kerry, to force these peasants to flee
so stubbornly attached to their humble dwellings, one
They smoked them out like foxes. They plastered the walls
oil, they would set it on fire and wait for the
distraught tenants were forced to flee into the
the moor!

At the very moment when the English newspapers were announcing
the humanitarian meeting in support of Russian Jews,
we could have seen about a hundred armed people and
policemen are making their way towards Falcarragh, in the county

Donnegal, a mountainous district which is perhaps the most saddest and most desolate in Ireland (1).

It was a new expedition organized to expel—to be still unfortunate farmers who had been forgotten. On the road stood Dr. O'Donnel, Bishop of Raphoe, who gave his blessing to the victims and who He urged them to be patient. Sometimes he tried to intervene and obtain a settlement, but the pro-English landlords or their representatives rejected him They were harsh and shouting, "No mercy!"

Thus, 500 were expelled, then a dreadful temp—
A sudden blast occurred; blinded by gusts of snow and wound, the policemen refused to march and one granted a one-day reprieve.

This is the policy of the Jewish newspaper in London: The Banner of Israel, Goschen's newspaper, from which I quoted An excerpt from Last Battle. "The Irish did not are only good for killing, and that's a culpable weakness in the Jews for not having exterminated them all. (2) »

—_—

(1) Courier from Brussels, November 21, 1890.

(2) Banner of Israel, July 17, 1889.

THE PRESS AND PUBLIC SPIRIT 161

It is in front of such paintings, I repeat, that one feels well the impotence of writing and the heaviness of the A pen to translate everything one feels, and that's how it is. that we explain that men of very high va—to whom thoughts and images came in a flood. They were too hasty, talked a lot and wrote nothing.

To express what one feels, one would need to be able to: to produce a change in full view, like in the theatre.

Here, a landscape of Ireland shrouded in fog
glacial, unfortunate people sitting by the roadside, in the mud, a few steps from the cottage where they were born, the woman trying to keep warm in her torn skirt
A child who is hungry and crying.

The land-lord, the one favored by the fate to which God had entrusted with the care of these poor wretches who are his brothers, has millions of pounds sterling; he owns castles everywhere, hunting parties, galleries full of works of art, he could not in eight days spent touring his estate. And this funny, this Damn it, that infamous man, coldly gave the order to throw These desperate people were forced out of their homes.

– Where is he, this Cain?

– Where is he? Look... over there... in Guidhall. Under the By the light of the chandeliers, there is an assembly of philanthropists; These sensitive souls protest, in the name of humanity. because the Tsar wants to prevent the Jews from being poisoned– to steal from and plunder the Russian peasants. Look among all the Graces, Honors and Reverences which are there, and you will find your ruthless land-lord there. He is a worthy son of disloyal England, he is evil– I'm going, but he's a liar, he's cruel, but he's hypo– written, and by that hand which, with a stroke of the pen, has vowed Upon the death of his unfortunate tenants in Ireland, he signed the request to Sir Isaacs....

The undersigned are of the opinion that it is appropriate to express publicly how to express an opinion about the renewed persecutions to which millions of Israelites are subjected in the

Russia, under the threat of exceptional edicts and measures...

+

162 THE WILL OF AN ANTISEMITIC

They are therefore asking VS to want to properly convene a meeting at Guidhall and to accept the pre-residence.

I studied this list with an old Irish priest, who gave me details about the eighty-three signatories. We would be writing the history of social crime and the trials of the upper classes in the nineteenth century nothing than with the lives of those people.

The Duke of Argyll, who comes first, is the father of the

Marquis of Lorne, who married one of the daughters of the Queen. Father and son are alike. Both are vile. and without entrails. The crafters of Scotland or Argyll on his lands they kill the deer and fallow deer of their seigneur to get revenge for everything he makes them endure.

Aberconn is one of the fiercest land-lords of Irmoor. "Aberconn the implacable", they say there.

The tenants of the Tr. Hon. Earl of Meath, another Irish lords, died of misery by the hundreds at-around his estate at Bray (1). Milord is atrocious, Milady is worse. Milady, moreover, signed the petition. at the same time as her husband, and shed an alcoholic tear [This appears to be a fragment of a larger text, possibly a fragment from a larger text

The Duke of Westminster is also cut from the same cloth. We're playing the damned. He's the richest landowner...

(4) It was this disreputable character who was supposed to go to convey to the Tsar the wishes adopted at the Guidhall meeting, in company with Mr. Joseph Pease's company.

The Earl of Meath renounced his trip, because the ambassador The English ambassador in Russia warned him that the first question that the Tsar would deign to address to him would be this: "Sir the Philanthropist, how many of your tenants have you caused to die? "Hungry?"

This is reminiscent of Frédéric Lemaitre's response to Queen Victoria. Frederick had been performing in London in The Ragpicker of Paris; The queen had summoned him to her box, and the old ogress to yellow teeth had feigned tenderness.

– What, you have such miseries in Paris?

– Madam, replied Frederick in his booming voice and his A grand gesture, those are our Irish.

THE PRESS AND PUBLIC SPIRIT 163

nothing from the United Kingdom (1). He has twenty million in income; He owns an entire district of London; upon expiration From his long-term leases, he will see his income double. and he boasts of never having given a Schelling to no one. He will arrive before God without having a good deed to tell him about.

Out of avarice, His Grace travels in second class;
One day, someone played a joke on him by letting him into
his compartment a troop of little chimney sweeps; he
paid the extra charge to have the chimney sweeps come up
in first and stayed in second. That's the only trait of
generosity that we know of him.

He was for a long time the sycophant and flatterer of
Gladstone, who had been his patron in public life.
When Gladstone had sided with the oppressed Irish—
My friend, the Duke of Westminster, the friend of persecuted Jews,
had the old man's portrait removed from his living room
of state and declared that he no longer knew his former
friend.

Besides that, it would be necessary to go inside
bishops who appear on this list.

The girls are doing watercolor painting, water colours, tou-
days. They are copying a drawing by Jameson
whatever they offered to their father.

— That's very kind of you, Father; it's a scene of
Cannibalism, isn't it?

— Yes, my dear little one, from nature.

Meanwhile, the father, with his own hands, makes himself...
copales, enormous buttered ones which he sprinkles with a gene-
Reux Scherry; he is thinking about the speech he will give at the
meeting; he reread the article from the Banner of Israel, in
which states that the Irish are made to be
exterminated; he thinks this is very good because the Irish—

(1) The Duke of Westminster comes sixth on the list of
richest people in the world, published by Mr. de Varigny in
his volume: Great Fortunes in the United States and England—

THERE

164 THE WILL OF AN ANTISEMITIC

Dais are Christians, but he is full of pity for
the Jews who run brothels in Rus-
sie (1); in the end, he drank so much scherry that he
She began to cry over her buttered bread, thinking of Sir Isaacs.

and to civilization.

What is wonderful is the imperturbable speed with which the English carry out these acts. They are supremely hypocritical. In all things they are like that. These Tartuffes, of such impassive villainy, li- they are subject to the monstrous debaucheries described by the Pall Mall Gazette without wasting a minute their mask of puritanism; they read their Bible beforehand, afterwards, and probably during.

For these beings, whom the Prince de Ligne called "Jacques Roasbeef unamusable", debauchery itself- even is less a training of the senses than a need to do harm, one aspect of European cannibalism European. They disembowel little girls aged eight to ten. They break these barely formed tissues, less for cheap- dear to those who find in these exercises a vile pleasure that for to experience the joy of causing suffering.

The unfortunate telegraph operators of Cleveland Square perforated by members of the great Circles of London, which entered their bodies, pushed, it is said- There were screams of pain. And that was precisely the cries of these boys, who were mutilated for a few pence, who delighted the great lords and allies of the royal family, mixed up in these nameless scenes on which the Prince of Wales prevented from being done light; they were tasting there the sensation that Jameson was going to seek in Africa, the violent and harsh sensation that The most elegant ladies ask for the intoxication of whisky.

This does not prevent them, as you have seen, from being

(4) It is known that in England certain functions such as those of Lord Chancellor and Viceroy of Ireland, are forbidden to Catholics- licals and accessible to Jews, that is what the English meant- tooth by equality and tolerance in religious matters!

THE PRESS AND PUBLIC SPIRIT 165

perfect philanthropists... when it comes to the Jews of Russia...: English hypocrisy!

The most interesting thing about all this is still Sir Henry Isaacs. This practical lord mayor took advantage of all these events-

comments to come and make a gigantic pouf in Paris.

One fine day, we learned, through magnificent posters, that the small shopkeepers of Paris were not in-core sufficiently ruined by competition from the big stores and that a new bazaar was going to open for to finish reducing them to misery. This time we had to selling both food and fabrics, from margarine and silks.

The chairman of the board, they said advertisements, was none other than Sir Isaacs, the Lord Mayor from London himself.

The great appeal of the new society lay in this, that it was organized in violation of French law çaises |

Here you find the shamelessness of the grafted Englishman ...on the impudence of the Jew...: "Legality, respect for English for legality, the constable's baton, em-problem of the law. In short, the first concern of this lord-mayor, who held one of the highest offices from England, from that scrupulous Jew who refused to cross the City by car on the day of his entry into Mansion-House, because that day was a Sabbath, was to thumb his nose at French laws.

Naturally, the Jewish newspapers, with their patriotism which distinguishes them, they rolled at the knees of this mon-unpretentious gentleman. Arthur Meyer, the King's friend, and Eugène Meyer, the friend of the People, acclaimed, in pompous articles, the foreign Youtre who came to do. competition against small Parisian merchants.

The shops on the Grands Boulevards, wrote La Lanterne on the second page (4), enjoy, moreover, an ex-

(4) Lantern, July 7, 1890,

166 THE WILL OF AN ANTISEMITIC

Exceptional. Facing Boulevard Poissonnière, they they also overlook rue du Sentier and rue Poissonnière. They are therefore located in the center of one of the most populous areas of Paris, near major thoroughfares

health at all major train stations.

The creation of this house will undoubtedly be a new
a source of complaint for small businesses and more
They will never ask that we crush their power with taxes.
Competing health professionals. What do these complaints matter?

Three months later, a gathering could be seen
huge street in Provence and you could hear people coming out of it.
groups of furious exclamations... They were the
shareholders of Sir Isaacs, the defender of the Jews of
Russia, who were exhaling their pain.

To avoid being labeled a pamphleteer again, I
prefers to let the Petit Journal (1) tell you about this
A deplorable hoax.

Yesterday, at two o'clock, a considerable crowd thronged to
in front of the door of number 51 on Rue de Provence. Bright protests...
Testimonies and vigorous demands were coming out of all
the mouths:

"We've been robbed!" one of them exclaimed.

"Oh, you miserable wretches!" said the others.

This is the reason for this gathering which moved during
for a large part of the day the residents of this neighborhood:

Three months ago, a public subscription was opened
for the creation of an English house: "At the Grands Bou-
levards.

This business was sponsored, according to the prospectus, by
High-ranking figures from London and Paris. These were
to create a large establishment that would sell, at the same time
nothing but new products, food products.

The subscribers were very numerous and, in a few
within days, the total amount paid exceeded
600,000 francs.

Mr. Henry Petit, promoter of the dissolved English company,
then sent out new circulars announcing that the

(1) Petit Journal, October 2, 1890.

The withdrawal of funds was reportedly carried out yesterday at his office, 5, rue de Provence.

Those concerned presented themselves, but in vain. Mr. Petit
He told them that the funds weren't there and that he didn't...
would receive it in about ten days.

Many complainants went to see the commissioner
of the police of the rue de Provence, who summoned Mr. Petit and
He subjected him to an interrogation, following which he maintained
under arrest

I have read the Archives israélites since the
From the first line to the last, I never
No information was found on this story.

On the other hand, I had the satisfaction of reading in the
English newspapers, a few lines that pleased me:

The Lord Mayor of London has just received from the Foreign
Office the following communication signed by the secretary
Lord Salisbury's private individual:

"The Russian ambassador asked the Marquess of Salisbury
to have the letter you sent returned to you
His Majesty the Emperor of Russia, dated January 24, as well as
the memorandum attached to this letter, concerning the situation
Jews in Russia.

"I am instructed by Lord Salisbury to convey to you
these papers.

In a time of Don Pedro, of William, of prince
of Wales and Archduke Rudolph, we like to meet
Finally, a sovereign who knows how to retain some dignity
vis-
"piers", even with tweezers.

Upon receiving these "papers" they had been forced to
to send by mail and that no one in Russia has-
deigned to watch, Westminster, Argyll, Aberconn
And the others must have made quite a face...

BOOK THREE

ANEMIA – ANESTHESIA – ATARAXIA

“Dixit Dominus.. Ecce ego ponam Jeru-
salem super liminar crapulæ omnibus
populis in circuitu. »

And erit, in die illa, ponam Jerusalem
lapidem oneris cunctis populis.

(ZacmaRiE, ch. 11, v. 2 and 3.)

L

It is impossible to rouse the current French people from their apathy.

– Public meetings. – The City Council and the sub-
irreducible descriptions. – The French are not pessimistic.
– Their conception of life. – Com- Degeneration
complete moral sense. – New ideas on theft and

– Prostitution. – Osiris Iffla, or the Benefactor of Humanity. –
The cult of great men. – Mr. Adam's enthusiasm.
– What the Bordeaux Court of Appeal thought of this Egyptian God-
Here. – Twenty years ago. – President Toutée and the Ball of
Cows. – A corner of the provinces. – Maës and his friend Le Senne.
– The decline in births. – Death to children. –
The two pilgrimages. – Indifference to catastrophes
financial. – Panama's shareholders. – Silence
newspapers. – Henri Rochefort. – The Patriarch of the Swindler-
query. – Mr. Monchicourt's report. – Fantastic figures-
Ticks. – The gullible always trust. – The bank
Macé-Bernard and the Clergy. – The Placers of Upper Ilia.
– The Gaulois advertisement. – Death in sin. – The
The Judiciary. – The Metals Case. – Attorney General Sarrut
and President Calary. – Laveissière and Comet. – A dinner of

Magistrates. – Implacability towards the humble. – A man Killed for a flower. – A party in Boulogne. – A special code for the Jews. – Mary Raynaud and Rodrigues. – The Marquis de Salaberry and Naquet. – "That's all right!" – The The servility of the Academies. – The election of Bischoffsheim. – A Mandarin of Letters – Lavissee and the Good Lord. – The Scholar and The Shepherdess. – A visit to the Empress of Germany. – The Hugo–Daudit marriage.

It would be inaccurate to attribute it solely to the lack the slowness with which the Anti–Semitism. No doubt the lack of money deprived us the support of the Press, which is necessary at the moment current efforts to stir public opinion. But Boulangism has He had the money, therefore he had the press. In reality how many men could he have assembled at one at a given moment?

To truly understand the state of mind, he You must have attended baker's meetings, have I heard from speakers like Laguerre, Déroulède, Millevoye, having seen them every evening stirring their listeners as if with a red-hot iron spike, denouncing infamies that were all too real, denouncing, with ardent eloquence, the manipulations and scandals that were easy to prove. Every evening they reminded the people that his will had been brutally ignored, that the united suffrage–Versel had been outraged in the election of Joffrin; they invited the attendees to come and protest in the square Concorde, and all those who were there cried out: "Yes, yes, we'll all go!"

Huge things were supposed to happen in that square of the Concorde. And yet, on the day of the validation I hardly saw Joffrin pass by, around the old obediente–Ramses' palace, only omnibuses, carriages of all sorts and harmless pedestrians.

In this country, once so sensitive to everything that It touches on money laundering; the opposition never had a platform comparable to this subscription model

irreconcilables, accomplished on the very eve of the elections municipal elections. There was not the slightest hesitation on this subject. tation: the people's representatives, so severe on the corruption of the Empire, had shamefully abused their mandate and had reached an agreement with bankers to steal from the public.

This has been recounted in every possible way; it has been spread to A profusion of a very well-made brochure: The Scandals and the machinations at City Hall. – Paris to speculators. For its part, the Anti-Semitic League, which is Far from being rich, he took and distributed quite a few copies. to please.

Parisians re-elected most of the municipal councilors officials convicted of involvement in these malpractices They were loaned out. They re-elected them very freely, using ballot boxes. closely monitored by representatives of all parties, by people from expert committees in all sorts of trickery electoral and that we don't easily put in.

Everything is shattered by absolute indifference. against a kind of ataraxia, of general impassivity, which is not the stoic ataraxia that Proudhon speaks of, but rather a morbid inertia, a prostration on in which nothing happens.

Physiologists are very familiar with these transitional phases organs where the heart is inexcitable. The organ where the human- nity draws its flame from sudden moments of rest, of stupor, of torpor after which he resumes his function- operation.

Unfortunately, at present, this is no longer the case. In fits and starts, it's always because the heart no longer responds. to stimulants. And like that drone, which sets the rhythm of our arteries, our expansions and our violence, depends on him- even of the brain, it is always the brain that needs to investigate the cause of the failures and sleeplessness.

There has been too much effort in the last century, too much haste hectic, too much fragmented knowledge, dis- Perseus, illusory. It seems that we have lived in a kaleidoscope. Forced to apply herself to both the theo-

social issues, scientific discoveries, and developments
For scholars, vision is blurry and tired. It would be necessary to...
The multifaceted gaze of insects, this mosaic eye due to
perhaps to infinite fragmentations of things, for
understanding so many jerky movements, so many necks—
their shrill ones.

How can we be surprised, then, that weariness takes hold?
these shaken minds, no longer the healthy weariness
work, where new strength is drawn, but the
Atonic depression where one has the illusion of vigor?

Death gains ground in the world through insensitivity, through anesthetic social anesthesia. This social anesthesia, which we call ataraxia, invades the masses, just as its sister invades the beings. It begins here, there, in patches that join together—
They spread and soon cover the entire body. Some
intermediate regions enjoy a false excitement
that we find before all disasters. That
What does congestion expect? Build blessed projects.
We, on the edge of the abyss, affirm the
Indefinite progress, a joyful and free era. Ultimately,
We don't even believe in tomorrow, and we don't believe in it.
We occupy very little space.

Many names have been given to this particular state, that
Everyone can see it. Weiss spoke of a disease of
marrow, from a weakening of the vis vivendi; other
of volitional insensitivity, abulia, impotence of
will.

No one, in any case, disputes the degeneration
of this race which once had such overflowing vitality.

It must be added, however, that this intellectual depression
lectuelle, which the French themselves admit, does not
translated by Pessimism in their culture.

Pessimism is peculiar to superior natures.
laughter. As soon as we touch the depths of being,
that we may ponder the enigma of the world, that we may unite in
heart to the suffering of those around us, he is
It's impossible not to feel a sense of anxiety.

ANEMIR — ANESTHESIA — ATARAXIA 173

and bitterness at the impenetrability of this impasse

impossible universe, which stubbornly refuses to answer our in-questions, refusing to reveal any of its secrets to us. The frivolous laugh until they die; the witty less so lighthearted, those who reflect on the spectacles that the life unfolds before them, and they are irritated by what it their hiding place, cannot defend themselves against the sadness that get rid of everything... Cor sapientium ubi tristitia...

Modern French people have none of that. disturbing theories of Schopenhauer (1) such as Tolstoy's beautiful despairs, vast and desolate like steppes, they leave one completely indifferent-rents. Intellectually, it's too much for them, too expansive horizon, too intense in thought; this... would require too much meditation.

The conception that contemporary French people have of Life has no parallel in any time; it is everything. quite unique to our time. Let us note first of all that if modern life has become more complicated from the point of view false needs and refinements of well-being, she has become remarkably simpler from a moral point of view: Like a kind of shrinking skin, it is shrinking. every day in this respect.

If she always had the sky as her ultimate goal and as But life in the past was, even from an earthly point of view, something important and serious; it was connected by strong roots in the traditions of families living in- Then, for centuries on the same patch of land, it pro-skirted beyond the tomb by the desire that the poorer people to leave a good memory of themselves, to bequeath to their children fine examples to follow, a heir-a badge of honor to be kept in their turn.

(1) See on Schopenhauer and Pessimism a very remarkable article by Mr. Ferdinand Brunetière in the Revue des Deux Worlds of November 14th, 1890.

Also worth reading, from another perspective, is a curious study of Dr. Delon: Pessimism and Socialism. (Socialist Review, no. (February and December 1890.)

10.

All of this was gradually pruned away, and what was put in place was... remained a life annuity. For the privileged, for the sons of the wealthy-Richis, life is an opportunity to celebrate; for the For the dispossessed of fate, for the convicts of labor, it is a painful and monotonous grind, in order to arrive at to eat fairly regularly and to die in the hospital tal. For representatives of the middle classes, for those who give the most accurate idea of the country, for the well-endowed, healthy, well-armed, it's a a fight we somehow got into, and in the midst of which one must try to find a way to cope and to force their way forward with their fists.

There are obviously some broken keys on the keyboard. human, notes that no longer work. We also ignore-the frank gaiety of the ancestors and the tender, the Poetic melancholy. We no longer know what it is. Happiness, this gift from the Gods to a privileged few, this happiness which had an almost sacred character and which Bonald said: "I salute Happiness because it is rare. » One could even say that, apart perhaps from some-We don't know about the mothers who have lost their children. no longer the Pain, I mean the religious and grave Pain of yesteryear. It's over, and the ardent enthusiasms and Doubt speaks of the generous anxieties of a torn heart.

There are only satisfactions and annoyances. ments, chances and misfortunes that depend almost all of them are due to material circumstances. All of this It falls more into the category of accidents and miscellaneous events. catastrophes, that in the order of feelings, and the soul is affected only very indirectly by the disturbances and disorders that the physical being in experiences in the habits and ordinary routine of his life.

The man of the past, in short, had noble motives to live; modern man only has what-plausible excuses for not killing oneself and accom-to complete his chore to the very end.

Contemporary French people endure this chore with a certain enthusiasm, which is a gift that remains from his

ANEMIA – ANESTHESIA – ATARAXIA 175

race; he tries to earn as much as possible to get married disadvantage, to obtain more material pleasures-

rielles, to do justice to his business.

The modern regime has created, one might say, a type to be special that one might be tempted to call the contributor; for, in reality, if one asked many Why are men of this time on earth? they would be quite embarrassed to answer and would end up by telling you:

– Well, to do our military service, to settle our contributions and to pay our term.

The policeman, the tax collector, the landowner are, for the most part, the visible form of Duty and, as soon as one We are in good standing with them, so we have peace of mind.

Also, note that these contributions are from French he pays them with a certain joy: he doesn't use them at all of his rights as a citizen in order to obtain a reduction of taxes. The same applies to the owner: the Frenchman is happy when he has fulfilled his duties towards him. Among this people, who are said to be subject to all the theosubversive acts, there is no example of assassination of a landowner. The insurgents of the Commune, masters The absolute rulers of Paris killed venerable clergymen. who had done them no harm; they killed neither a ruthless landlords who had increased without Have mercy on the rent of poor households, nor on one of the bailiffs. who had seized even the ashes of the hearths.

The French are admirably trained for everything This tax organization; they are like the meharis who kneel so that they can be loaded more easily, or like omni-reinforcement horses buses which, having done their work, will go on their own to join their place at the bottom of the hill and wait there for us to... splint again.

These men, so docile in rendering unto Caesar what is due to Caesar, they regard themselves, on the other hand, as absolute-freed from all obligation towards God.

176 THE WILL OF AN ANTISEMITIC

What will later strike the observer, when he studies will shape the present generations, it is the ease with thethat a people can do without any religion. In

In the departments surrounding Paris, there are villages where men never set foot in the church.

I am not talking here about men who express opinions anticlerical. In many places the period of anti-Militant clericalism is over. The peasants and the ou-
The village priests greet the priest because he is a prominent figure. but they don't feel for a second the need to
to think of God, to lift their hearts to the Creator, to
to unite with the Divine through prayer. Apart from the di-
sleeves, they have no notion of Church holidays and
events they commemorate. That's a whole other story.
order of concerns radically abolished in them and,
From their point of view, they live very well this way.

When, by chance, they enter the church for a ma-
Whether it's marriage or any other service, they find it boring to swallow.
their language. The Sacrifice of the Body and Blood of Our-
Lord Jesus Christ, under the appearances of bread and of
wine, this magnificently moving drama of the Mass,
where every word, every gesture of the priest has a meaning-
such a profound cation leaves them completely indifferent; they
they understand it no more than they would understand a
ceremony in a pagoda. They have completely returned
in the wild, far below, from the point of view of
religious sentiment, of what our fathers were like in the past:
where Christianity penetrated Gaul; for
to bring them back, they would need to be evangelized again, he
We would need apostles like Saint Denis or Saint Eleu-
there, who go and preach on construction sites or in the
fields.

This will be, I repeat, a source of astonishment for
those who will definitively write the history of this time,
to see with what speed this people, who were so
A believer, who remained an idealist for so long, has arrived at
to be a stranger to all anxiety about the soul, about the
mystery of destiny, on the Divine in a word, to be lived

ANEMIA – ANESTHESIA – ATARAXIA 177

of the life of mere instincts, in a materialism
quiet which, for many, once again, no longer has
nothing aggressive towards ministers of religion.

The same is true, moreover, for everything that relates to
to the moral realm. I do not intend to declaim
against the corruption of morals, which would be perfect-
pointless; I simply want to note to what degree

On this point too, opinions have changed. a few years. Those who belong to my generation will undoubtedly be struck by the accuracy from this observation.

Twenty years ago, the words: a bankrupt, a thief, a convicted of fraud, were words-spoken; a conviction for theft was death. fatal for a man. Today, these terms no longer have more than of very secondary importance.

Undoubtedly, this deviates further from the classic thief, covered in rags, armed with a large stick, but it's not. Not because he is a thief, it's because he is badly dressed. Thieves dressed like everyone else are the 'welcome everywhere.'

Crouzet and Jacques Meyer are traveling on the boulevard. and all their classmates shake their hands.

Mary Raynaud was appointed by a large majority by the rustic populations of Cantal, to which His background was not hidden; he dealt with an emunicipal loan with the mayor of Mâcon; his name appears in ballots in the Official Journal and at 'would probably have been validated if he could have lasted longer for a long time. He was in charge of the financial side of things. the quintessential monarchist newspaper, in the organ authorized by this claimant who claims, at the very least, to be an honest man and, with the experience that cannot were going to give him his three-year prison sentence, he was committed the duchesses and marchionesses to be placed in the Bank state funds that would not have been devoured by the Boulangism. s

No one found this surprising, and people would have

178 THE WILL OF AN ANTISEMITIC

On the contrary, I was surprised that a gentleman like Mary Raynaud who, if he were not absolutely honest, was very civil in his manners. A gentleman who, in Paris, in a public place, refuses would be unbearable to sit next to a man withered by tribulations naux, would be considered an eccentric, a show-off to impress.

Everything is peculiar, in fact, in those times. Long ago, those who had had more or less difficult relationships They, along with the Justice system, sought to make themselves forgotten; at- Today, on the contrary, it is these people who are running after all the opportunities to promote themselves, at who will use any excuse to draw attention to themselves.

Who hasn't heard, lately, of the Jewish Osiris Iffla?

Osiris has a cult of great men; he begins by offering a statue of Joan of Arc to the city of Nancy who asked for nothing; he continues by offering a statue from William Tell to the city of Lausanne.

You can imagine the uproar caused by the Jewish press. surrounding these acts of munificence!

Therefore, it is not wrong to show the public the opinion formed by the French judiciary of means by which this generous mortal had come to to get rich. Here's how, five years ago, the advisors the Bordeaux Court of Appeal judged the manner to act on behalf of this Egyptian god. It was a substitution- a claim fraudulently made by Osiris against his brother-in-law Moyse. to

Whereas if one seeks to penetrate the sense and the motive of This ambiguous substitution reveals a com- a cleverly orchestrated artificial combination designed to deceiving the public about the truth of the news situation company; that visibly, by carrying on its head Brother-in-law Moyse, the irrecoverable debt of 330,036 francs with particularly favorable refund conditions gourous and by having him operate in the new society

ANEMIR – ANESTHESIZE – ATARAXIA 179

Upon payment of such a sum, Osiris pursued a double goal: to attract public money into the new bank and to... to secure, through his brother-in-law, facilities for repayment at the expense of other creditors;

That this fraudulent intention is first revealed in the preparation of the acts of February 13-14, 1880, to which Osiris took a direct and leading part, as well as in te- Moigne lacorrespondence submitted to the proceedings, even in particular

the letters from Foucaud and Astruc, from late November, 3 and December 17th, finally the letter from Osiris dated December 15th, 1879;

That fraud appears even more evident in the simulation-
tion which taints the conventions of February 13-14, 1880, where the
Osiris's self-serving calculations disguise themselves under the mask of
false assignment, fictitious loan and imaginary payments;

Let it finally burst forth in broad daylight, in the circular which
announces the formation of the new company and where, with the help of
certain writing techniques that highlighted the name
Osiris's statue is placed next to that of Astruc, his brother-in-law, suggesting...
public that Osiris continues his support for the new society (1).

If our leaders weren't the wretches they are
They would have forbidden this man from degrading Joan.
d'Arec; they would have told him: "Hands off! There are some
figures who belong to the Fatherland, and it is not per-
set to a dubious financier to dishonor in death
the humble shepherdess who lived in poverty and whose parents
"They hadn't stolen anything from anyone."

I would add that Mr. Ruffie, the State Councillor in charge of
Public Instruction and Fine Arts to the council of
Lausanne, too, could profit from what
I'm talking about the complete lack of moral sense among our mini-
very French.

I knew a few Swiss people: they were all very
honest people, a little stiff in manner, a little formal-
lists, perhaps a little sensitive in character,
but upright and steadfast in their honor. I imagine they
think, like me, that Switzerland is not yet there

(1) Extract from a judgment delivered by the First Chamber of the Court
Bordeaux Court of Appeal, April 14, 1886

180 THE WILL OF AN ANTISEMITIC

reduced, in order to glorify its great men, to accepting
alms from a suspected Jew.

The Lausanne State Council apparently has no
these scruples and I think he will have them engraved on the pedestal-
the statue of the liberator of Helvetia, the considerations
consequences of the judgment rendered in the Osiris case by the Court

Bordeaux appeals court.

Nothing can convey the tone of the letters addressed to letters to this Osiris concerning this statue that, like a good Semite obsessed with publicity, he has published in front page in Le Figaro.

Mr: Adam was, it seems, the Isis that this Osiris consulta first of all. "Mr. Osiris," said Le Figaro, "confided he shared his project with one of his doctors, Dr. Second, and asked this eminent professor to speak to Mr. Adam about it of whom he is the son-in-law.

"Mr. Adam was enthusiastic about this idea and desired--" gna itself the city of Lausanne, as being the more worthy of receiving this princely gift."

M"" Adam wrote a letter to Osiris about this, which failed full of epithets and florid:

Dear sir and friend,

Thank you for your beautiful letter, so patriotic, so noble, so lofty Such simple feelings and generosity! I take the liberty to send it to my friends in Lausanne, but asking them-- asking to send it back to me, because it's a monument of patriotism. ism that I want to keep. All my gratitude as Fran-- Peace and all my devotion to your noble works.

'Juliette .Anaw.

If Mr. Adam collects documents relating to Osiris and "his great works," she will allow me, I hope to offer him the judgment rendered by the Court Bordeaux appeal; it will be able to present it under a showcase and show his guests a man who makes gifts with the proceeds of his raids and who would have perhaps more rights than Atchinoff to call himself "the "Cossack of the gift."

ANEMIA – ANESTHESIA – ATARAXIA 181

As for Ruffie, he too is overflowing with energy.

Having given to France, your homeland to which we

They bind together so many ties of friendship and affection, the testimony radiant with your generosity and patriotism, you would you please think today about Switzerland, its Republic sister, and in particular to our canton of Vaud, this land French-speaking Switzerland, so close to France due to its geographical location phique and by his intellectual life.

By wholeheartedly accepting the tribute you deign to pay to do for our country, we can assure you that the statue of the liberator William Tell will be placed in a A setting worthy of her on the shores of this lake you love. reminding us of the origins of our homeland in the form of the man in whom the conquest of freedom is embodied, she... will also say that devotion, patriotism, generosity Roguery are the distinctive traits of the French genius and, in this In a country where masterpieces are rare, it will be a monument imperishable, elevated to the superiority of France in worship Beautiful.

Frankly, faced with such farces, de- Before such indecent displays, isn't it... It is unfortunate that, from time to time, the voice of an anti-Semite is heard. rises up to shout: To hell with the dog!

This radical change in the way we think certain acts are the consequence of the triumphant entry the Jewish community in Parisian society and it is to the representatives of the upper classes, only, that re- The responsibility for this corruption lies with the con-French science.

It is clear that, as soon as the most illustrious families opened their arms to financiers enriched by the ruin of the naive and the gullible, France had to change his former concepts of Good and Evil and the adaptations to the ideas of the Semites for whom Money is everything, in whose eyes probity and honor are nothing but empty expressions. When the Duke of La Rochefoucauld-Doudeauville receives the Roth- at his home schild and the Ephrussi; when the Duchess of Uzès, the

HIM

first duchess of France, leads the email of Mr. Hirsch and stays at his place when she goes to London. when the Duke of Chartres serves as godfather to the financier Bavarians who were the launchers of the Turkish lots, they declare implicitly that certain ideas about honesty are Completely outdated.

A certain interval was introduced during the descent. began by saying, "No doubt, this baron has makes hangable bears in Vienna, this other one has the spec-business practices of shady companies and stock market scams: Stock Exchange Shameless, this third one is a notorious crook, but anyway he "The material fact of the conviction is not there." When We saw the new judiciary in action, we realized- She quickly realized that those she condemned from afar in Join were generally less guilty than those that she acquitted, and so it came to a point where the matter was swept under the rug. everything, to admit that theft was an industry like another one...

Relaxation is universal, and it can be said that... Paris, what was once understood by public morality The republic has completely ceased to exist.

In the past, prostitution was viewed as a shame and the act of giving one's body to men for a sum of money removed all consideration ration to a woman. Today, this appreciation seems utterly backward. As soon as she belongs, even in a subordinate way, in the world of the arts, a Women are received on an equal footing in the houses the most aristocratic. Fathers and husbands find It's perfectly natural to see them next to their daughters or their women, creatures they know for pros- Awarded the Palmes. Among the privileged few honored with the Palmes. academics, there are some who, as all of Paris knows, figure- would, a few years ago, on the repertoire that the matrons make available to foreigners including the photograph and the price.

A courtesan kept by two or three lovers, and who doesn't cause a scene in his house,

ANEMIA – ANESTHESIA – ATARAXIA 183

is well regarded by everyone; she frequents spa towns the same hotels, the same guesthouses as the the most honest women, she haunts the same almost-

and nobody insults him.

11 Just twenty years ago, it would have been a scandal
The story of a magistrate who became the son-in-law is enormous.
of the owner of the Bal des Vaches, accepting a for-
money amassed penny by penny through the exploitation of the most
sordid prostitution. The magistrate, convinced of a
Such ignominy would not have dared return to the Palace
the following day.

The revelations about Toutée have done little more than
to entertain Paris; people laughed at this judge, the owner of May-
sounds where one could, for two francs, pass
at night with the mud collected at the dance; we laughed at these
small "private offices" at fifty cents where
the customers, both male and female, when they were in too much of a hurry,
were going to operate under the watchful eye of Madame Emile, the
mother-in-law of the president of the ninth chamber.

Ultimately, Toutée emerged from this experience having grown considerably.
in the esteem of his colleagues; it was said: "He is eighteen
"One hundred thousand francs!" He represents Property.

For me, this story evokes all sorts of
figures and beings. I knew that dreadful dive that one
it was called the Cow Ball.

It was already accepted among young literary figures that
To conduct a proper study of manners, one must go into
places where there aren't any. So we were what-
some who were fascinated by observing the shallows
of the capital, and, quite often, during our tours to
through the strangest receptacles of prostitution
and drunkenness, the Old Oak, the Budweiser, the Feet
Hurnides, we passed back through the rue Contrescarpe and
we were going to say hello to Mother Emile who was not
a wicked woman who liked distinguished people
fords...

There I found a childhood friend, a Hercules of

184 THE WILL OF AN ANTISEMITIC

fair, which was doing laps on the embankment in front
the Austerlitz bridge. On my way back from the Charles-
Magne, I always took the longest route and stopped
in front of this mountebank. Sometimes, Albert Duruy, who

was of extraordinary strength and that all the exer-physical challenges attracted him; he enjoyed lifting weight; little by little, people talked, they bonded.

At the other end of my memory, I see again the the Toutée family, who enjoyed the esteem of everyone in Saint-Fargeau. Little Mother Toutée, very intelligent, very friendly, was a friend of my aunt Josephine and It was a name that often came up in his memories. provincial.

When I passed my baccalaureate, I was invited to Burgundy to show myself to the family and I live the Toutée, the Lacours and Father Dethou who was already very old at that time. My uncle Saint-Aubin was one of the leaders of the Republican party in the Yonne, and, at On December 2nd, he had been forced to hide in the wood. Mr. Lacour, the wealthy landowner of Saint-Fargeau, had also been outlawed, and Mr. Lacour was showing with pride, the pen that had been used to write the Punishments and that Victor Hugo had given her. It was one of my youthful admirations that M^{re} Lacour; it was a beautiful a woman of a certain age, with superb arms; she was verses and I imagined that Madame de Staël must be Like this.

All these honest and ardently republican people... he never stopped talking about the corruptions of the Empire and, at each At a bend in the road, D' Dethou stopped his cart. country doctor to rail against morals imperial. What cries they would all have uttered if one would have announced it to them, in one of those small, ornate drawing rooms of worn and faded yellow velvet armchairs that I see Furthermore, that under the Republic the magistrates would go To take a wife at the Cow Ball! Who would have thought that this mother Emile, at whose house I did not boast to go for a walk, would one day enter this family

ANEMIA – ANESTHESIA – ATARAXIA 185

so provincial, so prudish, and who put on airs of effa- They were ruffled when we talked about the balls at the Tuileries!

I would like to go back there, to meet the father Dethou, who must have bought a new car, since that he is a member of parliament, and to say to him: "Well! virtuous re- Publican, what do you think of all this? (1)

This moral decadence of the Bourgeoisie, which wallowing now in all the shame, does not appear although when one has once seen some small corner of province, like this corner of Burgundy that I... pencil.

At the bottom of the ladder, the leniency is the same. public woman, whose exceptional existence was once as if shrouded in mystery, now lives as

(i) You should always look on the bright side of things. The Magistrature, as everyone knows, had shown a wealth of indulgence towards the accused Boulangists, as long as Boulanger had a chance of succeeding. Sir, was ruthless after the defeat towards those who touched directly or indirectly connected to Boulangism. Toutée, in particular, signaled by truly ferocious stops, and it was through him that Maës was sentenced to six months in prison under absolutely no conditions. odious.

When Mr. Engerand expressed his intention to send a Question to the Minister of Justice regarding the attitude of certain magistrates, he saw one of his colleagues coming towards him, pleading and worried at the same time.

"My dear colleague," he said to him, "I beg you, do not attack—" Don't you think, Toutée... If you only knew how much pain these attacks cause her. They're talking!

This man was Le Senne, the Boulangist deputy and the former Maës' lawyer!

Meanwhile, Maës was serving his six-month prison sentence in Sainte-Pelagia. Engerand came to see her there at his request, and Maës told him in the Leaving: "Give my compliments to my friend Le Senuel."

It's somewhat the counterpart to the story of Bournand defending the Church in his book: The Clergy under the Third Republic. When it comes to defending the book against the proscription of the Hachette publishing house, right-wing MPs vote against the writer Catholic in favor of the bookstore which has dedicated itself to the propagation of the works of Zola and Catulle Mendès.

186 THE WILL OF AN ANTISEMITIC

everyone; she's friends with her suppliers who They exploit it as long as they can; she often eats at

the same table as the wine merchant and his family;
She caresses the children of the workers who are in the
house; she buys them candy; the worker tells her
Hello, when she "beats her shift," when she works,
according to the commonly used expression.

It's a general state of mind. The French soul has been
. absolutely transformed, turned upside down over the last twenty years.
A century ago, a craftsman from our old guilds-
tions, a farm boy or girl from Vendée had
with regard to honor, probity, modesty, and
delicacy, impressionability that the
most people in the world today.

Deep down, at many moments, this life, so low and
limited to such vulgar realities seems to many
an adventurous female dog; they are there, they stay there, and they
struggle there with a certain valor, a certain
French good humor, but they don't care about
to give others the gift of an existence in which he
It takes so much effort.

The idea of family no longer has, as we have said, the character-
the same dignity it once had. Modern French
do not feel the same feelings for their parents
innate respect among previous generations, but
Finally, they are not yet murdering them for the man-
ger when they are old; they still bury them con-
venably; they buy a crown to put on
on the coffin. They are no more pleased by
They don't care about surviving in their children.
not at all from the higher point of view of what will be
These children are in life, but when one of them falls,
They feed him, they raise him as best they can, according
their rank.

It is R, however, a new chore for which
They feel only moderate enthusiasm.

If you wish, I can provide you with the five hundred
twentieth dissertation on depopulation: "the Napoleonic Code-

ANEMIA – ANESTHESIA. – ATARAXIA 147

Leon, the inheritance law, compulsory military service
"Toire. As a remedy: a tax on single people."
Much ink has been spilled on this subject. Unfortunate-
In short, it's not with an emission of ink that one

produced children; if this system of procreation were sustained—susceptible to a practical result, the children who would be born might be black, but at least there would be some many in France.

The only one who said anything sensible about it
“It was Mr. Courcelle-Seneuil who spoke thus at the Academy—
Department of Moral and Political Sciences:

The moral debility is complete. It is therefore a moral evil.
—from which we suffer and for which the remedy cannot be found in quantity
in customs, not in laws. If our customs do not improve—
They did not learn, we are designed to diminish ourselves through progress.
sively as a nation, as a consequence and from the diminutive of the
quantity of men and inferiority of their quality, because the
Depopulation goes hand in hand with the depression of the character—
tères.

As for economists, they give you figures; *
— That's their condition.

Dr. Lagneau, Dr. Bertillon, Mr. Leroy-Beaulieu,
Mr. Levasseur will present you with statistics so much
that people will want it.

The number of births in France for a po—
A population of 10,000 souls, for a century, is provided
by Mr. Bertillon.

From 1770 to 1780, 380 children were born.

1801 to 1810 — 325 —
'A8i1 to 1820 — 316 —
1821 to 1830 — 309.
4831 to 1840 — 289 —. ,
1841 to 1850 — 274 —
1851 to 1860 — 267 —

1869 to 1880 — 245 —

The annual increase of DOBUIRIDRS according to
Mr. Leroy-Beaulieu, therefore, is from:

14 per 1,000 in Germany.

12 – England.

8 – Austria.

7 – Italy.

5 – Hungary.

5 – Sweden.

3 – France.

In 1700, according to Mr. Levasseur, our country had for 38 percent in the population of large powers sectors of Europe. By 1780, it only numbered for 27 percent, and in recent years, the The figure is reduced to 13 percent.

Finally, according to the Bern statistics, if the proportions Current practices continue; here, in the next century, what will the population of France be compared to that from Germany.

France, 64 million inhabitants.

Germany, 165 million.

Mr. Leroy-Beaulieu even takes sincerity to the extreme of to recognize that these are the original departments, that is to say, those in which some debris remains beliefs of yesteryear, a few vestiges of life Moral: Morbihan, Lozère, Finistère, Côtes-North, Corsica, Aveyron, Vendée, Landes which still support our birth rate.

It would seem, under these conditions, that we should at less leave these departments alone, and the gar-der as breeders; the government is taking care, On the contrary, to secularize it strongly, that is to say, to to bring about the bad morals that cause depopulation lation of the rest of France. We must admit that it is good singular to seek ways to combat a scourge while efforts are being made to introduce it into countries where it does not yet exist.

From time to time, through the lies and the In the current pronouncements, a glimmer of sincerity appears.

The idea that the era has of this great problem of life
The truth came to light at the moment when the Death to the Children operation was stopped by the abortionist of Batignolles, with one hundred and forty women who had used her services to become to abort.

Some journalists, breaking with Pharisaism
In general, they had the courage to say what the populace thinks.
the development of large cities, to assert that abortion
It seemed perfectly natural to them.

And why not? In the past, giving birth meant putting
into the world a small being created in the image of God, destined
to worship God, to serve Him, promised, after a short step-
wise on earth, to a blissful eternity.

Childbirth was, for the humblest, the su-
coming from the manger in Bethlehem, baptism with its
joyful sound of bells, the procession of parents and
friends laughing at the newborn and cheerfully walking towards the
old church where we got married.

Today it is childbirth that Zola described
with such astonishing vigor of realism: a woman
"who believes that his front and back will burst and
the child rolling on the bed between the thighs in the middle
from a pool of excrement and bloody mucus-
slow.

For women of the people, giving birth is, according to the
Theories of the day: to throw an unfortunate man onto the pavement who,
after having suffered from cold and hunger, after having been
a client of Assommoir and sometimes a resident of Mai-
its central unit will go to join in oblivion the dog that we
drop-off at the corner of the terminal. Why, under these conditions-
tions, to inflict on the unfortunate creature who has forgotten herself
in the arms of a man the sufferings and the miseries
maternity benefits?

Wasn't Death to Children, in its own way, a
Benefactress of humanity? She wasn't very exi-
giant: for five francs she would make it go through.
When we didn't have money, we gave a liter of
cognac or a pound of coffee... She operated in the ar-

at

L

190 THE WILL OF AN ANTISEMITIC

back room of a wine merchant and his recruiter
was a bread carrier. '4

If I had been a painter, I would have made a painting with:
This scene: the baker's maid preaching abortion-
lying with a loaf of bread under his arm and a basket of
Breads beside her... The loaf and the basket speak for
she: they describe the effort one has to put into a
They do everything just to feed the children; they say:
"Enough hungry mouths already! Let this
an ill-advised fetus that chose a womb as its home
of poverty returning to non-being by way of
"Latrines!"

This could be called: The Two Pilgrimages.

On one side we would see the peasant women of old France
whose marriage heaven has not yet blessed, making. of
long journeys along difficult roads to get there
go to the revered shrines drink the wine of saint
Wolf or touch the reliquary of Saint Germain, so that
The Lord answers their prayers. On the way they...
They stop in front of the statuette of Mary, which is located at
at each crossroads in the woods, in front of the image of the Virgin-
mother to whom the Gauls, in their premonitions
altars to the God to come had already been erected: Virgin
parituræ..... And these simple hearts pour themselves out in
familiar prayers. "O sweet Mother, who have been blessed
among all the women who have had the joy of cradling
a baby who was a God, make it so among the
The women of the village no longer laugh at my infertility.
grant that I may, like them, half-open my heart
wise, with the pride of happy motherhood, for
breastfeeding a child I would love as you
Love the baby Jesus!

On the other side, you can see the clients of Death
to the kids waiting their turn, taking a scrum on
the wine merchant's counter and asking that one
rids them of the puppet that a traveler without
precaution placed in their drawer.

Basically, just any old Republican minister, the

: ANEMIA – ANESTHESIA – ATARAXIA 191

Rouvier of the Auxiliary Company of the Railways iron," for example, glorifying modern France. "The France, gentlemen, she has never been greater, she has just loaned 75 million to the Bank of Angle-land to clear Mr. de Rothschild who had gotten a little Advance on Argentine stocks. Heine of Frankfurt and Cahen d'Anvers have just left to represent France is on the Argentine commission. There are pots-Wine for everyone, but, if you please, to avoid overcrowding at bank counters Jewish senators Fe HE at ten o'clock and the 'only eleven members of parliament...'

+

Not very keen on starting a family in the traditional sense. What did this word mean in the past to the French of today? they also lack the notion of heritage which, born from work, taking on the sacred character of the heritage which: permian, which increases by honest means and that one bequeaths to one's family. They display an undeniable activity to obtain money, but they let themselves- they are taking it in stride with surprising resignation; they are equally servile in allowing themselves to be fleeced as taxpayers that: easy to be robbed as shareholders.

'There is still a whole particular side to pre- life there-sente; industries such as those of liquid-judicial daters and bankruptcy trustees, who have not never existed in the past, and which have since taken some-What a time for incredible development. Install a In any ruin, a trustee will find a A gold mine for him...

How does he do it? He starts by obtaining a still-warm corpse and, often, to obtain it, it is forced to pay very substantial discounts to magistrates who issue it to him; once he has it, he He distills and sometimes extracts colossal sums from it. Some: court-appointed liquidators are five or more wealthy six million; they have castles, they marry off their daughters

to ruined gentlemen. All of this is drawn from things dead.

The process is very simple. In a financial society—The company is in liquidation. There are those who stole and those who were robbed; those who stole have and those who were stolen goods are no more; the court-appointed liquidator is taking action. on the side of those who have against those who no longer have.

The service that the court-appointed liquidator provides to founders of bankrupt companies is of a completely different order psychological. The liquidator acts as a buffer between them and the victims; he lulls the victims to sleep, he leaves them to time to heal the wound and he refers to the absence of any energy in modern men to do the rest.

The task is, moreover, easy; the shareholder says Never anything. Apart from Colonel Noirtin, never a father of family, even seeing his own reduced to mendicité did not directly target one of the major thieves of our time.

The only fact I know of in this genre is passed right on my line, at the Gare de Lyon, and the scene took place between women. The line of the great ban-league, like all the lines in the vicinity of Paris, is frequented by a whole world of the wealthy, of money-makers, entrepreneurs who have earned fortunes in Panama or other suspicious businesses. Everyone knows each other and congratulates each other when a The plan was a success. The wife of a financier... recommended was there in the middle of a group, strong elegant, surrounded by many, when a lady more than just a A fully dressed woman approaches her.

— You have a very pretty dress there, madam...

— You think so?

— Well! This dress cost me sixty thousand francs, everything my husband and I had saved during thirty years and your husband took them from us.

You can imagine the commotion in this whole little world of

satisfied and well-fed, who exclaimed: "If those whom one

ANEMIA – ANESTHESIA – ATARAXIA 193

"The bodies dare to shout, 'Where are we going?'"

The financier's wife, unlike most of
Among her peers, she was a good woman; she did
well without ostentation, without seeking to be in the
newspapers; amidst ill-gotten luxury she regretted
Sometimes the simplicity of beginnings... When facing
of her, in the flesh, a victim of speculation
From her husband, she had for the first time the intuition of
what had happened; she understood that the splendor which
the surroundings were made up of the ruins of thousands of poor
devils: she suddenly glimpsed reality
What a dreadful thing that vague word, "Business," concealed. She
fell ill upon arriving at his castle, dragged what-
a few months later, she died, very sincerely missed in
the village she lived in.

While taking a morning walk, I met
the Sisters who were crying as they returned from the service celebrated
for her, and I said an Our Father and a Hail Mary for rest
of this soul, while hoping that one will be hanged
the husband's day.

In terms of passivity, the shareholders of
Panama is absolutely extraordinary. Those people
They truly have the brains of slaves; they are doomed by
destination to pay tribute and ransoms to the Bar-
bars.

What do you want? French, as I told you, doesn't
can think for itself, the newspaper needs to think
and speaks for him; as soon as his newspaper falls silent, he remains
mute.

Regarding the silence of the newspapers on this issue,
He is purely and simply admirable. You
Did you hear about the slightest incident? "We conducted a
Actress at the station! What an outrage! What an indi-
Guité! We made it difficult to admit as
A reserve officer and an actor at the Odéon! That can't be true.
It can't happen like this! We need explanations! What about...
"What does the minister think?"

194. THE WILL OF AN ANTISEMITIC

Regarding this immense scam, which is a
a real catastrophe for thousands of poor people
Not a line, not a word...

Mr. Rétault, a man of initiative and heart,
appointed chairman of the shareholders' committee of the department
the leader of the Indre region, tried to organize the fight; he addressed
a protest against Mr. Monchicourt's report
to Time, to the Sun, to Peace, to Figaro, to the Day-
nai of Debates, to Authority, to the Intransigent, to the

- Lantern.

Here is this Sole tion which had nothing but good

moderate, since it only asked for the ae-
tionnaires the right to verify the employment that had been made
of their money.

Mr. Director,

On behalf of all bondholders: of Panama from the de-
partment of Indre, of which I am the legal representative, thus
as can be seen from the minutes, a copy of which is attached;

Of all the Panama committees and holders of signed titles.
silences of the petition, the terms of which were voted on in Congress
Panamanian from Barbezieux (Charente), November 17, 1889
petition submitted to the House for discussion on June 21
last ;

Of all the committees and title holders who sent me
their support for the protest of September 13th
near the Civil Court of the Seine, against the statements and results-
states of the report by Mr. Achille Monchicourt, request addressed
with registered letter, dated September 17, to the Civil Court
of the Seine.

I have the honor of sending you the content of the said protest-
tation, please take some. cannaïs-
session.

In making this communication to you, Mr. Director-
The author, my clients, and I are driven by the thought that

you will surely echo our legitimate demands
cations, namely: that the holders of Panamanian securities be
admitted to designate from among themselves persons who would have for
mission to cross-check the statements and results of the report
MA Monchicourt,.

ANEMIA – ANESTHESIA – ATARAXIA 195

We have been spoken to so many times, and will we be spoken to again?
The great principles of '89? We believe that this is not
'There, a meaningless word, when it is a question of the greatest swindle-
public treasury of all times, among all peoples, swindle-
querie accompanied by circumstances more odious than
history has ever recorded.

Please accept, Mr. Director, with all our best wishes,
With thanks, and the assurance of our highest consideration.

The Chairman of the Shareholders and Bondholders Committee of the
Panama of Châteauroux and the department of Indre,

RETAULT,

Retired military sub-intendant, officer of the Legion of Honour
neur, Honorary Resident of the Independent Committees meeting in
Congress in Charente, November 17, 1889.

It goes without saying that Mr. Rétault's appeal had no effect.
Not a single response.

On behalf of the group he represents, Mr. Rétault had
Please send me a thank you address.
for having taken up the cause of the unfortunate under-
Mr. de Lesseps's cryptographers. I, for my part, put to his
disposition, my old experience in journalism.

"Ask Mr. Monchicourt," I told him, "to me
allow for notification of the sums paid
for competition and advertising costs; if he is an honorary member of the publicity tea
a fine man, as Fallières proclaimed from the tribune,
He cannot refuse you that, because everything concerning the
Advertising must be public, and shareholders have a right to it.
the right to know how their funds were used.

Mr. Monchicourt was careful not to welcome this demand which was, admittedly, perfectly legitimate.

What's funny about that, when you know the beneath the Parisian press lies the attitude of certain... certain journalists. Who hasn't read the indignant articles consecrated by Mr. Henri Rochefort to Mary Raynaud? In outside, long columns into the interior of the day-Nat, there are five or six of these chronicles in picrate, in which the tireless and ever-young pamphleteer-

196 THE WILL OF AN ANTISEMITIC

Taire is having a field day. I assure you that the "Vidange candidate" is arranged by the beautiful way. - :

What did Mary Raynaud steal, though? Four or five Poor millions. Who did he steal them from? From people who knew, without a doubt, that something was at risk when you want to receive 30 percent of your money per year.

How is it that the writer, so harsh on the ban-Quier Auvergnat, remains speechless before such piracy which involves nearly fourteen hundred million? Com-Why is it that he is not demanding legal action against the administrators who played, with such a monstrous Shameless deceivers, exploiting the public's naivety? Mr. Rochefort, who is in London, could all the more easily-How can I find out the name of the administrator who placed it? English funds sixty million stolen by him in the Panama, that the name of this administrator is known to everyone, even in Paris. How is it that this vigilante If so severe, don't ask why there was no instruction. It was never started?

I do not claim to provide topics for one of our veteran journalists, but finally it seems to me that there would be, for Mr. Henri Rochefort, the theme of an article full of verve and ironic indignation in the spectacle of this unpunished wrongdoer, who walks around in all public ceremonies his grand cordon of the Legion of Honour, even though, not counting suicides, So many victims are reduced to dying of starvation.

Mr. Henri Rochefort was beside himself when Mr. Floquet refused to release a dispatch addressed to

government by Mr. Richaud; this anger reveals evident-
Definitely a man who loves the light. Why not
does he not join me in asking Mr. Monchicourt
to publish the list of journalists who have been affected
Panama? Here, it's not the case, as in the case of
Richaud's case, a matter of state, but a matter of
on which everything should be able to be said without inconvenience-
nients.

ANEMIA == ANESTHESIA – ATARAXIA 197

"If the 'Belted One', instead of being the good girl
that deep down, he was in a resentful mood , he wouldn't have
than to force Mr. Monchicourt to make this publication-
tion. I believe Mr. Rochefort would feel some
grief. The public might realize that the most
"Belted" is not yet who you think...

If we are to believe what is being said, the in-
left-wing compromisers and right-wing intransigence
were the ones who drew the most from Panama.

This explains why the press did not demand it.
only once should justice intervene in this darkness-
breuse affaire.

As for the administrators, they seem full of
serenity. To firmly imprint the com-
God's commandment that forbids taking what is good
Next, it is the Nunciature itself that takes charge
to celebrate the marriage of Mr. de Lesseps with Mr. de
Gontaut-Biron, who, Etincelle tells us, "is
a handsome, young, rich lord, with a brave heart
of a gentleman.

In winter, M. de Lesseps hosts musical evenings.
very popular. In the summer, the whole family travels to the
campaign, where the Patriarch of Swindling leads a
existence which is not without its charms, according to
the Gaul's assertion (1).

Mr. Ferdinand de Lesseps spends part of the summer at the cha-
historical site of La Chesnaie, in the Indre department, with its name
beautiful family.

La Chesnaie belonged to Agnès Sorel, Lady of Issoudun,
who was, as we know, the favorite of Charles VII. The former monument-

The historic building has been transformed into a pleasure house. shaded by ancient fir trees and flanked by a mo- tower Last. From the terrace of this tower, there is a splendid view. on the wooded and rugged meadows that unfold at a loss of sight.

Mr. Erdinand de Lesseps continues the traditions at Ja Chesnaie

(4) Gaulois, August 18, 1890.

198 THE WILL OF AN ANTISEMITIC

hospital services of the lady of Issoudun; the inhabitants of Countries love him very much, especially since he is their oldest citizen and that his move to La Chesnaie dates back almost half a year century.

Hunting is Mr. de Lesseps's favorite passion; therefore, is he constantly on horseback, followed, as one might expect, by all her noisy and charming offspring.

On hunting days, it's a real whirlwind, through the country, of ponies and horses of all breeds and all 'size. The young Amazons, especially, are fearless that nothing can stop, neither obstacles nor fatigue.

When the weather does not permit physical exercise, Mr. de Lesseps settled into his... at seven o'clock in the morning. study; he is wearing, as in Paris, a skullcap dressed in velvet and wearing a full, floral dressing gown shimmering.

The cheerful note is provided this time by Delpit. Our colleague, as we know, apart from his authorial exercises dramatic, possesses in the vicinity of the Mor- quay land a deposit of bear cobblestones. When, in the pile, he 'finds a paving stone of exceptional weight,' he brings it to Magnard, who enshrines this specimen in Le Figaro bear literature as an example of the degree where can reach contemporary Boeotianism.

This is how we were able to read in Le Figaro: article in which there was talk of "the upright Fallières".

If this Fallières had not been "upright", which is a somewhat heroic word in these times,

but simply "honest," he would have understood that the justice must be equal for all, and he would have charged a The investigating judge is struggling to clarify everything completely. This mysterious story of Panama.

All the embezzlement, all the misappropriation, all the false statements, all the diss- manipulations in accounting, all the maneuvers- Fraudulent goods are, in fact, accumulated there.

No one is unaware of the efforts made to achieve peacefully to the prescription; everyone is aware

ANEMIA – ANESTHESIA – ATARAXIA 199

shameful negotiations following which Fal- The prosecution has been halted.

Mr. Delahaye, with a courage that does him credit, but without daring, however, to tell the whole truth, had brought the question to the podium regarding the petition subscribers were stripped of their assets, and Mr. Fallières was asked what he intended to do. He was only able to get one answer confused and vague, in which Mr. Fallières promised that a report citing the facts would be published by Mr. Monchicourt.

However, Mr. Monchicourt's report is absolutely a joke; he strings together aggregate figures, but he produces no evidence to support these figures; he doesn't go into any detail; he doesn't produce a play accounting; he doesn't answer any of the questions which were based on the actual price at which they would have been paid for the shares of Panama Rail-Road.

There is nothing in this document, however well printed, Moreover, on nice paper, a figure that is not odious- increased sement, increased at least fivefold, for conceal the money that was embezzled by the administrators traders. Let's take one of these numbers at random. You Read in Mr. Monchicourt's report:

General meeting fees, advertising inserts and advertisements, 852,661 fr. 99. .

Here is what he wrote on this subject to Mr. Monchicourt

Mr. Gabriel Odelin, the brother of the city councillor of Saint-Germain-l'Auxerrois.

The Panama Company operated from 1881 to 1889, that makes nine general assemblies. *
Therefore, each general meeting would have cost:

88,888 FRANCS.

Now, sir, I belong to a society which, every years, gives its general assembly alternately to Winter Circus and Summer Circus.

4

4

200 THE WILL OF AN ANTISEMITIC

To ensure all seats are filled, we are sending 23,000 summons letters in stamped envelopes 5 cents.

Do you know how much each assembly costs us? including all costs, that is to say:

Circus Venue,

Platform,

Security service,

25,000 summons letters (printing and distribution), etc. ?

Total cost: 7,500 francs.

That is, for nine years, 67,500 francs.

I am willing to distribute it further among the administrators of Panama 10,000 francs in attendance fees per person assembly, which would amount to 90,000 francs for the nine years; I I'm not stingy; well, the total would still only reach

457,500 francs.

Therefore, there is a long way from that figure to the 800,000 francs recorded on the expense table.

Where did the difference go?

The Company's system is very simple, it quintuple the actual amount of expenses incurred.

This small specimen will give the public a sense of the scale in which other expenses may be increased.

And Mr. Eiffel was paid 18 million in advance...

Fixed-price contracts! From the memory of architects and engineers, Of all entrepreneurs, has there ever been one who has actually received the money? work before it has been carried out, or at least who received such enormous advance payments!

As Mr. Gabriel Odelin points out, if a If that "little Frenchman" had done that, he would be prosecuted. long known as a fraudulent bankrupt, but a man who would only have to open his hand to dishonoring half of Parliament is, it seems, to- above the law. That's no reason, in any case, so that Delpit could describe Fallières as an "in- minister" "Scum." Fallières himself must have had a good laugh with his chief of staff, Mr. Lionel Laroze, and say to himself: "For- What the hell, does this gentleman call me "upright"?"

ANEMIA – ANESTHESIA – ATARAXIA 201

No lesson has any effect on these action-oriented brains. naires. When the gullible people see that there's a descent police at Place de la Bourse, at Mary-Raynaud's, they They take to their heels, they run down the street of Provence, at the Macé-Berneau Bank, and they arrived wind just in time to deposit their funds before the departure. That one, really, worked well: twenty-seven millions were donated; cardinals, archbishops questions, six thousand priests are in there... The Pope has en- sent his portrait to adorn the offices and his benediction- tion for the company.

– That's very strange!

– No, again, it's perfectly logical. It's

the consequence of the abandonment by the new Church of all the doctrines of the Church Fathers on the loan interest, the work of money, that is to say, profit without work; this is the consequence of joining The Church to the Jewish system. From the day the Church... rehabilitated the wear and tear that she had fought against during For fifteen centuries, the social reign of Christianity has been finished and the reign of Judaism began. Proudhon, with his formidable power as a logician, has very well discerned that the crux of the matter lay there.

No matter how many times Leo XIII puts it back on the chan- In his famous encyclical on the social question, he did not He cannot escape this dilemma, and he will be forced to do so. to cling to more or less idle declamations, to banalities, more or less prudish, about the necessity of behaving well. It is with him as with the leaders of the Catholic party: as soon as he doesn't want to be with us against Rothschild, he is forced to be with Macé-Berneau. After all, this man paid so much that he was able to. What is criminal in him, in the eyes of the truth- The Christian moralist table is not about not having continued to give 130 percent a year to those who were handing over funds, it was daring to claim that he could legitimately give them. What is the High Bank? It's Macé-Berneau with more kidneys

202 THE WILL OF AN ANTISEMITIC

solid. At the moment of the final collapse, you will not You won't find it in the checkout of some large stores. bank sounds, what was found in the safe de Macé-Berneau.

This company is, in reality, built on fraud. query. The more vulgar, simple, and devoid of the operation The more serious she appears, the more successful she becomes. During For a month, Parisians fought over the shares of Placers of Upper Italy.

– What are these Placers of the High Italy?

– It's nothing. We don't even know what it is. Among the bankers in Milan. There's nothing. Not a thing. operating. No industrial facility. The The investment funds are in France, since that's where they are drawn from.

gold and that the shares are invested. In Italy, there is Ticino,
That's all.

– But really.

– I repeat, there's nothing there. It's a company
Switzerland, which has as its sole contribution fishing rights for
Gold and fish in Ticino. These rights, it seems,
they date back to a charter of Frederick Barbarossa.

These contributions amount to fifty thousand
shares which, at the price the shares were at in the month of.
February, would represent {rent and two million. You
You will admit that, even granting that the fish
If they were made of gold, they would have to be a nice size.
worth thirty-two million! It's true that one of the
The organizers of this fishery are accomplished fishermen.
and even a repeat offender: he has already been convicted in the case of
to do Swiss land; another developer was .exe-
cut at the Stock Exchange, in Italy.

– It's absolutely fabulous!

– Oh! It's much funnier than you think.
But, you know, we hesitate... In wars
In Vendée, the leaders sometimes could not distribute
that six cartridges were given to their best soldiers: it was necessary

ANEMIA – ANESTHESIA – ATARAXIA 203

Think carefully before you shoot. Magistrates worthy of
This name should publicly congratulate the writers
courageous people who, without personal interest, strive to a-
to protect the victims, to shield them from their own de-
They are sympathetic to the financiers...I hear
again the president, when I wanted to explain the
piston, telling me in his wooden voice: "I don't
Don't speak, you.

– These Placers of Upper Italy have already distributed
A dividend?

– Absolutely... There is a company, the Blésoise,
which was formed in Blois, to pay a sub- tax
rental to the company. Right of subletting for a
Something that doesn't exist constitutes a benefit, and that's
on this profit that the general assembly voted on, to
Lugano, an interim dividend of 16 francs. One

another company, Angoumotise, was to be founded in Angou-
same.

– What started this?

– 'It's Mr. Circaud, the one who took the Gaul's
Mary-Raynaud's estate. You only have to read the
Gauls:

Placer shares are increasingly sought after
chedes.

The shares of the Upper Italian Placers continued-
wind their upward movement.

Placer bets respond to their detractors
by increasingly higher prices.

– So what?

– So this Circaud founded a French Society
Indo-Chinese colonial power with a capital of ten million; it
promised mountains of gold to its shareholders and
claimed that he had the patronage of the government.

The administrative, the prospectus said, reserves, IT REQUIRES US
Assurance has already been given of its full support to our
ATTEMPT and will promote it by all means at its disposal
the efforts and progress towards success of our society.

204 THE WILL OF AN ANTISEMITIC

It is under these conditions that we appeal from the outset
first hour to a work that is surely lucrative
and eminently national.

The newspapers that hadn't been watered shouted,
and Étienne, the Under-Secretary of State for the Colonies, pro-
tested that Circaud's assertion was a pure lie-
dream and that the government was completely foreign
to the new company.

– So what? |

Then Circaud declared that in response to the slander-

those who dared to claim that he was in bad shape
business deals and prove that his bank was very
flourishing, he was going to liquidate it. The Pla-
cers of Upper Italy, which had reached a moment
640 francs fell within forty-eight hours at
150 francs, and perhaps they will be at fifty centimes.
when this volume is published.

Here again, captured in the moment, is the morality of journalism.
Judeo-Catholic-monarchical lism. That's the business
that is done in the King's newspapers; one engages there in
poor fools selling their best values for
to take shares in a business that one knows to be a
Piracy... And all those Right-wingers who walk so little
those on the right dare to claim that the royalists represent the
The party of honesty! Seeing their party fall to this level,
I imagine that some old monarchists must
sometimes finding that they have lived too long...

The non-functioning of the justice system in the face of pa-
reils acts is one of the most curious phenomena of
this time, when we examine it without vain anger and at a
a somewhat exclusively scientific point of view
fique. If some notes are broken in the keyboard
individual among our contemporaries, there is also in
the governmental mechanics of broken springs; it
There are, if you prefer, dead organs in the body
social.

ANEMIA – ANESTHESIA – ATARAXIA 205

An almost namesake of mine, an Englishman, Henry
Drummond – all these Drumonts really have the taste
advanced studies – touched on these issues in a
volume which had a huge impact in An-
England: The Laws of Nature in the Spiritual World
tuel. He applied it to the search for the laws that govern-
senses the world of the mind, the method used to study
the chemical and physical phenomena of the world
inorganic. He thought that most of the laws of
spiritual world, considered until now as
belonging to a completely separate domain, are
simply the laws of the natural world.

This is what an English poet, Aurora Leigh,
had already tried to express.

And indeed, many thinkers of our time,
And even many Christian doctors who are halfway to heaven
Those who understood were quite wrong, in my opinion
Our natural world in a way that is too insular;
As if he were not attached to any spiritual continent
Fulfilling his purpose, uniting everything to Justice, to the
perfection line after line
Form after form, nothing remaining isolated or separate.
The great All below held firmly by the great All
From above.

Henry Drummond devoted some noble pages to
demonstrate that the words of Saint Paul: "the wages of
"Sin is death" was not a mere metaphor.
but an observation that is in some ways biological.
"The laws of the living God," he said, "are the very laws."
of Nature.

What is life? It is being in correspondence
dance with many things, with what the An-
The English call it "the environment."

The mineral lives, but with a very rudimentary life.
Silent and inert. The tree already corresponds with the earth
by its roots; its leaves are impressed by
the sun and the air. The bird lives a more developed life

42

206 THE WILL OF AN ANTISEMITIC

Loppée again; he can move, he hears the song
of his companions, and corresponds to a greater
extensive "environment". Man is the most
living beings of all creatures: he is in direct contact
with the earth, with the air, with the heat of the sun, with
the music of the birds, with all that has form, relief
or color in the visible world. As he grows-

said, he broadened the circle of his relationships; he touched the front-
he enters the third part of the supernatural world, he lives there by
the impression he gets from it, through the desire to go even further
far away; he knows God and he belongs to the animals that do not know-
God is not born like the tree is to the mineral which does not
I don't know the light.

As soon as man no longer knows God, he corresponds
to a lesser "environment"; it regresses, it
moves into a smaller circle, he descends the ladders
lengths of life; he dies partially like the blind man
or the deaf person who is put out of contact with a
part of the outside world, in which life is evident-
dementia less complete than in those who see and
who hear; the meaning of the Divine escapes him at first, the
He, in turn, lacks a moral sense, and his domain, of
increasingly narrow, soon restricts itself to what is
purely animal.

This is true of communities of men, of societies
as individuals and, as soon as they are prey to
Sin, paralysis gradually overwhelms them and the
Death gradually takes hold of their vital organs.

Long after the function has ceased, the organ
It still exists, but it is an abortive, atrophied organ. For
Those who watch from afar, Emperor William has
it looks as if it has a left arm; only this arm is
Dead, it's a piece of wood.

From a sociological point of view, nothing could be truer than
what Henry Drummond says about this.

This is not the least tragic aspect of ertte.deca-
the fact that its effects can even be hidden from others.

ANEMIA – ANESTHESIA – ATARAXIA 207

The soul that undergoes degeneration, surely as a result of
some diabolical plan forged in the depths of Hell, possesses the
The power of absolute secrecy. When everything within engenders the
corruption and decay, a Judas, without anomaly, can
kissing his master. This invisible consumption, like his
a fierce analogue in the natural world, can even preserve
his victim with her beauty while he kills her.

When we examine the small crustaceans that have lived since

For centuries, the Kentucky mammoth's cellar, we are first.
I was surprised to find that these animals appear to be gifted.
of perfect eyes. The pallor of the head is broken by two
truly remarkable black dots such as
the only colored spots on the entire bleached body; and for
To the superficial observer, these points represent certain-
ment of well-defined visual organs. But what would '
Their eyes in these Stygian waters? An eternal, gloomy night
There. Is the law at fault this time? A quick incision
with the scalpel, a glance with a lens—and their secret
is betrayed. Those eyes are a decoy. Outwardly they are
organs of vision; the front of the eye is perfect; the back-
Behind it there is nothing but a mass of ruins. The optical fiber is
a shrunken, atrophied, and sensationless thread

These animals have organs of vision, and yet they
They have no vision. They have eyes, but they cannot see.
That is exactly what Christ said about men: They
They had eyes, but no vision. And the reason is the
same. It's the simplest problem in the history of nature.
real. The crustaceans in the mammoth's cave have chosen their
They lived in darkness. That's why they adapted to it.
By refusing to see, they have relinquished their right to see. And the
Nature granted their wishes in a terrifying way. Nature
It was supposed to do so by its very constitution. That's its defense.
against the dissipation that the withering of the faculty
immediately follow the termination of the function. "That
He who has ears to hear..." He whose
"My ears haven't degenerated, Entendel."

Those tasked with judging are themselves ha-
inhabitants of the Stygian waters. Enter this tribunal,
You will indeed believe it when you contemplate this display.
staged, listening to these formulas, being in front of my-
gistrats actually fulfilling a function of justice

208 THE WILL OF AN ANTISEMITIC

tice, the highest social function after that
of the priest. This is nothing but a pretense and an appearance.
These men being in the grip of sin and lust,
to the love of riches, to corruption in all its forms
forms, are whitewashed Sepulchers, as the said
Our Lord Jesus Christ: there is a dead man in them.

As the English philosopher writes, these people have
They have eyes, but they have no vision. Their eyes are

similar to those windows painted as decoration on some walls to conceal their nudity; they do not open No, these windows, to let in the sun, the real benevolent and divine light.

It would, moreover, be an inappropriate expression to describe as scandalous the recent judgments which have acquitted notorious thieves solely because they were rich. These judgments did not cause a scandal, at to speak literally, because of the moral state of the judges is appropriate to the moral state of the country.

These judges are not, as has happened in other time, exceptionally unique individuals perverted. They're not even bohemians of the Republic; those people tend to gravitate towards other car- They are upper-class bourgeois; They have, alongside the financiers' castles, houses comfortable country houses that they inherited from their families. Some go to Mass, and their wives go too. almost all of them. They are the ones who often excite the husbands to get along with millionaire thieves in insisting, when their spouses hesitate, on the necessity-city to arrange suitable marriages for girls.

These considerations essentially restore the Bourgeoisie indulgent. You will notice that most days- Conservative politicians had not a word of blame for the judgments rendered in the Metals case.

You would randomly pick 100 people from the street-middle-class sons, you would charge them with replace the current judges and you would offer them two

ANEMIA – ANESTHESIA – ATARAXIA 209

or three hundred thousand francs to pay a financier who would have had misfortunes, which 70 out of 100 accept-would.

Once again, we comment on these judgments without anger and, most of the time, they are announced as advance.

One of the administrators of the Discount Bank he said while having lunch with one of our colleagues: "The Presse is really not expensive; for 200,000 francs,

I managed to get her to stop talking about me and the Magistra-
"It won't cost me any more." On the line of
Corbeil, on the Saturday night train, we were telling each other
the remarks of one of the most compromised speculators in
The adventure: "It will cost me dearly, but I'm sure
to be acquitted.

It is only among the people that you will find
still a certain sense of abstract Justice, a
a certain power of indignation which is quite
extinct among representatives of the upper classes.

I still remember, on a sunny morning,
having listened for some time on the road to the workers
who were chatting. It was at the height of the E- pavilion
tiales, at a corner of the path from which there is a ravishing view-
health on the Seine. Bob was very hot and, while
Admiring the landscape, I let myself, like Hippolytus, float-
to take the reins on my steed.

These workers had teamed up in pairs to buy the
They read the Petit Journal together. The ruin of
Comptoir d'Escompte had certainly not caused them
no direct damage, and yet this cynic acquired-
Their behavior made them furious. I understood from their lashing
wager what it sows of hatred in the souls of the people
this shamelessness of the ruling classes to defy, to the extreme-
to bruise those instincts of righteousness which were so
long dominant in our country.

No doubt, there are still some magistrates left.
who have retained the notion of social duty.

12.

210 THE WILL OF AN ANTISEMITIC

We remember the noble attitude of the Attorney General
Sarrut in the Metals trial, and that's a joy for
the social historian, who is obliged to trace so many
Shameful, to be able to quote words like these-
This is what somewhat elevates France's standing in the eyes of foreign countries:

I ask the Court to consider the reasons that dictate my consent.
duite: in our time, in a country of freedom like the

ours, where everything is open to unlimited discussion, the only
The obstacle is respect for the law, and this respect is measured by that
which relates to the character of the magistrate.

However, the observer would not understand that three months, six
months in prison, that is to say the minimum of the penalties that the
law enacted and with which you strike the unfortunate who, for the
For the first time, appearing in court, they may have seemed
sufficient to punish men who, with no other aim than to
To satisfy their love of profit, they ruined two companies and
caused countless misfortunes.

Watching such a spectacle, one might wonder why –
What does Justice, which weighs so heavily on the humble, have to do with
'such indulgences for the strong, and one would doubt whether it is
fair to reserve for the little ones, for those who do not pro-
do not make mistakes they commit, a severity to the-.
that would allow the culprits in high finance to escape, for

in which the violation of laws has been a source of enrichment
ment.

While Mr. Sarrut was speaking, nothing was unusual.
to look at like President Calary, a little man
bald, with a dark face, a sly look that one
now calls at the Palais Calary-Laveissière and
which I only mention, moreover, in connection with its functions-
tions. He chuckled with his neighbors and seemed to be murmuring-
rer: "Is it possible to waste one's time saying things
Such nonsense?

If you want to know what French justice is,
Read this slowly and meditate on it:

This Laveissière, sentenced to only three thousand
francs fine, for having ruined the second establishment-

ANEMIA – ANESTHESIA – ATARAXIA. 211

financial stabilization of France by fraudulent ma-
nœuvres, had a servant, a man named Comet, who
He stole wine from him and resold it to a grocer in Draveil.
Laveissière naturally pursued this great culprit.
with the tenacity befitting a man of a
A clear conscience, and after having done five or six
months of pre-trial detention, the unfortunate Comet was

tried in Versailles during the session of March or April 1890.
Do you know what sentence he received?
– Four years in prison!

You can almost hear 'ka conversation in a dinner party' from here
of magistrates and the remarks that intersect between
guests warmed by the fine food in the heady
atmosphere at the end of a big meal? | |

The Financier. – Yes, gentlemen, the abuse of con-
fiancée... I entrusted her with the keys to my cellar... It's a
A mission of trust, isn't it? The shareholders
They trust me, they rely on the statutes, they
know that our operations must be limited to discounting
to trade effects.

FIRST COUNCILLOR. – What does he have to tell us?
Tell his story? Does he remember it?

SECOND ADVISER. – My dear colleague, do not inter-
Don't break up with Amphitryon, who is an officer of the Legion.
of honor.

THE FINANGIER. – I entrusted five thousand bottles of
wine for this man. I must find five thousand. One
A little bit of this Château-Yquem, gentlemen?

Third Councillor. – It is exquisite... It is
The one that this scoundrel was stealing?

The Financrér. – This one is even better... I have
I've been up my cellar since... You're following my rai-
Sounds good, doesn't it?

Fourth Councillor. – Perfectly!... So,
those who had deposited their savings in your
They found nothing more in the cellars?

212 THE WILL OF AN ANTISEMITIC

The FINANCIER. – Precisely... The wretch had
* took the wine.

THE PRESIDENT. – Yes, you had used the funds
which were entrusted to you for a specific use at
These are completely anti-statutory gambling operations... It's
That's why we gave...

The FinANctER. – Four years in prison.

FIRST COUNCILLOR, to his neighbor. – What!
We gave him four years in prison?

SECOND COUNCILLOR. – You have taken too much
Château-Yquem... It's a story he'll tell you–
a tale... a story that happened to him. He had a
a man in his employ who abused his trust.

THIRD COUNCILLOR. – Abuse of blank signature. The
The code is explicit...

FOURTH ADVISER, with tenderness.
As for breasts, if you saw Amelia's... In
These are as white as snow... Blank checks,
White breasts. (J7 laughs loudly.)

FIRST COUNCILLOR. – Be careful, there is a
abbe.
Second Conseizzer. – Our colleague is not:

Seriously. He won't make it to the Court of Cassation.

THIRD COUNCILLOR. – He will get there, but only a little.
broken.

THE PRESIDENT. – Finally, how did all this come about?
finished ?

The Financier. – When we realized this
disappearance.

THIRD COUNCILLOR. – The Bank of France,

our large national institution, gave 140 million
lions to replace what administrators had
removed...

To finance him. – And so, as I had the honor
To tell you the truth, he was sentenced to four years of
prison.

FIFTH COUNCILLOR. – Who then?

Second Councillor. – A man who had stolen wine...

FIFTH COUNCILLOR. – A bribe... It's

The Wilson case. We acquitted him too.

Ah! Well! What do they all have to tell us?

our judgments. That's already not very flattering for We.

FIRST COUNCILLOR. – He wasn't decorated, this man ?

THIRD COUNCILLOR. – No, it was a poor devil.

FOURTH COUNCILLOR. – Ah yes! A trifle that

Worth it... We have one like that to judge tomorrow.

He got three months for stealing a pumpkin. He is not

Not happy... What does he want? The maximum? He

the aura... Me, when I feel the need to eat

Pumpkin, I'll send someone to buy some from the greengrocer. I don't have

yet my modest salary as a con-

seiller...

FIFTH COUNCILLOR. – And then the trials of financiers who bring in a small amount.

THE PRESIDENT, with great dignity. – Oh!

Gentlemen, let's not raise these questions here; it's for the Council Chamber.

FIRST COUNCILLOR. – Another glass of this Chää-

Château-Yquem... It's really very good. Let's not forget

Not just on Rue Chabannais, we do the flea market with eleven people.

hours... When you arrive too late, you're in a bad spot

And we can't see anything.

THIRD COUNCILLOR, taking his coat in

the antechamber. – It's all the same, gentlemen, it's rough-

It's very beautiful here. We could well have asked for a
a little more.

What we must never tire of repeating is the ef-
The appalling harshness of these men who do not open their
heart to pity only when it comes to millionaires;
it is the monstrous, execrable and impious iniquity of these
judgments.

214 THE WILL OF AN ANTISEMITIC

This, I said in The End of a World and in Der-
New Battle, and I repeat it again this time, because the
The newspaper passes and the book remains, when the volume is good
worn out, very tired, untied from constant circulation, we un-
I think fifteen cents will be enough to pay for the binding and the employee.
the traveling salesman, the worker, the people of law-
those who write to me are searching, when they have a half-
They were given the page they had already read that made them think,
which moved them, because it was truthful and sin-
dear.

Let's look at it then, the gloomy procession that materializes
in a way, right before everyone's eyes, the infamy of the
Current judiciary, lenient towards the rich, implacable
to the underprivileged. First, let's consider little Jahn who was
sketched by Séverine one day when she was in a
good disposition and that she did not have the golden ray
Rothschilds in the eye to impair his vision.

Little Jahn is a young telegraph operator dismissed from
because of his infirmities and also a little because of his involvement
of politics; he is reduced to earning his living as he
can.

Here he is, sleeping somewhere, eating somewhere, I don't know where.
What, still proud – you can believe me – not tending
never lending a hand, rather accepting any task from
chance that allowed him to swallow a mouthful of bread and
to sleep under a roof.

One day-ah! listen to this, it's one of the most
"The most appalling and odious things I know!" – he was told
that he will find work eight leagues from Paris. Eight leagues,
for his crippled legs, which the polis has not healed,
on the contrary |

But, as I said, he's not 'a lazybones'. He puts himself into it.
road, drags itself along, arrives – there's no more work for him,
The team is complete! Half-dead from fatigue and hunger,
He lies down in a ditch.

How to get to Paris? How to get back? His feet
They no longer support him, bleeding profusely in their bandages.
of rags, and the inhospitable countryside is bad for whom
He seems suspicious.

ANEMIA – ANESTHESIA – ATARAXIA 215

Not a penny to eat, not a penny to travel – he
I was counting on my next day's paycheck! What to do?

He makes it to the station, waits for a train, and slips through without
to be seen in a cattle van, and lies broken on the
manure, which makes a warm and soft bed for him, while
that the kind, compassionate animals spread their hooves
so as not to hurt this little one, who seems so weary
and so unhappy.

Upon arrival, we discover him, we arrest him, we hand him over to the
police, and do you know what the punishment is for this crime of
Fatigue and misery?... A fine of one hundred francs and three months of
prison, FOR FRAUD.

In the eyes of the law, little Jahn was dishonored, because the
A criminal record records the sentence without specifying the cause.
But before eternal Justice?

Three months in prison for an unfortunate child
cripple who travels by train without paying
Place, three thousand francs fine for a large
financier, in the prime of his intelligence and age,
who abuses the mandate entrusted to him to deceive
those who believed in him by presenting them with a false
So, is it pretty enough?

Please note that the judges of the Court of Appeal do not
They do not dispute the criminal nature of the alleged acts.
In Laveissière; listen to them instead:

Given that it follows from all the foregoing that
the assessment was not based on the actual state of the So-'s affairs

company; that it highlighted a non-existent benefit, and that
It was intentionally that the true situation was not revealed.
exposed;

The thought of not providing accurate information
and in particular to conceal the Comptoir's commitments
The situation regarding the Metals Company was so tense that we had
care in the "Ongoing Risks" section, following the
In short, not even mentioning the endorsements given to the con-
tracts executed by Secrétan on behalf of the Société des Métanx
with the mines, downstream which, moreover, are contrary to the prescriptions-
the statutes, potentially binding the Comptoir
for several hundred million;

216 THE WILL OF AN ANTISEMITIC

Considering that if, in the board of directors of the
Counter, some members may have been unaware of the true
The situation of the metals and the artificial nature of the prices of
copper, and admit the accuracy of the proposed balance sheets, this
no error could have been committed by Laveissière who, in his capacity
of chairman of the board and member of the board of directors
The Metals Company was necessarily aware
the circumstances mentioned above, the inextricable difficulties
cables in which the company was struggling and consequently
the dangers that the Discount Bank faced;

Moreover, as early as June, the resignation of one of the
administrators, given on account of commitments, to its
overly significant meanings, taken by the Trading Post and concealed
to the board by the director – resignation of which Laveissière has.
known the causes – should have determined it at that time
to oppose the continuation of the state of affairs;

The Court only says that if Jahn, the little cripple,
deserves no leniency, Laveissière deserves it
a lot.

There is reason not only to reject the appeal
from the public prosecutor against him, but also from him
to apply the sentence under certain conditions
more lenient tions than the first ones did
judges.

We will now move on to some clearing.
audience:

Yesterday, before the 11th correctional chamber of Paris, which had dealt with millionaire financiers the day before, compa- They were, one after another, poor devils without hearth or home (1).

Among them came a 19-year-old boy, an old woman 55, a man in his forties.

The boy had stolen a one-franc pastry from the stall of a... grocer. Li had been without bread for three times twenty-four hours. He was sentenced to 15 days in prison.

The old woman had been found one night sleeping on a- platform, and had exclaimed, in response to the officers who had re-

(1) *l'clair*, May 31, 1890.

ANEMIA – ANESTHESIA – ATARAXIA 217

vigil: "Leave me alone, take care of the thieves,"
I am an honest woman, only I don't know where
Bedtime. – 8 days.

The man went to the station, saying: Take me to the depot,
I haven't eaten since yesterday, I'm homeless, he doesn't...
"There's not a penny left." He had already been convicted once before for va-
gabondage. He is sentenced to 15 days. Then, irritated, he cries out:
"Pigs!" and 2 years for contempt of court
are in addition to the 45 days.

Let's not forget the two brothers, Henri and
Joseph Vandeputte, Parisian workers. In the month of
Last May they were following a path in Bourg-la-Reine; they
they catch sight of a few lilac branches passing by
They pick them over the wall of a property to
to make a bouquet and bring it back to their attic.
a little of the fragrant greenery of the fields. The eldest,
Henri, 27, is sentenced to six days in prison;
Cadet, 17 years old, three days old!

To each his due: Rothschild, as
A feudal lord of olden times had the right of high justice. When
If you touch his flowers, he condemns people to death, and he
They have them killed.

Who among you has not read, with a pang of sadness, the history-story of this unfortunate man on whom, on March 27th, They shot mercilessly because he had infiltrated in Mr. de Rothschild's property in Boulogne?

The man was unemployed, his family was hungry, and At night, he slipped into the manor's park to pick... read magnolia leaves which sell for a few under the market halls.

You can see the contrast from here. These are foreigners. who, having come from a Judengasse in Frankfurt, managed to. They took three billion from the French. They picked up on our soil a sheaf of golden ears of corn so heavy that their Their arms cannot embrace her. They have everything, they can sa-to indulge their most extravagant fantasies, they can

43

218 THE WILL OF AN ANTISEMITIC

buy whatever they want, the masterpieces of: art, the wonders of the past, the youngest girls and the oldest ministers.

Frankly, when you have all that, don't you should not be pitiable for the poor wretch, for the wretch who dares to steal a few Flowers grown under the French sun?

No. The order is clear; the guard was certain of to please Rothschild and to receive a good reward thinking about killing "a French dog." He fired and the A Frenchman named Laval, a married worker, managed to He took a few more steps, then he fell and never slept again.

He was found dead the next day on the edge. of the Seine, opposite Mr. de Rothschild's property in Boulogne.

A year ago, a market gardener from Argenteuil killed a prowler who was taking away his asparagus; he was put in prison and appeared in the Assize Court. While remaining very bla-Mable, the act of this exasperated rural man was nevertheless more more excusable than the other. This peasant had sown the seeds himself. his asparagus; he had had difficulty growing them,

And he lived off it. I ask you, what harm can it cause?
to billionaires the theft of a few branches of ma-
gnolia? |

Séguy, the guard of Baron de Rothschild, did not
an hour of prevention, he was never tried and, when
He came to testify as a witness; he did not have to undergo any procedure.
the slightest reprimand from the president. The fact, however,
It resembled a straightforward assassination. There is no-
has been demonstrated, in fact, that, in a property where the
There are many servants, this guard was in danger then-
that none of the prowlers were armed, and that he fired accurately-
sement on the one who fled and "who, consequently, nee
It was not a threat.

Not a single one of these Republican deputies who
every day against the crimes of feudalism has not breathed
Regarding this incident in the House, it is understood, moreover...
theirs, that it was not Rue who, after having received

ANEMIR – ANESTHESIA – ATARAXIA 219

A substantial subsidy from the Rothschilds could have raised this hare-
...there. As for the Catholics in the Chamber, it seems to them
It's perfectly natural that a human being would be killed for a
flower, when that flower belongs to the Baron of Roth-
schild. |

These people were told that antiquity had
contempt for human life and that Christ was des-
brought down to earth and had suffered an ignominious torture.
nieux, all designed to soften hearts and make them
less tough men, but they didn't understand very well-
taken.

Although both acts are equally abominable,
I confess that I still prefer Pollion making them throw at
moray eels, a slave who broke a precious vase
Rothschild had a French citizen killed for what purpose?
tree leaves. The vase broken by the slave was
perhaps a myrrhine cup of incomparable
beauty or some masterpiece by Lysippus, by Scopas
or of Praxiteles and the anger of the art lover may,

. not excuse me, but to make this mons- understood.
True cruelty. What excuse do you find for murder?
of that unfortunate Laval?

A month later, a few steps from where the man had come to an end, another Rothschild was giving a

A garden party, a Louis XV celebration on a farm Norman.

"A farm, do you hear me?" cried 1 Gaul,
A farm with a calf, a cow, and a brood of chicks. Yes, indeed, a farm.
'but I added: eighteenth century and one cannot
it is not reasonable to assume that on an eighteen- farm
twentieth century there was something other than Watteau and the,
Lancet.

Then comes the obligatory description of the knick-knacks and the guest list.

Note: Baroness of Mohrenheim, Countess Ho-
Yos, Baroness of Beyens, Countess and Marchioness of La
Feronnays, Duchess of Luynes, Duchess of Uzès, of- .
Duchess of Doudeauville, Duchess of Maillé, Princess

220 THE WILL OF AN ANTISEMITIC

de Ligne, Princess Radzivill, Countess Greffülhe,
Countess of Riancey, Countess of Kersaint, Marchioness
of Hervey, Countess of Monteynard, Viscountess of
Trédern, Marquise de Mortemart, Countess de Cara-
man.

You can imagine the icy enthusiasm of this fake ker-
mass where people who hate the
Rothschilds more than we ourselves hate them,
But for infinitely less noble causes. You
see also the grotesque side of this Watteau party at
Boulogne, in the land of washerwomen.

Luckily, there was rifle shooting there.
and with a pistol. "The women," Meyer tells us, "weren't there."
not the least skillful. » The Rothschilds were able to
to show how a Christian was killed when he became aware
knows how to steal a few blades of grass.

Let us imitate Carlyle. "Let us pause in silence and
in pain over the darkness that is in the heart of
man." All these people, in fact, are destined to
to end badly; some are too villainous and others are
Really too stupid.

Those who study our books later will find a document that no era has bequeathed to us in similar conditions: the final phase of a so— a company seized in the midst of its dissolution process, a world in somehow photographed in the spasms of his agony. They will be struck by the fact that this work of disintegration of all the elements that constitute a Nation is operating without anyone paying attention. Anarchy has taken hold in this country like the night settles on Earth, without us even noticing at the moment where it ceased to be day.

Apart from declamatory phrases, there is nothing that resembles a society in the sense that we used to give to that word used to be. An Eastern pasha would not have it. the right of life and death with the unpretentious that shows the President of the Republic in France.

ANEMIA — ANESTHESIA — ATARAXIA 221

A man named Bousquet, a bailiff, that is to say a A man of a certain education which makes him doubly responsible, rapes his sister-in-law and abandons his wife to live with this sister-in-law. Tired of this existence— Shameful, the unfortunate woman fled, found a A servant's place; Bousquet discovers her; she refuses to return with him, he murders him; he then murders a lawyer, a family man, Mr. Pagny, who was absolutely— a stranger to the case and who had only had the misfortune of taking Bousquet's wife into his service vice...

The Marseille deputies who had apparently done dirty dealings with this Bousquet, intervene and they demand mercy for this wretch.

A few years ago, a bad subject, named Jeton gets drunk with another individual; they fight. after drinking, without anyone knowing exactly who had com— began. Finally, the individual is killed, Jeton is con— damned to death and executed; do you know why? — To teach him, they say at the Ministry of Justice, to be defended by a conservative lawyer.

Frankly, under these conditions, wouldn't it be worth it? better to play the head of a condemned man in five seconds

the discarded one? (1)

(4) We have not forgotten the circumstance to which Mr. Carnot owed his elevation to the presidency of the Republic. The Journal of the Fonctionnaires took it upon themselves to demonstrate to us that the new President had hastened to forget, in power, the fine sentiments of as a member of parliament; he allows the religious congregations to be prosecuted with devoted to charitable works, he gives fifty to a Jew times a millionaire in the sums he owes the State.

"We remember," writes our colleague, "the impact that Three years ago, there were the Wilson affairs and how one of the serious accusations against the former undersecretary of state were of having abused his position to evade registration rights registering certain pleasant personalities. Among them, Messrs. Dreyfus brothers, former clients of Mr. Grévy, lawyer. We remember also the emotion produced by all these revelations in the country and to the Chamber of Deputies.

222 THE WILL OF AN ANTISEMITIC

As for the Jew, he found a way to get himself a code for himself alone. Mary Raynaud speculates and loses his clients' money; he is sentenced to three years of prison. Léon Rodrigues engages in exactly the same activities. operations, he founded a General Bank of Premiums; He attracts gullible people with a newspaper costing one franc a year, the Scholarships for all, and the Jew, defended by his coreligionnaire Seligman gets away with three thousand francs. fine.

The court takes cynicism to the extreme by acknowledging that there was indeed fraud, but he adds that a Jew is above the law.

Regarding the offenses of breach of trust and the scams related to joint ventures on the French annuity 30/0 and the so-called secret operation:

"A parliamentary inquiry was held. Mr. Philipon, a member of parliament, was in charge of the report on the Dreyfus affair. As of the date of On December 15, 1887, he established that the registration had with reason received a sum of 75,000 francs on the company's deed in participation formed between Messrs. Dreyfus and Société Générale for the exploitation of Peruvian guano; that the minister had, at

wrong, at the urging of Mr. Wilson, ordered on his own authority the restitution of the 75,000 francs and that he should have let justice take its course to decide. On the rapporteur's proposal, the Chamber of The deputies unanimously ordered that the matter be resumed and that a A judicial decision was provoked.

"For the past three years, what has the recording done to comply with the wishes of..." Members of the Chamber? What did Ms. Tiphaigne order? And What exactly did the management's registration department do? From Paris? Nothing, nothing, nothing. The Dreyfus brothers did not pay back the 75,000 francs and refuse to pay, having nothing to fear; No memorandum has been served on them, and the matter is not yet registered, after three years, on the roll of the civil court chamber of the Seine. And yet, it is not the uncertainty of the decision future that can stop; for a long time now the Court of Cassation ruled in favor of the registration administration. lying in similar cases.

"In 1887, Mr. Tiphaigne was the general manager when the The Chamber ordered the prosecution; and it was he who received the orders to continue.

"He is still a director today, and, for the past three years, he has not..." "Nothing done."

ANEMIA – ANESTHESIA – ATARAXIA 223

Given that prevention is not sufficiently established blie, dismisses Rodrigues from the proceedings:

But given that, by being handed over for alleged upward stock market transactions, spot and forward on the Panama, funds, securities, bonds, notes or promises made by various people, Rodrigues committed the crime of fraud. query;

Given the mitigating circumstances resulting from this that Rodrigues' clients were all speculators..."

For these reasons, the court sentences Léon Rodrigues to a fine of three thousand francs.

Never before, just ten years ago, had a French court would not have dared to render such an absurd judgment-brante fantasy. Never would anyone have thought of insulting the victims to avoid punishing the guilty party. The court finds that there has been a violation of a moral law

that social laws are responsible for enforcing.
This violation must be punished for its own sake and without
that it is necessary to take care of those at the expense of the—
under what conditions this criminal act was committed. In these conditions
one could perfectly acquit the Pranzini
and the Prados, noting that those they had
Those murdered had made the mistake of engaging in prostitution.
tuition.

This existence of a different justice system for Jews
and for Christians, this is moreover affirmed at every instance—
so much.

All the newspapers mentioned the conviction of
Marquis de Salaberry, a landowner from Loir-et-Cher.
He had taken the liberty of writing to the public prosecutor.
de Blois: "Now justice is relative." He was
sentenced for this act to two months in prison which, on
his opposition, were reduced to twenty days.

In the trial of the League of Patriots, Naquet said
to his co-defendants; turning to the deputy prosecutor Lom-
Bard: "Let this gentleman drool!"

Naquet was never prosecuted.

In his indictment, Mr. Gonthier, the prosecutor of the

224 THE WILL OF AN ANTISEMITIC

Republic in Blois, which I only deal with to the extent of
In view of his position, he had the audacity to exclaim:

— Know, Monsieur de Salaberry, that justice is equal
for everyone, and if you are not used to this equality, you
will serve as an example and you will not be surprised that the
The law affects you... Let me therefore express my regret
that a man in your situation is not setting an example
Respect due to justice. You are far more guilty.
You are an intelligent and educated man, unlike vagrants.
bonds which insult the judiciary (1).

In court, a judge can do anything.
to put, but if I had the pleasure of meeting Mr. Gon-
Thier in a living room, I don't think he would dare me
to seriously argue that "justice is equal for

all of them." There is obviously no proportion between the
The act of saying that "justice is relative" and the insult
gross misconduct, which consists of stating, in open court,
that a magistrate is "drooling".

Mr. Gonthier, who is perhaps a witty man,
would simply tell me what they told me in my head
many magistrates head: "When a Jew is in
Because of this, the Synagogue intervened immediately and we
we receive direct orders; we could not pass
not to ruin our careers. (2) » |

The only right word that has been said in a long time
"Regarding this situation" is the word that keeps coming up in
Mr. Francis's articles, full of gentle philosophy

(1) Lantern, October 15, 1890.

(2) In current courts, everything absolutely depends on the
person in question, their relationships, their protections, and the
Magistrates are the first to laugh at the extravagance of their judges.
ments. Is it necessary to recall the incredible ruling of the Court of Appeal?
pel acquitting Mr. de Labruyère and condemning Mrs. Duc-Quercy
and Mr. Grégoire absolutely for the same act, in the same
affair ?

ANEMIA – ANESTHESIA – ATARAXIA 225

Magnard, that word which delights so many people because it re-
pondered the vague perplexities of their intelligence, to
timid protests of their conscience:

"That's alright, all the same!"

If many gears are broken, if the device makes
a clanging of metal, the Ferris wheel keeps turning.
This constitution of the year VIII, which Taine shows us
to its initial operation in its most recent version
lume, was installed by a hand so powerful that it
It's still going on.

The current organization, moreover, has this strength to
that it cannot be restored or improved, he
We must either throw it down or take shelter in it as best we can.

Where do you expect a lofty idea to take root?

Support in such a rotten society? Try to
to hammer a nail into a cracked and rotten hovel
You won't succeed because of the humidity and saltpeter;
By driving the nail in, you will bring down heaps of
Plaster and your nail will never hold.

You saw it in the press, you see it through the
The judiciary: everything that is intellectual authority and
social is powerless, corrupt, unable to render
no service to the community. The domination of
Money is absolute.

The members of the French Academy elected Mr. de
Lesseps in exchange for a distribution of shares of
Panama, which, I hope for their sake, they will have had the
Good idea to sell before the debacle. The Academy of
Beaux-Arts took over from Rothschild. Last June
The Academy of Sciences named Bischoffsheim in-
Richi, via Honduras, and a German newspaper...
given the price of the election. It's cheaper than a
acquittal.

Here again, there is no doubt whatsoever. Bischoffsheim,
who possessed no scientific qualifications whatsoever,
had eminent men as competitors: the
Colonel Laussedat, director of the Conservatory of Arts
and trades, Mr. Lauth, former director of the factory

43.

226 THE WILL OF AN ANTISEMITIC

of Sèvres; Doctor Rochard, member of the Academy
of medicine; Mr. Rouché, surveyor.

There were 68 voters; in the first round of voting,
Mr. Bischoffsheim was elected by 37 votes against 14
to Doctor Rochard, 13 to Colonel Laussedat, 2 to
Mr. Rouché and 2 blank ballots.

"I am a golden column," Bis- likes to repeat.
"Choffsheim, I let myself be scratched."

The academics scraped the column and, to the scholar
officer, they preferred the man who to the esteemed doctor
paid well.

To a first-rate critic like Brunetière,
to Mr. Thureau-Dangin, the author of a somewhat poti-
Ironie, but interesting: The History of the Monar-
July shit, the French Academy prefers a man
like Freycinet who expelled the religious figures from their cells
holy men of this order of Saint Benedict who saved the
Letters from the Middle Ages. He had been the guest of these brave men.
people at the time when he sought the protection of a gift
Guéranger rewarded them by sending them himself-
even the police during the second eviction
when he was President of the Council; even today
The Fathers of Solesmes are forced to live dis-
drilled into the village houses without having the right
to live in the house that belongs to them.

These are the noble examples that the Academy proposes to
Our admiration!

Moreover, we only have to follow our paths in life.
comrades who arrived to know exactly the pride in-
the intellectual dignity of character of men who
will serve as guides for the next generation.

There's Lavis on the threshold of the Academy. This time,
Like a good courtier, he deferred to Freycinet, but he
will come in next time. I'm delighted; it's one of
my fellow students, he was at Charlemagne with me under
Boissier; he has a well-organized clique in the press,
It's a favorite among young people and, according to a certain
In this inner circle, he works hard for the recovery of the Fatherland.

ANEMIA – ANESTHESIA – ATARAXIA 227

Before even considering rebuilding the nation, Lavis would have
He'd better not let himself down. His
books, in fact, do not give the idea of a man who
He is highly respected. He is a disciple of the Jew Giedroye.
who reworked La Fontaine's fables for the use of
secular schools and which, to these overly clerical verses:

Little fish will grow big
God willing,

substituted these:

Little fish will grow big
As long as he is allowed to live.

In the first editions of his History of France, Lavissee had written about Napoleon: "Pride ultimately destroyed him; he was the architect of his own downfall." their own ruin, and, after so many victories and conquests, He left France smaller than he found it. thus showing that a nation is committing an irreparable act her fault when she gives herself to a man, even though: that this man received the gift of genius from God (A).

From the twenty-fourth edition onwards, Lavissee has indeed He kept the phrase, but he crossed out God; he put simply: when a man has received the gift of genius (2).

You have to live in our time to see such astonishing things...

Numerous examples of intellectual depravity. No doubt, We have the right to be atheists, to explain by chance the origin of the world, to remain indifferent to this supernatural-rel that surrounds us on all sides, but what to think of a writer who crosses out God from his sentence in order to please to a Minister of Public Instruction?

(1) The First Year of French History with Stories, by Ernest Lavissee (Armand Colin classic bookstore, page 310).

(2) Second year (formerly first year) of History of France, page 316.

228 THE WILL OF AN ANTISEMITIC

With Bardoux, who is a conciliatory and gentle man,
There was still a God. With Lockroy, there is no more.
God of all things.

Note that the one who testifies in this way to the masters of the day a servility that smacks a bit of flat-footedness, isn't it not some poor, filthy devil, he's a university mandarin-sitaire; he holds a teaching qualification in history and a doctorate in letters, lecturer at the École Normale Supérieure, professor at the Faculty of Letters in Paris; he has all the Tchnin buttons, the jade button and the button of lapis lazuli; it is, like Gréard, palmate with violet, de-

He is dressed in red, he will soon be dressed in green; he travels abroad to represent youth and he has given as a specialty of working, as Mr. de said Vogué, "to rebuild a collective soul for France".

You see this large literary character, walking away ask the Ministry of Public Instruction to see Bobèche, who replaces Salvandy, Guizot and Cousin... Bobèche isn't there: he's negotiating a business with his friend Mayer, from La Lanterne. It's at the bailiff from the firm that Lavissee is addressing:

– Do you think I have the right to pronounce the In God's name?

– Beware! God! We don't want any more from here.

By leafing through Lavissee's books, one would find even more proof of this masculine virtue which comes to the educators responsible for teaching our children to be men...

What could be more poetic, even from a human perspective? that this figure of Saint Genevieve who appears at the origin of our story, as if in a light of dawn—Rore? What could be more likely to strike young imaginations? nations and to uplift the souls that the vision of this ber-managing, with his faith in the future, this little Lutetia Who will be Greater Paris? What more touching statue to Have the children greet each other as they are about to enter in this history of France where Woman, let her pray

ANEMIA – ANESTHESIA – ATARAXIA 229

like Geneviève, or that she fights like Joan d'Arc, has he always played such a beautiful role?

Lavissee had understood this, and, in the first editions, he had devoted a few lines to Saint Genevieve; but if Bobèche does not love God, Goblet does not love not the humble daughters of the people who say their prayers in working. If Saint Genevieve had lived in her time, He would have had her killed, just like Henriette Bonnevie, the sweet one. Praying woman of Châteauevillain... Lavissee therefore removed saint Geneviève took it out of her book and replaced it with something else.

What a tantalizing chapter to write under this title: The Ber-manages and the Scholar!

The Shepherdess didn't open many volumes, she reading only from the great book of Nature, she learns to know God by meditating alone, in the midst of fields, on the splendors of Creation and the magnificacy of the heavens. When danger is there, when one—the tremendous noise of the hordes stretches into the distance of Attila, or the victory cries of the English bands, She obeyed the promptings of her kind, innocent little heart. and valiant, and she saves the Fatherland.

The scholar has a library in his brain; he has read everything that rhetoricians of all kinds have written about heroism the times in Rome and Byzantium, — and in Rome as in Byzantium, he's still the same, cowardly and trembling. before tyrants, however vile those tyrants may be.

This will not prevent the newspapers from stamping their feet to-enthusiasm on the day of Lavissee's reception.

You can almost hear an academician, who will perhaps be... To be Mr. de Broglie or Mr. de Vogué, tell the recipient-daïre: "Sir, what the Academy honors in you Today, it's not talent, however much you may have it. a great deal; it is not eloquence, and yet we know—"And what is yours?"

Here, a man who knows how to speak usually takes a Time... The listeners, who were holding their breath to avoid missing anything the speaker said, in pro-

230 THE WILL OF AN ANTISEMITIC

fit to sigh either from above or from below. After two seconds we finish by saying: "It's character."

The newspapers noted the following day that the assistance engaged in frenzied transport.

All this pompous, declamatory nonsense rests, in Indeed, these glories fostered leagues of mutual admiration. Artificial entities are like the corporate name of trade unions. where everyone helps each other out. It's not even It's not permissible to joke about these groups, where young people people, already well-versed in the diplomacy of life,

prepare their own successes by working at that of the leaders. Barrès, in a humorous article, having allowed himself to smile at the Student Association and, I believe, to take a bit of a dig at Lavissee, received a very green letter from a Mr. Gustave Laurent, who does not allow anyone to touch the idol...

This platitude of a writer occupying a position high enough to have some self-respect and removing the name of God from one of his books, unique to flatter the nasty habits of our governments Nantes, does not shock the students who belong to the new generations. For these struggle for lifers of The future is simply a matter of skill. Time has gone from being in Compiègne to being sufficient to incite against professors like Nisard demonstrations of a resentful youth on all this which touched on intellectual independence.

Today teachers can go and do ' bowing before the Empress of Germany without Our decadent youth are thinking of protesting.

I encourage you to read about this in the Essays on . Imperial Germany, by Lavissee: The Invasion in the department of Aisne. This monograph, very firmly and very soberly written, it is an excellent chapter of this definitive History of the War of 1870-71 which still remains to be done.

ANEMIA – ANESTHESIA – ATARAXIA 231

The author recounts the nameless treatments that the The Prussians subjected the innocent populations to the torture of the unfortunate hostages taken in each location They were confined and imprisoned in the citadel of Amiens. The recruits those arriving from Germany were sorry not to to have shot a Frenchman; to console them, They were given unfortunate guilty people to shoot – they were sorry for trying to protect their property, and we for to allow the hostages to witness the execution.

An old, retired Prussian commander, "who had "returned to service as a jailer," commanded the citadelle. Zt alla, Lavissee tells us, until she imagined to give the hostages the spectacle of an execution military, to make prison more odious for them.

A highly respected merchant in Amiens, who was
wise to defend his store against a troop
of Germans who had begun to loot it piecemeal
out of pleasure, he had wounded a soldier in the hand; it was
shot, under the hostages' windows, by young
soldiers who were arriving from Germany and who were firing
That was their first shot.

We certainly don't have to talk about Revenge
on every subject and, for my part, I have never given
That rating. But frankly, when you're our age,
that we are in our forties or sixs, when we have seen the
To be Prussians in our country, one must have a truly abject soul.
to go and prostrate yourself, even though nothing compels you to do so.
in front of the Empress of Germany. It is also necessary that a
The professor clearly despises today's youth, the youth
bourgeois, let it be clear that all virile energy
died within her for daring to return to her flesh.
after such a procedure.

Rest assured, despite everything, that Lavissee will be acclaimed.
by all our young "fin de siècle" generation. Poor Niçois! He
He died too soon; he would have been well avenged by seeing
at work the opportunistic generation that it is just
not to be confused with honest workers
from the Latin Quarter, who are all anti-Semitic, and who

232 THE WILL OF AN ANTISEMITIC

They show us their support on every occasion.

The scandal of Daudet's son's civil marriage
is, moreover, an excellent opportunity to see things clearly
in the soul of a great scholar of the late nineteenth
century, to know exactly the idea that a writer
illustrious is made of these religious questions which, through
Throughout the ages, they have interested and fascinated the noblest.
minds of humanity.

11. Just read Last Battle to know the
feelings I had for Daudet. I was for
He, as with all those I have loved, was a faithful friend
and devoted, and I have often been ridiculed for my ardor
the somewhat naive way in which I defended him on every occasion—
Sion: he betrayed me a little recently, and I
Don't hold it against him, since it allows me to speak
of him freely. There are three people in Paris, in fact,
who would laugh heartily if Daudet were to claim that

It was I who was the disloyal and treacherous friend. As for the
The Republican press is ready to support this thesis:
_she is a prostitute sold in advance to who pays.

The first point to consider is that these people who
displaying contempt for the Church in front of all of Paris
are not at all anti-Christian; in that case, they
would be absolutely within their rights to express their opinion.

Daudet's father was a staunch royalist;
her mother, a brave and worthy woman if ever there was one, was a Catholic-
fervent lique, like so many in the South; she
died with her rosary in her hand; Daudet's sister is,
She too, a practicing Catholic. The youngest
the writer's son, this sweet little Lucien, who looks so
distinguished and so gentle, is raised in an establishment
religious, at the Bossuet school; he attends retreats
Saint-Sulpice; his mother accompanies him and, to help him,
takes notes on the sermon with this quiet and
smiling, good grace that she puts into everything. I have con-
I myself took Lucien to Mass and I was edified by
its good condition.

I knew Léon Daudet when he was barely a teenager, I told him

ANEMIA – ANESTHESIA – ATARAXIA 233

I had him repeat his exams for volunteering in
the woods; I watched that intelligence grow. I told him
often asked for information about the vocabulary
medical information, and I was amazed by the precocious lucidity
of the spirit of this young man who, if he had wanted to work-
Vailler would have had the philosophical intuitions of his
father with the advantages of a more rigorous education-
scientific knowledge; but, on the other hand, I have not discovered
within him lies the shadow of a hostility towards Religion.

The moving aspect, precisely, is what gives the impression of
The general weakness is to see these people denying
the God of their fathers publicly, cynically
in front of everyone, solely because there is a
A huge dowry: three million! This thought changes everything
the designs. The curly-haired teenager of
The past is revealed in the guise of Paul Astier, and the
The family throws everything overboard: traditions, beliefs,
memories.

Simon, known as Lockroy, enters the scene. In this May-

his, where so many men of diverse merits have passed, I have
I heard Daudet talk about Red Tail and about twenty times
That clown, that peddler who sold politics like...
His peers were selling ties under the doors
coachwomen. I've heard the story told twenty times...
this cab with its blinds drawn, which the officers stopped
all of a sudden, and which, about fifteen years ago,
It made headlines in Paris for eight days.

It's in front of this thug, in front of this son of a bitch
that a writer like Alphonse Daudet would capitulate! The au-
The Nabob's father mercilessly mocked this statesman of
tall, handsome man who was called the Duke of Morny and who had
He was the protector of his youth, he wallows in this
Turlupin, whose pale face bears the mark of so many
bellows.

In all the stories relating to this marriage, you
don't see the great novelist appear even once
whose work, after all, is beautiful and glorious. It is
Bobèche, who is always in the spotlight; he's the one who writes

234 THE WILL OF AN ANTISEMITIC

to the newspapers; he is the one who takes it upon himself to inter-
to come the name of M[°] Carnot that the simplest
Modesty should have prevented him from speaking; it was he who
organizes this ridiculous fuss at the town hall, this parade
theatrical and melodic, which would have excited all the
Daudet's ironies, if it had been someone else.

If it had been someone else, I can picture us with Daudet.
in Champrosay or in my garden in Soisy doing
a good laugh, as we did
sometimes, and making fun of this Jeanfesse, possessed by a
A kind of hysterical advertising frenzy that desperately wants
'to force a baptized person like M^{*} Carnot to attend
a secular comedy, even though it has no connection with
Neither family.

Note that this Simon has no authority to speak. He
He's not anyone's father in all this, thankfully.
for the new couple. He introduced himself unexpectedly.
in Victor Hugo's family, much to the despair of
old poet who felt a repulsion for this rascal
almost physical. Victor Hugo's will attests
the persistence of this aversion, which was known to
all. Victor Hugo took precautions to prevent-

Dear Lockroy, for sticking your nose into the publication of his manuscripts; he left to Mn° Lockroy only this that he couldn't take away from her: a pension of six one thousand francs out of an inheritance of nearly seven million! At this wedding, he was the first guest, that's all.

Once again, Daudet's flattening in front
Such a fool shows you the state of a scholar's soul.
of this century.

In the soul of this writer who held a prominent place
astounding in French literature, you will not find
none of these generous sentiments which are honor
men. He has no gratitude towards God
who showered him with blessings, who gave him happiness
domestic, talent, success, fortune; he does not
He does not believe he owes any duty to him. He does not consider,

ANEMIA +- ANESTHESIA - ATARAXIA 235

Nor, to defend against a Lockroy the traditions
of his race; he does not have the pious attachment to the rites which
accompanied their loved ones in life and in death;
the strict adherence to decency even to this Religion
who believed her mother was now lying in the
falls. He is not told any more than the rank he
'occupying the world of Thought has conferred upon him a
a kind of social function, which his example will have
the influence on other beings, whom he will offend
believers, take away even more of their religious faith
to the disinherited who are happy to attach themselves to
some ideal to avoid despairing in the midst of
life's trials. No, he is hypnotized by beauty.
wedding, this three million wedding and, a little bit at
Reluctantly, he goes wherever we want.

Everyone who plays a role in this episode "well
Parisian," to use the established term, are worth the
barely able to be looked at.

Do you know of a more unpleasant creature than this
a young bride who begins her life with a demonstration-
scandalous? She is twenty-three years old, the age when one
believes in God as in Love, in Poetry, in the Spirit
France.... She, too, doesn't tell herself that there is poverty.
real girls who don't have three million, who are placed

between prostitution and hunger, and who need us
lets them believe in something to resist the ten-
tations of Misery.

Brought by curiosity, they are there, perhaps, the
poor girls of the people I think of, lost
in the crowd that the peacekeepers are brutalizing
to allow distinguished guests to enter alone
This town hall is everyone's home. By the way, the
millionaire throws a word at his miserable sisters and
This statement is a protest of contempt for the
the religion of Christ, for the religion of Saint Genevieve
and of Joan of Arc.

The unfortunate child may not be as

236 THE WILL OF AN ANTISEMITIC

Guilty as she seemed. She was truly graceful.
when, saying hello to everyone, she walked around
From the table to Victor Hugo's dinners... It's Lockroy
who corrupted this innocent soul, who did this
young, modern, tough, sneering at misery and
suffering, foreign to all works of charity.
Do you know what this household was like, as it entered the world?
with three million, gave to the poor of this city
of Paris, which honored Victor Hugo with such magnificent
Tuners? A thousand francs! Honestly, this gift
It was not ruinous at all.

The witnesses are good too. Dr. Potain affects
very Catholic sentiments; his sister is very pious
and does much good; and here is a man who, in
the hope of some commander's tie, comes
to renounce one's faith and parade in a secular ceremony!

Goncourt is the old gentleman; he never runs out of ideas.
on the cowardice of the men of the present; he boasts of his proud
independence from the puppets who govern us
nent, and here he is too, coming to get his hair dirty.
whites in a masquerade with a grand orchestra that rap-
shovel the Sans-culottides...

It cannot be repeated enough: when
Leading figures, authorities, and superiors demonstrate this
how to let go of one's conscience
Do you want the masses to be something other than what they are?
skeptical, detached from everything, indifferent to everything, cha-

it's just a matter of not having the necessary
when a few privileged people are gorged, and saying
that she will soon have her turn?

BOOK FOUR

THE FIN DE SIÈCLE CLERGY

Homo homini lupus,
Mulier mulieri lupior,
Sacerdos sacerdoti lupissimus.
UX COUNTRY PRIEST.

Give space to everyone's actions.
The layperson does not need to wait for the
priest, nor the priest to wait for the bishop,
nor did the bishop have to wait for the Pope to follow
their own path. The shy ones move by
herds and brave men march in
simple lines. When combined efforts
are required, let us always be ready and in
Always ready to obey orders
given; but in these provisions there will be
yet another vast field for individual action
visual and a great good can be
accomplished by her.

(Bishop Irwland of Saint Paul)

of Minnesota.

THE BISHOPS

What people say and what they think. – The German Cultural Camp
The French Kulturcampf. – Wise words of Cardinal Czaki.
– Catholics dancing. – The law on religious orders.

– At the Opéra-Comique. – Bizet's statue. – The husband of the Widow. – Persecuted in Byzantium and persecuted in Paris. – The current episcopate. – The opinion of a director of religious affairs. – Honesty of morals. – The exceptions. – The death of a Bishop. – At the Opera. – A sacred official. – Situation painful and precarious for the lower clergy. – The interdict. – All resistance to power is broken.– For what reasons? forbidden certain priests. – The Bishop of Séez and the parish priest of La Chapelle-Moche. – Yet another negotiation by Mr. de Mackau. – The financial administration of the bishops. – The old regime was founded, the current liquid regime. – Ecclesiastical property. – Resources available to the bishop. – Waste and disorder. – 800,000 francs in debt. – An ingenious vicar general. – Bishops who change garrisons. – A legacy of 4,500,000 francs. – The pension fund. – An archbishop end of the century. – Cardinal Place. – A consul general pre-

varicator. – The Institute of the Little Sisters of the Poor. – The .

The disappearance of Father Lepailleur. – The end of a saint. – Around from a safe, – A diocese in revolution.

It is only last, almost at the very end, that I address this chapter.

As a historian of contemporary life, I cannot, however I will refrain from addressing this issue.

Before future generations, the People and the Aristocracy, the political world and the financial world will appear in my books as they were at the end of the tenth century. ninth century. The clergy would leave a void there. It is in

by remaining silent on this point, I will allow my advers-

those who declare that I am a pamphleteer and not a social historian, whom I trace with a violent brush the vices of my enemies, and that I leave in the shadows the ugly sides of my friends.

It is not that I intend to reveal in these '* pages of truly extraordinary things. I will bore myself On this point, as on many others, to repeat what Everyone knows what is in common conversation. what every priest tells you when he's a little confused

engaged to you.

For having done my work correctly and simply
As a painter, I will nonetheless be accused of doing nothing

THE FIN DE SIÈCLE CLERGY 239

respect. This applies to everything concerning religious matters.
It is indeed in the realm of the grievous that imposture is most evident.
In general, the bias of always remaining within a certain circle
This is a universally accepted convention. There is a universally accepted rule here.
accepted to lie constantly.

The French prelates are all saints, intrepid men
confessors of the Faith who brave the persecutions of
Diocletian, and who, without divine intervention, was born to-
would not be able to withstand all the suffering that the
seeing them endure it.

This is the theme that has been adopted. The religious newspapers
deal with the discretion of well-informed people speaking
to readers who know what to expect. The newspapers
boulevard newspapers, gossip columns, and gossip columns
they don't make such a fuss and throw themselves into the
dithyramb with a zeal that has no equal.

However, for any sincere Catholic, contemporary prelates
The porains bear no resemblance whatsoever to this portrait. Except
With a few rare exceptions, the bishop is a brave man
man, a worthy priest, absolutely servile towards
authority, and who has never had a minute in his life
the intention to brave persecution and oppose the
attacks committed against the Church, something other than a
A purely platonic protest. There is an excellent-
The slow reason is that the Government is gathering information
carefully before appointing a bishop, and that he
would not appoint a bishop capable of hindering him.

To judge the conduct of our Episcopate in the
French cultural camp, one must carefully examine the Kul-
Prussian Turcampf. !, a |

On parle peu maintenant de 'ce Kulturcampf dans les
"religious newspapers; it was shown to the French as
. On shows them everything: they saw the beginning-
They have seen the end of it; they barely suspect that between
The beginning and the end, there was a middle, and that

The middle ground would be precisely the most interesting to know.

From time to time, you read sentences from this

240 THE WILL OF AN ANTISEMITIC

genre: "Protestant Germany sets an example" which should make the government of a Catholic countries like France: seminarians are exempt from military service; religious orders have taken possession of the houses that had been given to them risen. Bismarck did not hesitate to admit that he had been deceived. He had said, "I will not go to Canossa," he is now going to Canossa. What a great man Bismarck was! compared to our petty French politicians!

Cornely, in particular, likes to touch this rope there, and the Catholics repeat: "See Bismarck, he went to Canossa!"

What we forget to mention, once again, is why—What made the Iron Chancellor decide on this journey? It must have cost him something, even though he wasn't in the core the whiny Jeremiah of recent times and that he enjoyed cynically displaying his strength.

If Prince Bismarck went to Canossa, that's all simply because the bishops, the priests and the German Catholics began by going to prison.

Archbishop Ledochowski of Posen began the August 20, 1873, by a fine of 500 francs; on December 19th By December of the same year, it had reached 113,000 francs. a fine. During those few months, he had, in addition to his convictions, he received his supplementary treatment. Awarded and his furniture seized. Initially sentenced to two years in prison, he is dismissed from his position and sentenced again to three years in prison on April 25 1874. William granted him a one-year pardon, but already old and very ill, he was nonetheless confined to the Ostrowo citadel, and he remained a prisoner in it for two years. the harshest conditions.

Before being arrested, Bishop Ledochowski had decided—appointed a delegate who, despite the government, administered the diocese in the name of the captive archbishop. It was done

everything to discover this delegate; countless priests

THE FIN DE SIÈCLE CLERGY 241

members of the diocese were imprisoned without revealing their name. Two auxiliary bishops were condemned, one One was sentenced to eighteen months, the other to nine months in prison.

The very day he had finished his sentence and was Once released, Bishop Ledochowski wrote to his diocese—healthy, a letter in which he declared that all this what the government had done was illegal and infamous, and that he was still the head of the diocese, the only one to whom one had to obey. 11 was again sentenced to two years and half a prison sentence and, despite his resistance, his diocesan followers forced him to take refuge in Rome.

With men of this caliber, a disciplined party like the Centre Party, a speaker like Wind-Thorst, a government, however tyrannical it may be, It always gives in in the end.

Here, the law we have is once again confirmed. already highlighted at the beginning of this volume, the law that any man who wants to take care of studies social media must be constantly in view. We don't have never brought rights to people on a silver platter—gent; we only have rights that we conquer through sacrifices. After a more or less long period, we rem—stock exchange always in rights to a party what men Those from this party have advanced in suffering and deprivation, in generous efforts, in months in prison.

While religious newspapers tend to neglect history somewhat... The thing about Kulturkampf is that they have tact, feeling understanding of the situation, as they say. A bishop who quietly enjoys his morning chocolate in a palace well heated in winter, cooled in summer by the neighbors—swimming in a beautiful garden and writing pieces there of sacred eloquence against impiety, does not like to be... constantly reminds us of the painful story stay of Bishop Ledochowski or Bishop Melchers in icy prisons; he couldn't blame the newspaper to tell this story, but he would pick it up again about something else.

It is clear, in fact, that if our prelates had shown the energy and fighting spirit of the German episcopate, if they

242 THE WILL OF AN ANTISEMITIC

had given to our clergy who only asked to marching the signal of resistance, the situation would be quite different. It's always very annoying to have five, bishops and three hundred priests in prison, and if Grévy If Carnot hadn't gone to Canossa with Wilson, he would have been there. went with Brugère.

Note that I'm not even going so far as to— rather than blame the French Episcopate for the attitude it has taken. I am simply observing this attitude; I am observing that the bishops rejected the fight.

Perhaps these bishops were right to act in this way; To be completely fair, it must be added, in fact, that, when you talk to them openly, they will tell you provide very good reasons for excessive submission sive, which they are the first to acknowledge. especially when talking about their neighbor.

While some Catholics complain about not being led into battle by their bishops, the bishops, some of which are 'very fine and even very "fine of century", are not embarrassed to answer that their loyal followers would abandon them at the first engagement movement. The herd regrets not being on the RER. Pastor fears he will not be followed.

I remember a lovely conversation about this from Nonce Czaki with Ignotus who, when he had taken the contact with an interlocutor, clearly reflected what

had seen and heard:

"The Catholics of the aristocracy," said Czaki, "me bitterly reproach them for not breaking the windows, for not to threaten the government with a break with Rome; they all arrive at my house full of indignation, and in the evening, I see these desolate Christians parading in Jewish salons, acting, or taking part in Ridiculous parties. What do you want to do with these people? there?(1)»

(4) Saint-Genest also wrote on this question some pages full of integrity and common sense; he highlighted the tar-

THE FIN DE SIÈCLE CLERGY. 243

The truth is that the Church, by losing the People, has lost its treasure trove of ever-available devotions; She increasingly associated with the rich: she still finds when it comes to giving a little ar-kind, but she cannot rely on enslaved beings of their interests and their pleasures, thinking above all something to their convenience, to their personal liking Sonnelles, concerned only with not disturbing anything in their lives.

To be convinced that Cardinal Czaki was speaking As a wise man, you only have to find out where Parisian high society was in the month of last December, the day after the vote A chamber that left the congregations with only the choice between ruin or exile.

The most prominent Catholics were at the representation tion organised to erect a statue to Bizet!

This story of the Bizet statue is, moreover, a the most cheerful episodes of our time. Only, To show you how cheerful it is, it would be necessary- it's important to note all the little bursts of laughter that, at this The subject comes to you for different reasons. And then, I repeat, it's always a matter age: you have to have seen the beginning of all this.

I saw the beginning of Bizet, the apotheosis of au- today in the form of the Pearl Fishers. It was one of those sinister ovens that inspire terror. In Back then I had theater tickets full of... pockets and I often came home at unreasonable hours. I loved- Douai, my concierge with the tickets. I can still hear it. his harsh response when I offered him a front-row seat To the Sinners: "Oh! no, sir, not that "That room... I'd rather pay than go there."

the tuferry of these Conservatives who get indignant as soon as someone mentions a concession and who want to pretend to fight while continuing

nuant to have fun.

244 THE WILL OF AN ANTISEMITIC

Carmen enjoyed roughly the same success and had to disappear—to be removed from the poster after a few performances.

As for the music of *L'Arlésienne*, it is of Daudet, or rather, from Provence. It was Daudet who... I played these old Provençal tunes for the author, so... original color, and I don't think the poor thing Bizet was forced to make a great effort to orchestrate this March of Turenne, which is a warlike air of the seventeenth century.

After Carmen, Bizet chose to die; that is, Besides, it was the best thing he could do.

Here a new character enters the scene: M. Bizet was Halévy's daughter, and, after the death of her first husband, She married a Jew, Emile Strauss.

This Jew, through his cunning and intrigue, is by-came to infiltrate a certain world. Goncourt has met at Princess Mathilde's, and he is not in-core recovered from his astonishment at seeing him there. 11 we in sometimes speaks in private, and I hope that in this Journal, which already contains such finely detailed portraits moved, we will find a sketch of this Jew from living room.

How it germinated in this child's brain. from Israel the idea of glorifying, of making a great man The unfortunate failure he succeeded? I don't know. What is certain is that, suddenly, Meyer exclaimed, In *Le Gaulois*: "France is ungrateful for its most Illustrious children! Paris needs a statue! It must be "Let Bizet have a monument!"

What's even more unbelievable is that all Qualified people rushed to this subscription list as if to fire and rushed to put their name there; they subscribed with enthusiasm, with rapture, with transport.

You can feel the madness of this world. This country, which is on the eve of a terrible war, which hears rumbling around him the threats of a social revolution and who

thinks only of bestowing the honors of bronze or of

THE FIN DE SIÈCLE CLERGY 245

marble to a musical star who, once again, did not absolutely nothing more than a passable comic opera!

This extraordinary performance, where they paid the tickets at a crazy price, that's putting it mildly, was quite a poem. The Furniture Repository had sent the tapestries Gobelins; the municipal guard band was The Synagogue had been summoned. Everything had been set in motion. and Meyer achieved an impresario's triumph.

It had been eight days since Mary-Raynaud had left. Imagine what a pitiful attitude we would have had, you or me, if, in a newspaper belonging to us, the man The person we had put in charge of the financial side had left for taking other people's money. It would seem to us that Each person will point at us and say: "Know— Are you that newspaper editor who dares to speak out in his A page of Republican scandals? He was an associate of a "A thief already sentenced to three years in prison."

The Jew does not experience for a minute these timidities of a another age and he is right, because the indifference he shows to The concept of these minor incidents corresponds to the conception— tion that the most seemingly uptight, the The people of Uzès and Luynes, pride themselves on their honor and... Integrity. It is we who are out of line, who are no longer in unison with the state of mind of French high society.

Indeed, all the aristocracy present in Paris is there. Let's follow Frimousse's advice, in Le Gaulois: "We have a good five minutes to ourselves before sunrise." from the curtain; let's take advantage of this to rob a good lor— gnette on the hall of the Opéra-Comique (1). »

A "snozzcumber" is not what should be missing from Meyer's diary.

We find here a truly prodigious quantity— a flock of Jews and Jewish women; one has never encountered any all in the same place: the Rothschilds, the Cahens, the Lipmann, the Morpurgos, the Oppenheims, the Bernheims,

(1) Gaulois, December 12, 1890.
d 14.

246 THE WILL OF AN ANTISEMITIC

the Helbroners, the Kahns, the Dreyfuses, the Goldschmists
the Konings, the Blums, the Wormsers, the Ulmanns, the
Wolff, the Porges, the Sterns, the Bischoffsheims... There are
like that for columns. Zadoc Kahn himself—
Even, which we rarely see, is part of the celebration.

Mr. Emile Strauss resumed mourning for the circum-
Stance: "She is all in black velvet and lace"
with Baroness Salomon de Rothschild, in clothes
blacks.

As for Strauss, he is also all in black, but he is
content. He acknowledges when we applaud and he seems to be saying to
All: "You know, I'm the one who succeeds." He remains
Boulevard Haussmann and he obtained from the committee that the
Parc Monceaux was chosen to receive the statue of
This great man, whom we call Bizet. He will spend every
day in front of the monument with his wife, he will do there
long stops, and he hopes that passers-by will say:
"You can clearly see this bald gentleman who, however,
It's still a little frizzy, he's not the one who made Carmen.
But he married the widow of the man who made Carmen.

The groaning victims of religious persecution
They too are present at this festival, in considerable numbers.
rable. If the Count of Lanjuinais finds Zadoc Kahn
Insensitive to his Catholic grief, he can go
weeping in the bosom of Count de Maillé over the fate
Sisters of Charity. The deputy for Maine-et-Loire is
in a box costing twenty-five louis, "with his daughter, the
Countess of Grammont, and her daughter-in-law, the Countess
de Maillé, née de Fezensac, both in dresses
white, adorned with a profusion of diamonds.

The Dowager Duchess of Luvynes is in a
balcony scene with Mademoiselle de Luynes and
Mademoiselle de Banuelos; the Duchess of Luynes in
black velvet and white lace dress; mademoiselle—
Cream satin Luynes saddle, with cream bow
in her hair, and Mademoiselle de Banuelos in blue
clear.

In a balcony box, here is "Madame" the Duchess d'Uzès, in a mauve dress, and her magnificent emeralds. With her were Count and Countess Arthur de Mortemart, in a rose-tea dress and diamonds. The men who Accompanying them were the Duke of Uzès, the Count Arthur de Mortemart and Count A. de Mun.

It must be admitted that all these happy people are putting up with the misfortunes others with a kind philosophy.

There must have been performances of this kind in Byzantium at the time of the persecutions of Leo the Isaurian and iconoclastic Emperors. You see the The circus as presented to us by Mr. Jean Lombard, with Unfortunately, the words are a bit too technical. The stands and the curved boxes were packed The whole of Byzantium: the patrician women, in dazzling gowns blue, purple or yellow, and precious tin jewels tüinnabulant on their chests; further on, the Inclytes, the Most Illustrious, the Cubiculars, the Candidates, the Dignitaries, "the Grand Domestic, who had a headdress—a golden fur and a golden staff; the Great Logothete and the Large, fat, juicy, and with white eyes; the Protostator, sly one; the Protovestiary, who had a dog-faced; the Grand Stratopedarque, whose gaze severe fled the curses of the Byzantines who, probably—He harassed him; the Primicier des Chambres, aloof—sant an ostrich neck between the Grand Chartulaire and the Protocynègè, who were twisting their camel's head.

While the silver organs placed underneath play the cathisma, near the large water basin, the beautiful people groaned at the relentless war waged against the Eikones: "Our holy images... our venerated, proscribed images" And broken everywhere. And so the race began... This It's the Greens who win... Solibas are in the lead... The The blue-scarfed heniocus come only after. Images of saints, the Image of the Most Holy Virgin profaded... He passed the first marker and the obelisk of Theodosius... There he is, the statue of Apollo del-Phique... Bravo, Pepe

Ten centuries apart, one might have heard of
Similar remarks were made at the Opéra-Comique, among Catholics.
of high lineage...: "It's infamous... absolutely
tiny. These holy Daughters of Charity... That's the
Ballet. In hatred of Christ... What lovely legs.
This Mauri is possessed by the devil... Bravo, Mauri!... »

All forms of decadence are alike; all are
They can be summed up in two words: Histrionics, – Hypocrisy.

Who could seriously criticize the events?
than not having fully engaged in the fight with
Catholics of this caliber?

As it stands, the fact remains. The French bishop is a
a man of accommodation, of concession, – the con-
In short, to milk a man of struggle.

Why is the bishop like that? First, I
repeats, because it is chosen that way, and because it does not
He wouldn't be a bishop if he weren't like that. This
The explanation may not seem to be entirely sufficient.
health; it is therefore appropriate to undertake a more thorough study
In-depth, to do a kind of psychology
of a bishop's soul and then to study in what
conditions this bishop is placed under the regime of the Con-
cordat.

This is more useful than stopping at noisy de-
Demonstrations by Cardinal Lavigerie. The demonstrations
articles of this kind can inspire many articles on
newspapers, they are of very little importance
For the social historian, it is a matter of searching for
the intrinsic value of men and the importance of
their function, then the situation they find themselves in
the social organism, that is to say the way in which it is
it is possible for them to perform the function they are required to fulfill.

If we took it seriously, the cardio-
National Lavigerie could only give a very false
the idea of the religious question. By proclaiming the ne-
the need for the high clergy to make peace with the government
government, it would tend to make people believe that this high

THE FIN DE SIÈCLE CLERGY 219

the clergy was in a state of war – which is evident-
Inaccurate.

– Honestly, what do you think of our top
"clergy?" Bishop Besson once asked one of the di-
rectors of the Religious Affairs department who preceded Mr. Flourens.

The director showed him a note he had written about
a file: "A clergy that has morals, whatever one
in it, for the most part, some science, a lot of the-
naked – dishonest.

"What do you mean by the word 'dishonest'?"
Bishop Besson was somewhat surprised.

– I understand that it's an absolutely spineless clergy
and without character.

In many respects, this sketch is accurate.

The morals of our high clergy are pure and the
deviations in this respect are so rare that they are notorious.
public order.

Everyone knows of the death of a prelate dear to the Republic-
Cains. He and his mistress made a terrible couple.
She had been the superior of a convent, the convent of.
Saint Theodosia, she called herself the Mother... Saint-
Agathe. One fine day, she had forged some relationships...
times with an Academy inspector; she had declared
that the house of which it was simply superior
was her personal property, she had sold it and she
had thrown onto the pavement the sheep she was grazing: the
These unfortunate women would have died of starvation if the State had not...
had taken out a small pension.

Stranded in Paris, Mother Saint-Agathe had become
matchmaker and had settled in the Mon- district
ceau, that's where the bishop used to come to meet her every
once he could escape to Paris, and that's where he
died.

He was returning from Rome where he had been very poorly received by
the Pope who had ordered him to break off completely
with this woman. Sick with grief, he had stopped
he spent a few days in Milan, then he continued on his way.

250 THE WILL OF AN ANTISEMITIC.

The vicar general who accompanied him had gone wisely

have a good night in the quiet hotel of the Bon Lafontaine, where dreams must always be green killers... The bishop could not resist; the lust overcame him, he ran to the old witch who had bewitched him, to the one he called Héloïse and who called him Abailard; but he had overestimated his strength and, during the night, He died at the matron's house.

Someone who saw the corpse retained a memory The spectacle was terrifying. Everyone had fled. fearing a scandal; the old man was there, half sitting in the only bed in the house, eyes open and as if magnified by terror, a scapular and some medals on a hairy chest... It was gloomy, that The end of a bishop.

We could perhaps cite, among the scandalous ones, a bishop appointed some time ago. He was leading as a priest, his conduct was more than suspicious, and I have... core present in memory is an absolutely certain fact which proves that this practice was known in Rome.

A Catholic man met the future bishop at the Opera House in the company of a courtesan who, it seems, She was quite pretty, by the way. There wasn't the slightest Possible doubt. Both men lived in the same area. they were from the same city and knew each other perfectly. The expectant bishop lets go of his companion and goes straight to the one who recognized him and said to him:

– I beg you! Don't tell about our meeting– against.

"I'm not promising you anything," said the other.

The next day, the Catholic, truly indignant, went find the superior of Saint-Sulpice and tell him this that he saw.

"You don't surprise me," the superior replied. of Saint-Sulpice; we know many others about Father X**. We tried everything to prevent a Such a man does not dishonor the French Episcopate, everything has been

THE FIN DE SIÈCLE CLERGY 251

It's useless. I'll try one more approach, I'll pass it on.

what you told me to Bishop X***, Bishop of Z'*,
not far from Paris and which has good relations in Rome.

The bishop came, he was informed of the situation, and he replied:
"There's nothing to be done! Rome is determined."

The appointment of the prelate, which at first had caused [something] to be thrown
loud cries in Rome, had been the subject of long marches
changes in which a
a very loud, very scheming, very celebrated cardinal
Press, which he pays, moreover, like a simple Les-
seps and who had exerted all his influence on the
Pope to force him, despite his resistance, to ratify the
choosing a bishop whom he knew to be unworthy.

Another clergyman, formerly strongly supported by the
Republican Freemasons, who naturally
all they could do to debase the Church, had no
This chance, and he was momentarily sidelined. That one
he had seduced the wife of a carpenter in Paris, he
had sent the husband abroad and he lived almost
publicly with this woman with whom he had two
children.

This is the exception, the very rare exception.

The word "dishonest," in the director's mind
The cults I'm talking about, was the counterpart to the word
"honest man" taken in the sense of the seventeenth
thirtieth century.

An "honest man," for the seventeenth century,
was a man who had a high degree of respect for his
own dignity, holding head a little high, incapable
to commit a despicable act or to tell a lie,
to abandon the defense of a just cause in order to please
to the powerful

Most of our bishops are honest people in
the somewhat diminished and down-to-earth meaning that the word has
Taken today. Many are even more than that.
They are zealous in the sacred ministry, eager to do the
good, quick to alleviate suffering, very eager to

252 THE WILL OF AN ANTISEMITIC

revenge for remaining calm, frightened by all

idea of conflict; son of artisans or the lower middle class, They have neither the rough energy of the people, nor the dignity proud as the aristocracy once was, they lack the soul large, in a word, and, to put it simply, they are of a Incredible obsequiousness towards power.

This in itself is not surprising for those who They face reality. Humanly speaking, a bishop doesn't have to blame the Government. In this household in the troubled relationship between Church and State, the bishop is "the "The happiest of the three."

The situation of the bishops has never been comparable to the one they have today. Bureaucratism seems crowned and beatified in their person, it is the Sacred bureaucracy. This prefect in a purple robe has none of the civil prefect's concerns, he is inamo- visible, he enjoys universal respect, he is regarded as A martyr in the eyes of the devout old women, he has so much money that he wants it and, on the condition that he is docile, that he re- among its priests any inclination towards independence, the The government lets him do absolutely anything.

The clearest result of the Revolution was to to make the situation of the little ones harder and to strengthen them On the contrary, the situation of the wealthy and the powerful in the absolving him of all moral responsibility. According to this the principle "we only rely on what resists"; the an- the old regime put everyone in a position to resist the in- justice, guaranteed everyone rights that allowed them to defend itself against arbitrary power. The modern regime, who expects to find only slave souls everywhere, strives by all means to put the humble unable to stand up to the big guys.

It took fifty years of struggle for the workers to break the chains so admirably forged that the The triumphant bourgeoisie of 1789 had attached them to the feet and hands to carry out the exploitation in- industrial at ease; it is hardly the case today that they find, from the point of view of the right of association, a few

THE FIN DE SIÈCLE CLERGY 253

almost at the same point as on the eve of the Revolution. Ja- but property, as we have seen on many occasions- taken, did not have rights similar to those she exercises today with such jealous ferocity... Never

The bishops have never possessed a more despotic authority.
on the lower clergy.

The members of the lower clergy were far from being...
poor under the old regime; they were often reduced to
the "bare portion" while the high dignitaries
of the Church had princely revenues; basically,
They were wholeheartedly with the nascent Revolution; one hundred
Years later they find themselves in such a position
precarious, because they have to bear the entire weight of the persecutions
tions and vexations that do not affect the bishops.

In true Christian law, in canon law,
Ecclesiastical titles are real titles that one does not
can only be obtained after a competitive exam and one practices in
by virtue of a right; this is the doctrine of the Council of Trent.
That's roughly what you hear in the army by the
property of the rank. In the current system of the Church
In France, under the so-called concordat system, all securities are
personnel, distributed according to the bishop's whim, without
No control, no recourse.

The parish priest alone is irremovable; he is appointed
on the proposal of the bishop by a decree of the President

– tooth of the Republic on the report of the Minister of
Religious services. Parish priests and titular canons
They therefore have both ecclesiastical and civil titles.

As for the ministers, they are removable at will.
tum; a whim of the bishop can tear them away from their +
parish, send them to the other end of the department–
to deprive them of any kind of function, without
no one can interfere in these decisions: they do not
are not even protected like state employees
'by an administrative regulation.'

We never imagined. Exorbitant power.

With a sign the bishop can, not only deprive a

* unhappy priest of his bread, but to strike him in

+ 45

his honor with suspense or, as they say more commonly, the forbidden.

There are two types of prohibition: prohibition in the ordinary forms, the prohibition without formalities, *ex informata conscientia*.

The prohibition in its ordinary form offers the accused the means of defense; he is surrounded by all the guarantees required by canon law; it is preceded of a monitory, of a statement, of a quotation, of a comment publication in person or by a prosecutor; if the convicted person appeal to the Sovereign Pontiff regarding the sentence rendered against him, his appeal is suspensive.

The prohibition *ex informata conscientia*, on the contrary, has the character of a firman. The bishop purely forbids and simply the priest for reasons known to him alone and without further ado. The effects of this These measures are all the more formidable because the appeal that can be done to the Sovereign Pontiff is devolutive and non-suspensive.

The bishops, moreover, do not want canonique. The officiality, that is to say the ecclesiastical court—The tick does exist in the Ordo, but it doesn't work almost never. Also, it's forbidden almost everywhere in usage today is the prohibition *ex informata conscientia*.

Note in passing that it is by a sort of usurpation, or at least of moral illegality, that the Bishops employ this method of interdict. Canon law nique says, in effect, that the bishop cannot prohibit under this form that when he is two days away from march from his episcopal seat. At the time when the communications were difficult; it might be necessary to intervene quickly when a scandal occurs knows, and this way of acting could be explained. Autoday a bishop, even though he is at the extremes mites of his diocese, can return in four or five hours at his episcopal palace and proceed according to the rules of justice.

THE FIN DE SIÈCLE CLERGY 255

It should be added that the appeal to the Court of Rome is illuminating in: most circumstances. The inferior clergy—

Laugher pushed with all his might for the proclamation of dogma of Infallibility. Gurés and vicars sent addresses to the Pope over the heads of their bishops; They hoped, by further elevating the Pope, to have in He had recourse against episcopal tyranny, and a such a thought was undoubtedly in the generous soul of Pius IX... The current Pope needs money; he does not no case of the French bishops, but he finds in them admirable collectors of Peter's Pence, he did not doesn't want to interfere in their affairs. When the call The priest's words are justified ten times over; the response is the word lectum, which means that everyone is right.

You can guess, under these conditions, what the social security is... The country priest's reputation. Suspended by his bishop, forbidden according to the established expression, which is not all That's quite right, he's not just the man who lost his place – which is still frowned upon in France – he is the reprobate, the cursed one; indeed, he always seems to have been punished for a morals offense.

Despite current skepticism, an indefinable the impression that makes everyone move away from the priest that The Church has rejected him from its bosom. This outcast cannot even conceive. to hide its origin, it bears the indelible mark that the The priesthood imprints on its ministers, that certain something which makes a priest recognizable everywhere, even under secular clothing. Many come to get lost in this a vast desert of men from Paris, and they become coachmen of horse-drawn carriage...

When he glimpses the horrible life that awaits him he, the little vicar who showed some inclination to in-addiction felt his hair stand on end: he think of the despair of the old mother, the good pay-Sanne, who made so much effort to "push him to the priesthood", As they say, and who will believe his son dishonored? He throws himself back as if he glimpses a gaping abyss In front of him, he humbly kisses his bishop's ring.

256 THE WILL OF AN ANTISEMITIC

And trembling all over, he huddled close to His Lordship, who holds his destiny in his hands.

How do you intend to undertake anything on this terrain?
a serious religious resistance?

Those who try to defend the rights of the Church are unleashed and delivered by their own leaders.

We have seen priests from the diocese of Bayonne abducted in their parishioners by Bishop Jauffret. These clergymen had only done their strict duty as priests, by inviting both the faithful and those who elect candidates favorable to the Church rather than atheist or free-thinking candidates masons; they were nonetheless sacrificed. Thévenet began by stealing their treatment, and their The bishop continued by taking away their parish.

Is it therefore that Bishop Jauffret is more servile than the Others? He is just as much so, that's all. The humiliation of these true servants of Christ was the condition placed on the elevation of the candidate to the mitre. Bishop Jauffret would have re-rocketed that the minister would only have had to extend his hand and to take the file of one of the two hundred applicants all more or less recommendable and especially more or less recommended by Venerable Masters of Lodges or freethinking members of parliament.

In the district of La Réolle, an energetic priest—that and of irreproachable conduct had courageous—stood up to some of the country's bigwigs who were indulging in debauchery and concubinage. At the instigation of one of these scoundrels, the sacristan seized, a di-evening sleeve, priestly ornaments, he adorned himself with them And, dressed like that, went to drink at the tavern. Natural—The priest then threw the sacristan out.

The city council, after having tried in vain to im—to ask the priest about the reinstatement of this bad fellow, voted 200 francs to this man just for ringing the bells on July 14th. The prefect found that this was a The day was a bit expensive and reduced the allowance to 100 francs.

To get revenge, the local Freemasons accused*

THE FIN DE SIÈCLE CLERGY 257

The priest was criticized for having spoken about politics from the pulpit; he continued, but five hundred people testified, by their signature, that the priest had not said a word to this subject and a dismissal order had to be issued who proclaimed his innocence. The minister could not stand it. no less important was the treatment of the clergyman; the

The priest replied that he would remain at his post, without treatment. They then turned to the capitular vicars of Bordeaux, which governed the diocese after the death of Bishop Guilbert; they were threatened, they were demanded of them. The priest's departure, and these men had the sad courage to abandon the valiant priest who had given such a fine example of firmness. The priest protested, he de-ordered a new inquiry; the reply was: "If you If you haven't left by next Sunday, your powers will... will be removed."

Bishop Bellot des Minières, so harsh on others and so not very strict with himself, he needs, one day, a vicar's position for a favorite; he moves the vicar titulaire and sends it to the other end of the department. The unfortunate man complains, explaining that he has works in his parish, where he is loved by everyone. Nothing helps. He is ordered to report to his new post. within twenty-four hours; he obeys but lingers a day to go and kiss his mother; upon arriving in the parish assigned to him, he finds an in-prohibited. by telegraphic dispatch.

At the moment when the capitular vicars must... we were talking about earlier governed the diocese of Bordeaux, a series of portraits appeared on them, of the Sil-owls who ridiculed them, but without anything to allege that someone was offending their morals. They were accused. The offense was committed by a vicar who was considered independent. He denied it. energetically, no evidence could be provided against him; it is still forbidden as a precaution, ad cautelam.

A former public prosecutor who had he resigned at the time of the decrees, which I

258 THE WILL OF AN ANTISEMITIC

I believe he is sorry today, asked to present the defense of the poor priest before the vicars capitulaires; he pleaded admirably for two hours. When he When he had finished, one of the vicars said to him: "Our decision was: Irrevocable, nothing could change it."

– Then why did you let me get tired?
For two hours?

– To give you the pleasure of speaking.

When Mgr Lecot took possession of his seat, we tried to soften him up; he was asked to report his arrival through an act of clemency; this political prelate who, it is said that the Archbishopric of Paris dreamed of it, but refused harshly. The priest remained on the pavement; with his meager wages, he provided a pension for his old parents (the mother is seventy-nine years old); he is literally dying of hunger. Everyone is moving away. of this plague victim; his colleagues no longer greet him in the street and, in the words of one of his friends, he is by earth "like a wet sponge".

What do you want? Cowardice is one form of... struggle for life and here, without any exaggeration, it is his life itself, which one breaks by resisting. The prelates who are soft wax when it comes to defending rights the Church against the Government find themselves iron when it comes to the weak; they give free rein to this need for domination and authority that still exists among churchmen; they are merciless.

For some bishops, in short, the priest is not than a cassock whose nails are changed according to the circumstances, or even a human currency that serves to transactions with the Government. The heads of Conservative party, much more influential than one might think those in administration, have exactly the same way of seeing things. I'll give you an example in this order, and I quote it with regret, because the bishop who is playing a role there regrettable role has shown in addition to an opportunity to independence and courage.

THE FIN DE SIÈCLE CLERGY 259

A clergyman of very high intelligence and of rare firmness of character, Father Maunoury, parish priest from La Chapelle-Moche, in the Orne, had done what the Most priests don't dare to do it: instead of lamenting, He had stirred, he had resolutely undertaken the fight and quickly gathered around him ardent sympathizers thies.

La Chapelle-Moche is located in the canton of Ferté-Macé, in the center of the electoral district of Mr. Christophe. Father Maunoury took the direction from a newspaper: L'Echo de la Ferté-Macé, he led a

brilliant campaign against Christophe and, in the elections
From 1885, the director of Crédit Foncier, one of the men
the most powerful in France, remained pitifully on the
tile, and was replaced by Mr. Roulleaux-Dugage.

Bishop Trégaro of Séez had warmly-
applauded at the initiative of Abbot Maunoury and him
had written a letter of approval which was published in
l'Echode la Ferté-Macé.

It was then that Mr. de Mackau appeared, and it was natural-
really to harm people who were going straight
their path, highlighting its intriguing and
messy personality.

Mr. de Mackau regrets that the priests are no longer
as in the past with the appointment of lords; he held
absolutely must have in Vimoutiers, where his cat-
teau, a priest who was entirely under his control,
a priest who belonged to him. He didn't even have the excuse of a
electoral interest, since it is unassailable in its constituency
conscription; he had that idea-that's all. He didn't care.
opened to Bishop Trégaro and the bishop began his de-
* marches near the Government to get the
priest appointed by Mr. de Mackau. The Government re-
He replied: "Perfect! We grant you the priest."
from Vimoutiers, but we must sacrifice the priest of the
Chapelle-Moche and move it immediately.

"Negotiations!" cried Mr. de Mackau. "That's my..."
Deal! For twenty years I've done nothing but negotiate, and you

260 THE WILL OF AN ANTISEMITIC

You can see the state in which I left the belongings of
Catholic party.

You see the "middleman", the
Norman horse dealer, the man of flea markets and
bartering firms handle these negotiations. "Give me
your cow and I will give you three little ones in exchange
pigs; look how pink and plump they are-
Let's!

Finally, to please Mr. de Mackau,
However, he does not hold Bishop Trégaro in high regard.
agreed to move Abbot Maunoury and, by a mou-
In a gesture of fairness that honors him, he offered him the cure beautifully.

Laigle's biggest blow.

The priest of La Chapelle-Moche, as I said, was of a strong character; he had a feeling of his dignity; he replied: "I am not an object exchange for Mr. de Mackau's combinations, I am a priest of Jesus Christ; I have done good in this In this corner of the earth, I am loved; I have won souls there. to one; I do not want an advancement that would be a disavowal.

Bishop Trégaro made the mistake of not understanding the nobility of this response; he took the priest's parish away. Maunoury. The priest bids farewell in tears to his parishioners. his own; he first took refuge with a wealthy Catholic of country, Mr. Goupil, who offered him a tutorship; he left then the diocese, and he is now attached to Tours, I believe, at a printing shop.

This arbitrary act caused considerable harm to Bishop Trégaro, who, by his valiant attitude, had...

He earned everyone's esteem. When he went to the Chapelle-Moche,

on his confirmation tour, he was very poorly received by the inhabitants who adored Abbot Maunoury and, when he He tried to open his bedroom door, but found it guarded. by slightly odorous essential oils...

Mr. Roulleaux-Dugage, who owed his election to the abbot Maunoury, at a banquet, was not afraid to re-approaching Bishop Trégaro in the way he had

THE FIN DE SIÈCLE CLERGY 261

abandoned the priest whom he had been the first to put ahead.

As for the real culprit, who is in all this, Mr. de Mackau has no idea what he's done. He doesn't I don't suspect the moral grandeur of this Camargue priest. Pagne, who takes her mission seriously, who conquers through his virtue, his activity, his devotion the small country where God has placed it, which makes itself loved by its walls-. his own because he loves them... All of this is completely beyond his control. lument. Like all the monstrous egoists of the

Right-wing, he only knows his own convenience; he is preoccupied only with his own personal convenience. The new priest of Vimoutiers may be making a fourth at whist. That's enough for Mackau to cause a stir. the existence of an irreproachable priest and that he is forced to leave the diocese.

We shouldn't exaggerate and must recognize that in many These general provisions are tempered in dioceses. by what is still profoundly good in the soul French; but it should be noted that this is sur-everything for the minor breaches of privacy that This leniency is exercised. As soon as there is a conflict in: From this perspective, the old man appears in the bishop with this inexorable personalism, this implacable aridity, this sort of fierceness in defending one's rest which characterizes- They laugh at the elderly.

Thanks to this admirable instrument of servitude and of oppression which is called the French administration, the The government keeps all these bishops on a leash; it has No need for the wrath of the Council of State, he only has to threatening the prelates with scrutinizing their accounts to make them as gentle as sheep.

"Here, we touch on another interesting point for social history. The old regime created, improved- he would, he would establish, he would lay "foundations" in the sense true of the word. Those who direct politics and obey themselves, under the orders of cosmopolitan Jewry, have not.

15.

262 THE WILL OF AN ANTISEMITIC

They have only one idea: to liquidate France; they are cosmopolitans, that is to say, enemies of the Fatherland, enemies also of the Heritage, that is to say of all property legitimate and lasting. The old regime liked to see the Church erected large, solid buildings that stood on the ground, which sheltered the world; when the merchants When people today see a house like that, they They say: "That would make nice paper, we need to change that." in paper form, buying annuities with them will allow our friends the backroom workers to give a few blows pencil and will help Rouvier with his tinkering at the

Sotck exchange. "

This is how things happen for everything that appears
It is tied to the Elat. It is the story of Lockroy with the dia-
ministers of the Crown. A minister of the Past notices-
He had a beautiful diamond, and he thought to himself: "Nothing is too much
This is beautiful for the Crown of France, you must buy it.
diamond and putting it in our jewelry will increase the
National treasure; in a moment of desperate crisis
That would be a resource.

Lockroy, on the contrary, sees the diamonds...
served for centuries; his bargain-hunter's eye lights up;
He exclaimed: "How is it that we haven't yet..."
thought of selling that off?" and he sells it all to
baronesses or Jewish courtesans through the intermediary of
The Jews Vanderheim and Bloche, who naturally make him
the substantial discount.

It's stronger than them; they enter into something
in the house, they glimpse a pious memento, a cross of
Saint-Louis in brilliants, preserved from generation to generation.
ration; they ask, "Is this for sale?"

Ecclesiastical property is, understandably, more
threatened more than all the others. When a bishop dies,
the administrator of the episcopal estate for the State,
who is sometimes a sectarian and hateful Protestant, takes advantage
often an opportunity to sell the buildings
who belong to this household. In Tours they went further
far away; a few years ago, the houses were sold.

THE FIN DE SIÈCLE CLERGY 263

purchased with their own money by the members of the Work
of Saint-Martin.

We're not robbing Catholics, mind you.
They are given paper, always paper. Paper
is guaranteed by the State, which still only owes 37 million
Hards; when he owes forty or fifty billion,
It will go bankrupt – that's all.

Given this state of affairs, it is very expli-
cable that the bishop is striving to give to the funds which
he has the handling in the least conspicuous way possible
and that he keeps some of the diocesan funds in his pocket
where she is, certainly, even safer than in

the pockets of those who exploit us.

The resources available to the bishops are often quite considerable. There are exemptions. direct 4th and 3rd degree consanguinity, the permits-ordinances of baptism which cost 5 francs, dispensations to publish two banns that cost 6 francs, the quests, the chairs. In the diocese of Bordeaux, the Quasimodo's Sunday quest brings back forty to fifty thousand francs.

The bishop is personally entitled to a quarter of the re-coming from the diocese, another quarter is given to him for his specific works and the rest is applied to the works of the diocese.

The sale of the catechism is, moreover, the property of the bishop, and, in some dioceses, this sale produces up to 30,000 francs.

In reality, the bishop has absolutely everything at his disposal without the slightest control. The vicars general are the liege men, creatures of my lord; they do not They do what he desires. The servitude is complete. at all levels. The government wants bishops . The bishop wants vicars to be his servants. generals who are his slaves and the vicars general- The raux want priests who kneel before them.

Some bishops – but this is still the very

264 THE WILL OF AN ANTISEMITIC

rare exception – they use this money to enrich or to extricate their family from difficulty. The brother of a bishop The well-known had been sentenced to make restitution 32,000 francs to the State; the deadline granted for compliance The cutter was expiring... The bishop, on tour in his diocese, telegraph to the treasurer of the episcopal estate of take this sum from the till and pay it to the State. The treasurer hesitates; he goes to find a prelate who enjoyed great esteem in the city, and, Finally, a request for new instructions in order to to cover his own back. "Consider this te- "A letter like a receipt," the bishop telegraphed.

All that remained was to obey; the treasurer took the de-

fishing and put it in the safe instead of the 32,000 francs which he paid.

Other bishops, in greater numbers, are managing poorly. the funds at their disposal; they arrive from them, For lack of order, they were burdened with debt. A bishop of Midi owed up to 800,000 francs."

One day, this bishop was talking about his sorrows. with his vicar general, and conversed melancholically with him of that money woe from which Panurge suffered so much.

"I see only one solution," the man suddenly exclaimed. vicar general, that is, that Your Grace go to the en- M"" Fallières' land has precisely, just come from die.

– Do you think so? It's true that I used to be We got along very well with Fallières, but today we are We're estranged and he hasn't even sent me a letter. announcement.

– Precisely, Your Grace, Fallières. will be deeply- They were touched to see you surrender your property. at his mother's funeral.

– And then what?... Do you think that at the end of the ceremony- Monie, he will give me 800,000 francs to pay my debts?

– Certainly not, but he will name you: ark- bishop. .

THE FIN DE SIÈCLE CLERGY 265

– You fool! Can't you see that it's at this at this point, the crisis will take on an acute character and that Everything will be revealed. What sensible man would agree- He was drawn to be appointed bishop in my place, to accept the responsibility for such a complicated situation that I don't recognize myself in it?

– Ah! My lord, you are ungrateful! You fail to recognize- Friendship is born. I know a man who, through devotion- would accept your inheritance.

– Who then?

– Me, my lord...

The prelate and the vicar general took the train. Fal-

Lières was affected; the bishop became archbishop and, gns'en leaving a seat he didn't regret, he carried even an antique piece of furniture, a piece of marquetry furniture of great beauty, which he replaced with a piece of furniture modern.–The prefect, unfortunately, noticed the thing and had the missing piece of furniture reinstated.

The vicar general, the bishop, began by to make his solemn entry into his episcopal city and immediately afterwards he set about making his exit. He went to Rome, was received by the Pope, and informed him of his desire to change dioceses. The Pope, quite astonished to see a man of mediocrity in every respect appointed bishop, at-

which one would have hesitated in the past to entrust to an important parish

His aunt told him, "You're here, stay here!"

Our man did not consider himself defeated; he imagined a new combination, consisting of naming coadjutor, a bishop who wanted to be an archbishop and to take the seat of the said bishop, leaving the fa- A better package of 800,000 francs for a candidate in a hurry, who accepted everything blindly, even if it meant getting rid of himself- to in turn reassure the heavy liabilities by a 'means or by Another one. It is very likely that he will succeed.

These perpetual seat swaps are, moreover- Theirs, entirely new within the Episcopate. The bishops of former times were married, wxorati, with their diocese; they established lasting works there, they trained

.

266 THE WILL OF AN ANTISEMITIC

generations of priests, each reflecting their own spirit. All eela has changed at the moment. Now that we have recognized the disadvantages of overly frequent travel

The ones who remain for the army are the officers.
long years in their diocese and the bishops who
They change garrisons every moment.

Alongside pastors who waste resources, we have the
pastors who hoard money. An archbishop, son of
simple peasants, who had, it is true, occupied his seat
for many years, left fifteen hundred thousand
francs of fortune.

That one had a monomania for money; he had done
to practice hiding in the secret place of his pa-
and he deposited banknotes there; one would find
Banknotes were everywhere in his apartments:
He had some in his sheets, under his pillow.

Never, except for the construction of a church, of which
I will speak later, the archbishop did not give a penny. One
One day, the bursar of the minor seminary disappeared; he
had lost all the
funds entrusted to him, 350,000 francs in-
Viron. It was the ruin of the minor seminary... The Catholics-
The religious communities understood this and imposed consensual sacrifices on themselves
enormous sums needed to fill the deficit. One of the leaders of
The royalist party lent 50,000 francs to a 5th party. A vicar
The general, who was very wealthy, also advanced 50,000 francs.
but without interest. The archbishop, in turn, wanted
to do something and generously offered three
debts that had been expired for thirty years!

As for the figure of 1,500,000 francs, it was proclaimed
by the ecclesiastics designated as long-term legatees
time before the archbishop's death and who were leaving
repeating everywhere: "Alas! We fear that
His Eminence does not leave us with the heavy burden of
1,500,000 francs from his estate! »

We were therefore quite surprised when, once put in position-

THE FIN DE SIÈCLE CLERGY 267

During the succession proceedings, the legatees declared that
the archbishop had left absolutely nothing but
debts.

Contrary to his usual practice, the archbishop had
interested in the construction of a Sacred Heart church

* in his archiepiscopal city, and he had pledged to contribute to expenses in the amount of 200,000 francs.

After the prelate's death, the entrepreneur came to recall this promise to the legatees; they replied once Moreover, the archbishop had died insolvent. The inter-
The tenant made his decision immediately: he dismissed his workers. and closed his shipyards.

Some time later, a restless, eager priest to put himself forward, and moreover, a cousin of a middle-
The aister was appointed vicar general; he sought in the the archbishop's papers; there he discovered proof that a
A commitment had indeed been made, and he told the heirs-
third party: "If you don't return the 200,000 francs, I
Make some noise.

Two days later, the heirs, who claimed
Having inherited only debts, they returned the 200,000 francs or rather 212,000 francs, with interest.

A poor country priest was less fortunate.
one of his parishioners had given him 50,000 francs for the construction of a school... In accordance with the discipline
Pliny the ecclesiastical priest announced this news to the archbishop
the bishop, smelling the money, jumped on it and said to the priest:
"Give me back those 50,000 francs, I will provide for each year dedicated to school maintenance.

After the archbishop's death, the priest naturally came how to inquire about what had become of his 50,000 francs; it was declared that no trace of them could be found. One of the leg-
taires, however, decided to have his secretary sign-
to keep a promise to support the school – which, we
Admitting it, is a rather slim guarantee.

It was in this diocese that the pension fund was found completely empty. This cash register is managed by taking a 7 percent levy on the chairs, and

268 THE WILL OF AN ANTISEMITIC

The priests contribute sums ranging from 20 francs” at 60 francs per year.

'The former vicar general was hastily brought back who was in charge of it, and who was on the verge of being sa-

He was appointed bishop. He was asked for explanations; he acknowledged well, having received the money that was mentioned, moreover—their, in a report that is published every year,

but he stated that he did not know what that money was. had become. Was it the vicar general who had taken him? Was it the archbishop?

To put an end to it, we wiped the slate clean and filled in the blanks with zeros. to the asset.

In many dioceses, pension funds have not 'than a nominal existence; but, as we have As explained, the cure here might be worse than the disease. The current situation is like a game of Pigeon Fly; it pension funds are like <deposits at notaries.

Modern notaries had adopted the practice of: to run away with the money that was given to them; they were forced those who remained to no longer keep deposits and to de—deposit the funds with the Caisse des Dépôts et Consignations which were entrusted to them. These funds are now being used to speculate and to fuel what Laur calls "the may—'Governmental game plan'. At the time of a

war, the government would also be embarrassed by 'to make these funds like those of the Savings Banks. Beau—Many people will then miss the days of the deposits. at the notary's office and will say to themselves: "My notary is a monk would have been little... The not gone...:

After having gathered various traits before you scattered which allow you to realize the causes that determine the conduct of our prelates, I am now going to paint a full-length portrait of an archbishop for you. and a "fin de siècle" cardinal.

Follow the curriculum vitae of Archbishop Place: from Rennes; watch him at work and you will understand.

) THE FIN DE SIÈCLE CLERGY 269

Querez how faith is weakening in countries of yesteryear very Catholic, in souls upon which the Franc—Jewish Freemasonry would have had no influence if the Church leaders had lived up to their mis—Zion.

Bishop Place had no ecclesiastical vocation;

Until the age of 40 he was a history teacher in a small school in Paris called the Poiloux Institution. the recommendation of his brother, Victor Place, who was consul general, which will be discussed shortly, Mr. de Corcelles, Ambassador to the Holy See, He took him on as his personal secretary.

In Rome, Bishop Place made some ecclesiastical studies. very superficial ticks, he was ordained a priest and, after having been for some time vicar general to Bishop Dupanwolf, with whom he could not come to an understanding, he was named auditor of the Rota and finally bishop of Marseille where, from Upon his arrival, he became hated by his clergy. "Bishop Place "who is out of place," said Pius IX, who did not hate Not these puns.

We know the role played during the war by the brother of Bishop Place, who was then Consul General in New York. When France was invaded, bled dry, was ready to expire, when Europe itself, which had hated us so much, was filled with pity for this ca- In a tragic turn of events, a man was found, a civil servant. French to steal from his mother who was grumbling under the heel of the Prussian. In this unprecedented disaster, he did not live that it was an opportunity to get rich, and when he was asked weapons for the ultimate battles, he bought in vile price and made people pay dearly for rifles that could not not leaving.

We remember how the last battle was per- due to the rout of the Breton mobile units in Le Mans the Tuileries. When questioned, they pointed to the rusty ones with which they had been equipped to withstand formidable enemies; they were tested on January 20th at the Rennes polygon; they yielded 65 percent

270 THE WILL OF AN ANTISEMITIC

of misfires. They were Conlie's rifles, Conlie's rifles Victor Place, the corrupt consul.

When he wasn't operating himself, Victor Place operated on would be under the name of Chauviteau; when he did not send not dogless guns, he sent cans of food ava- Ridiculous and fit only to be thrown to the dogs.

Mr. Léon Riant, who is not suspected of being an enemy of the clergy, noted all these facts in his report.

In summary, Mr. Place carried out the actions without instructions and without orders, the purchase (1): |

4° Of 6,000 Lydnert rifles, which cost 584,000 francs, that could not be used, that never will be used, and that are worthless;

'20 of 5,790 Flobert rifles, accompanied only by 22 cartridges per rifle, which cost 592,000 francs; weapons which could not be used, which never will be, but which are not without value.

Mr. Place carried out, by not complying with the instructions—the funds he had received, the purchase of 19 Gatling machine guns that he paid 30 or 35 percent above their value normal.

He illegally awarded himself a commission of 2 percent. the amount of which exceeds 600,000 francs.

He indirectly collected, under the name Chauviteau, some commissions ranging from 1 percent to 5 percent, totaling at 360,000 francs.

He increased, or caused to increase, through the intermediary of Chauviteau, the Remington house bills of 25 cents—times per weapon and per thousand cartridges, and paid these falsified documents, imposing a loss of 360,000 francs on the State.

Such a wretch should have been shot in the back and, at the time of the massacres of the Commune, they killed many poor wretches who deserved it ten thousand times over less death than a man whose crime was without excuse, because his salary alone as consul general was of 60,000 francs.

{4) Report read to the National Assembly on June 27, 1871 by Mr. Léon Riant.

THE CLERGY AT THE END OF THE CENTURY 271

By a judgment dated January 25, 1872, Victor Place was only sentenced to two years in prison and a fine of 2,000 francs, and, at the request of his brother

Bishop Thiers pardoned him a few months later!

No doubt the faults are personal, but when
We are bishops and one of your own has committed such a crime
against the Fatherland, it seems that all we have left to do is search-
dear to the shadow and the silence, to reread in some
a cloister to weep and pray for the guilty party.

Bishop Place did not share this modesty; he wished, at
On the contrary, to stand out, to be an archbishop,
to have the purple. He pushed unconsciousness to the point of...
The dormouse is the primate of this Brittany whose children,
thanks to his brother's wickedness, had perished by
thousands without being able to even defend their lives.

You can imagine the effect this had on the population and
on this Breton clergy who gave such fine examples
of patriotism during the war, while the rec-
brothers, who had become chaplains, marched into the fire with their
parishes. You see the theme offered to the enemies of
Religion. "Look," they said, "look into the
sanctuary this man proudly wearing the mitre and the
golden crosier, this man whose pontifical ornaments
they shimmer in the candlelight, through the vapors
incense, this man who speaks to others of Duty
And Virtue is the brother of a thief, the brother of Victor
A place that stripped France of its agonizing possessions, » |

Those who govern the Church really need
have lost all moral sense to consent to such
nominations, to scandalize the soul in a biased manner
the simple and the weak.

It is understandable if such beings are slaves do-
ciles for the Martin-Feuillée and Thévenet families. After
a dinner with Bishop Place, Martin-Feuillée himself
he declared, disgusted. "I've seen a lot of platitudes in the
magistracy, he said the next day in the salons of

262 THE WILL OF AN ANTISEMITIC

the Prefecture, but I never encountered anything from
comparable to the baseness of this prelate.

The lives of Breton priests became a living hell with
such an archbishop. They hoped for a moment to find
a defender in a prelate of rare merit, Bishop Go-

nindard, coadjutor to Bishop Place.

Upon his arrival in Rennes, Bishop Gonindard had won universal sympathies among the clergy by the charm of his manners, the distinction of his mind, the goodness of a truly evangelical heart. Bishop Place, outraged, heaped insults upon Bishop Gonindard. procedures and Rome eventually begged the coadjutor not to no longer appear in the diocese he was supposed to govern a day. |:

The cruelty shown by Bishop Place in the case of Father Lepailleur finished turning the whole community against him Brittany.

That's a truly heartbreaking story; we're talking about it. would make a deeply moving book. Father Lepail- their, as we know, is the founder of this order of Little Sisters of the Poor, which has taken over in a few years- born of such prodigious development. When it began, In 1840 (1), the young priest had no support other than the assistance from a maid, Jeanne Jugan, and a cou- killer, Marie Jamet; he was so poor that he had to sell he used his watch to buy bread for the first elderly people collected by him.

Today, the Institute of the Little Sisters of Pau- Vres has 264 houses worldwide!

Doesn't it sound like you're hearing a beautiful legend of the Lives of the Saints, a page from the life of Saint Francis of the Assizes?

Can you imagine the veneration that inspired in Little Sisters, the one they called: "their good

(1) It was on October 45, 1840, that the two good creatures, that the Father Lepailleur had associated with his work, had transported an old blind woman in Jeanne Jugan's attic.

THE FIN DE SIÈCLE CLERGY 273

"Father." For them, this founder of a wonderful order, he who created such a work by power alone of his faith, through the radiance of the hearth that was within him is truly a Saint, and he cannot fail to be canonized, as were most of the founders

orders.

So they had the joy of seeing a Saint, no more only through the stories in devotional books, but a living saint, a saint who had already performed a miracle and who would make others after his death. You think—The poor girls doted on him and adored him, their Saint.

There was, no doubt, some exaggeration in these expressions of veneration and tenderness. As soon as they they caught sight of their "good Father", the Little Sisters they rushed around him, prostrated themselves and, it is said, They wanted to kiss his feet. One day, while he was chatting with

'a priest, a group of nuns would have rushed towards him; to keep away the most bothersome ones, Father Lepail—he would have laughed and thrown his slipper at them; the Little—The sisters reportedly rushed over and kissed the pan—tuft before bringing it back...

Many saints and the Curé of Ars himself in this centuries have been the object of similar marks of respect, —and Cardinal Place could have recommended to Father Lepailleur declined to participate in these demonstrations.

— but that was not what the cardinal was thinking; he did not—had only one desire: to be able to dispose of the money of Little Sisters.

The mother house of the Saint-Joseph Tower, located: at

'Saint-Pern, near Bacherel (Ille-et-Vilaine), was celebrating;

we were preparing to joyfully celebrate the fiftieth—pair of the foundation of the order. Suddenly, a new—new spread throughout Brittany with the rapid—Lightning strike... Father Lepailleur had disappeared!

He was put in a wagon under the direction of a man.

"Sure, and we had shipped it to Italy!"
It appears to be an arrest by letter of arrest.

274 THE WILL OF AN ANTISEMITIC

chet, to the transport of a state prisoner to Pignerol
'under the guard of d'Artagnan, who was tasked with preventing the

A prisoner unable to communicate with any living soul. That is
Exactly the same thing. A defense had been made at
Father Lepailleur to stop at no house of
His order; he was to travel without stopping.

Can you imagine the shock produced by such a thing?
A coup d'état against a 79-year-old man? The unfortunate man
He vomited all the way along the way and we thought he wouldn't-
would never reach its destination.

D'Artagnan, in this instance, was a lawyer who
plays a major role in the religious world in Rennes.
He's the aficionado, the businessman of the archbishopric,
the head of the messengers of a new Holy Office, the soul
damned by the cardinal who had him appointed commander
of Saint Gregory. The priests are afraid of it as one
was afraid in Venice of an affiliate of the Council of Ten; they
know that nothing escapes his investigations and that the
The slightest hint of independence would be immediately reprimanded.
A lone priest dared to write a sonnet about him.
that he sent me:

The Lord's advocate and his businessman,

Orange complexion, feline muzzle, old-fashioned speaking,

He blesses, he insults and slanders a little;

For the good of the Church, he is ready to do anything.

When it comes to drafting, he swims in the blue;

If he ever meets you, be sure to remain silent:
Because for a single word that his malice alters,

Those who decorated it would throw you into the fire.

There he is, a commander in the holy militia:
The prelates need a good police force
To govern in the bad times in which we live.

These good lay Fathers are watching over us from the shadows.
And the poor priests, every time they wake up,
They tremble at the thought of receiving some new soap.

I don't need to tell you what an emotion this

an event that no newspaper has mentioned, except for the

THE FIN DE SIÈCLE CLERGY 275

Petit Journal, excited throughout Brittany. The Pe-
The little sisters, naturally, were crying, as they say,
everything they knew. They had finally learned
that the "good Father" was interned with nuns
from another Order in Frascati and they called themselves
Anxious: "Are they taking good care of him?" It is likely
that they are taking very poor care of him, because the old man, it seems,
moans all day long. Those around her, in fact,
They don't know he's a saint; they're unaware.
of what this poor man, now bent over, once was
under the weight of years and perhaps him FÉPEUFRERE
they were not clean enough about him.

We told each other every little detail about the department
and the words spoken by the old man to Doctor Martin:
"I am more to be pitied than Job; he had been left to
"Except for his manure, they took everything away from me."

For me, I confess to finding this profoundly disturbing-
singing, and I'm sure many will agree with me.
even among the skeptics without hatred whose smile
sometimes sheds a tear when they contemplate
the miseries and wickedness of our feeble- human
nity. ,

Think about it and you will think that the proscription
the passing of this good old man is as moving as the departure of
Napoleon for Saint Helena. He did not have two killed
millions of men, but he too did something
something very large in its kind; it was clearly
called by God to accomplish an extraordinary work.
His task completed, he thought he would fall asleep in
the peace of the Lord. And there he is all of a sudden, the poor man
old, on the road to Italy; he doesn't even have the per-
mission to shelter his head for a night in one of the
One hundred thousand houses that sprang up thanks to him.
Old people died in beds that this apostle of the
Charity had found for them and for him, the founder of
this admirable Institute, it will not have the right to die
in one of those beds; he will have nothing around him, for himself
bring the last herbal tea, just one of these three thousand

little Sisters whom he gave as comforters and for Friends to all the vanquished of life. Tantum est in rebus inane...

Before loading the wagon, Father had to sign. Lepailleur a letter in which he declared that he was was going voluntarily and that he was going to Italy to preparing for death...

You see the plausibility of this fable: this old man a priest from Saint-Malo who never left Brittany, who lives surrounded by affection in the mother house of his Order, and who feels the need to withdraw to Italy, like Mr. de Niewerkerke probably, to enjoy it masterpieces of art.

This was the cardinal's first version. At the first On July 7, 1890, during his ecclesiastical retirement, he announced that It was Father Lepailleur who, because of his age, had wanted to withdraw, as evidenced by a letter which... would have made it public.

This statement, as you can well imagine, came at the mid-a place of silence like that which reigns when the colonel is at work. to form the circle, but to the ironic looks that he launched his priests, who so cordially detest him, Bishop Place understood that history was not taking place... At the his second retreat, at the end of July, he declared to the priests deans that he had been forced to intervene because of the numerous abuses that had crept into the congress the congregation of the Little Sisters of the Poor and that he had to He had no intention of leaving Father Lepailleur.

truth, the first time:

The day after his departure, the cardinal had made it a priority to... to raise the portrait of the Father from the parlor of the mother house and he had tasked one of his vicars general, the canon Delafosse, who had once tried to found a briqueterie, to take control of the administration. From that he was the master of the mother house he could act on all the other houses...

Cardinal Place Sootte's exploits through his que-
L

real with clergymen to whom he claimed
to wrest a small inheritance that a friend had left them.

It is necessary, in order to fully understand this question,
to go into some explanations.

A priest of great learning and high virtue, the abbot
Guïtton, for a long time vicar general of the predecessor of
Cardinal Place, the Cardinal of Saint-Marc, had been struck
difficulties experienced by young priests in inter-
to undertake theological and literary works, and he
had thought of bringing them together in a study house which
It was called the Oratory of Saint Philip Neri. A mo-
Abbot Guitton even considered transforming this
a meeting of a completely friendly nature in a sort of con-
authorized gregation, but, faced with the difficulties it entails-
On the contrary, he completely abandoned this project, and himself
said friends gathered around him: "We don't-
we only have one wish, that of not making any. » We con-
attempted to settle all the seminar regulations.

Upon his death, Abbot Guitton divided his modest fortune
between the two friends who were dearest to him
heart: Abbé Plaine and Abbé Motaïs.

The heirs of Abbot Guitton attacked the test-
tament under the pretext that he was hiding a bequest to the Oratory;
They won in the first instance, but the Court of Ap-
The Rennes court definitively dismissed their case by a ruling
of March 22, 1887.

What decided the court was the cardinal's statement.
A place which, in a letter written to Mr. Grivart, former mid-
minister and advocate for the ecclesiastic heirs, affirmed
the most formal way that the Oratory did not constitute
not a congregation.

You asked me, His Eminence said, in your
What is the quality of the lawyer for the priests known as the Oratory, in
From an ecclesiastical point of view, their situation.

My answer is quite simple: this situation is exactly
that of all the priests in my diocese.
Father Guitton, as he told me upon my arrival
in Rennes, never intended to found a congress

278 THE WILL OF AN ANTISEMITIC

gation. A priest of great talent and knowledge, having deeply committed to promoting the study of sacred sciences, to which he had devoted his life, struck moreover by the extreme difficulty for those who might have the inclination and the will to to engage in it consistently and successfully under ordinary conditions, He wanted to make it easy, either for secular priests, even to laypeople and, for this purpose, he opened a maison where they could, even temporarily, indulge in the study, each according to their abilities and preferences, in a moment of reflection and with a freedom as necessary as difficult to achieve in parish ministry, for the pre-very, than in the world, for secular people.

The house has continued and currently exists in these conditions, which have never changed.

The priests who live there have no religious ties to each other. They were not religious in any way. They never had, sought, or even considered to have any constitution approved either by the Pope, or by the Bishop.

They only have the very basic regulations that apply. for the sake of good order, as soon as several people live in common in the same house.

Abbot Motaïs died some time later and he he bequeathed to his mother the small fortune he had inherited, This demonstrates that he fully believed he had the right. to dispose of it with a clear conscience. He bequeathed, In addition, various sums to his friends at the Oratory: Abbot Houct, Abbot Robert, Abbot Louvet with the- which he had worked on and which he entrusted with the revision sion and the publication of his manuscripts.

These clergymen, completely unfamiliar with the affairs of the money-makers had the idea of putting their funds into deposit in the hands of Abbot Hamard, priest of The Oratory. Abbot Plaine, the co-heir with Abbot Motaïs, the abbot of Guitton, did the same. They bought at their joint expense a beautiful safe and they entrusted the key to Abbot Hamard, on his behalf to return it to them take into account the situation each year and not to give in

to no financial transaction. It was understood that:

THE FIN DE SIÈCLE CLERGY 279

that they reserved the right to remove from the safe the sums they might need.

Things continued like this for a few years. when suddenly, at the moment of the surrender of During the year-end accounting, some irregularities were noticed. regularities and a deficit of more than 4,000 francs.

Abbot Plaine then hastened to withdraw from the administration the verbal mandate he had previously entrusted to him dementia, and he consequently asked him for the key to the safe and management accounts. Mr. Hamard he seemed embarrassed at first, then he withdrew He was acting under orders from above and refused to return it. The key is to be accountable for one's management. The evening of the On the same day, he admitted to having made commitments to the archbishop's visit three months earlier and having changed the secret of the safe. He promised, moreover, to do everything possible to break free from these commitments. The owners felt their surprise redouble and their fears and, unable to explain the enigma, they Their primary concern was to protect their property, and had security locks fitted to the door leading access to the checkout.

Fatal precaution! It was this that marked the beginning of incredible persecution and will unleash the wrath of the episcopals on the poor priests of the Oratory.

The most eminent archbishop entered, in fact, into a Terrible anger. On January 4th, he sent a letter (which he says takes the place of the precept and the three admonitions) canonical) by which he suspended two priests of the Oratory and ordered to be released immediately access to the checkout. He then moved from his per-rings at the house, and, meeting a priest of four-twenty-three years old, he began by calling him a "miserable-able" and suspended him for fifteen days from the celebratory preparation of the Mass. Then, he would bring in the principal owner, who kept the keys to the door by the- which we arrived at the checkout, and declared it suspended and forbidden until he had handed over those keys.

You understand the situation of these priests who have been attacked. in their ecclesiastical functions and wronged in their men's interests; they were not only suspended a divinis, they were forbidden ab kumanis; they suffered both spiritually and temporally since they were reduced to starving to death in front of their safe.

They decided to appeal to Rome, but this The appeal only further exasperated Bishop Place, and this This time, it was Abbot Plaine who was affected. He was deprived of power to confess, celebrate, and exercise any ministry in religious communities entrusted to his leadership for over twenty years.

Necessity knows no law. From a temporal point of view, the Abbé Plaine's situation was not bad; he had the keys to the room where the safe was located and consequently the safe, but the cardinal, representing sent by Father Hamard, had the key to the safe himself. Abbot Plaine issued a final summons to Abbot Hamard was asked to return the key, and upon his refusal, He decided to sacrifice the piece of furniture. On March 27, 1890 he hired a lawyer friend, Mr. Lemenant des Chesnays, to preside before witnesses over the breaking of the The safe was opened and the valuables and securities were removed.

This measure signaled the start of a new execution. and four priests of the Oratory: Abbot Louvet, Abbot Robert, Abbot Guilleux and Abbot Pivert who had as— Those involved in the operation were sentenced to the penalty of suspense was at stake until the values had were put back into the safe.

There was a long period of hesitation before attacking Canon Titulaire Labbé, who had been for many years the superior of the General Seminary of Rennes and who had trained for the priestly life, many young priests of the diocese.

Bishop Place, however, decided to do it. They sent to the chanoine Labbé, a vicar general, and another ecclesiastick who had been his students at the Seminary. These, a little ashamed, they didn't know how to engage in the...

"Here. My children, do your duty," said the old man. priest.

The envoys from the archbishopric asked the canon to disavow a letter that one of our excellent brothers, Mr. Paul Beesau, had written to Bishop Place for to claim one's share of responsibility in these events comments. The canon replied that he was not qualified to disavow another's letter, and he added that in witnessing the safe-cracking, he was aware for having acted like an honest man and that he was quite ready to start again.

Thereupon, the former superior of the Seminary was in-Banned for fifteen days!

"The poor fellow!" said one of his colleagues. Bishop Place in the episcopate, "by thus striking against He takes away all the justice of the priests esteemed by all. the only weapon we have against in- priests "Dignified!"

In Rome, there was a great deal of confusion. The archbishop of Rennes is one of those that sends the most money for Peter's Pence – which is easy for him with the means he uses to obtain it. From a On the other hand, it was obvious that the priests we wanted They were absolutely right to dispossess. The congregation charged with deciding on this bizarre case extricated himself from a- to do so by declaring that she did not have the right to interfere to come into a question that had already been decided by the courts, but that she encouraged the priests to submit.

The conflict has reached this point, and all of Brittany, deeply affected... Deeply troubled by all these quarrels, she is praying. so that the cardinal would decide to retire to Rome and to leaving a diocese he found peaceful and happy and in which he sowed hatred, discord and anarchy Shit.

As for us, what seemed interesting to indicate- that for the study of contemporary life, it is the fact of this prelate employing spiritual weapons in a

A conflict of an exclusively material nature, striking, without pity, the ban on priests whose only fault is that of wanting to keep what belongs to them.

He

THE BISHOPS AND THE CATHOLIC WRITERS

The bishops' hatred for Catholic writers. – Some de-
 Embarrassing defenders. – Bishop Guilbert and the Catholic Press.
 – Why are the bishops angry with us? – The memory of
 Saint Athanasius. – Bishop Richard and the Universe. – Literature
 of a bishop's nephew. – The Joyeuses in kepis. – Without che-
 Set! – An archbishop's note. – Ecclesiastical ferocity. –
 The torture of the trough in Persia. – No answer possible. –
 The good little comrades. – Mr. Paul de Cassagnac has his turn.
 – A scene from a novel by Ferdinand Fabre. – What has suffered-
 Henri Lasserre. – The creation of a city. – The Jews mar-
 Candles of holy objects. – Blasphemy in the neighborhood
 Saint-Sulpice. – The Fathers of Lourdes. – The translation of
 Gospels and the Congregation of the Index. – Incredible inertia
 From Bishop Richard. – How one treats an archbishop of Paris
 in Rome. – Bishop Gibbous and the Knights of Labor. – One

Conversation with the Archbishop of Paris – An article by
 M. Cornély. – Bishop Darboy's slap in the face. – A trip to
 Rome. – On the stairs. – A papal audience. – The

Rome Journal.

You can see the situation clearly, can't you? With the
 The priest's particular diplomatic genius, the high clergy
 made his little secret deal with the Government; all
 two, quibbling, arguing, bargaining, end up
 get along quite well; they leave aside the questions
 principles to accommodate on issues
 of personal interest where it is always possible to find
 a trading ground.

Transactions are all the easier because the

the current persecution has a particular character, it is intermittent; it stops when the Jewish quarter, a modestly subdued by courageous writers, does not sound the hunt against the priests.

Opportunists and radicals, in fact, do not even the excuse of a sincere hatred against the Church; the blas- For them, the phenomenon is nothing more than electioneering. attacks against the Church such as the declamations against For these vile beings, abuse is merely a form of self-promotion. street performers; they are the first to identify abuses and they ask for nothing more than to obtain from the clergy all that it can provide in terms of valuable neutrality for certain elections, of secret competitions, of words of secret order; in the provinces, they are bound by a thousand ties still to this Church as a constituted power; This is an opportunity for them to get a relative to sign up. Furthermore, regarding the budget, to demand a good position for a second cousin.

All of this is handled by the women; all of them happy. to see their husband become a senator or deputy in pro- by putting "to crush the infamous," they are eager also to see their children raised as Christians because this education is better for the long term, to remain in good relations with the Church like the ladies of the aristocracy. There is no contradiction there, strictly speaking. To speak. That is the bourgeois soul, incapable of all loyalty and of all nobility; she maintains in the midst of palinodes and hypocrisies form a kind of unity; it is driven by the fixed idea of drawing from the present state of affairs all the positive feedback one can read about it.

As for the high clergy, they have, in relation to themselves excellent reasons to indulge in all these rides: No doubt, he works for his own well-being, but he He also works for the good of Religion; he likes to persuade that if we resisted we would close down the churches, and that he, through his servility, stops the floods of blood ready to sink.

While the prelates are busy dealing with all

284 THE WILL OF AN ANTISEMITIC

these small negotiations in hushed tones, behind closed doors

Even when closed, you can sometimes hear noise.

– What is this?

– We are the Catholic journalists... We has just committed yet another attack against rights Christians. We will not let these infamies remain unpunished. punished; we will attack the minister, the prefect, the Members of Parliament for your department; we know some fine things on their account.

"That's all I needed!" thought the bishop. and it is with a good heart that he sends these to all the devils unfortunate defenders who come to disturb his combinations and disturb his precious rest.

The Catholic writer and bishop would still be a amusing scenes from the great contemporary comedy raine that I've always dreamed of writing, but which would be too powerfully true to have a chance of being played, even at the Théâtre-Libre.

There is an enormous intensity of comedy in the spec- tackle by these enthusiastic and convinced people tion who persist in defending this Episcopate which does not doesn't want to be defended and hates it a thousand times more Its defenders are more than its most implacable enemies.

Cardinal Antonelli's words have often been quoted:
'I would like all Catholic journalists to be–

"They were employed to drain the Pontine Marshes."

This statement only very weakly expresses the feelings comments that some French bishops feel about Christian publicists.

...No doubt not all prelates have the frankness to Bishop Guilbert, for his part, did not hide his opinion.

– What! You read that wretched newspaper?
he said to one of his priests that he found it related to the hand the Universe.

As for him, he only received two political newspapers. questions: Peace and the Gironde, one of the pro- newspapers Vince, the most hostile to the Church.

When the Nouvelliste de Bordeaux appeared, founded by the most prominent Catholics of the Bordeaux region, one sent a number to the archbishop; he sent it back to putting himself on the tape: refused.

Bishop Guilbert's affection for the Gironde was so keen that he charged the printing press of this newspaper for all the publications of the archdiocese. There existed indeed a Catholic printing press in Bordeaux, but, of-
Faced with the ill will of the head of the diocese, she had to to give up the fight and close its doors.

While they may be less sharp in their appearance, many members of the episcopate are in ana-
experts in all matters relating to Catholic journalism lique.

Religious leaders are so kind and conciliatory to the point of extreme indulgence for those who attack and blaspheme, however harsh, hau-
tains, without indulgence or pity for those who com-
fight for Christ. Sometimes, in relation to them, they are truly atrocious, and it's a Catholic-
lique who said this word which was wrongly attributed to Maurice Jolly, one of Grévy's victims: "They did all this to me."
that one can do to a man without killing him.

It is still a matter of psychological study of these souls.
bishops who must be asked for an explanation of what may seem surprising and abnormal in these ways to act.

These archbishops and bishops are neither boule-
Neither skeptical nor indifferent, they have at deep down, they have a scrupulous soul; they have been nurtured since the seminar on the recounting of all acts of heroism accomplished folded by the great shepherds of peoples of yesteryear; facing persecution, exile, death rather than to abandon the Truth. Here, it is Athanasius defying Julian the Apostate; there is Saint Ambrose, standing on the threshold of Milan Cathedral, and refusing entry to a shrine to Emperor Theodosius accompanied by a army; elsewhere, it is Chrysostom pointing,

From the pulpit of Hagia Sophia, Empress Eudoxie who violated the laws of the Church.

When they bowed down before our sad government; when they reprimanded, under the pretext one of their priests was guilty of excessive zeal. these bishops, in having fulfilled their duty, Despite being good people, they are taking their examination of conscience, and they are not very satisfied with themselves... So, through a contradiction that seems illogical, but which is quite easily explained when you know the human nature, they resent the writer for speaking. When they remain silent, they resent us for doing this. that they should do it themselves.

It is clear that Bishop Larue, the Bishop of Langres, does not he must not have been pleased with himself when he saw himself next to Carnot, in the presidential carriage. Appointed thanks to the efforts of Cambon, who carried out the de- In the North, the conciliatory Larue had wanted to curry favor with the Republic. The Republicans, who they might have respected him, if he had kept his distance their kindness, they showed him no gratitude for this humiliating their approach and they called him "the man dressed as a woman." Without treating each other so irreverently, Bishop Larue It was probably thought that after the expulsions, the laws schoolchildren, the assassination of Chateaufort, on the eve of Vicq's power grab, which the Freemasons announced- Even then, the place of a bishop was not where he was. and that Saint Athanasius would not have ascended the carriage...

We will never know, I repeat, to what degree of exasperation the memory of Saint Athanasius, which constitutes at He alone, a silent reproach, can bring about a bishop who doesn't have a heroic soul, which is simply a good ecclesiastical prefect, a virtuous archimandrite and who, moreover, has all sorts of nephews and of cousins to be placed in the Post Office, in the Registerment, in the Bridges and Roads department and other administrative bodies transactions dependent on the State.

THE FIN DE SIÈCLE CLERGY 287

Add to that the need for domination that I've already mentioned, and which exists in every priest's soul. The bishops no longer have the opportunity to exercise this authority over the The impious and the lukewarm, who are increasingly distancing themselves and

They escape their actions. They take their revenge on us.
others whom they know to be obedient and willing
to accept everything, out of a spirit of discipline.

This is the case in some colleges; when all the
The paying students have left; he remains during the holidays.
a few unfortunate scholarship recipients on whom one experiment-
It lies in all known systems of punishment. For
the leaders of the Church, the Catholic writers, who do not
are not mere pedants, they are whipping boys
their, ladybugs, sorrowful creatures, like
say the children. They enjoy tormenting them, they
break their legs or stick needles in them
in the back, and when the unfortunate ones decide to pro-
to test them, they tell them sternly: "Don't forget,
"Isn't that right, that I am a bishop?"

We would write a chapter of poignant drama
on the secret pains of all beings who are
they went to the church, their hearts ablaze with love for
Jesus Christ, his soul consumed by the desire to devote himself,
and who received as their only reward for their efforts
a few blows from the bishop's crosier, a few of
these blows with the butt of the rifle, firmly delivered at the moment when
it is the least expected thing and must be accepted without
shout.

What a tragedy of conscience in this quarrel of
The universe and Lieutenant Paimblant! I haven't said a word.
just a few words in Last Battle, but I have
I've often thought about it since then and I've blamed myself for the pusil-
The intellectual animosity that had prevented me, for the
For the first time in my life, I wrote down what I thought.
because he was an archbishop.

You know this case. A semi-cleric
guided by science and virtue, Canon

288 THE WILL OF AN ANTISEMITIC

Maynard had published an article in L'Univers about a
Book by Bishop Bougaud: Saint Vincent de Paul.
This article made it abundantly clear that Bishop Bou-
Gaud could have been an excellent bishop, but he
had only knowledge of the seventeenth century
completely superficial. He was a confusionist.
truly extraordinary proportions. He confused the

League and the Fronde; he called the Grande Mademoiselle a "League member," and he claimed she was the sister of Louis XIII.

What do these miseries matter if life is pure? There are many people who know even less than Bishop Bougaud and who will still enter Paradise.

At this point, an officer, Mr. Paimblant, intervened, who sign of the pseudonym Max from the pornographic books—photos that would have made the donkey drivers of the street blush Cairo.

This Paimblant, of course, is not a bishop, but only nephew of a bishop, nephew by marriage of Bishop Bougaud.

Decorated by Leo XIII with the Cross of Saint Gregory, Paimblant, on the day of his visit to the Universe, had, we According to newspapers favorable to him, "believed having to ostentatiously place one's decoration on one's poitrine.

It is regrettable that he does not deem it appropriate to put this cross when he composes; it would inspire him, without No doubt, less lewd thoughts.

It is indeed difficult to find anything to build upon in the volume entitled: Joyeuses en Répi(1), and which consists of erotic adventures like A Pa—Screw the convent, In pursuit of a pretty girl, Sticky loyalty.

To present this work to the public, Paimblant

QG) A volume, published by Dentu, with illustrations by Pille, Larche, Paillet, Pargan.

THE FIN DE SIÈCLE CLERGY 289

at least had the good sense not to ask for pre—facing his uncle; he confided in a specialist, Mr. Dubut of La Forêt, whose Gaga caused quite a stir at court of the assizes.

Let us hasten to say that Dubut himself had some hesitations and that, in his preface, he gently resumed

his disciple for not having even allowed one of his heroines in the most basic of clothes.

There is, sir, he wrote in your modern work, a theory that I want to fight, the idea of sen- exile sue: reaching its climax in the presence of an academy of a woman. I know very well (1) that Marie de Lorraine appeared thus, superb in its shamelessness, to Jacques Clément and that she transformed the prisoner's cell into a temple of love, visionary whom she showered with her pleasures in order to exhort him to crime; I see, moreover, that your hero (malencon- (rarely awakened by the bugle sounding the dianc) is himself- even carried away by the breath of furious desires - but that does not This does not prove you right against general physiology.

If you wish, we will shorten the patterns a bit. that the author of Gaga gives.

It is certain, moreover, that Dubut is fundamentally right. and that, if only out of consideration for his uncle, a bishop's nephew could at least have left his head focused on its heroine...

Paimblant did not make this concession; he went all the way to end.

After pausing for a moment at the red tips of her breasts, the shirt continued to slowly slide down along of a marble torso; she gave a last kiss to her her knees white and polished, then she comes to prostrate herself at his feet, like a Muslim in worship (2).

(1) Note that Dubut knows absolutely nothing about this. What he That said, it's to have the opportunity to write a vulgarity.

(2) 11 It is unnecessary, I think, to add that the Joyeuses in kepis were authorized in train stations by the virtuous Hachette publishing house, who defended the sale of the clergy under the Third Republic.

She was naked!

My temples were throbbing, the blood was flowing rapidly and burning in my veins.

Her slender figure stood out sharply against the background the purple of the tapestries that reflected warm, muted tones on the marvelous modeling of this body worthy of the brush Apelles.

Let's cut this short a bit more and not dwell on this table. We refer those who like this to the vo-Light. There is an engraving.

The reveille is heard, and the author tells us his story. sadness upon hearing that early morning call.

The bugle sounds reveille beneath my window.

"You're being very lazy this morning," my coma- said to me. The snorer is out of the way. I don't answer him because I would tell him what- How unpleasant, given how awful my mood is. After getting dressed while grumbling, with a melancholy step, I will unenthusiastically absorb the hunched posture of boredom. two deadly hours of a conference on ballistics.

And you think there's nothing to drive you crazy about? Pear? I wrap myself in my enforced chastity with as much pleasure that a convict derives from dragging the ball and chain on his foot.

It is true that there is an immediate appeal to God after. Perhaps it was the Knight of Saint Gregory who finds himself and exclaims:

What have I done, my God, to deserve all this? :-

When you write books of this kind and you want preventing a canon from discussing in the Universe the life of a saint written by a bishop, one cannot escape to the ridiculous, to fall into... the phurl and... in the odious.

Paimblant did not fail to do so...

Inspired by this critique of the Life of Saint Vincent
. de Paul, the author of a Sticky Fidelity, introduced himself

to the Universe, escorted by one of his friends, Mr. de Colomb, who,
out of respect for the memory of his father, who was with

THE FIN DE SIÈCLE CLERGY 291

General de Sonis, the true model of the Christian soldier
would have been better off not getting involved in this adventure
ture (1).

Although Mr. Paimblant's kinship was distant, he
It is certain that if he had presented his request politely,
Mr. Eugène Veuillot would not have refused to publish a
apologetic letter in which the nephew would have explained
that his uncle knew the seventeenth century
as well as Cousin himself. Everything can be argued.
and the readers would have judged.

What is Paimblant doing? He is hitting the old writer in the face.
in vain, without Mr. de Colomb appearing to have done anything
to prevent it.

Abbot Lagrange, who was due, a few days later
Later, he was recommended as Bishop of Chartres and he nurtured
against the Veuillots a hatred of forty years, had
not deemed appropriate to appear on the battlefield,
but it seems clear that he had encouraged the
champions and had excited them to attack the Universe.

+... + + +: .« « « During the thrusts
I was daydreaming while writing verses under the arcades.

I want to remain within the bounds of appreciation.
moderate, but it is certain that this is not how
A French officer was supposed to act. I doubt that the 131st of
line inscribes this campaign against an old man, to
on the side of the campaigns of Austerlitz, Crimea or
from Italy.

(4) {1 it is appropriate to point out that Mr. de Colomb should have,
Before accompanying Paimblant, remember that the Universe had
always spoken of General Columbus—in the most eloquent terms
The most righteous and the most just. I remember reading a very

moving scene in which the general was shown handing over himself to his son the cross that the latter had won in Tonkin. In these under these conditions, a man of good counsel would have said to his friend: "My <her, when you write Priapus-like things like you do, you don't intervene in a theological discussion. Remain calm.

292 THE WILL OF AN ANTISEMITIC

This, moreover, is only incidental from the point of view from this study; what's interesting about it is the intervention of the archbishop.

Both roles are clearly defined.

Here, on the one hand, is a newspaper editor who publishes a perhaps harsh assessment, but in any case exclusively literary, about a book that its author has presumably sent to the printer with the intention to have the judgment of the Critics upon him.

Here, on the other hand, is a man in the prime of life, who comes, accompanied by a friend, to attack in his a seventy-two-year-old writer's study.

There is no similarity between these two facts.

What is the Archbishop of Paris doing, having been ordered to... pronounce?

In a note, which is a masterpiece of skill, Moreover, he absolutely identifies these two facts of the order Completely different.

The article inserted in the Universe had not maintained towards the memoir of a bishop: the rules of moderation and rest- Respect. His Eminence blamed him and should have blamed him. She has similarly condemned the methods that had been used towards the editor-in-chief of the Universe.

It is deeply regrettable that the advice of Son Emi- nence have not been followed. She can only condemn any what, in this passionate controversy, deviated from a on both sides of the rules of moderation and charity and demand that an end be put to the dis- percussion.

This note is wonderful, once again.
where everything is weighed by Hatred, expertly measured by the
Malice and cunning. Everything is calculated to belittle.
the man of letters, burdened with years at the level of the young
butor who struck him, to show him that the work of which
the writer boasts does not exist in the eyes of the epis-
Copat. It's the inexorable in the unctuous. There is only
archbishops and bishops who know how to write
Notes like that.

THE FIN DE SIÈCLE CLERGY 293

Read it again carefully to admire it as it deserves.

Paimblant's act, in which he strikes a man at the head
I want whites, and the act of a newspaper editor who
inserts a canon's critical article on the book
of a clergyman, are placed exactly on the same
plan. These are processes, two similar processes.
and that we also blame; these are two arguments
of controversy.

The man whom his archbishop thus abandons is
the brother of the greatest Catholic writer of the time;
He himself has defended the Church since he reached manhood.
amidst the obstacles, the difficulties, the insults of
every day; he dedicated his son to a cause where one does not
He receives neither decorations, nor lucrative positions, nor palms.
academics. That's his reward.

The cardinal didn't have a single kind word, not one
A cordial word for this veteran of religious struggles
outrageously outraged. This old man has no pity for
an old man like him. "When God made entrails
of man, said Bossuet, he first put there the
"Goodness." The cardinal must have arrived when the distribution
was finished.

What you also need to pay close attention to is the refinement.
of torture inflicted on the old Catholic writer, the great
A polemicist with an itch to write. He tries his best.
to explain his case to the Pope, but the Pope sends him
One more blow with the butt of the rifle and he'll have no choice but to shut up.

So the little friends have a great time.
Magnard, who believes neither in God nor the devil, and who
harbors a slightly younger hatred for the Universe
than that of Bishop Lagrange, but which is doing well.

"She too is taking advantage of the opportunity, and Le Figaro is sending her message to Eugène Veuillot offered some wise advice: "Let's see, You are wrong not to respect the bishops. You You're in a bad position. That's unfortunate, absolutely. How unfortunate! What will we respect if we don't respect... Not Our Lordships the Bishops?"

Mr. Paul de Cassagnac, who has always been, as we know,

294 THE WILL OF AN ANTISEMITIC

with rare restraint in his remarks, he nods and he exclaimed: "This is deplorable! Why not take model on a moderate man like myself (1)? »

It's not just journalists we meet more often at the Folies-Bergère or the Moulin Rouge than at Mass, which do not take on airs of circumstance and do not complain about the incident.

The dramatic nature of the situation, what makes this episode a chapter worthy of appearing in an ecclesiastical novel Ferdinand Fabre's siastic, is that once again The patient must not answer. We are waiting for him here. If he

(G) When I read Mr. Paul de Cassaguac's article, pushing the loud cries of outrage arose because the lucubration was not considered admirable. Based on the history of a bishop, I said to myself, "Go for it, my good man, you'll get turn! With your independent temperament, you won't be able to get-sin by speaking out when indignation chokes you, and you will be "Bitten." It didn't take long. At the time of the president's trip Carnot in La Rochelle, the bishop, Mgr Ardin, who, through exaggeration His servility revolts even the least belligerent prelates. was seized with enthusiasm for the President, who, just then, to refuse him permission to bless the new port of La Palisse, And he exclaimed, in a fit of lyricism: "The hearts of all "My priests beat their bells like mine, in unison with yours."

Mr. Paul de Cassagnac could not bear it and remarked, with his usual verve, what was so inappropriate and inappropriate about such language vile towards the head of a government who has a female worker killed because she goes to mass and takes away the bread of those who fre- They are visiting the church.

At that point, Father Fabien, vicar general of the Bishop of La Rochelle wrote a scathing letter to the Director of the Authority in

which he treated like dirt.

That's how it is. The bishops don't want to admit the most slight criticisms, even when it comes to acts that are not acts of sacred ministry

M. de Cassagnac was forced to accept the price list: if he had they said what everyone thinks, they would have banned the sale of the Au-
authority in the dioceses, and the clergy should have obeyed.
I could mention the name of a priest from the diocese of La Rochelle who
Mr. de Cassagnac's article had literally generated enthusiasm;
After the publication of Abbot Fabien's letter, he rushed
to the vicar general to congratulate him. He did well: these bishops-
Prefects do not have a father's hand for their spiritual children, and
They don't usually hit the wrong spot.

THE FIN DE SIÈCLE CLERGY 295

branch, all those bishops so flat and so trembling with-
before the Freemasons of the Government, he takes revenge-
will expose their cowardice by being implacable towards the writer
In vain. By responding, Eugène Vuilliot would ruin the work.
to which his illustrious brother attached his name, to which
He himself dedicated his life; he would enter a path
unknown in which he would find only bitterness
Times and sorrows.

'It is the Persian torture, the torture of the trough that
Herodotus described it to us, and it was invented by the Magi.
who were the bishops of that time. We began
by surrounding the victim's body with honey, and they attacked him-
then it was placed in a large trough which was exposed
in full sunlight. All the flies flocked to it.
a defenseless patient, and it seems that this martyrdom, if he
was horrible for the tortured man, was very amusing to
to contemplate for the spectators.

The one who was made to pay the highest price for success
that he had obtained by fighting for Christ is
perhaps my friend Henri Lasserre, the author of this
Our Lady of Lourdes, whom I've already told you about
and which has shaken the whole world.

I can still picture myself picking up Lasserre at the train station
from Orléans in 1868, the day he left to collect
across France the documents for his book.
It was August 15th, and at that time, the Emperor's feast day...

The festivities somewhat overshadowed the celebration of the Virgin Mary.

I left Lasserre by train, I returned by the boulevards through the flamboyant Paris that filled the hubbub and rumors of the crowd that were... I was drawn to the illuminations. I stopped for a few minutes. at the Café des Variétés chatting with some friends, bou-incorrigible porters whom nothing bothers, 'not even the Neither mourning nor public celebrations. I was a stranger to that This era was open to all religious sentiment, but of course, I wouldn't have thought of it like Léo Taxil, Ro-'s friend telli and the Archbishop of Paris, to dishonor me in

296 THE WILL OF AN ANTISEMITIC

writing that the Brothers of the Christian Schools were sodomites and the Sisters of Charity, when they were drunk, were having children with cheapskates en goguelte.

I was reasoning simply, like a philosopher, and in This Paris of the imperial festival, I was thinking to myself: "What A chimera haunts the brain of poor Lasserre! has more wit than About and, if he wanted to, he would be tomorrow the king of the Chronicle; he has the connections higher and he would only have to wish for a position im-carrying it to obtain it, and he goes off to write the life of a shepherdess from the Pyrenees to whom the Virgin is appa-Street! "

Everyone knows the extraordinary success of this vo-light, its influence on souls and how centuries-tens of thousands of human beings came towards this the small town of Lourdes which suddenly transformed and had the movement of a capital city.

Henri Lasserre was naturally delighted with the slowdown-the content of his book; he had been a socialist and even a He was not very phalansterian in his youth; he saw the Church employing people in social works, in companies directed-guided by the spirit of justice, the gold that the miracle brought in this corner of the Pyrenees; he considered some work executed by workers organized into an association, at the reorganization in this country, which seemed visibly predestined, from the Christian organization of old.

The poor dreamer was way off the mark. The descent-Jews, the merchants whom Jesus had driven out of the

temples were established in the city of the Virgin. We saw again there are these merchants of Jewish holy objects who swarm-slow in the Saint-Sulpice district.

In these tribes, work is shared within the family.
Some publish these obscene works in installments.
which are sent all over France with leaflets
Filthy. (Expose this engraving to the light and you
(You'll see.) You know what I mean; the sorting-
The Orléans cantonal council has ruled in this case.

THE FIN DE SIÈCLE CLERGY 297

and, since the publisher was Jewish, he stated that
It was good.

The others sell blessed rosaries, medals and scapulars. This is to enrich these people-
that's where the Church of the Sacred Heart was built, around the-
where one can encounter all varieties of Jews
known.

On Saturdays we gather around the family table where the
The mother acts like the mother of one of our colleagues
who said to his sons, who were devoted to various occupations:
"What made the most money this week?"

- It's me, Mom.

- Well then, my son, stand on my right.

Employees who lived there gave me
Incredible details about these Jewish shops. All the
All day long, all you hear are overly sweet words.
voices as caressing as prayers, which whisper-
tent: "Father, nothing is too good for the
Good God, that's what he was telling me again the other day
Reverend Father X**. Ah! What a holy man the Rev-
"Veter Father X***." (Here one bows, joining slightly-
(ment the hands.)

In the evening, when the shutters are closed, Jewish hatred
against Christ, he deflates at his leisure, and the mouth
A long-closed sewer spews forth its stream of garbage.
When the sale didn't go well, we shook our fists.
to the poor colored saints of the store who can't-
wind but; they scold the Virgin Mary: "What
Are you good? You didn't just make us sell.

"Not a penny today!"

This isn't even formatted for printing, it's transcribed from the conversation of good people, of Christian men and women workers who worked in these houses.

It should be added that several councils, the council of Toledo, in particular, has formally banned the purchase of an object of any kind of holiness to a merchant of Jewish origin. It would only be up to our bishops to remind

17.

298 THE WILL OF AN ANTISEMITIC

this decision of the councils, in their Weeks religious, and to prevent the Saint-Sulpice district and the area around the Sacred Heart should not be every day the terrible sacrilege and blasphemy than here. It is committed throughout Paris; but the bishops, when it comes to the Jews, they hardly concern themselves with the decisions of the councils; they sat on it.

But let's get back to Lourdes. As soon as we saw the crowd rush there, a congregation was founded expressly for them. They exploited the miracle to the fullest. They sold everything, they sold down to the pure water that the Virgin Mary had caused to spring forth from a rock.

The holy priest Peyramale, the true country priest who had supported Bernadette through her trials and Lasserre was greeted upon his arrival and tried to protest against the acts of all these simoniacs; he was appointed monsignor to silence him and he ended up dying of pain.

As for Lasserre, he was, understandably, swiftly rejected and treated like an outcast. If it had been possible, he was allegedly forbidden from entering the city, and he was the only one not allowed to come and pray in this basilica that his book had so much helped to bring out of earth.

Miraculously cured by the Virgin of Lourdes,

- Lasserre had promised himself to be the historian of all your supernatural events that would happen at the cave.

Place yourself in the position of free thought,
Call it madness, a chimera, say that it is there
an idea from a mystagogue, in reality you will agree
that it would harm no one. The Fathers were more:
crueler than atheists would have been; they refused
any communication of the minutes to the historian of
Our Lady of Lourdes; they tried to put it
unable to continue his work. You
see the poor writer who has become an outcast in this

THE FIN DE SIÈCLE CLERGY 299

city towards which he had led the multitudes, prowling
around the pool, going from right to left
asking for information, reduced to doing the job
to report when some miracle occurs.

This is the series of intellectual tortures I'm going to tell you about.
The speaker who continued. The leaders of the Catholic party are
wonderful torturers in that order. For me,
They outdid themselves and, to punish me for having defended
the Church, when everyone was against it, they have
invented, with the approval of the high clergy and the map
of the visit of the Pope's Nuncio, to be attacked by
a Jew's paymaster who has fallen so low that one cannot post-
to argue with him, by a disgraced man of letters that a

An honest man cannot touch with the tip of a pen
and that he is sure never to meet at the end of a
"épég. ee '

'Henri Lasserre, born, did not give up on serving'
the Church. After having taught the whole world, in one
a book translated into thirty-eight languages, the miracles accomplished

"While in Lourdes, he was pleading with the Blessed Virgin Mary, he thought he was..."

still useful to his brothers 'by publishing' a translation
news from the Gospels scrupulously accurate as
to the text, but whose style was of our time and could
thus touching the souls of previous generations more deeply
paths.

Let him explain his method to us himself.

work.

"We believe," he said, "that we can bear witness to this." than through the study of authorized commentators and philosophers logues, through careful examination of the variants, through our own Through reflection, we have spared no effort to grasp the meaning exact and the scope of each sentence, each expression, of every word in Greek and Latin, of every phrase Hebrew.

On the other hand, this meaning, once clearly defined in our in spirit, we applied ourselves, not to making a a slavish imitation of the dead language in the living language

309 THE WILL OF AN ANTISEMITIC

but to be highlighted, in the best French form that it was possible for us to write, the nuance of the original. Just as much as we need to understand the Evangelists are constantly and solely inspired by the genius of the the language they spoke, as much as we could translate them, we are constantly and solely inspired by the genius of the language we had to speak. Religious to the point of scrupule vis-à-vis everything that constitutes the idea itself, of everything that constitutes the inviolable essence of the sacred text, we have taken on the task of presenting truthfully to our readers the thought and feeling, without adding anything, without subtracting anything-dear, without disturbing anything and without losing anything, just as One pours with the utmost care from one vessel into another, some precious liquor, also fearing to leave some to fall a single drop and to mix in it something foreign.

Lasserre worked on this book for fifteen years; from In the third year he had him compose and paid the rent for composing at Lahure for twelve years to be able to rework and revise the proofs, in order to to be more confident in one's corrections.

Having done this, the writer addressed the Archbishop of Paris. and asked him to have his work examined. Bishop Guibert entrusted this task to the Congregation of priests of Saint-Sulpice, custodian in France of the pure Catholic doctrine. The Sulpicians indicated a few minor errors which Lasserre corrected and the ar-The Bishop of Paris then gave his imprimatur (1).

The entire Catholic press hailed the appearance of the volume. Cardinal Jacobini, Secretary of State of the Holy-Siege," he wrote to the author in these terms.

The Holy Father regularly received the French translation of the Holy Gospels which you have undertaken and completed, to applause and with the approval of the authorities

(1) In reality, the translation of the Gospels had a double imprimatur. After the first imprimatur, Layserre did it himself some revisions, and, Bishop Guibert having died during these interludes done, he submitted his book to Bishop Richard, who gave him new... calf the imprimatur.

THE FIN DE SIÈCLE CLERGY 301

Archbishop. His Holiness gives me the mission to address praise for the design that inspired you in the execution-tion and in the publication of this interesting work, and She has asked me to inform you of her wishes. so that the goal you are pursuing, and that you indicate in the preface of your book, may it be fully achieved.

In a letter that closely followed this one, Bishop Parocchi, cardinal-vicar of Leo XIII, appropriating the The judgment of the Voce delle Verita told him that his The translation was a stroke of genius.

Twenty-two French bishops sent letters to the author, to congratulate him.

Suddenly, following the denunciation of a priest... damned first for indecent assault, then for wearing illegal ecclesiastical dress and of which Bishop Richard a the file, the translation of the Gospels was put to the index.

The Archbishop of Paris, warned of what was being prepared... rait, and which was directly involved, since it was He who had given the imprimatur did not warn Las-greenhouse; he did not take any steps in his favor in Rome; He did not ask for anyone to hear his explanations. the author, who was ordered to correct what seemed reprehensible.

This is one of the most curious facts in religious history. contemporary French woman and which corresponds to the shamelessness with which European diplomacy arranges his petty affairs without deigning to consult France, even when it has, as in Zanzibar, rights over the territories at our disposal. We've lost count. even in the religious sphere; we are not good only for giving money to people who have it need.

Never before, in fact, had an archbishop been treated as Paris with such nonchalance. Never before had anyone said to twenty-two French bishops: "You have praised this book, You found it irreproachable, you don't hear anything about it Nothing. Take off your mitre for a moment, I'm going to put you

802 THE WILL OF AN ANTISEMITIC

the dunce cap. Never has a Roman Congregation declared, with similar shamelessness, to men, like those who make up the Congregation of Saint-Sulpice, that they were utter ignoramuses.

From a certain point of view, this show has a certain The moral of the story is that he shows us Rome acting absolutely towards the bishops as the bishops act towards Catholic writers. The bishops make us feel ruthlessly their despotism, because they They know they are obedient; Rome treats the bishops with contempt.

the leg, because she knows them to be weak and without character.

With their usual bad faith, my enemies ef- will force me to distort my words and claim that I demand that the Archbishop of Paris protest against this. the Pope's authority. I never said anything so stupid.

I am simply stating a fact that everyone knows, by recalling

"with what traditional prudence, what majestic

"

All matters are handled slowly in Rome. There are in
This slowness, a very commendable concern to...
tourer of all guarantees and to give oneself the leisure
of reflection. The Church, which has the words of Eternal Life-

nelle, en prises herself with Time

If the translation of the Gospels had been approved
by a German archbishop, it would have started with
inform him of the objections that one felt should be raised
to read about this book. The archbishop is said to have transmitted
the book to the interested Prussian Catholic, and he...
would be explained. The right to defend oneself is pee
recognized since Benedict XIV.

In its Souticita bubble, printed at the top of the catalog-
In the index entry, Benedict XIV prescribed certain considerations by
particular for Catholics whose books are defective
killers. He wants the consultants to add, as much as
possible, the clause donec corrigatur. He orders to
suspend the decree, and only publish it on the re-
the author's refusal to submit. He insists that
the writer should never be condemned without having been in-
personally, if he wishes, or by delegation.

THE FIN DE SIÈCLE CLERGY 303

fl recommends at least designating a member
of the Index that would be its advocate and defender.

By recalling this bull of Benedict XIV, the bishops
The Germans would have done their duty, because when it comes to
For a Catholic, it is the strict duty of a pastor to
plead for him, or at least intervene so that we
allows him to defend himself.

Moreover, we saw, on occasion, the Knights of the Tra-
vail, how the bishops, who deserve that name, com-
they take on their mission.

The excommunication was to be pronounced

Knights of Labor. Bishop Gibbons, Archbishop of
Baltimore made the journey to Rome. Representative of these
Catholics of free America, so different from our
French Catholics, marching with their heads held high in the

aware of their rights, dignified and serious like a bishop of the early centuries, he dismissed all these monsignori, all those budding Rotellis who shuttle between the Quirinal and the Vatican, constantly scheming, col- carrying news and deceiving both sides; he he said to them, "Go away, you little rascals, leave me alone!" "To pass," and he went to see the Pope... The Pope, for a moment deceived, he understood how great and fruitful the work was. true what the Knights of Labor were proposing, and he refrained from excommunicating them.

Bishop Richard bears no resemblance to Bishop Gib- good, and he refused all support to the author of Notre-Dame of Lourdes. The interview between the prelate and the writer was epic, and it's impossible not to burst out laughing when Lasserre tells it to you and you mime it times.

Bishop Richard welcomed Henri Lasserre with this smile which is peculiar to him, that zigzagging and fake smile that Everyone knows. Lasserre reminded him of the long

'years he had devoted to his work and prudence with whom he had sought advice before anything publish.

– That's not it. You don't understand. You

304 THE WILL OF AN ANTISEMITIC

You had too many articles. There was, in particular, one article from Mr. Cornély...

– Your Eminence, I cannot prevent people from talking of my books, and even that people speak well of them.

– I know... I know very well how it's done. The authors themselves write the articles on Their books. Mr. Cornély's article.

– Your Eminence, Mr. Cornély has been in the press since for many years; he doesn't need me to do his items.

– I know... I know.

– In any case, it's not because Mr. Cornély au- would have deemed it appropriate to publish a favorable article on the

Gospels that I think deserve to be banned. The opinion
Priests of Saint-Sulpice who decided Your Emi-
nence to grant me the imprimatur...

— I know, I know. It's the authors who do it—
even their articles about their books... It was in the

Morning, Mr. Cornély's article...

:_ Never Lasserre, who is, along with Daudet, the most mer-
an old talker I know who would give
ideas to stones, could not draw anything else from this bi-
A strange interlocutor. When he became too insistent,
The other one took to rages like a bishop against the weak,
of these old woman's rages rising up against a
orphan girl who serves as his servant and who is at his
complete discretion.

It was in one of these fits of anger that Bishop Darboy opened up
blia even went so far as to blow out a blind old man, a real
Saint, Bishop de Ségur.

The archbishopric tried to deny this fact, but the
Sister of Bishop de Ségur, the Viscountess de Pitray,
While gasping a little, it did not weaken, like so many
Many men would have done it in her place; she had enough of it.
a sense of honor not to retract what his
Her brother had told her what she knew to be the truth.

This scene, which is perhaps one of the most moving—
the vanities of that time, has nothing, moreover, but very human—

THE FIN DE SIÈCLE CLERGY 305

hand, very much in line with the psychological state I have
as mentioned above. Bishop Darboy was the Grand Almoner,
senator, favorite of the Court; he was probably coming out this
that day at the Tuileries where he had just committed a new
such baseness; he was furious with himself and, tou-
days continued by the memory of Saint Athanasius, he
took his revenge on the poor blind man.

Go visit a brave bishop who has just done his
duty, to protest against an infamy of the government—
In fact, you are sure to be given a wonderful welcome by
a man whose conscience is satisfied, by a
a man indulgent towards others, because he has been
vera for himself... Enter a prelate's house at the moment

where he has just written a dishonorable letter to a Théve-
Whatever the net, you'll see how you're received.
I pity the poor country priest who will have to...
sent to Bishop Larue's, at the moment he was coming down from the
presidential pram; it will have been "inaugurated", as they say.

There are three men whom I greatly admire, and who
with completely different natures, they resemble each other
Surprisingly, in the sense that nothing affects them, that they
continue to achieve what they believe is right
with the obstinacy of gentle stubborn people, that the obstacles
They do not give up. These men are Henri Lasserre,
Francis Laur and I.

Lasserre left his small estate in Périgord with
his wife and daughter and headed for Rome.

There, for three months, he experienced all the sickening
Tired of running around without results, utter humiliation
constantly renewed approaches. He served as a toy
to all those monsignors who so cordially hate this
France, the France they live off, this France that sends thousands
lions at Peter's Pence, while the dioceses
Italians send ridiculous sums of money.

To speak to a prelate, the great French writer
sometimes waited three hours, not even in a
antechamber, but on a staircase. The prelate was there;

306 THE WILL OF AN ANTISEMITIC

Lasserre could hear him, through the door, saying to his do-
mestique: "Say that I am not there and that you
submits his thesis.

"I will wait for my lordship's return," he replied.
Lasserre, and he sat down on a step.

All these trials were for the Christian writer
These are all opportunities to sanctify oneself by accepting them without
anger; he blessed them and offered them to God. "Rejoice-
"Let's go, my wife," he said to his courageous companion.
loincloth, when he returned to the Hôtel de la Minerve; at-
"Today, I waited three hours on a staircase!"

Lesserre had initially found a determined opponent
mined in the secretary of the Congregation of India,

but this rigid character, a Dominican named Sacchari disappeared just as he was about to be arrested at the series of countless scams committed, not to the detriment of Prince Orsini. Before his disappearance, he found a way to steal a pair of horses from a horse dealer; he chose two superb horses in declaring that he could only pay them by bank transfers monthly payments. The horse dealer agreed, delivered the horses and was in rapture for a few days. ;

He went everywhere, repeating: "I know something that even the best-informed in Rome are still unaware of. Father Sacchari is appointed cardinal, he has just come from—"To summon his crew."

The poor horse trader was left with nothing but his prognostics and he never saw his animals again.

The rapporteur of the Congregation was not absolutely... hostile to Lasserre, but it was difficult to get hold of it; to rest from the theoretical work—Logically, he would occasionally spend some time there time in the countryside with a pretty mistress, whom he passed herself off as her sister.

As for the president, Cardinal Schiaffino, he was entirely devoted to other matters and, tasked with organizing the exhibition—During the Vatican's Jubilee celebrations, he received discounts

THE FIN DE SIÈCLE CLERGY 307

by the merchants who wanted to see their gifts well placed.

In this land of goodwill, Lasserre could have He bought exactly what he wanted. That's the advice. that I had given him; but he refused, resigned to all the chores, finding it shameful to give argument for similar negotiations.

To encourage him to open his wallet, I told him I had recalled the anecdote that had been told to me by Count Riant, the learned member of the Institute who died there. two years old.

Count Riant was, as we know, involved in research on the Crusades, which was not meant to be offensive.

for the Papacy, since it was the Papacy that preached them. He needed a document that was located in the Archives. of the Vatican. These Archives, as we know, were opened at all, thanks to the very liberal initiative of Leo XIII; this was one of the first measures of his pontificate.

Count Riant therefore wrote to the archivist to have a copy of the document he needed.

The response was: "This is very serious! This cannot be..." This is a correspondence transaction; you must come to Rome.

Count Riant lived almost all year round in the can- your Ticino; he came to Rome, intending to spend a A day or two... Count Riant, a member of the Institute, the Riant family, the quintessential Catholic family involved in all the religious works of Paris. It seemed that all he had to do was show up.

As he was already a customer of the establishment and he had previously purchased a count's title, one does not He wasn't put on the stairs like Lasserre; he was allowed to enter the antechambers and he was left there station- to for a month.

After a month, Count Riant, discouraged and already Very ill, he said to himself: "I'm definitely not going to achieve anything. Let's go!

Once home, an idea came to him: he knew-

308 THE WILL OF AN ANTISENITOR

he knew in Rome a sordid little Jew who had sold him After reading a few books, he wrote to her: "See if he doesn't... Would it be possible to at least give me some information? about this play that I've never been able to see. I'll tell you again- I will compensate you for your trouble.

Three days later, Count Riant received the document Copied!

He asked the Jew what he owed him:

- Oh! Your Excellency, three louis will be well paid. I didn't have to do a thing... In Va- Tican, I'm at home. Ask me anything.

even more difficult.

Henri Lasserre finally had a joy. He was informed that he was going to be received in audience by the Pope! The len-tomorrow he was brought an invitation to attend with his family at the Holy Father's Mass, and this invitation to him caused a satisfaction that one can understand.

After Mass, the Holy Father remained for a few moments. in a room adjoining the sacristy. Those who have Those attending the Holy Sacrifice come to kneel before He and the Pope addressed a few words to them. Each proceeds to his place, and the one whose turn it is has sat down. at the end, waiting for the moment to kneel in turn.

After mass, Lasserre was informed and told:
"This is where you're going to find your audience."

You can imagine the despair of poor Lasserre. was there, for months, waiting for this hearing, sou-pirant after the opportunity to explain himself, having gathered in his head all the arguments intended to defend his work. Everything would come down to this furtive interview, to this exchange of banal words between two doors, of- An Englishman, who was standing and already waiting his turn.

Lasserre would have been lost if he hadn't been from the South, he he glanced anxiously at his wife and daughter kneeling beside him and, summoning his courage in two He stopped the Pope just as he was about to give him his hands. his blessing to dismiss him, and he began the story

THE FIN DE SIÈCLE CLERGY 309

about his case; he explained that he had published a book which It had cost him fifteen years of work, he explained why He had come to Rome and the injustices he had suffered victim.

The Englishman was still waiting his turn.

I have shown you the ugly side of these things; you must to see also the comforting side, the patch of blue sky that appears, lumen in cælo. Our ministers, who have not to focusing on just one department, they can't find a a minute of attention to give to those who come to them to talk about the most important matters; never Théve-

net did not deign to read the file of the unfortunate Borrás, that Marcou had handed it to him. For sure, that old fellow, in charge of the spiritual government of the entire world, overwhelmed by responsibilities and worries, it would have been excusable to forget what a French applicant had told him under certain conditions so ill-suited to fixing the memory of an interview. The Pope took an interest in this question with this astonishing his work ethic allows him to forget nothing. he had Lasserre's voluminous memoir read to him, and very probably the decision of the Congregation of the Zndezx will be reformed with a few purely minor corrections shape.

The very insignificance of these corrections, including None of them touch on the dogma, proving to what extent he would have It was easy for Bishop Richard to do what certain others would have done. tainment in his place a German or American bishop, and to defend the writer to whom he had given the printing press mature.

Some of the requested corrections are even very unhappy ones. Lasserre had written: "The "The mustard seed is the smallest of all." The Congregation- The Zndex entry requires that it include: "Mustard seed is the smallest of all seeds." Now, Lasserre rightly replies: "Jesus Christ never said that. It is enough, in fact, to go as I did to Vilmo- rin, and we will convince ourselves that there are three thousand plants whose seed is smaller than that of mustard; the seed

310 THE WILL OF AN ANTISEMITIC

eucalyptus, which reaches prodigious heights, is smaller than a mustard seed.

Lasserre returned somewhat comforted, but-a new- A terrible ordeal awaited him upon his return. He had published a Month of Mary of Our Lady of Lourdes, and he had received a truly Charming.

Dear and esteemed friend,

You were kind enough to pay me: tribute from your New Month of Mary of Our Lady of Lourdes? ÉenHnenE you

Shall I give thanks?

I have just finished reading the prayers that precede the Monthly exercises; I offer you in gratitude the sweet and This reading left me with a profound emotion.

In my priestly youth I read the Soliloquies of Saint Augustine. I cannot tell you with what vividness Reading yours brought back memories of those prayers to me. Soliloquies too; – both born of. same inspirations of the heart: so much so that, in you As I read, I thought I could hear the illustrious Doctor.

As for the episodes, I won't tell you anything about them. I've read them: We will read them in our chapel at the Bishop's Palace, every day. of the month of flowers. Here, it is the facts that pray, but even more so the heart that tells them.

My deepest respect to Madame Lasserre, and to you, dear and eminent friend, the assurance of my tender devotion in Our Lord.

Nicolas Joseru,
Bishop of Périgueux and Sarlat.

The author of Our Lady of Lourdes was in the process to reread this letter when an order reached him– Bishop Perraud's statement that it was inappropriate New Month of Mary, as declared by the Bishop of Périgueux had compared it to the Soliloquy of Saint Augustine and which defended reading in the diocese of Autun.

I do not know Bishop Perraud personally.
but I like him very much because he wrote the life > of

THE FIN DE SIÈCLE CLERGY 311

my cousin Cambier–Drumont, who died a missionary in China. I had this booklet carefully bound and I have placed in a special library with all the books which remind me of some precious memory in my heart. It must be admitted, however, that the Bishop of Autun has acted in this circumstance in a completely inco– heresy. If he had wanted to exercise his apostolic zeal, Bishop Perraud only had to look around him at the Academy to find people who are

professors of immorality and corruption. I won't say
not: that he should go so far as to sing the rondeau himself
Métella. Or to hum upon entering the session:

Tell me, Venus, what pleasure do you find
To cause my virtue to collapse in this way?
Cascade
Cascade
My virtue?

What is certain is that he lives in good intellectual fashion.
agency with all the low-level clowns to whom
We owe this literature and that it AEPIDUS of the prizes
. of virtue with them.

Bishop Perraud is perfectly aware of the disgusting role that...
Zola made him play a vile character that he
It was deemed appropriate to bestow upon it the name of Jesus Christ.
If Zola is elected, which cannot be long now, Bishop Perraud
will not have the dignity of Bishop Dupanloup who, in a
On a much less serious occasion, he left the Institute and this
prelate who, every day, offers the Holy Sacrifice in the name
of Jesus Christ, will perfectly agree to sit down at
on the side of the writer who insulted Jesus Christ in such a way
'filthy way' that it is difficult to recall; he
_träitera. of "dear colleague" as big as your arm!
Honestly, even when you have the purple belt.
floating, it is truly unique to reserve its
public stigmatization of Catholics like Lasserre-

who write about the Months of Mary.

\$

312 THE WILL OF AN ANTISEMITIC

It's the same old story again. The enne-
Members of Christian society have all the joys.

On the morning of an execution like that of this scoundrel
of the 19-year-old who was guillotined last year at La Roquette prison,
Gréard can be satisfied with his work. When he thinks
to this van which is leaking a few drops of
blood while crossing early morning Paris to go to
Turnip Field carrying the corpse of a kid who

With his head between his legs, he might say to himself: "They will Okay, my little secularists, and the law on education atheist, to which I have worked more than anyone else, wears Definitely good fruit. That doesn't stop Mr. from Broglie, who is one of the leaders of the Catholic party, of having received me himself at the Institute and having told me that I was famous. Meanwhile, the writers who defended the God in whom Mr. de Broglie believes starve to death searching for rehearsals they don't They can't find it, or they work in low-paying jobs. encyclopedias.

Léon Say, who, as Minister of Finance, delivered the French bank owned by German Jews and ruined 40,000 families to serve the interests of the Rothschilds, sees the hand of the same Duke of Broglie, whose son almost lost some of his honor in the General Union catastrophe.

Ludovic Halévy and Meilhac mocked the army as long as they could; upon entering the Institute, they find soldiers in formation, drums beating, and a an officer saluting them with his sword.

Bourget and Maupassant can already look at each other as from the Institute. One of them told us at length why M^r. de Tillières, who loved Poyame, could He sat with Cazal; the other one tried to make us to understand why André Mérielles, who had some pleasure in sleeping with a young girl from Fontainebleau he was abandoning her for Mr. de Burne, with whom he had previously lying down.

I'm not fussy, and I remember that

THE FIN DE SIÈCLE CLERGY 313

Shakespeare said in Love's Labour's Lost: "He All men must love a woman. "Or a Jeanneton." I couldn't ask for anything better. than to see Bourget and Maupassant as academicians. I I would only like these skilled psychologists to... explain, in a lovely study, why these Per- Raud, these Broglie, these d'Haussonville, these Vogué, these Simon, these Mézières, some of whom practice, while others speak incessantly of "the great "Moral laws necessary for any society," they always vote for people whose work is a perpetual call to

Lust. What does this bishop have to do with any of this?
Why are they all playing this charade? Like the
the public worship that antiquity paid to Venus was more
honest in its naturalistic sincerity, all these
Hypocrisies!

One could, at a stretch, understand if Catholics were to
mix with those people to push us and our
ideas, that they seek to seize the fortress
to let friends in. It's a system like
another one who succeeded for schools and for
men who, twenty years ago, made the crowd explode
to laugh. Through sheer persistence, Proust finally managed to put
Manet at the Champ-de-Mars and he almost put it there
at the Louvre. Once at the Institute, Zola will bring little to
Almost all those who stir up manure. It's his aesthetic-
He's right about that man.

It is certain that in the eight years he has been at the Academy-
My friend, Bishop Perraud could have made a speech
A fine tribute to a writer like Henri Lasserre; he...
could have said to all these purveyors of debauchery who
strutting under the dome, all these ro- makers
obscene or lewd operettas: "There are no
than you in the world; there are great writers who con-
"They lift up the souls you bring low."

Catholic leaders are careful not to act in this way.
Far from thinking that they are honoring infinitely too much
By mingling with that world, they believe themselves honored to be there

18

314 THE WILL OF AN ANTISEMITIC

to be. As soon as they were admitted into this ambiguous environment
where, alongside some good people, one encounters
corrupt financiers, corrupt ministers,
These bedroom writers believe they have grown up; they
They blush at us like poor relatives, they
they look at them like they're nothing at all and they don't care-
They only want us to harm us (1). When
They, like Bishop Perraud, flirted and flirted a great deal.
We exchanged pleasantries and greetings with...
Insulting the Church, they say to themselves: "Hey! What if I went
Should I shake up my Catholic writer brother a little? If I al-
"Would you like to kick my servant?"

The story of the misadventures of
Catholics who wanted to get involved in defending the Church.

What episode, from this point of view, is the founding of...
tion of the Journal de Rome! The founders, to obey
at the Pope's mere wish, they give their money, their
time, their intelligence, their work for a company
a catch that cannot bring them any serious benefit.
They forget what Antonelli said about journalists
Catholics.

Full of innocence, these naive people set to work by
imagining that all Italian Catholics will
to help in their campaign in favor of the temporary power
"porel. Immediately, with an extraordinary ensemble-
supporters of the Pope and supporters of the King recognize each other.
cilient on their backs like those natives of the islands of the
Probes that temporarily suspend their battles
between tribes to eat together the unfortunate

(1) Henri Lasserre was, this time, less patient than usual.
Under this title: Self-defense: letter to His Grace Myr the Bishop
From Autun, he wrote a small masterpiece of irony and verve.
Never was a beating administered in a more masterful manner
way. He had his brochure printed and sent it to Bishop Per-
Raud; he gave me a copy and, at the last minute, he
hesitated and did not put Self-Defense into commercial use.

THE FIN DE SIÈCLE CLERGY 315

shipwrecked, cast ashore by the storm on their inhospitable shore-
alier.

As soon as they smelled money, all the struggle for
Vatican disseminators cling to themselves like octopuses
These French people are full of illusions, and they make you pay dearly.
gold in the Papacy's newspaper the slightest piece of information
lies about Roman affairs.

Galimberti, the current Nuncio in Vienna, demands a trai-
considerable amount for articles he never makes-
but he is incapable of doing so because he doesn't know
a French word. Finally, he steals the subscriber list-
born from the newspaper and founded a rival newspaper: the Mont-
the author of Rome, in which he accuses Mr. des Houx of

all sorts of nasty deeds. After more than two
After years and a half of patience, Mr. des Houx gets angry and
he wrote: "It is time for these infamies to cease, their
The author is Mr. Galimberti." He receives the wrath of the
The Vatican and L'Osservatore Romano blame the newspaper
from Rome for having dared to answer a prelate.

We were still being careful with the newspaper because of the money
Father Franciscis, a stenographer, was not absent.
from the Vatican, also finds a way to get himself given
salary as a "theological consultant".
His first concern is to oppose the publication of a
article which demonstrated the necessity of the pou-
see temporal!

"I cannot allow this article to be published," he said; "I am
here to defend Italy and we don't want the pou-
see temporal.

The article still gets published. Father Franciscis
submits his resignation and demands a substantial compensation
dable. In court he presents himself by saying:
"Can an Italian allow an article to be inserted?"
in which the dismemberment of the Fatherland is called for
Italian? Naturally, the judges grant her everything.
what he is asking for.

A cardinal of admirable virtue, an ascetic, the
Cardinal Pitra tries to take from an Am- newspaper

316 THE WILL OF AN ANTISEMITIC

sterdam, the Amstelbode, the defense of the Journal de Rome.
All the schemers and cynics that the Pope brought in
The people of Perugia heap insults and threats upon this old man
to remove the purple from him.

In conclusion, Mr. des Houx was imprisoned by the
Italians, disavowed by the Pope, attacked from all sides,
is forced to leave. The Pope demands the disappearance of the
Journal of Rome; to please some intri-
wearing gloves from his entourage, he destroys a property that has
cost 400,000 francs in sacrifices to French people who are
who came to serve the persecuted Papacy.

All these facts, note that, are known to everyone;
Mr. des Houx recounted them in full, and I will tell you about them.
barely provides a light sketch as a note on the

present time. No one would dare contradict me. One of my friends, who were victims of unspeakable practices favorites of the Vatican, lost a considerable sum found in this journal founded solely on the intention to serve the Pope's cause, according to the expressed desire Would it be more accurate to write, "parlui, sur un ordre de lui"? since I saw a letter from him recommending the day-national and signed by his own hand; this friend still has some documents; it's a small thing, but it must be added that these documents shed a completely new light on Roman life uplifting....

REFLECTIONS AND ADVICE

I hope that this study on the situation carried out in Catholic writers at the present time will have informed you- I drew some thoughts; that's at least the goal I I volunteered.

In any case, reading this work will have changed you- I read in my life 375 articles in which we learned about the world that this old lorence seller from Offenbach had composed of operettas with Ludovic Halévy and the Crémieux at Saint-Germain, at the Henri IV pavilion;

THE FIN DE SIÈCLE CLERGY 317

Albert Wolff regularly writes ten articles a year on this topic.

Let's see, Wolff, Prussian of the day before yesterday, Frenchman from yesterday and Knight of the Legion of Honour on top Let's settle this matter once and for all. It's about the market. It was in the Henri IV pavilion that Offenbach composed his Crossroads music?

- It's at the Henri IV pavilion, in Saint-Germain, at the very place where Louis XIV was born.

- This is extremely interesting. This German Did he say anything there?

- Yes, he told Zulma Bouffar: "Not the beine of Sing, my little child, I don't need us to sing My music: if I dared to have it sung, I would become

to perform at the Grand Opera.

– And what did Zulma say? Wolff, don't tell us
Don't hide anything about Zulma!

– Zulma! She was listening... She was drinking drunkenly
everything that came from the maestro.

– Well! Wolff, now that this point of history–
The date is set, couldn't you let us–
to be a little quiet with your compatriot Offenbach
and go back to your job as a "customer of your–
Bleaux?

It seems, in fact, and this is the first point I
I would like to point out to you, if you don't mind,
that there is nothing in the world of thought outside
Jewish actresses' love affairs and works of
Jews, more or less Prussian. Thanks to his system
of base oppression, to the shameless audacity with which
She constantly returns to everything that affects her, to her
obstinacy in speaking only of this, the Jewish community writes
vanity, in agreement with the daubing and musical Jewry
quante, managed to persuade us that all those
whose fathers had not lived in ghettos were
unworthy of attracting public attention.

It is therefore necessary, first of all, to shake off this tyrant–
Ouch, which is heavy and irritating at the same time, like all

18.

318 THE WILL OF AN ANTISEMITIC

the tyrannies of servants, and to convince you properly
everything related to Catholic writers
belongs to the history of the intellectual movement.

Having considered this first point, the other point to look at
is this: Catholic writers are no more
beasts than the sons of Iouddis. The greatest successes of
At that time, from a sales perspective, they were Our–
Our Lady of Lourdes and Jewish France. No work
Victor Hugo's work has not been translated into thirty-eight languages.
like Our Lady of Lourdes.

As soon as we speak, the crowd rushes forward and we

listen.

Unfortunately, far from glorifying themselves in glorifying Catholic writers, the great seil-
leaders, Conservative Party leaders, and even certain certain prelates who want to appear in the movement reserve their pleasantries for writers involved in prostitution. those who used their pens to corrupt the
souls and demoralize the country. Too often, as well as As you may have noticed, the Catholic writer is overwhelmed with sorrows by those who should, at the con-
milk, encourage and support him.

That one, an old man of seventy-two, is struck in the face, reportedly at the instigation of a bishop, and the archbishop of Paris is only concerned with excu-
to identify the perpetrators of this attack. He sees this as a proscribed individual. a book deemed inappropriate by a bishop
another bishop found it admirable.

Those are the lucky ones; they have known the Success, they are capable of defending themselves. I know that Bishop Perraud made a rather nasty face when he read
Self-defense, Henri's vengeful pamphlet Lasserre. I imagine that after the observations a little
green as I have been in the painful necessity of to address him in this book, Baron Reille reserves the right to...
will now vote in the Tarn elections and abstain:
dra to get mixed up in Gros-Cailhou with things that don't concern him-
They don't keep them.

THE FIN DE SIÈCLE CLERGY 319

What we should hear sighing are the fai-
the gentle, the tender souls, the men to whom
We made them lose their jobs at the time of the decrees in
promising to compensate them, and to whom no one has
They never gave anything, the publicists who were there to support
election campaigns and who were dismissed after
like mercenaries, because, confident in the
According to the Catholic leaders, they had not had the
precautionary measures include requesting a treaty.

This explains why somewhat discerning people who don't
are not hostile to the Church, but for whom the good-
temporal time is not indifferent, they move away from a
same party and, as they say, are pulling each other's legs out with
an eagerness that I understand.

The duty of all beings of right conscience is
So, to react against the influence, the almost pressure
material effects that certain names exert on the brain
constantly repeated, to take an interest in writers ca-
Catholics, to the men of their race and their religion
region, to create around them a kind of current of fra-
eternal sympathy and affectionate attention.

Perhaps it is already too late for the generation that
entered life around 1870; for her, the die was cast
It is the Jewish press that dictates its fashions and vocabulary.
his enthusiasms and admirations, his ideas and his
great men.

There is still time for the new generation of
don't pick up these bad habits: she will already be
very large, compared to the previous one, if she accompanies
tumie to think for herself and especially not to rou-
to be among his own.

The example set by those who came before her is meant to
to educate this new generation. The Con-
The servants were ashamed of their brothers, the writers.

Catholics; they reserved their smiles for the
gentlemen on the other side; today they serve as
They are a laughingstock. Where are they? What are they intellectually?
Lying and politically? Poor dogs without masters

220 THE WILL OF AN ANTISEMITIC

who smell the wind, suddenly dart into a
They head back to the ct with their tails between their legs.
followed Boulanger to the sea which they could not cross
to have surgery because there was too much water; today they sleep
they were right behind Constans with the sad look of
A stray dog says, "Take me with you, will you?"

HI THE CHURCH AND MONEY

Writers who know history too well. – Crisis of atony
and the pusillanimity that the representatives of the Church are experiencing.
– Ritual murder, – The various stages of civilization. – The
Human sacrifices in Dahomey. – The assassination of little Abd-el-

Nour. – An archbishop who is afraid of the Jews. – Abbot Des-
doors and Bishop Thomas. – Pitiful letters. – Killed by the
Jews... – Yesterday and today. – Jewish shops and the Con-
Groupings. – The Blessing Sisters of Lille. – A merchant
which is not content. – Public opinion since the decrees.
– The Catholic World and Money. – The Capitulations of
conscience. – The suicides of distinction. – The priest and the
doctor. – The Blessed Sacrament removed for one hundred thousand francs.
– To Saint-Philippe-du-Roule and Notre-Dame. – The Abbot
Frémont and Abbot Le Nordez.

One of the causes of the hostility that the members in-
Fluent members of the clergy bear witness to Catholic writers,
This is our knowledge of Church history.
history, we find all the pages of it as well
They're beautiful, and we don't want to tear any of them. That
inconvenience for accommodations, small arrangements
ments, dinners out.

We couldn't ask for anything better than to admire the
A liberal Dominican, a supporter of modern ideas, but
we cannot forget that the Dominicans of Spain
They were ardent patriots, patriots in our own way.

THE FIN DE SIÈCLE CLERGY 321

and that, to save their country, they did not hesitate to
eliminate all the Jews who wanted to surrender Spain
to the enemy and exploit the poor people to enrich themselves
at his own expense.

At the beginning of this century, it was still being shown
In Seville's main square, the cobblestones were blackened, literally
charred by the flames of the pyres that had been erected
there for centuries. For three hundred years, the mul-
assembled titudes had been able to glimpse there, at certain
days, draped in their white robes, Spaniards at
the proud and energetic figure, which was not specified-
tenderly towards those whom Father Didon calls "the
"Great Semites."

Many of these Dominicans, Saint Dominic in
head, having been canonized, it follows that there is nothing of
better things to do than imitate their manly virtues and to de-
to split like them our Heritage, our Homeland and
our race.

One of the most pressing issues right now
currently some clergymen eager to put themselves
The issue of ritual murder, of the good relations with Israel, is the question of ritual
blood crime.

The fact of the murder of Christian children by the
Jews is a fact as obvious as daylight.

It's a kind of monomania that perhaps affects
more to physiology than to religious history, a
a kind of ethnic neurosis, one of the most striking
manifestations of atavism reviving, in the Jew
proscribed throughout the earth, the voluptuousness of blood proper to
Semitic, the taste for these human sacrifices that the Pro-
The phetas had so much trouble destroying in ancient Israel.

It has never been claimed that the Mosaic religion
ordered these murders; it has, however, been demonstrated
in the most indisputable way that ritual assassination was
a constant practice among the Jews of the Middle Ages and
that in countries where the Jew is still in a na-
These crimes are constantly being repeated.

322 THE WILL OF AN ANTISEMITIC

We all talked, listening to the Lautars at
the Exhibition, with Romanians who were raised in
Paris, who are just as Parisian as we are and who each
year, at the time of the Jewish Passover, note
murders of this kind, committed on their land, almost
right before their eyes. I have countless testimonies of
owners in Poland and Galicia on this matter.

The Sisters of Charity who lived in the East tell their story
all of them, powerless to prevent these crimes or to
to obtain repression when they have been committed, they
ensure that the children in their care do not
do not leave them at the time of Passover.

Religious figures have told me about these events twenty times.
like when talking at home, without hesitation.

Despite the silence of the French press, almost everything
the whole was sold to Israel, all of Europe read the letter na-
the mother of little Abd-el-Nour, murdered by
the Jews of Damascus last April; all the
The world heard the heart-wrenching appeal addressed to France

by a mother who was demanding justice and who did not meet that indifference in this country, once so quick to to be passionate about any noble cause.

The author of *The Mystery of Blood*, our courageous friend Abbot Desportes published in October under this Title: *Killed by the Jews, Story of a Ritual Murder* a remarkable brochure that traces in all its details of the assassination of the unfortunate Abd-el-Nour and who not a single one of the accumulated lies remains standing by the Jews on this subject.

The past is full of such stories. The chronicles, the memorial monuments, church stained-glass windows, the Archival documents, judicial records, all the elements of information, in short, with which one writes History attests to the slightest peculiarities of these crimes. If it were necessary to deny such abundant facts If proven, one would have to deny all historical facts that do not have been transmitted to us only through ana- testimonies loges. There isn't a single student from the École des Chartes who

THE FIN DE SIÈCLE CLERGY 323

don't have their hands full of evidence of the existence of this monstrous superstition which was in an endemic state mic among the Jews of the Middle Ages.

As for the Church, it cannot have any hesitation on this point; she has placed among the Saints or the Blessed- some of these child victims of the Jewish ferocity; she assigned a day to celebrate their celebration and the Bollandists dedicated long pages. There can therefore be no doubt about these crimes, especially considering the rigorous investigations that precede them the canonization processes and the guarantees that Rome He surrounds himself with experts before making any decisions on these points.

To cite just one testimony among so many thousands bound by documents, the brief of Pope Benedict XIV is formal on this point. Benedict XIV did not write, however- dant, in the night of the Middle Ages, since it is agreed to contemporary onlookers that he never did of the sun before 1789, this holy pontiff lived in the tenth- eighth century, and its brief is from 1755.

If our clergy had a taste for these strong and beautiful

studies that did not frighten the monks of old, if had the courage of truth as was the case in the past, Never was there a more favorable opportunity for him to use current medical research and to show how many, as with hypnotism, they confirm and explain the misunderstood facts of past history and to what extent they justify everything the Church has done.

As the universe expands, we can, in Indeed, to contemplate them as they were thousands of years ago years the primitive states of humanity and embrace as in a synoptic table the stages of evolution human evolution. While some elders of the family through sheer progress they touch upon senility, that is to say In their second childhood, the younger children have barely emerged from the first... Early childhood. Many eat their own kind. as in the early days of the world and still are to cannibalism, which is the rudimentary form of

324 THE WILL OF AN ANTISEMITIC

struggle-life, the first level of a scale whose companies from Erlanger, Bischoffsheim or Rothschild represents the pinnacle.

In the Jew who is very old and whose race has preserved almost intact, you will find simultaneously, by simply changing countries, different states. Alongside the Israelite steeped in literature, who by some aspects, more superficial than real, it seems to personify the extreme refinement of civilization, you can still see the Semite molo- in operation Schiste. You encounter sacrifices in Dahomey humans as celebrated by the priests of Baal on the high places and, in all likelihood, these Fetish-choirs of King Béhanzin who water the festivals with blood The Great Custom, are Jewish Semites (1), of Mathan, any kind, priests of the king.

East of Grand-Popo, says Mr. Elysée Reclus, begins the territory of Dahomey, kept at a short distance from the entered through the considerable town of Gléhoué, which the Europeans have been designated by the various names of Fida, Hwedah, Whydah, Ouidah: ancient authors called it Judah; its inhabitants they were called the Jews and they were indeed considered as a remnant of the scattered tribes of Israel; to the north the the Allala river, whose real name is Efra, had become

the Euphrates for scholars (2).

From another point of view, the theory of evolution of neuroses perfectly explain the persistence of this Molochist madness in some countries and its disappearance in others. The change of environment is the great healer of neurosis; also, among the Jews of America

(1) This explains the efforts made by the government current plan to seize this country which has no interest for us. The Jews of Paris want to re-establish the link between themselves and their brothers over there, and that's why our infantry soldiers The marine crew will die like flies on this coast Damn it.

(2) Elysée Reclus: Universal Geography, Volume XII.

THE FIN DE SIÈCLE CLERGY 325

risk, who are in completely unsafe living conditions renewed, we never hear of any acts of this genre. In the East, on the contrary, in Romania, in Galicia, where Jews have lived for centuries on the others, where the hereditary ferments, the germs symptoms of this dreadful monomania are in the incubation stage. These acts are constant, occurring at every moment.

We'll never know what those stories cost.
money and lobbying of influential Jews in Europe;
They must be furious at certain times, no matter what.
They always intervene, as with the assassination of Father Thomas, or the Tisza-Ezlar affair. They pay the fund-Austrian, Romanian or Turkish tionary; they pay the Judges, they pay false witnesses, they pay the press from Paris who insult the victims; they pay for everything.

We can see that there are elements here of a very laughing for a clergyman who had leisure time.

In any case, ask a Catholic priest to Denying the existence of ritual murder is quite simple-asking him to acknowledge that the Church, in its beatitude describing the unfortunate little children slaughtered by the Jews, have engaged in the most odious of impostures, that she cynically exploited the credulity of

peoples.

The Jews, who shrink from no impudence, had the audacity to solicit this confession from certain prelates degrading.

Bishop Thomas, Archbishop of Rouen, gave in this circumstance, a new proof of this servility which crosses all boundaries.

The author of The Mystery of Blood was finishing his studies at the major seminary, when he was summoned, by the archbishop, or to renounce his book, or to leave immediately the seminar.

The archbishop, mind you, had absolutely no—no reproach could be made to the young seminarian; he had He hadn't read the book, he knew nothing about its contents, he

149

326 THE WILL OF AN ANTISEMITIC

He only knew the subject. It was under these conditions that tions that, in the hope of being named cardinal, for to pay court to the Jew Hendlé, prefect of the Seine-Inférieure laughing, to pay court to the Jews, to pay court He didn't hesitate to ruin everyone's career of a man aspiring to the priesthood. God had called a young man his own man; he had given him the calling, and the archbishop, who should have been the spiritual father of this young man man, his protector against the enemies of the Church, rejected him from the sanctuary.

Bishop Thomas didn't even bother to hide the motives that drove him to act, he said verbatim to young abbot: "The Jews are a very unkind people—They are small, but they are terribly powerful and I don't "I don't want to do business with them."

Don't fear that the Archbishop of Rouen has held there. The poor abbot left the seminary in Rouen, took a tutorship and also took refuge in a another diocese... The vocation was obvious, the conduct irreproachable; the Bishop of Amiens understood his duty, welcomed Father Desportes and called him to the subdiaconate for last Christmas's ordination.

What do you think Bishop Thomas did? He only had to leave this young man alone, he was no longer dependent of him. He had the sad courage, to please Hendlé, to pursue this unfortunate man: he sent the former superior—laughing at the Rouen seminary, intrigued near the bishop from Amiens to persuade him to drive out the one to whom he had given asylum. The city of Amiens did not want to sell. :

Bishop Thomas then devised another expedient. The

'banns of the subdiaconate which is like the marriage of the Priests, in accordance with the Church, must, as we know, be published in the town where the future subdeacon was born. The arch—The Bishop of Rouen forbade the priest of Yebleron to paroisse inhabited by the parents of Abbot Desportes, of proclaim the banns!

Note that the cardinal had no kind of

THE FIN DE SIÈCLE CLERGY 327

right to act in this way, since he no longer possessed authority on Abbot Desportes. The parish priest of Yebleron nevertheless had to They must obey, under penalty of being persecuted themselves.

The spectacle of this prince of the Church hunting down a young priest to satisfy the hatred of a Jewish prefect is one of the most repugnant facts of that era. He probably won't strike the leaders of the Catholic party—lic; they are in advance for the prelate who lives in a palace against the humble seminarian whose entire fortune It fits in a suitcase. All the villainy seems to them natural and we have not forgotten the baseness of soul of the Duchess of Chartres going to pay her respects to Hendlé's wife, at the moment when the duke came to be expelled from the army. True Christians, at the con—milking, those who, in the words of Louis Veuillot, those who know something about Jesus Christ will experience a A feeling of poignant sadness upon seeing where things stand The French episcopate has fallen.

This is yet another "fin de siècle" prelate showing off here entirely with an almost naive unconsciousness, and one 'is happy to be able to compare this pusillanimous the courageous letter written to the persecuted by Bishop Trégaro of Séez, who, as we have seen,

has not always been so inspired:

Séez, March 7, 1890.

Dear sir, |

I read your work carefully and with great interest.
entitled The Mystery of Blood among Jews of All Times. Ge
The book is undeniably relevant and capable of opening up the
eyes to a large number of blind people, more or less voluntarily-
silence. It will give rise to sad reflections in many hearts.
on the role played by so many Catholics today.
May he open their eyes!

Please accept, dear sir, the assurance of my devotion.

François MARIE,
Bishop of Séez.

328 THE WILL OF AN ANTISEMITIC

After this partial success in France, the Jews
considered operating in England.

At the time of the appearance of the Mystery of Blood, the
The chief rabbi of London, Adler, dared to write to the cardinal
Manning to ask him to declare that the Jews did not
had never been guilty of ritual murders
following which the little martyred children had
were canonized.

Cardinal Manning is 82 years old; in a life that was
fruitful and glorious, he worked hard enough to have the
right to aspire to rest, and madam! in her capacity as ar-
Bishop of Westminster, he slipped away quietly.

He wrote to the one he called: "My dear rabbi
Adler » a cottony and vague letter in which
he protested that he had "no sympathy for"
such horrors." Did he lack sympathy for
those who commit the horrors or for those who
What are they telling us? We tried turning the letter inside out.
As for the senses, it was impossible to derive anything from them. As well as
I explained it to you in a previous chapter, the

The word "sympathy" (1) is used for everything: sun patheo,
I feel with it.

(1) This is not about sympathy or antipathy, it is about
to know if the facts related by Abbé Desportes according to the Bolland-
The writings of ecclesiastical authors and other writers are true or false, if it is
It is true that the Jews slaughtered Christian children in hatred of the
Christ and that, after a rigorous examination, these children were canonized
endorsed by Popes.

Pope Benedict XIV's brief is unequivocal on this point. After having
rappe:é the name of various martyrs of the Molochist sacrifice, that he
It would be too long to list them all, after having noted what information-
he surrounded himself with people to authorize the public worship of one of these
little martyrs, he adds:

V.- By acting in this way, we have only followed the
model left to us by our predecessor, Sixtus V.

In the year 1485, a child from Trento, who had not yet reached
At the age of three, the blessed Simon was killed by Jews along with the
The latest act of barbarity. This appalling crime has provoked numerous
and very great disturbances, and the Jews, for their part, having used all the
means to avoid the punishments they deserved and escape from
The righteous anger of the Christians, Sixtus IV judged he could not dispense with

THE FIN DE SIÈCLE CLERGY 329

"Dear Rabbi Adler" was not pleased and there was
cries of fury among all those London Jews, including
an issue of Graphic, which is very valuable to consult.
gave us one day the curious physiognomies in
grouping, in a striking drawing, all these heads of
caimans and lynxes, otherwise ferocious and
hateful than those of our Jews in Paris.

The "dear rabbi" had the audacity to challenge us again-
Cardinal Manning's calf regarding a letter that the
Cardinal Rampolla had addressed the author of the Mystery
blood, and the excellent Cardinal Manning pushed the con-
descendants, eventually passing it on to Cardinal Rampolla
the letter from the "dear rabbi".

Cardinal Rampolla would only have had to reply
truth and to recall the date of the beatification decrees
From the little martyrs of Israel, he gave birth to a letter
Italian, that is to say, a masterpiece of obsequiousness

and of deceit; he apologized without apologizing and said Not a word about the question itself. Cardinal Manning transmitted this piece to Adler in a letter which was designed as follows:

Dear Rabbi Adler,

I sent your letter to Rome and it was officially communicated to the Secretary of State, Cardinal Rampolla.

to intervene personally and forbade continuing to honor the blessed Simon of a public cult, until it had been clearly recognized that he had been slaughtered by Jews out of hatred for the Christian faith.

We have inserted this brief from Si Sixte IV in our work: On the Canonization (Book 1, chap. xlv, no. 4).

But, subsequently, the light having been made full and complete and the evidence leaving no doubt, both about the death and about the the reason for which it had been given, and the certainty being acquired that the murderers were Jews – as is evident from the trial which is still preserved now in the secret archives of Saint- Castle Angel, – all things which we have related in our work: From the Canonization (Vol. III, chap. xv, no. 6), the Sovereign Pontiff Sixtus V, in In the year 1588, a brief was issued to authorize the celebration of Mass and of the proper office, to be recited on a specific day in the city and throughout the diocese of Trent, in honor of the blessed Simon, with indulgence plenary session for all those who, having confessed and received communion, visit- would visit the church that day in which his relics are venerated...

* *

330 THE WILL OF AN ANTISEMITIC

The answer is "that the Pope ordered the letter to be written customary – which acknowledges receipt of the books, without recommending them to send a letter – to the author of the book you are complaining about. That is the purely formal letter that is sent to everyone before that the book is examined and often even before it "not to be read."

Nothing could be further from the Pope's mind than the idea of gratuitously hurting the sensibilities of the people Jewish.

Believe me, your faithful servant,
(Signed): Henry E.

Cardinal-Archbishop.

At the time the brochure appeared: Killed by
of the Jews, Abbot Desportes addressed to Cardinal Ram-
Polla, the beautiful and touching letter that we are about to read:

Your Grace,

I had the honor of addressing Your Eminence yesterday two
copies of the brochure I just published: Killed by
the Jews. I tell the story of a horrible ambush in which the
Human justice has not yet exacted revenge despite the
evidence of the most obvious guilt. It belongs to the
European powers, and especially the Church, which formerly
canonized the innocent victims of the Synagogue, to elevate
the vix and to demand that justice be done for the poor
mother.

I request Your Eminence to deposit a copy at
feet of the Holy Father. I offer it to His Holiness as a submissive son and
devoted. I have no doubt that the great Leo XIII, the Saint and
The Just One, bless my work, and do not ask, he too,
shedding light on this murky affair.

He is a child of the Church who is said to have been martyred.
ridiculed for our faith. Is it not the duty of the Church
to know the truth and to demand that the Turkish authorities do
An investigation? The Italian government did it, the government-
The English have done it: the Church cannot remain behind, cannot
can do less than an excommunicated person and a heretic for one
of his children.

I have suffered greatly, I, a simple, unknown clerk, I
I am exposed to exile and poverty for proclaiming the igno-

THE FIN DE SIÈCLE CLERGY 331

mini one of the worst enemies of Christianity. I will be largely
Paid for my efforts, may the Holy Father deign to bless my work
and myself.

Please accept, etc.

Cardinal Rampolla replied with the following letter:
sells: |

Sir,

I received your letter of October 29th, and the two copies of the booklet you mentioned. You have taken care to place one in the revered hands of the Holy Father. I am pleased to inform you that His Holy-Tété gratefully received your filial tribute and that From the bottom of her heart she sends you her apostolic blessing.

Now that you realize all of this, I thank you.
eagerly awaiting the copy intended for me and with sentiments-
With the utmost respect and consideration, I declare myself, Sir,

Your devoted servant,
Mr. Card. RamPoLca.
Rome, October 31, 1890.

This time, the Jews will not be able to claim that the Cardinal Rampolla was unaware of what it was about and that he sent a simple acknowledgment of receipt as a courtesy.

Decision of the French archbishop, letter from the archbishop English, a letter from the Roman Secretary of State, all of that, Isn't it true, it awakens in us the idea of an extraordinary Pair of cowards?

I understand that such a spectacle must be inspiring.
Some pride in these great Jews of the capitals
whose fathers languished in the squalor of
ghettos and who, now, masters of the world, have subjugated
riel, see the Church itself retreating before them.

"What," they say to themselves, "is this the Church to whom God..."
gave power to bind and to loose on earth and in
heaven, this Church which claims to be the custodian of the Ve-
immutable truth that speaks to Time in the name of Eternity
nity!

332 THE WILL OF AN ANTISEMITIC

"Now she no longer dares to admit what she used to say."

formerly in such a solemn manner. She seems ashamed. now the Saints whom she once designated for worship faithful followers and, if she does not completely disown them, she relegates to a corner like saints who have ceased to please.

"In past centuries, she was not afraid to stir emotions" the crowds with pilgrimages to the tomb of these children martyrs, she paraded their bones through the cities.

"The Jew, then, was the pariah, the despised and re-urged on by all, and thus proclaimed through homage It was revealed to the victims that crimes had been committed. it was, in many circumstances, not only to devote the executioners, but their brothers in the massacre and the death. The Church's only excuse for acting this way, It was about believing that these crimes were real.

"Today, the highest dignitaries of the Church they stammer gloomily when placed at the foot of the wall and protest that they do not intend to hurt "the "Sensitivities" of the Jews. What was needed to motivate such a change of attitude, to bring the Church to admit that the children of Israel had the right to have "Sensitivities"? It took the Jews to triumphant, let them have the millions and the castles, let them whether they be barons, ministers, or lord mayors.

I understand the kind of ironic sadness, the dis-bitter enchantment that I observed while talking with some Jews of the high order, the disgust with which they are seized in the midst of this victory which shows them the nothingness of everything, kneeling before the gold of authorities who teach in the name of God himself.

They are mistaken, however, in imagining that it is the Church that lowers itself in this way.

No, it's not the Church, it's men; it's an old man crushed by a gigantic amount of labor and who wants to die in peace, he is an oblique Italian and re-Tors, he is a prelate consumed by the desire for the purple.

The Jews understood this well. Following these incidents

THE FIN DE SIÈCLE CLERGY 333

teeth, they had thought of getting them given by

the Pope a patent of innocence, a solemn certificate of good conduct.

They want, says the Magdeburg Jewish Weekly, to ask—der to the Pope for wanting to nullify, by a docu—in public, the accusation often leveled against the Jews of to engage in bloody sacrifices in their religious practices gieuses.

In the first part of their petition, the authors... relying on the testimonies of leading figures in the clergy, since the Church Fathers up to the present day, who declare that This accusation is an abominable slander. They are requesting then the Sovereign Pontiff formally declared that nothing, neither in Jewish rites nor practices, has—allows us to believe in these human sacrifices, the existence of which supposes This question has caused so many innocent victims in some countries. poorly lit.

The petitioners express the hope that Leo XIII will not will not refuse to comply with this urgent and good prayer founded in the name of truth, justice and humanity.

The Jews did not dare to take this step and those of their friends who know Rome have Wisely dissuaded. This time they would have found no plus corruptible men and accessible to all covetousness, but the Church itself. The monsignors would have, for a price, promised everything that had wanted, the Press would have announced in advance the re—As a result, he then supposedly met a "white soul". as they say in Rome, who would have drawn from the Archives the file of the canonization process of the little martyrs and The Papacy reportedly replied: Non possumus.

What reason could the high clergy have to make themselves So, the complacent Jews? What advantages even Is it there? We've searched high and low, but we can't understand.

This submission occurs in all forms. I've already spoken about the Jews who had almost mono—polished the trade in sacred objects; what one It will be hard to believe, because in most cities

provincial Congregations and most Catholics—
Influential groups, following their example, only supply themselves
in Jewish shops.

One cannot imagine the harm the clergy has done to itself.
Thus. There existed an intermediate class of brave men.
People of old French stock, not bigots anymore.
but Catholics as they are French, in the
marrows. These people had no hatred for the priest,
They welcomed the begging Sisters and gave them—
they willingly gave their small contribution.

The Congregations have managed to alienate this good
world, to annoy him, to exasperate him with the contempt that one
made of him, while all the preferences were reserved—
rences for Jews who suddenly arrived from Germany
Magne to conduct both trade and espionage
swimming.

In Nantes, it's a slogan imposed on Catholics—
schemes to buy only from Jews.

A Catholic from Nantes wrote to me: "It was a joy
for me to give to the Sisters; I decided to give them
to throw out, very politely no doubt, but
very firmly... I told them: "It is now a
"My principle is, I don't want my money
"out of my pocket to go into that of the Jews."
"When you need us, you know our
"address, but when it comes to shopping, you don't"
"You don't remember anymore; I've had enough."

The Lüllois (1) published the letter of a very merchant
rightly indignant, which forms a genre painting entirely
Done. We see each character in action: the Christian
who hands over his offering and politely leads the Sisters
all the way to the door, and the Sisters turned their backs on her to
to take his money to the Jew.

Here, in fact, is that story:

Recently, two nuns came to ask for my

(1) Lillois, January 25, 1891.

a small donation for a charitable cause worthy of the greatest interest.

I gave them ten francs and accompanied them when they
they withdrew, all the way to the door.

Imagine my surprise when I saw them as I was leaving
at my place, crossing the street and going into a shop where the
Jews, under the pretext of liquidation, had made a great deal of
packing of all kinds of goods.

Rightly intrigued and indignant that the money of the Catholics-
liques was going to enter the stock market of these pons chuifs so as not to
Unable to leave, I followed the two sisters with my eyes and observed
their looks.

Naturally, the Jews welcome those who pros-
to perish their gloomy bed, the Catholics and the nuns
Above all.

They made many purchases, and I saw them acquire at
good prices for the lingerie items that I was selling myself.

Yes, I sold them myself at the same price as those Jews.
and my goods were not on sale.

So, with my money, the money of a Catholic, of
The nuns had been robbed by Jews, right under my nose.
merchant!

Well! I assure you I regretted my money, I-
I would have preferred to be twice as generous and serve them
They can buy the items they purchased for free in my shop.
For the Jews, the benefit would have been for their poor.

That's insane!

Well, what these two nuns did, all the Catholics-
They do it.

. + ...

If this fact were disputed, I could name names.
Mr. L'*, the merchant so justifiably outraged by pa-

reils processus.

As for the Jew, he employs very generously, to the point
From the Synagogue's point of view, the money he earns
the Sisters, and he is among the donors of the Community
Jewish community of Lille; he is a natural Freemason.
ment; he was initiated, in June 1885, into the lodge
The Awakening of the North.

In Lille, moreover, it's a habit and the large
devout women would never buy anything even slightly expensive

336 THE WILL OF AN ANTISEMITIC

that in the novelty shop that runs there—
down there is a well-known Jew.

You can't say everything, or you risk being accused.
of exaggeration, but there are obviously traitors in
the upper echelons of the Church, prelates affiliated with
Back Lodges of Freemasonry which, with skill
infinite, suggest to the clergy everything that, in the small
things like in big matters, can harm him in
the mind of all, to prevent the opinion from returning to him.

It is not natural, indeed, to be so clumsy
than the clerical party. For ten years, the Congrega-
tions have ruined the best opportunity they could have
never have. After the Decrees, they were not in-
still popular, but they had ceased to be unpopular
lares; persecution had done them infinite good.

If the religious figures had known how to take advantage of the element
which I mentioned earlier, if they had been interested in
existence, work, and the concerns of all French people
of the middle class, victims of the Jewish system, crushed
seized by the department stores, if they had conducted a
active campaign against the German Jew, they would have
had quickly regained the lost ground.

This is how the monks of old acted, initiating
closely associated with the lives of their contemporaries.
Modern monks have missed the opportunity. When
A politician who has run out of options will demand expulsion
definitive, following a scandal involving Freemasonry
nothing will have been organized in a convent, the religious will not
will no longer even find the movement of opinion that
something happened in their favor ten years ago: "What

"What do you want us to do?" the less enthusiastic will say.
"Hostiles; they're a nuisance to us, in the end."

The triumph of Money embodied in the Jew has visi-
completely removed all composure from a certain part of the
the Catholic world, which is not the least active part
health and the least disruptive. Faced with this establishment
With a new strength, the Church seems, at times,

THE FIN DE SIÈCLE CLERGY 337

to lose her sense of self and forget her doctrines
of yesteryear.

The roles are reversed now. It's no longer the
Kabbalist, the Jewish alchemist who seeks the great work,
These are clerical figures who carry out conspiracies.
in order to find the secret of the famous Catholic Bank-
the lique, which has been discussed for twenty years, the means
to make gold out of nothing.

Serious financiers have long been aware of this.
on this subject and they know there's nothing to try, since
the Rothschilds, possessing all the governmental power
national, would immediately be strangled by their
judiciary any establishment that would hinder them -
as they did for the General Union.

An army of petty swindlers does not continue
less inclined to follow the idea. There is a whole staff of
Rastafarian financiers already compromised in
Argentine or other affairs, of relatives of Nuncios, of
Roman princes, some more authentic than others. The nephew
or the Nuncio's cousin extorts a semi-approval-
tion of any cardinal, is installed, like the
the last one we saw at work, at the Hotel Bristol in the
royal apartments, he spent six thousand francs there
three weeks later, he had his bill paid by an old, devout woman.
and leaves Paris to go and fool people elsewhere.

There would be a very strange chapter to write about that;
I had started it, I threw it in the fire, because these sides of the
Catholicism is really annoying.

What I simply wanted to highlight is
this internal struggle for priestly power is very not-
fascinating for those interested in the movement of

ideas. No doubt because of what it represents of eternity, it re-
will soon become aware of himself up there; but,
Because of his human nature, he is subject to the weather.
the base attractions of the moment, the influence of money.

The Rich Man, whether he takes the form of a Jew or a Christian,
deceitful, he is clearly trying to tempt the high clergy, he goes to him, he
he shrinks before him, he desires not to know that

338 THE WILL OF AN ANTISEMITIC

This gold, which the Jew gives him, is stained with human blood.
And when someone offers to teach him, he prefers not to be
educated. When you talk to him about certain
men, of catastrophes that have resonated throughout the world
Completely, he feigns astonishment, he says: "Wouldn't it be
Rumors that are being spread? I prefer to absolve and
to marry without knowing anything; if I knew, I would be forced to
talk of restitution and maybe they'd let me have my
"Absolution on behalf of."

The high priesthood that wants to ignore how the
rich people have lived, it also holds, in certain circles
constants, not to learn how they died.
Suicide is the crime of crimes, it is the crime of
Judas, the only one the Church declares damned because he has
despairing of God's mercy. For centuries
In this regard, the Church refused religious honors to those who committed suicide.

Perhaps... but the service is first class.
The curtains have already arrived, and whether it's
Archduke Rudolf, Prince Melissano, of Pas-
At Denfert-Rochereau, the Church capitulated; it
grants his prayers to the speculator who killed himself with a
With astonishing composure, she refuses them to a poor devil.
of an artist, harmless and good above all others, who succumbed
in a duel. It is true that the artist had died without a
and that canonical jurisprudence would change pro-
probably if some big capitalist had the idea of
to kill on the field.

In these instances, the high priesthood seeks a re-
the one covering him and, without false shame, goes to ask-
back to Science, which he had anathematized the day before, of
lend him an umbrella, sign a piece of paper
like a passport.

"Unhappy man! You deny free will, you preach-
You want to eliminate man's responsibility!
claim that, dominated by purely physical impulses
In music, he is not free to choose between Good and evil.
"Wow! That's abominable!"

THE FIN DE SIÈCLE CLERGY: 339

The refrain changes in the case of a distinguished suicide.
Go find the doctor.

- What a disaster! Poor X** no longer had
Aware of his actions, isn't he?

- Him! He was magnificently cool-headed. He is
died like a Roman, like Valerius Rufus who,
before killing himself, he had gone to take a look at his
a bonfire that was being erected in the park. He noticed that the
flames rising would blacken the statues and damage-
They would eat the trees, and he had the pyre set up a
A little further on. X*** has settled all his affairs, he has been
To see his mistress before he died, he wrote a final...
a letter of admirable lucidity. Moreover, there is a
a year ago he told me of his intention to kill himself, if
The venture he was counting on was not succeeding.
It's like me, I have an organic disease, in six
years she will have reached her last period ct I will
Like Bersot, I will lock myself in my room.
warning a friend to come the next morning, and he told me
will be found dead.

- How awful! How awful! It's that the fa-
thousand ordered a first-class service and the
The grand organ. This absolutely must be fixed.

- What do you want, Father?

- The usual little slip of paper noting that this poor
X*** died in a bout of high fever.

- There you go. We'll tell the family about that.

- Thank you, dear master, if anything bad happens to you,
We will give you a splendid funeral.

- Not for that! If you were the men of your
principles, if you remained true to what you declare
were the laws of the Church, perhaps I would have been yours;

But you are merchants like any other, you
bend all your rules when it suits your interests.
at stake and my corpse will go to the cemetery without prayers.

The next day, the bells rang out joyfully.
Funeral bells; the church is stretched taut from base to summit,
The chairs are draped in mourning, with their ornaments

340 THE WILL OF AN ANTISEMITIC

black, the priest's chasuble stands out, with a solemn-
sad unity that impresses even the most frivolous, under the
countless candlelights.

The street is crowded with carriages. The guards of
Peace makes the crowd line up. Sometimes, in a group, a
old country priest with big shoes, with a so-
worn tane, asks:

– What is it?

– Where are you from? It was Mr. X*** who committed suicide.
three days ago and the Church buried them with all
his pumps.

Then the old priest thinks about what he was taught at
seminary, to the traditions of the Church, to the inflexible rules
benefits that were the same for the rich as for the
poor. He is initially tempted to blame the laxity
of our clergy and to say: "Ah! those Parisians!" Then
He thought about it and told himself that his bishop would do the same.
and he remembers that he's already had it on his fingers for having
wanted to conform to the teachings of the Church.

In this way, the priests of wealthy parishes did not
they never stop and every day they deliver something
Moreover, for a fee.

All of Paris was talking about the scandal that occurred at the...
last spring on the occasion of the wedding of the son of a
a prominent Jewish banker, with a young aristocratic girl
cracy.

For the wider Catholic world, this was yet another
date in the descent. Until then, the weddings of this
The order was preceded by the Jew's abjuration or:
Jewish, and the world, in its amiable skepticism, in

his desire to always be happy, took the event
On the right side. It was a market, no doubt, we knew that.
good, but, all in all, a tribute that was being paid to
Catholicism.

The money taken from the Jews is money that comes in.

In that case, the marriage could be celebrated at

THE FIN DE SIÈCLE CLERGY 341

the church. The Jewish Archives, which have brightened up,
regarding this marriage, the ease with which the Catholic clergy...
a way to bend canonical rules in the face of
Banknotes explain the case very well.

Since the nuptial blessing is considered by the Church to be a sacrament
In fact, the ecclesiastical authority previously required, from the
part of the Jewish spouse, the prior conversion to Catholicism
licism and it only consecrated the union if this formality, to
which one does not easily resign oneself to, had been fulfilled.

Sometimes, without bending this rule that she considered
as a matter of canon law, she authorized the priest, when
one of the spouses belonged to Judaism and did not want
to renounce it, to grant his pure and simple blessing without
accompanying the usual rites, without Mass, not in
the church, a consecrated place, but in the sacristy, neutral ground.

This time the large sum was given and the marriage
The marriage of a Catholic woman to a Jew who remained Jewish was celebrated.
no longer in the sacristy, but in the church itself which
the Blessed Sacrament had been removed and that they had trans-
formed in a synagogue for the occasion.

Without any tasteless ostentation, the Jews took
deed of the bargain. A Jew well-known in fashionable Parisian circles
He put the hat on his head.

"Excuse me, sir," the Swiss man said, "we're taking our eyes off each other."
in a church.

"I'm not in a church," he replied firmly.
He lies to the Jew without raising his voice.

kept his hat on his head for a few minutes to clearly mark the right that one of his own had paid and He then removed it, like a man who wished not to scandalize.

The Swiss man didn't mind; he was in rapture—and shouted to anyone who came by: "We need more laughter like that every day."

Disgust came to many at this spectacle, from before these priests so easily swayed by money and who made something that Popes wouldn't have done, in front of this poor woman

342 THE WILL OF A Doctor

Iphigenia, too, was a little girl from the aristocracy, no longer in Aulis but in Judea, married under conditions that were known. The priest was selling the house of God to the Jew, and the father gave his daughter to him.

It was a bit sickening, all the same, and, somewhat However accommodating it might be, the elegant world had, despite

— his hypocrisy and his frivolity, like 'the feeling of a desecration; it seemed to him that he was witnessing a sacrilege. light and that it would not bring good luck to those who had been there.

The men, no doubt, were thinking that the matter was good, and yet some reminiscence of them returning from their early education, from their beliefs of yesteryear. Getting back into their coupe, the women they remembered the impressions of the convent, the fervor young people, the vigil held in turns before the Saint-Sacrament, the short prayer that sprang from the heart, so ardent and so spontaneous, in front of the statue of the Virgin which adorned the vestibule or the garden, the hours when the soul she had felt as if rapt in God... We talked about it by all for eight days.

As for the priest, since then he has become bizarre, a bit wacky; he seems astonished by what he He did. He received one hundred thousand francs, it is said; perhaps he regrets, like the magistrates who judged the last-denying the prosecution of the financiers, for not having asked more so. He has a point. At the price the Life, indeed, selling God for one hundred thousand francs However, it's really not paid.

Country priests are better than that.
But here's the thing... They're forbidden from talking about us, and we
allows those who attack us to rage against
we in the pulpit. How many times, after France
As a Jewish woman, when I was in Normandy, I heard...
Priests tell me: "If you only knew how much the language affects us
itching to say a word to our flock about your
work and your ideas, but the bishop would not want

THE FIN DE SIÈCLE CLERGY | 343

"No." Abbot Frémont did not have this scruple and he
devoted half a sermon to a scathing attack on the
Jewish France.

It was in Saint-Philippe-du-Roule. All of them were there.
these little Jewish girls who divide their time between the Synagogue:
and the Church, daughters, wives or sisters of all the Jews
Germans, stock market strategists, founders
of shady companies. There were streams of lace there.
which had cost the lives of unfortunate people who had
killed while being ruined, diamonds bought with
the money of old people shamefully deceived by
misleading brochures like those from Honduras and
the Bingham mines and which had given the eco-
Twenty-year-old nominees against a few scraps of paper
which was now being negotiated at 40 sous.

Before such an audience, the priest in the style of
he was in his element and he did it for these beauties.
ladies, a speech so well-suited to the situation, that the Ar-
Israelite scribes published it in its entirety, e-
shouting: "This is what the Church thinks of the book of
Mr. Drumont!

No, no, Cahen, you are mistaken, just as you were with the
Crime of Blood, you know better than I do that it's not
Not what the Church thinks: that's not what the
priests, that's simply what a bad person says
priest, an ambitious priest who tomorrow will be a bishop
domestic.

People from outside, however, experience a veri-
table of astonishment at the attitude of some
representatives of the French clergy vis-
sister of the Catholic cause. I still remember a

an excellent man who shared with me his astonishment—
He was one of those whom my book had stirred, you know—
that he was a freethinker; he had never set foot
he had been in a church for twenty years; one day, he entered
Notre-Dame; he claims it was because it was raining,
But sometimes we make a mistake: we think we're entering
a church because it's raining, whereas it's because

344 THE WILL OF AN ANTISEMITIC

God is waiting for you there without you even suspecting it.

A priest was preaching about the readings that should be done
Women of the world.

My man listened and his arms almost fell off.
when he heard this sacred orator also give himself over to
a scathing critique of my books. He told me
He wrote his impressions in a letter and I let him speak.
himself:

Abbot Le Nordez is not kind to writers.
current; no one finds favor in his eyes; he condemns them all
without exception, he asserts that all readings are
traps set by the devil's spirit and that God, later,
will demand a strict accounting of the time spent on these readings
by Christian women who indulge and delight in it,
with criminal curiosities, in the knowledge of
horrible things, written for their perdition.

Abbot Le Nordez ended his lecture with an attack
direct attack against a writer, because he disapproves of the war that this
publicist made to the people of the Jewish-financial gang con-
temporary.

The speaker, with the skill that characterizes his peers,
with endless circumlocutions, with meticulous and learned
during his oratorical periods, he railed against the aggressive and acerbic style.
employed by the writer, whose Roman Curia cannot sanc-
"To counter the attacks," he said.

Using ingenious circumlocutions, and while defending himself
Abbot Le Nordez asserted that he wanted to create personalities
that reading such writings was a pernicious thing. and
blameworthy and that the campaign conducted with
such a valiant effort against the sons of Judah.

He therefore recommended abstaining from such reading material. contrary to the moral teachings of the Catholic religion
lique. War waged in this way would only serve to disrupt the
blessed tranquility of the souls of Christian women.

According to the peroration of this conference, it appears that
Mr. Drumont is formally disavowed by the pontifical clergy.
fical, and that, from the pulpit of Notre-Dame, the clergy
French people forbid reading books in which are so
the actions of financiers were strongly condemned
Jews so closely unionized for the exploitation of the classes
productive and hardworking.

THE FIN DE SIEGE CLERGY 345

I've thought about that more than once. I liked it a lot.
Notre-Dame, and I know it as well as Victor
Hugo. When I wrote in Paris through the
ages the chapter devoted to Notre-Dame, I spent some
entire days spent in the old basilica. It's the
a great witness to the history of France, but he does not reveal the
the secret of his soul that, in the long run, he only answers to
those who question him patiently and devoutly, in
the intimacy of morning interviews, while one looks-
mine all alone without the escort of the beadle pressing you,
and urging you to quicken your pace – and that one can
to put one's heart near these venerable stones and the
listen to talk.

I would gladly have done as the old bell ringer did who
it only descended at rare intervals and I would be
remained in the upper part of the church – a region so little
known, where bizarre monsters, Chimeras, and
fantastic animals seem to hold together, at-
above Greater Paris, a conversation full of
mysterious and profound things.

I kept replaying that scene. A priest is preaching in the an-
basilica, in the name of this Church which for some
centuries fought against the Jew, defended Christian society
stand against the corrupting tyranny of money, a
protected everyone's work against exploitation by para-
websites and loan sharks. And this priest glorifies Mammon!
This priest praises Rothschild, Ephrussi, Bischoffsheim; he
declares that it is criminal to attack these benefactors
of Humanity, criminal to speak of Probity and of
Justice. Then, pleased with himself, he hitched up his cassock.
and rush to collect his salary at some bank.

This is worth Erlanger, after his acquittal, coming play an adagio on the cello at the moment of the Elevation, at the grand mass in Deauville.

8346 THE WILL OF AN ANTISEMITIC

IV THE PRIESTS

Seminary education. – Narrowness and inadequacy of this Education. – The priest's entry into life. – Inexperience The beginnings. – Crises of the soul. – The isolation of the priest. – The Freemason machinations. – The Echo of the Last Battle. – Jewish France and the clergy. – An act of charity intellectual. – The priest raises his head at the sight of the indignity. of those who attack him. – A book and an age. – The files of Jews and Republicans. – The dirty phase. – From 1880 to 1885. – Priests fit to kill. – The conference of the hall of the Capucines. – A schoolteacher who is dismissed because she

'goes to church and a prefect is honored because he goes to the synagogue-goguë. – A poster that would have been useful. – The conserv-The vans don't want to move. – Joy and fear of the priest in reading a page of truth. – Bishop Dupanloup and the right to judging the bishops. – The Pope's premonitions. – Why

We remain silent. – An inevitable transformation. – Difficulties of Recruitment of the clergy. – A circular letter from the archbishop of Rouen. –]. The separation of Church and State, – The

Catholics of Ireland. – The free clergy and the slave clergy.

If the Church in France successfully resists so much of internal and external enemies, it is thanks to the priests, as the people say, who confuse titular priests clerics, vicars and ministers under the general title priests' grumbling.

These priests are good people, and it's a
A glorious militia, this plebeian militia. The crowd,
even when she is not hostile, when she does not obey
not to foolish prejudices, too ignorant of what suffers
These elite men are confronted with this and hardly penetrate the inner workings of the

timidity of their being.

Therefore, at the beginning of this chapter, we need to do this that we did for the bishops and try, in

THE FIN DE SIÈCLE CLERGY 347

In a way, the psychology of a priest's soul contemporary.

To these men who must be guides and mentors
seillers, to these men destined to live in the midst of a
A nation troubled by all kinds of doubts, at a time when
All questions are raised, the Seminar gives
the most false and illogical education that
one can imagine; the only concern is to trap them
-to know of this world into which they are going to enter.
They are taught a lot of sacred history, they
makes you learn | almost word for word a History of the E-
already old gtis, but no high education
brings these pages to life before these young people, doesn't show them
that this history of the Church is, in reality, the history
social for eighteen hundred years.

Some of them write to me or come during the holidays.
I wonder what I should read to be a little bit in
current on the social question; they have never heard
to speak neither of Proudhon, nor of Lassalle, nor of Karl
Marx...

Everything that can affect human passions is
strictly forbidden to students. In some semi-
In the past, reading Racine is forbidden! The pre-
cautions under this report, even to the point of childishness: in-
incredible: a priest told me that he had received from he-
inheritance of a magnificent Bible that belonged to Saint
François de Sales and bearing his signature; he showed it
to the director who returned it to him after making some cuts
ink-painted monkfish with a naked angel that appeared in the
engraving of the frontispiece.

Three months before leaving the Seminar, we put the
Diaconal services in the hands of these young people and we
abruptly introduces them to all the refinements of the De-
Bauche, to all passionate aberrations, to all
the corruptions of the voluptuary and the jaded. To these sons
of peasants who, for the most part, lived in a
Absolute purity, this reading has the effect of a visit
in a huge Dupuytren museum. They were left

ignoring all the mysteries of the human soul and the va-
 peculiarities, the infinite subtleties of feelings and im-
 pressures, and suddenly they are shown the man and the
 woman in the form of anatomical plates such as
 We see them in medical books.

There was the young priest ordained, and suddenly the engraving
 anatomical comes to life, takes on a body and presents itself
 in the guise of woman, the eternal temptress always-
 troubling days because she is always troubled and
 who is searching, involuntarily and almost against her will, for a
 to be the one who helps him solve the enigma of his own heart.

You can imagine the storms raging over these places
 novices of the priesthood. They distort, they sometimes break
 unaware of it, the delicate instrument they are touching
 their inexperienced hands. At first, they would believe
 failing in their duty by neglecting to ask certain
 questions that open up new horizons for their penitents
 which they often didn't suspect. It's only
 Gradually, this tact, this experience, will come to the priest.
 heartfelt sincerity, this discretion that one might have expected from him
 To give back to the Seminary by teaching a little about life to
 men who must lead the lives of others.

Despite everything, the falls are few and the
 Scandals are rare. That is the admirable aspect of the clergy.
 French. No doubt, there is the grace of state, but it is necessary
 also recognize that these sons of the people who constitute
 almost exclusively today the lower clergy
 help us to receive grace through a strength of faith, a respect for
 their dress, a tenacity that would not waver in the face of the enemy
 that would not be found to the same degree in the clergy
 other countries. There are many complaints about the aristocracy
 and the upper middle class now offer only rarely
 their sons in the Church. From this point of view, I don't know if
 It is an evil. The children of the soil bring into the
 priesthood, the qualities of resistance, the spirit of discipline
 Pliny that the soldiers and officers who came out of the
 rank in our old army. These commoner cadets
 are not as elegant, as supple as they used to be

HAS

formerly the younger sons of the nobility who were placed in the orders; they are perhaps more severe for them—even, less accessible to certain training sessions.

If they had not been abandoned by the high clergy, Our priests, primarily seeking well-being and rest would have tired out Jewish Freemasonry; well warned by people like us, maneuvers of the enemy And left free to act, they were invincible. The Jew-Verie would have broken his teeth on these beings of real French breed. As in 1815 and 1870, these are the marshals who betrayed.

In ordinary life, the young priest at the beginning demonstrates the same inexperience as in the confessional. He identifies the Church's cause too closely with that of certain Jewish Conservatives who are not worth better than the current Republicans; he is building himself up head with newspapers of fake combat that flatter their readers by spouting tirades to them every day indignant; he takes seriously the nonsense of Meyer. First it was: "Montjoie Saint-Denis! The king on horseback amidst the papal Zouaves," more Later it was "the breakthrough", now it's "the envelopement".

It is worth noting, in fact, that this Jew, who does not cannot keep his composure in front of a naked sword, He has a fondness for the language of warriors. All the vocabulary Vegetius, the knight Folard, and Jomini pass through: the catapult, the assault, the march to the front, the development—lying at a right angle, the flanking movement. Those who Those who read this later will say to themselves: "Certainly, this publiciste was an old soldier who had fought in the war for forty years, and who, retired to his homes, used the terms of his former profession.

If the priest, as he is beginning to do, explained to the peasants the plot hatched against the France by the German Jews, if he showed them the

Financial Jews enriching themselves at their expense, he would be listened to by everyone, because he would speak of facts that everyone was able, alas, to verify this at his own expense. When, on the contrary, the members of the clergy, showing absolute solidarity Republic in the merchants who occupy today Today, those in power claim that there is no salvation except in the Monarchy, they clash with the fixed idea of the rural which wants to avoid any revolution, any change in the order established, also by his instinct which suggests to him that kings Those of today are not true kings, that's all. a fact of the Royalty.

After some conflicts in which he was involved- The priest, truly abandoned by his superiors, takes the decision to withdraw into itself. In the The first few years of enthusiasm, everything was fine; the The priest is entirely filled with the joy of the priesthood; he is, if one can be expressed in this way, during the honeymoon phase of his marriage with the Church; he sees in its brilliant aspects the a sublime mission he will have to accomplish in the world.

Around thirty-five or forty years old, the best They are experiencing a crisis of anxiety and bitterness. Grace seems to be withdrawing from them, and prayer no longer has the the soothing and gentle power she possessed at times of youth. Even in times of ardent faith, the Religious figures experienced this period in the cloisters of sterility and boredom, and it is for them that it is written in the Zmitation: "I know the secret of your heart and I know it is useful for your salvation that you be sometimes in dryness, lest a Continued fervor does not lead you to presumption, and that, through vain self-indulgence, you do not You imagined you were something you are not.

The priest then casts a glance at the pleasures of this world which he renounced by dedicating himself to God; He thinks about everything other men have had and about what that he will never have, and he says to himself, "So that's what My lot on earth will have been: 900 francs as an allowance. ments, a mayor who calls me suffocated because

THE FIN DE SIÈCLE CLERGY 351

I don't approve of him neglecting his wife to run

After all the Gothons in the country, a schoolteacher who
He insults me when I walk past him in the street.
a city council that refuses to repair the roof
from my rectory, which leaks water everywhere,
Jewish newspapers accuse me of capturing inheritances
stages while I'm literally starving to death, and a
bishop who wants to promote his nephew in the administration
administrative and which always proves me wrong when I
"Come and complain to him about me..."

To understand what priests suffer, one must
I remember receiving many letters from them.
from a handwritten journal that got lost at one of my
publishers and which arrived incomplete; I don't know at the
just who he is and I hope that the author, with the en-
A father's legacy, he will recognize it from my description; there
has pen drawings and notes in the text
from a trip to Italy. It's the outline of a beautiful book.

Lost in a small parish, returned from certain
hopes for a larger theatre where he could have used
his faculties, the priest, while writing, looks around
Him. His is a village in Boeotia; the council
municipal council is made up of Homais and the children of the catechism class.
The schism is already a small Homais. The poor priest,
so as not to lose the habit of exchanging ideas with
his peers, has no other resource than a castle
neighbor where a kind gentleman and his wife live,
and a bourgeois house, halfway to the castle, where
lives an intelligent old maid, but with a strange mood.

"They say solitude is the bread of the strong!" he exclaimed.
the unfortunate man, "no doubt, but it is solitude by vo-
"cation and in any case, occupied solitude." He expresses
This is what many of his colleagues who don't
find around them no food for intellectual life
electual.

Solitude for us is merely the absence of fool-
civic-minded, annoying, tiresome, and loudmouthed; she is

352 THE WILL OF AN ANTISEMITIC

filled with a thousand impressions and a thousand memories,
charming ghosts, dear vanished shadows,
even remorse and pains that hold companions
gnie. For the priest, on the contrary, when the thought of

God, somewhat veiled, does not fill her; solitude is
The emptiness. That explains the excessive crowds.
frequented by some country priests at the castle;
They are criticized for it and we would probably still be...
more severe for them if they went to converse in the cabaret
with the village intellectuals who insult them.

We must not think of engaging in apostolic zeal, to
to show initiative, to take some action
pressing on certain souls who only ask to
to wake up, to take sides with the weak against the
strong. His Lordship said: "I am counting on your prudence-
density; the inhabitants of your parish are already well
"They're bad, don't exasperate them even more."

There is a long way to go from the promising prospects of the Seminary,
and the priest sometimes thinks back to the day he received the sub-
diaconate. Porter, acolyte, exorcist, he was not yet
bound by no connection; he was warned at the time of the
subdiaconate; he was told: "There is still time to
"You can withdraw, but if you are determined: Go ahead!"
He took the step forward, he chained himself forever.

Happy are those who are left alone in
their corner. Some have a worse fate; they have
They dreamed of martyrdom, they have it, but it is Masonic martyrdom.
Fuck, martyrdom in the mud.

We are on the eve of an election; the republican candidate-
blicain told the minister everything he needed:
So many tobacconists, so many fine waivers
for fraud, exemptions from military service such as
family breadwinners, so many kilometers of road and
Finally, an attack on morals committed by an ecclesiastical officer.
tick.

The minister sometimes tries to reason with the candidate;
He said to her, "Do you care a lot about this attention-

THE FIN DE SIÈCLE CLERGY 353

tat? We could give you something in
exchange, dismissing some old employee in charge of
family and put in his place one of the pillars of the pub
Who are fueling your candidacy? – No, an attack
will do very well, the Lantern will talk about it and it will be of a
"Good effect."

So the prefect and the public prosecutor...
tend with the Lodges that are equipped for this and
One carries out an attack as one would carry out a conspiracy if the
The ministerial candidate demanded one. Many officials
officials of the administrative and judicial order like-
would be better off engaging in other occupations, but they
have family feelings and, without their place, com-
How would they raise their children? It's the administration-
French tion which began to do paperwork in cou-
the head-turning during the Terror and which continues in a
another mode.

How many hidden tragedies lie within these news items or in
These legal debates! The public can't read and doesn't understand them.
understands nothing, but we others see ourselves perfectly-
The horrible plot was being organized, the probabi-
As the possibilities multiply, the likelihood increases.
that on the day when the innocent himself wonders if he is not
Not guilty.

Some escape, but they are hit hard.
heart and die like that unfortunate Abbot Pellisson,
which the Nouvelliste of Bordeaux told us about, at
last September, the touching funeral
to which all the honest people of the town sat
were.

The deceased was only fifty-four years old. All the
The world saw this priest passing through the streets of Bordeaux.
calm, sad, resigned, bearing on his face the imprint
of the deepest sorrow and the most intense grief. The life of
Father Pellisson, broken several years ago by a
A terrible catastrophe, it was a long martyrdom.

Subjected to the most vile slander, he was condemned by
the courts, despite his protests of innocence. His

20.

354. THE WILL OF AN ANTISEMITIC

His name was entered in the prison register and, for a long time
months, victim of a monstrous miscarriage of justice, the abbot
Pellisson remained locked in a prison.

Could one imagine the moral torture that he must have endured?
to restore the pure and innocent soul of a priest amidst the indi-
vidus that society is forced to intern in order to defend itself
against their culpable actions?

Abbot Pellisson experienced this painful life. Finally, his
His innocence was recognized. The courts gave him the most justice.
a brilliant tribute. The magistrates proclaimed at the same time
time, his virtue and his martyrdom.

Who doesn't remember this trial and this rehabilitation?

It was too late. Father Pellisson already had it in his heart
This pain that kills. Her mother had lost her mind.

The victim's hair had turned white, it looked like a
an old man of seventy. However, those who meet him-
traitors could not sufficiently admire the resignation and calm
of this broken soul.

Apart from religious newspapers, no one is in-
We care about these victims; we leave them to fend for themselves.
They can.

This explains the cry of anguish that sums up the
A priest's book, a moving and stirring book: The Echo
of the Last Battle (1):

"Have pity on your priests!"

I really like these books without literature, where
The man speaks ingenuously of his thoughts, where the wounded being
Deep within himself he exhaled a groan
which truly stirs every fiber of the human soul.
"If man," says an Arab proverb, "did not have the
"He sighed, he would suffocate." Some books are simply
sighs.

Listen to this old priest sigh:

It is said that the clergy is very honest, it's true, they will not
harm no one; but I know priests who are more than

(1) The Echo of the Last Battle, by Aristide Chevalier, with
a preface by Paul Féval fils.

This is because, being in a position that would make others jealous, stonemasons, however, they have smiling faces and the heart satisfied.

If only that were all! An investigation is currently underway at subject of an unfortunate old man, priest of a detestable parish on the banks of the Saône. This priest, too frank, had Numerous and relentless enemies. The Savior was crucified by those he had called hypocrites, and the old-Lard didn't hesitate to give their names to the scoundrels of his village, without a care for what might happen. Also the Freemasonry, having been warned, swore that, during Lent, the The scandal would be complete.

Indeed, a diabolical plot is afoot, and it is the insti-tutor who is its soul, he with whom the priest has every year the extreme kindness of sharing the fruits of his orchard. These unfortunate ones there, though friends in appearance, are enemies to Deep down, they are traitors driven by ambition and sometimes by necessity.

The first case involved the desecration of a grave. One evening, An iron wreath placed on a tomb was slightly chipped. and diverted. The poor old asthmatic was blamed for it who went to the correctional court and was sentenced to eight days in prison. His enemies hoped to drive him away; moreover, to To accentuate the scandal, witnesses were called to this trial as unjust as it is ridiculous, the whole pack of enemies that the The priest had experienced things in his life, and that we drag behind us like behind the armies are followed by jackals and vultures. Thugs and prostitutes were put to work bution.

There, baroque memories were revived; there was no Whether it was a crime, a horror, or a farce, this unfortunate priest had not committed. He was given a record that is capable of to make us all into the mob of anticlericals. He had eight days in prison, and he recalled them in vain. From there, news fury: What? He's not leaving? We won't be able to... How to get rid of it? Here's how they did it: They ran the country, approaching the children of catechism to make them to say hateful things against the priest. The daughters of his enemies, And the most intelligent ones recited this as if it were a lesson. What public prosecutor wouldn't have been happy! That one- He, it is said, had long balked at these tasks. criminals, but the Lodges had frightened him, the newspapers had provoked him; his substitute was spying on him.

When the poor old man, surrounded by his wolves, had been
 When questioned at the town hall, he told the prosecutor: "Now,
 Mr. Prosecutor, we must go to the theater of
 "Crime..." Sad times indeed, when common sense is absent from people's souls.
 a horrible battle between unquenchable laughter and tears
 poignant; where hatred, that of the Redskins and the anthropo-
 pophages, inspires the magistrates and dictates the indictments...

Would you like an example of the things this priest is accused of?
 He was accused of having wanted to poison children at catechism-
 schism. The unfortunate man had done as we all do; by cha-
 In his rites, he had sometimes prescribed certain common remedies.
 while waiting for the doctor to arrive, and the sick people that these
 remedies had not cured, now they were talking about poi-
 sound. Let us beware of our enemies and even our friends; do not
 Let us not lend rope to anyone; it would be used to hang ourselves.

He was also commonly accused of using a diamond
 mysterious for cracking the bells of the parishes he passed through.
 The day we are accused of wanting to put in
 our pocket this school palace where they teach us to denounce
 We old priests will be lost.

And note that my story is not invented; that I
 tells of well-known events that happened to a well-known man...

Hear ye, Christians, this canton mayor, very radical and very
 protected from conservatives, who provide our gold
 Fierce enemies, listen from here to this mayor, manager of one of the
 the noblest families of France, answering someone who
 He spoke of the enchanted diamond that cuts through bells: "But this
 That's not impossible.

The fact is that the priest was once again sent to correction-
 nelle, but the court declared itself incompetent and sent him back
 at the assizes.

The red newspapers that are conspiracy theorists and affect the
 subsidies preach Lent with these calumnies, before
 the Christian people. And you see, therefore, the appalling situation-
 The unfortunate clergy are a disgrace. Here is a priest accused of...
 In a manner even more infamous than ridiculous, to which his lawyer,
 To console him, he declares that he is doomed from the start. That's it.
 this priest, old and sick, enveloped in monstrous
 tentacles of the Freemasonic octopus, without consolation
 And, without hope, prison. There he was, alone, absolutely alone.

against this merciless, barking mob. He has nothing on his side
that the mute pain and the fearful and anxious anguish of

THE FIN DE SIÈCLE CLERGY 357

honest people and the silence (a sad resource) of the newspapers
religious. Conservative newspapers, moreover, remain silent.
always. In the same canton, a schoolteacher once
really grilling in a real pan, a real child who...
It was really annoying. But nobody talked about it... Ah! Tell me
So, we are indeed the scum of the earth, come on; is that
That it's not true? Tell me? Isn't it true?
What could possibly drive a son of Adam mad? Is that
It is not true that the brains of priests should be
Now armored with triple bronze?

This country priest is not ungrateful like
the Lords of the Clergy who allied themselves with the Jews against
He is grateful to us for the little we have.
tried to do.

Thank you, Mr. Edouard Drumont, thank you. Through you, we
We are somewhat avenged. Through you, a little pity enters into
the soul of our fellow citizens for this unfortunate minister of
The Gospel, more idle and powerless than ever. By
For you, irreligious hatred diminishes and gradually transforms into
of good and holy hatred against persecution, con-
between cowardice, against the evil opulence that Christ has
Damn it so many times. Thank you. I thought this book was a
echo of yours, not precisely because the things that
The issues addressed there are absolutely identical. There is no [existing condition] h
like these financial questions of a major flight; these
meticulous dissections of the social corpse; this palpitating interest-
as long as a self-assured master knows how to give stories
current, historical and poignant... but there is the same
faith, a host of shared ideas, the same fever, the same
horror of injustice, the painting of a corner of the same landscape
and incidents linked by an unbreakable thread to the
the same horrible war: war waged against faith and life
even of the Christian by Jewish Freemasonry.

The author of an Echo of the Last Battle, in
perhaps overly benevolent terms, expresses a sense-
time which is in the soul of many members
of the clergy.

Hello spoke beautifully long ago about charity in-

358 THE WILL OF AN ANTISEMITIC

ecclesiastical. For the ministers, for the priests of campaign, Jewish France, I can say it without false modesty, was a great act of intellectual charity. tuelle.

Do you know of any torture comparable to that of a unfortunate man who is locked in the hold during that the ship carrying it is struggling against the storm? He is tossed about terribly, he hears the waves that move, and perceives above him an inactive movement accustomed, but he distinguishes nothing of what is happening, he doesn't know why the ship is being shaken so violently by laughing tremors.

In many respects, this situation was one of our priests for many years. At the time when The French Kulturkampf began; they didn't know what were their true enemies, they couldn't explain themselves not the reasons for the relentless persecution they faced. They had been told about Freemasons, about the impious, enemies of the Church, but no one had said that it was the Jew who was leading everything.

Thanks to Jewish France, the clergy were able to climb back on the bridge, observe the state of the sky, see the pilots' faces evildoers who were steering the ship onto reefs, to become aware of the maneuver; if you prefer, he was able to grasp all the threads of the grand organized conspiracy by German Jews for the destruction of everything which represented national traditions, the Fatherland French in a word.

That was the first result of our book.

Jewish France had a different outcome. It learned to the poor priests to raise their heads by proving to all, through irrefutable testimonies, the indignity moral, the ignominy of those who attacked them; -she showed- revealing to the slandered what this Mayer was really like, who allowed them to attack Frenchmen of impeccable character Honesty: Family of 'Cologne Jews'; the uncle steals the Cologne pawnshop; he is condemned to prison; the father kills himself to avoid returning to Mazas;

the son is stigmatized by a ruling of the Douai court and convicted of blackmail in the House.

Then there's the Rappaport affair. This Rappaport, a native of Wilna, takes his daughter to restaurants at night to sell her. The mother is claiming the child and The court replied: "We cannot you
* to return it because you live in a common-law relationship with a Parisian journalist and that it's a bad example to give to this young girl.

Following these incidents, the father either kills or does not kill. his daughter, and it seems more likely that they are both murdered by a character of Semitic type whom we had seen someone lurking in the house on the morning of the crime: in short, They both expire and are buried...

There is nothing particularly mysterious about any of this. The one who would have entered the Palais-Bourbon, even in The public gallery could have witnessed the execution of Mayer by Christophe, of whom the said Mayer became the defender, and the one who would have passed through rue de Richelieu the day of the tragedy at the Rappaport's (1) could have to go up with the crowd that had rushed in shouting "Murder!"

If there was any merit in publishing about Jewish France, This achievement is largely due to my age.

Mr. Maurice Barrès, despite all the acuity of his talent delicate and fine to the point of being sharp, could not have written such a book; he would have been prevented from doing so by happiness that he is only twenty-eight years old.

To write a book like this, one must have been of a generation straddling, in a way, the end of the Empire and the beginning of the Republic; one must have saw the Jewish invasion begin; saw the birth, development-Lopper and grow the Judeo-Germanic world that op-prime at the moment. The men of the generation

(1) These Rappaports, moreover, fuel the news stories of all countries; you can find them everywhere. There's a Rappaport mixed in with the der-to deny the organized plot against the Tsar by German Jews, the Mendelsohn, the Reinsteins, the Lavreniuses, the Brombergs.

Barrès only saw the merchandise in place; we,
We witnessed the unpacking.

All these triumphant Jews of today were arriving at
the end of the Empire as Prussian quartermasters; they tou-
for espionage, they sent small sums of money from Germany
Magne, who wasn't very rich at the time, and they grafted
on top of that all sorts of shady industries; they circulate-
they talked a lot, they chatted with those they met-
They dealt with, and formed bonds with, mistresses through women.
officers or artists. It was the time when Mürger
was walking in the Meudon woods

With Germans singing about their homeland.

Today they are French citizens, presidents of
all electoral committees, organizers of all
types of societies for national recovery, patriots
down to the roots of the hair, but there are still some
people who remember knowing them under
different aspects.

When these parade in public ceremonies
gentlemen with long noses, covered in decorations, puffed up
of their importance, making balloons, the young officers
peace is seized with respect, but sometimes there is in
in the procession an old police commissioner who, retired
Now, pruning the rose bushes in the countryside. He was passing by
by chance, he couldn't cross the street, he re-
The guard said to himself: "Hey! I know that person!"
I searched his home following a complaint in
Scam; I questioned this majestic lady
before ordering his transfer to Saint-Lazare.

The same is true, to some extent, of the Republicans. Two
months before the war, a politician, a close friend
Radicals were arrested in a horse-drawn carriage in the middle of the square.
of the Place de la Concorde, teaching a little boy
the principles of a completely secular morality. (1) It is the Emperor-

(1) This story about the carriage is different from the one I talked about
Regarding Lockroy.

the president himself who opposed the prosecution. A former
The head of the vice squad kept the entire file of
the case, and he was telling the story, some time ago
again, at a dinner at the home of a former minister of the Em-
worse.

Around the same time, one of our friends stopped
for clandestine prostitution, a young lady who,
Having since become part of the family of a statesman,
it features today in official ceremonies and
diplomatic receptions.

An academic has seen the file of a civil servant
A Jew, a passionate aberrant, caught on the upper deck of a
omnibus at the time he was engaging in practices that were not
honest about a young apprentice. We had even thought
to ask the writer for this testimony at the time of
the Germiny affair; in any case, the fact is beyond doubt.
and the academician has never made a secret of it.

A police commissioner was recounting at a full table, he
not so long ago, the disastrous adventure
which had happened to her in a special house placed
under the patronage of Sappho. He is scolded, he is
He is criticized for his inertia, and complaints are placed under his thumb.
from the neighbors, he arrives inflamed with a fine zeal in com-
accompanied by his secretary and two agents; he notes,
He was writing his report when suddenly a
A half-naked Bacchante rushes at him and overwhelms him
with insults; he first begs this furious woman to get dressed
a little while before asking him his name. When he had-
Having heard that name, he fled in a panic, forgetting his cha-
skin. The Bacchante was the wife of one of the people-
influential figures of the Republic!

If a man like Macé added a key to his
books written simply from a physiological point of view
and social, some nice sif- strokes would come out of this key
flet for this mandatory and not free part that we
calls for Republican Virtue.

I am not claiming that these facts, known to everyone in Pa-
these things prove nothing against the republican principle itself.

362 THE WILL OF AN ANTISEMITIC

– even. All men have more or less a little
 The pig that sleeps within them. Only the Republicans
 Cains, instead of locking this disciple in the pigsty
 Epicurus's uncleanness, have an unfortunate tendency to oc-
 to cut the little pig from others.

In any case, it was necessary to clearly show
 our poor priests, as I did in France
 Jewish, who were those who attacked them? Outside
 Jewish journalists who are vile, among them
 the others are very good boys, very funny, very
 pleasant to be around, but most of them
 They are extremely debauched and have no right to speak on behalf of
 of Virtue and one should not be affected by what they say.

This recommendation is not useless.

It is in vain that a slandered person has his conscience on his side;
 the ceaseless outrage, the outrage constantly renewed with
 new refinements, despite everything, have a de- effect
 Moralizing. Walk for three hours at night.
 under one of those light rains, one of those heavy rains-
 pours that filter through a foul-smelling fog,
 and you will feel your height decrease, you will shrink-
 rez, you will curl up into yourself in
 an involuntary movement of failure.

The French priests experienced five to six
 years, something similar. They bent their backs
 mechanically under this rain of slander which...
 stumbled upon them, they were obsessed with all of them.
 feces, and everyone had that impression
 Like them. We were as if enveloped in miasma.
 similar to those noxious vapors that emanate
 of Lake Asphaltite, and the indifferent themselves, by dint of
 to read every morning the ignominies in their daily newspapers
 -naux, sometimes thought of filth when they saw a
 priest. In some villages, priests avoided certain-
 certain paths, they told you with a kind of anxiety:
 "Not that way! There are workers!" They were afraid of the
 "Roaring!" Allusions to some lamplighting filth.

It was yet another stage, another phase. The story of the last twenty years have thus been composed of short phases, very different from each other. When a large stone falls into the water, and she performs a series of concentric circles: the catastrophe of 1870, in tombant on French society, it made circles, it circled successive waves which, like ripples in water, went always growing larger.

Between 1880 and 1886, Anus was king. People only spoke of him. of anus, sodomy, and similarly disgusting things; on you were given illustrated leaflets where one could distinguish the buttocks of a nun being whipped by an immodest monk; only images of lewd, drunken, or scoundrelly priests. That was the fine weather of the excremental tales of the Lantern and Semitic pornographies from Croissant Street.

Since everything happens very quickly during times of dissolution, this phase already seems to belong to a distant immeasurable past. moral. Moreover, the ingratitude of the leaders of the Catholic is always ready to serve as an auxiliary to the instability of their memory.

The Nuncio, hating me, puts his hand in my hand by Léo Taxil, who was then distributing them in the streets tickets from the Holy Farce where priests were horrors to the Sisters of Charity. For this prelate who prefers the Golden Calf to Jesus Christ; the enemy is Me. Didn't I say it was cruel to think that men had three thousand million, three billion, while entire families were suffocating because that they could no longer eat? Did I not write that it was cruel to kill a human being for a tree leaf? Such audacity cannot be super- to carry.

The priest does not have such fleeting impressions. The His life is structured around the liturgical year which... unfolds with the course of the seasons; he lives a long time on the same underlying ideas, he remembers what he suffered- fert for a few years and the consolation that

we came to bring him at the moment when he was suffering freshest.

Jewish France remains in the priest's eyes what it was a fine cavalry charge that cleared the terrain. Our campaign paved the way for this policy of reconciliation, which alone can save France and which would have succeeded if Boulanger had been a different man, if he had not sold himself to the Jews. The Semite was less bold as soon as he had been undressed, stripped naked, whipped, exposed to everyone's eyes in all its hideousness.

To be convinced that I am right, it suffices to content to be astounded by what happened to the Lantern. In 1883, The Jews of Cologne believed that our worthy priests were only good for shooting, and they wrote it frankly. in a newspaper which at the time had a circulation of 150,000 copies.

"You find," replied the Lantern to a correspondent corresponding, that we were wrong to shoot the poor catotins in 1871. We hold a contrary opinion and we even believe that too much men—"They had no choice but to act in their own direction. They hadn't stolen it."

At the conference in the Capucines hall, I naturally eager to serve this to the louddis who. They accused me of intolerance, and that was all it took to put them in an indescribable state.

I can still see it with its deformed, grimacing head and baroque, his mouth convulsed by a lock of hatred, an old Jew who had the gift of exasperation to perish; he was standing right in front of me, he was fidgeting like a hanged man, he writhed like a snake Pharaoh. I was just showing him a little more—a piece of paper on which this quote was written and I told him: "You see, sir, that I am infinite—I am more tolerant than you; I never asked I simply asked that your rabbis be shot. Mr. de Rothschild would be kind enough to provide us with some explanations on how he was able to acquire three thousand "Liards in such a short period of time."

THE FIN DE SIÈCLE CLERGY 865

What a dramatic evening! For fifteen years, the Jews had insulted us to our faces, what do you expect?

the anti-clerical meetings; they had poured on us barrels of rubbish and they were frantic at the thought that we dared to attack them in turn. Gathered in a pile around the door, they were making a ta- The devil's page... Jacques de Biez's voice resonated like a bugle. As for Mores, he had mounted on a table, and with the slightest movement, with its tall stature, it would have fractured his skull; I only had time to... to lower.

Our loyal friends were at the back of the room, good people whom we do not often show, esti- They say we'll see enough of them when the day of punishment arrives. will have arrived for Israel: former officers, bourgeois or workers of Gallic origin, monarchists or republicans Cains, but republicans of the good Republic, of the French Republic.

"Enough!" shouted one of them, addressing the Yutres.

The Yutres continued...

Suddenly there was a movement and, in the blink of an eye, in less time than it takes to write it, the Jews, swept away with blows of boots, with blows of canes, with blows umbrellas disappeared with a sound of shattering glass. calm was suddenly restored.

My old Jew, alone, hadn't moved; he was still- days there, in front of me, and I always showed him the pa- Pier, who observed how much his fellow believers were respectful of the religion of others.

The Jews were afraid at that moment; they went to the Lantern, money in hand, and after seven years The Lantern finally disavowed the wretch who had wrote this atrocious sentence, declaring that it was a employee and not editor, and that the editor was not not responsible for what appeared in the Little Cor- response.

I don't need to dwell on these stinking explanations. The blatant lie. The Little Correspondence

366 THE WILL OF AN ANTI-SENITOR

is absolutely part of the newspaper; it's the one that puts di- directly the reader in relation to the newspaper and she

is, in well-made newspapers, the object of all care individuals.

What is essential is that the Youtres of Cologne cannot say that they declared that our priests were good at killing like dogs without that a Frenchman dared to protest.

The priests who read us carefully did not, Moreover, there is no doubt whatsoever on this point; they know by-in fact, if the Catholic deputies, instead of they seriously wanted to play their eternal charade attacking the enemy, that is to say the Jew, they would have . quick satisfaction; they would only have to take facts; These facts would speak to everyone.

Here is a schoolteacher, a secular schoolteacher. The existence-Tence is not always very cheerful for these poor people Women. Perhaps that one has some inner sorrows, sadness of soul; she feels the need to go seeking some consolation and hope near God; she enters a church. She is dismissed and The prefectural decree cynically explains why: for to have expressed religious sentiments.

She is not accused of violating school neutrality. laire, for having led his students to church, but simple-the fact of having been there herself, of having exercised what the modern street performers have so often celebrated with blows From the bass drum: the freedom to believe and to think.

Now enter this synagogue in Belfort. You will find the prefect there. In Belfort, the prefect is Jewish, naturally. Belfort will have decisive importance. sive in wartime, and the Jews are still at good places.

It is Yom Kippur and, wearing the falet, head and With arms covered in ephilim, the prefect prays: & manifty of religious feelings.

The Belfort Cross shows us the prefect in

THE FIN DE SIÈCLE CLERGY 367

this attitude which, after all, is nothing but honorable-
rable:

The Yom Kippur holiday, which is for the Israelites the most
The great festival of the langée was solemnly celebrated by
Mr. Prefect.

Mr. Sée was seen at the synagogue with his head covered
of the traditional veil, covered with strips, to make her unveilings
tions and chanting in Hebrew amidst his coreligionists-
naires.

If at the upcoming All Saints' Day celebrations some function-
Republican, but Christian (the two are not mutually exclusive)
not at all), decided to go and put on the surplice and sing
In the master's office, what a commotion the next day in the papers
Opportunism and the Prefecture!

No doubt the Republican press is in the pay of Israel.
finds the conduct of old Youtre admirable and appalls-
The young Christian woman's conduct is commendable, but believe
although the people would think differently if they were made to-
knows how to pinpoint this monstrous inequality.

I still remember an election meeting. They told me
said:

- Is it true that you wrote that you would go to the
eleven o'clock mass before you go to your
voting section?

I replied:

- Perfect! I'm going to the eleven o'clock mass.
Am I not allowed to go to mass when...?
Mr. Camille Dreyfus attends synagogue services
with his parliamentary insignia?

It was a public meeting organized by Mr. Lopin
in the playground of the municipal schools, on Camou Street; the au-
the district obviously was not composed of my party-
without, and yet, no one protested; everyone
found it perfectly natural. I believe Camille Dreyfus
was in the room; in any case he didn't say anything and he hadn't
Nothing to say.

Suppose there are men with a name in the party
Catholic: Albert de Mun, Paul de Cassagnac, Ches-

Nelong, Keller, signing a poster that looks simple-
ment:

French, ;

The Jews treat France as a conquered country; they refuse to the French, now that they are the masters, the rights which they so loudly claimed for themselves.

A humble schoolteacher from Pagny-sur-Moselle, mademoiselle-Pagez, who was deprived of her bread "for having protested" religious sentiments."

The Jewish prefect of Belfort, Sée, spent the Yom- holidays Yom Kippur at the synagogue; nothing was said to him.

Do you think that's fair?

Imagine this poster plastered all over the walls of Paris. After a few hours, all the posters were gone. would have been torn down, just like those of the Anti-Semitic leagues that never lasted more than one day, but the next day the unfortunate schoolteacher would have been reinstated in her position and the prefect of Meurthe-et-Moselle would have brought him a rosary for Say it for her benefit.

The Jews don't like that kind of advertising; they know that deep down they are hated by the people and they do not don't care if attention is drawn to them (1).

(1) At every moment the Catholics in the House would have an opportunity to intervene in a way that would put the laughers in their place on the side, which would make one realize the impudence of these Jews who deny others what they call "sacred rights" when- that it is about them.

The Archives israélites of October 23, 1890, reported:

"Mr. and Mrs. Léon Lambert of Brussels, son-in-law and daughter of Mr. Baron Gustave de Rothschild of Paris, have just done to build, near Chantilly (Oise), a castle including an Israelite oratory.

"Chief Rabbi Zadoc Kahn will, it is said, proceed next-
noment, at the inauguration of this small temple, in a picturesque region
"Area where the God of Israel did not yet have an altar."

Is it a young right-wing MP, one of the students of these Reli-
gieux, whom the Jewish Lantern denounces every morning, would not have
had to go up to the podium and ask the minister: "What measures

THE FIN DE SIÈCLE CLERGY 369

We were able to observe this at the time of the case.
Schænebelé. We had invaded the square of the
The stock exchange was run by hawkers shouting at the top of their lungs the elo-
Jacques de Biez's closet: The financial conspiracy
German Jews.

At the corner of the Jouffroy passage, this confluence of necks
Parisian rants so well suited to counting, where one does not
can stop for five minutes without noticing fifty
Jews, we could see groups of unhappy Yuddis
who hugged the walls and hurried home
They knew very well that the execution had not yet
for that day, corn, thinking of all that their
had arrived in the past, they had mo- thoughts
roses. They have more common sense than you'd think, these
Those people: they don't believe in the articles they put on
in the newspapers; they know that in all eras
their insolent triumph has always been followed by a
a terrible catastrophe, and they have good reason to suspect what
It's hanging over their heads...

We had thought about the League doing something
something similar in favor of this worthy schoolteacher
of so much sympathy, but it's always money that
lack. We must not think of the mothers of the Church,
to the devotees of Saint Thomas Aquinas or of Saint
Clotilde, to those whom Veuillot called the "spicious-
Sardinians." The fate of a schoolteacher reduced to dying of
hunger or to do a job that you guess the touches
little; if we asked them for twenty-five cents, they
would go to consult their confessor, a very discreet priest

Do you intend to use the opening of this chapel for your own purposes?
Jewish, since you have just had the seals replaced.
"At the Catholic oratory of the Dominicans in Le Havre?"

It would have been fun to see Camille Dreyfus go up to the tri-

bune to explain to us, in the name of the principles of '89, why-
why Father Monsabré could not have an oratory and why-
what Mr. Léon Lambert could have one "in a region
picturesque.

21.

370 THE WILL OF AN ANTISEMITIC

distinguished and totally "in the know" and you CRIenGeE
Until the answer is received:

– Countess, you can see me clearly, Subse
The Counselor of the sanctuaries whom Jacob
sends me 40,000 francs for 1,000 francs free of charge;
with the bonus scale, it's the operation without speculation.
lation. The Guide for Good Shepherds, which has just been
founded by Lévy, it guarantees me one hundred percent a year, it's

the operation with speculation; the operation on:

closed outside the bonus scale. It me
it seems that the first system is more in line with
Church laws.

– You are right, Father, stay on
the scale of bonuses, on Jacob's ladder; with that he
– There's nothing to fear.

– Besides, it's in Scripture: the one whom God
The guard is well guarded.

All of this explains to you that the honorable clergy to which
we have shown the truth, to whom we have shown
Real life, as it is, remains our friend.

Obviously, upon reading this chapter on the clergy, "end
of the century," the good priests who love us experience-
will experience both great joy and great fear: a
Great joy that we have finally said out loud what they say
A deep, silent fear at the thought that their bishop
they might suspect of having approved such hor-
Remarkable speeches. I see them here raising their arms to the sky.
. before the head of the diocese and lamenting the audacity that

I showed it.

They know, without a doubt, that I have
I exercised my right as a social historian in a very good way.
moderate.

So many stories to tell, stories that everyone knows.
like the story of this bishop candidate, of which...
brightened the corridors of the Chamber for so long, and which
eventually won the mitre by courting the mai-
A radial MP's braid!

4

|

|

THE FIN DE SIÈCLE CLERGY 371

Writing the truth about bishops does not prevent in any way:
.to believe with a humble and faithful heart in all that
The Church teaches.

When, in the chair of Hagia Sophia, the patriarch
Nestorius attacked the divinity of Jesus Christ and me-
Eusebius, "a layman," knew the greatness of the Virgin.
.of Dorylaeum, stood up in the midst of the people and protested
against the blasphemies of the heretic. The Church glorifies him.
rification for this fact.

Saint Bernard, in his letter to Henry, archbishop of
Meaning, De moribus et officiis episcoporum, said of
things much stronger than me.

Bishop Dupanloup fully recognized this right of
...to judge the bishops. "Yes, he is good," wrote the bishop
"of Orléans, to let the bishops judge."

This is good for everyone, this is good for the bishops, good
For the Church, good; for the country, good; for the dignity of
customs and character. Yes, it's good to know that one can
to be judged, and that one will be judged, and that the Church does not find it wrong-
I am going; no one reforms or judges themselves more severely than she-

even. It prides itself on being a company that works perpetually-
forced to judge itself and reform itself by force
of the spiritual regeneration that is within her and that comes from
God. Three thousand councils or synods, up to the council of
Thirty, are an immortal testimony to his holy severity
for the bishops, for the priests, for everyone. We do not...
It's not our profession to be perfect. Dieh left us the
freedom, so that we may have merit and virtue; freedom
evil that proves nothing against the Church, because the Church,
She herself condemns him more severely than anyone else.
on Earth. And besides, isn't that one of the things we
He said the most against us, 'that we lack justice'

. for ourselves, that we cast too complacent a veil
about our mistakes, that we defend ourselves at all costs
the others, and finally that one cannot believe the word of a
Priest on a priest?

Everyone understands that the high clergy has a
a large share of responsibility in the current crisis.
The Pope himself, political as he may be, so accustomed

372 THE WILL OF AN ANTI-SENITOR

to spare all that is powerful and strong, left a
day his heart speaks about it.

In the utmost care of life, as death approaches
which already gives a vision of things beyond, the Saint
Father seems to have had a premonition of the catastrophes that
will punish all the hypocrisies of the Present. In an en-
interview which has been frequently cited, he indicated, with more
to clarify that in the Encyclopedias, the responsibility
what will the current Catholics have in the events
which are being prepared. There is a kind of grandiose air about it.
melancholy in the words he addressed to the pè-
Belgian lerins.

"I am neither a prophet, nor the son of a prophet," said Leo XI.
But my heart is troubled by painful forebodings.
society is threatened with great punishment. The tide of
evils that will strike the stone on which the Church is built will not
it reveals on the horizon the threat of God's wrath.

Our Lord will no longer come with a face

gentle and peaceful, but with an irritated face, for to strike and purify his Church. For, he added, there has many stains even among the righteous, and among those who should be the best there are rotten members.

As for the prelates of strict virtue and high intellect-agencies that still honor the French Episcopate, they se-will be the first to approve of me deep down. awareness.

What would be the point of lying and concealing a
A situation that everyone can see very clearly?

The entire social structure was patched up by Napoleon I" with debris from the old regime and revolution materials tionnaires are falling apart... The fragments of The old regime was solid; the worker's grip The force that cemented this was vigorous, and the building was able to last nearly a hundred years. Bad and bastard by The institutions themselves were valued through the men they employed. by what remained in these men of the qualities of

THE FIN DE SIÈCLE CLERGY 373

the old French race. With the men of today- Today you have the Episcopate and the Magistracy that you Look: bishops who do not defend the Church at the provided they are left alone, these magistrates who acquit the big thieves on the condition that they to make them participate in the raids.

You have these bishops and these judges because you you cannot have any others under the conditions current. When you have as Keeper of the Seals the associate of a crook like Jacques Meyer, you don't You can't ask a Thévenet to choose you bishops who are like Saint Cyprian or Fénelon or judges who are Mathieu Molé or des d'Aguesseau.

For those with a discerning eye, the bishops and the clergy, of whom I have just given you an impartial overview images already belong to the Past more than to the Present; This is yet another phase coming to an end and the movement A transformation is already taking shape.

No doubt everything is still in a latent state, and it is up to

It's hard to hear even the faintest murmur.

Men who were involved in this phase want to finish in peace and the bishops, as I explained to you, have made wonderful use of a persecution that never weighed on them to impose silence on everyone; They brought out a very real tyranny from their situation. tion of false victims (1).

(1) We can point to vague manifestations of a state of mind seeking to make itself known, an eloquent pamphlet by the abbot Georget: The Clergy and the current situation and Stand up! "urgent" 'An appeal to the clergy of France.' Also worth reading is a book that is rather An elegy: The French Clergy in 1890, by Abbot X***. The author didn't even dare to name himself to complain, for fear that someone His sadness should not be considered a crime against him.

The beginning has a penetrating accent:

"It is to you, Church of France, that I dedicate these heartfelt pages.

"My sadness increases with all my powerlessness, for my dis- Courses won't be of much use to you.

"I write, nevertheless, because writing for you, O good Church-

374 THE WILL OF AN ANTISEMITIC

The force of circumstances prevails nonetheless. The death of: Leo XIII, whose despotic character we endure, will untie many languages, and it will be difficult for his successor to maintain the system of passive obedience that the circumstances have allowed us to establish.

The evidence, moreover, is there, and we historians- Let's see social nothings separately. It's in vain that you tell the doctor that the subject he examined-. Mined has all the signs of good health. He stuck his "He listens to the back of this sick man; he knows there are caverns there." of those formed in the lungs, he knows that there are in the brain lesions that are still unknown, it is aware of the organism's secret decomposition processes. ... Despite the theatrical declamations, the decadence of the nation appears at this sign that France no longer of children. Despite the grandiloquent declarations pretenders, the impotence of the monarchical principle this sign reveals that for a hundred years no power

hereditary, it could not be transmitted from father to son.
that none of these powers could defend themselves. They are
powers that can no longer.

The best proof that spiritual life tends to
The difficulty is that it is drying up more and more in France.
what the clergy experiences when recruiting. It was possible to draw from

: FT
D

To love you is to love you still; to rest, to avenge your abandonment; it is
to still dream of your glory and prosperity.

"Who knows—forgive this lingering filial illusion—who knows if
My discouraged words will not go forth, like a tiny spark,

'to ignite the fire in some noble and powerful soul'

virtue?

"For there are in your bosom great and virtuous priestly souls—"
killers, who moan silently over the darkening of your

. fame and the obscurity of your rank. Will they not show themselves;

in the end, to express the regrets, complaints and alarms that their
"Inspire your fate?

"Therein lies the cause of your misfortune: no one dares to use the sword: O Church"
who knew how to give speech such frankness and brilliance!
fears disturbing your peace; we're afraid of scandalizing the little ones; we

"Doesn't want to offend the powerful."

THE FIN DE SIÈCLE CLERGY 375

long in the reserves of devotion and self—
the concept contained in old peasant France; but
Everything wears out: the rich veins become rare and the mine,
However rich it may have been, it eventually became poorer.

The priests, led with an iron fist by the bishops whose character they do not value, whose character they blame servility, and they know all its baseness, 'have the dignity to avoid any public complaint, but they

They speak in private; their resigned attitude attracts no attention. not the youth towards the priesthood, the vocations of- come rarely.

You can read a very remarkable article on this subject. Circular letter addressed by the Archbishop of Rouen, primate of Normandy, to the clergy of his diocese on the ecclesiastical vocations (1). This man that you have seen descending to the most shameful complacency towards The Jew Hendlé acts badly, but writes very well.

Bishop Thomas recalls with what fervor the priests who had escaped the scaffold during the Revolution or to deportation to French Guiana, were busy re- to recruit new servants for the altar (2).

(QG) French Observer, December 8, 1890.

(2) "Today, we are making an urgent appeal to you in favour of of the Work par excellence, that of ecclesiastical vocations, and: We pray to Jesus Christ, the Bishop of the Immortal, to inspire you to: all the admirable zeal of our fathers in the priesthood, of these revered priests who, at the beginning of this century, reorganized - nisé én, France la militia sainte. Raising with one hand the ruins from our temples, on the other closing the wounds of Religion, they prepared for the future, by training in the school of their virtues and their science has cleared the auxiliaries 'whose infirmities demanded' the workers destined to cultivate after them the vine fertilized by their sweat and perhaps by their singular. Like in the earliest ages Through faith, we saw the presbyteries become like little nurseries. from which emerged a new generation of priests, numerous, strong and disciplined, truly worthy of those heroes who, at the hour of the: persecution, -had crowded around the tottering ark, to to defend it with a valiant heart and to fortify it with a double rank of confessors and martyrs.

376 THE WILL OF AN ANTISEMITIC

Today, nothing is the same, and this difference is I understand. The Revolution was martyrdom with its magnitude: the current regime is internment in an indefinable situation, full of a dreary and bla-

makeup boredom where one suffers in a thousand ways with the feeling-
to understand that this suffering serves no purpose.

"Glorious vocation!" the priests said after the
Terror, a glorious calling to which many of us
"found a holy death." "Damn state!" they say to the-
Today, the old priests, where one is reprimanded from the start
that we want to act. » |

We must also take into account the law on military service
The clericalism of seminarians, against which the bishops
have only raised rather weak protests and who
will exert, whatever one may say, a very considerable influence
influence on the young clergy. The priest who will have
Having been through the barracks could make an excellent priest;
But he will have made contact with general life, he will not be
no longer the timid person of today, the fearful person of the world
terror, and clinging to his bishop's robe
like the child clinging to his mother's dress, saying to himself, "Where
Will I go if they throw me out? What will become of me?
Alone on the road? I'll be eaten by wolves.

It was this young clergy who would be the first to demand
and to make separation necessary through his attitude
of the Church and the State.

This separation of Church and State can alone
to save the Church in France, and that is precisely why
The red Tartuffes always promise it in their
electoral programs and never vote for it.

After a few years, Freemasonry
The Jewish community will tell us about this measure.
Men will come to the sermon when the priest is stripped
free from all privilege, but also freed from all chains,
will be able to speak freely in the barns that will have
replaced the churches, when he can tell how-
merit has constituted this dreadful financial feudalism

THE FIN DE SIÈCLE CLERGY 377

candle that puts pressure on our unfortunate country and ask
why a Frankfurt banker has three thousand thousand
lions, while so many French people are dying of misery.

After a while, some guys from
countries that will have been the comrades of this priest in the regime-

and who will tell him: "We are in a very bad situation in this barn. If we were to move into the large Ferrières fair, we might be better off sat. "

The Irish admirably understood what the State-provided salary deprived of independence priest; they resisted all the attempts he made England to pay the Catholic clergy.

In 1818, Bishop Quarantoti was appointed by the Pope of a mission similar to that of Bishop Persico in the early 1990s. section of the campaign plan (1). In exchange for the right to

(1) The choice of Bishop Persico was, moreover, one of the most deplo- Mgr Persico was inspired by Leo XIII. Bishop Persico belonged to the order of Saint Francis who, in the Middle Ages, was always the friend of The poor and oppressed, and the Holy Father may have assumed that his envoy would be inspired by these generous sentiments. However, Bishop Persico, during the entire duration of his stay, did not visit only once an Irish cottage; it repelled him to that extent Italian. Stayed for three months with Archbishop Walsh. From Dublin, he did not speak to her once about the agrarian question. Bishop Walsh once had him have lunch with Messrs. O'Brien and Dillon. to enlighten his conscience, but, during lunch, Bishop Persico spoke about absolutely nothing but the weather. He spent his life with wealthy landowners and landlords, lord Badon, Lord Emely, Lord Sligo – yet another ugly name, by kin- Thesis. When your name is Lord Sligo, you should marry Mr. O'Shea and call upon Mr. Peace as a witness...

Bishop Persico received a considerable sum from the land lords for to give a favorable report to their cause and slander those who succumbed to hunger, and, upon returning to Rome, they were worthily deceived the Pope. The excess of his bad faith and even the exaggeration of his Lies prevented a conflict between the Papacy and the Catholics. Irish. The Irish got out of it wittily: "This plan of "A campaign that the Pope condemns," they said, "we condemn it."

even more energetically than him; he has nothing in common with the OUR. "

378 THE WILL OF AN ANTISEMITIC

England, which grants a veto over the choice of bishops, such lavish benefices to this perfect Anglican clergy-

domesticated, offered to provide treatments
very high to the bishops and priests of Ireland.

Bishop Quarantotti wrote to O'Connell to inform him
of these proposals, and the tribune called a meeting
monster to consult the Irish. "No priests"
"State-paid priests! No salaried priests!" they cried.
fifty thousand votes, as soon as O'Connell had begun
reading Bishop Quarantotti's letter... O'Connell
He then took the letter, and with a superb gesture he tore it up
in front of everyone.

In this unfortunate Ireland, which does not support itself
that through the Catholic idea, the priest, thanks to the contributions
voluntary actions of all, is placed in a situation
financially befitting the office he holds; the priest
The lowest paid earns seven to eight thousand francs per year.
That's a far cry from the 900 francs paid by our priests.

Oh! those 900 francs paid for so many submissions,
concessions, humiliations – these 900 francs constantly
reproaches made to the clergy by Republicans whom we
we knew without boots and who would not be satisfied
900 francs for their cigars of the year, – these 900
francs that cost so much, who will get rid of them?
Once and for all! Lord! If you love your Church
from France, deliver her from this humiliating sport and
Give him back his freedom!

In Ireland, bishops are not appointed
of a Martin-Feuillée or a Thévenet.
©" When it is necessary to fill a vacancy
At the bishopric, the priests gather and pray together.
They deliberate at length and choose three candidates.
These choices are then submitted to the bishops of the pro-
Vince, who in turn vote, and the Pope appoints generals
the candidate who appears first on the list.

It is understood that a bishop called to the Episcopate in
these conditions make one more independent, more in a state of
to stand up to the English oppressors, closer to the heart:

THE FIN DE SIÈCLE CLERGY 379

of his flock that the French clergyman who, for
to be a bishop, to have lingered in all the antechambers, had
resorting to all influences, demanding the support of the de-
prostitutes or Freemason senators who often him

they paid for their recommendation with rude... jokes. That one wouldn't be able to fulfill his duty of servant of Jesus Christ, by failing in honor human, by betraying commitments at least moral principles he adopted towards his protectors.

This type of bishop is inextricably linked to the state of current affairs, it will disappear with him. High Clergy re-Crude and constituted by Opportunism, High Banking, The judiciary, all of this will probably fall under the once, all in one piece. It will be a large block that will detach one day when there is a lot of wind, one day of storm.

Digitized by Google

BOOK FIVE

A MUNICIPAL ELECTION IN 1890

"There's some good in that!"
(A voice in a public meeting.)

PRELIMINARY

In my previous works, I have highlighted, for all those who are interested in my travaux, two episodes meticulously studied, designed to help them grasp the mechanism of contemporary life poraine: Erlanger, his judges, his defenders and his victims and a nineteenth-century enterprise: Panama.

These pages were not, in my intention, acts of accusation and even less pretexts for declaiming tions, but simply readings for those who know read, for those throughout France who have availability situations to draw a lesson from what they have read.

382 THE WILL OF AN ANTISEMITIC

In writing these two studies, I had intended to

to clearly fix the movement of current life, to show at work the social authorities: Parliament, Magistrates, Press, Academies; to show everyone how Society operating in a subversive mode, everything that would seem to be the one to protect honest people, would in reality ensure the success of the big thieves First, impunity second.

After these two large canvases, I present to you a sketch of a completely different kind. These two chapters Regarding social documentation, I will add it, if you would like. Please, the picture of a municipal election in Paris.

The proportions, this time, are quite reduced. It's no longer a question of hundreds of millions, but of a modest seat as a city councillor. Instead to be scattered over a vast area and to go from Pacific shores at the Mont- suburb stream Marten, the interest is confined to the narrow space of a Parisian neighborhood. For those who have the leisure and the a love of reading, the subject will nonetheless be suggestive and fruitful in reflections, because, apart from general ideas that it will inspire, it will allow us by its very nature to look at the physiognomy of life present in a small corner of the capital.

The main theme itself is quite simple.

Here is a writer who has earned his reputation through... resounding works. This writer was not raised by the Religious; he did not receive the slightest service from the priestly party, when that party was all-powerful; he did not He only declared himself a Christian when the Church was persecuted. té. It was then that, in defense of her, he made himself heard a voice that resonated throughout the world.

This writer has lived in the same neighborhood for fifteen years. third, he occupies a small pavilion that all of Paris knows; It was there that, in full view of everyone, a An existence that was entirely about work.

At the time of the municipal elections, he had the idea of

A MUNICIPAL ELECTION IN 1890 383

To submit his application, he thought to himself: "Well, the opportunity is..." good for presenting my ideas. The workers of this

The residents of this neighborhood are, for the most part, of French origin; they they may have the good sense to understand the dangers that the invasion of German Jews is causing them to run come to carry out raids on our land, like the coup Brass instruments. In any case, he adds mentally, I—I will always have the voices of my Catholic brothers that, For many years, I have always encountered the di-sleeve at Mass, or at Easter, at the communal table nion. » |

This reasoning is not at all extravagant.

This forty-five-year-old writer, who had a million readers, does not demonstrate ambition excessive in seeking a seat on the Municipal Council pal.

He doesn't harm anyone's interests, since he hasn't no conservative opponent in his district; he does not trouble, no acquired rights. Facing him, he has only two competitors who have a chance.

One is an opportunistic-radical Freemason, free-thinker and secularist, and not hiding it.

The other is a young man of twenty-seven, without no kind of mere thing, completely outside the Church and whose conduct is far from exemplary; he is a laughingstock even of the Boulangist party, to which he claims to belong-nier.

Under these conditions, it is clear that the man of va-their, the well-known writer, the practicing Catholic, must counting on the votes of the Catholics in the neighborhood.

By showing you the influential Catholics of the circ-conscription relentlessly trying to prevent entry to City council this writer who is Catholic as As for them, I am not acting out of personal resentment. I simply propose to let you experience some

-pointing at what the Catholic party is, or rather, its baseness, the imbecility, cowardice, perfidy, and selfishness of those who boast of being the leaders of this party.

384 THE WILL OF AN ANTISEMITIC

This is the goal I set for myself in this a study for which I ask your indulgence, because

I am obliged to talk about myself there, since, as well as
As you guessed, this is the election of the Big-
Caillou, in April 1890.

He

A tour of the neighborhood. – A bit of election statistics.
The members of my church council. – Monarchists and
Bonapartists. – Captain Lambelin. – Baron Legoux.
– My priest. – A sensible Swiss man. – The brave ones.
people. – The union of the dismissed. – The cowardice of the dis-
distinguished.

First, I'm going to give you a tour of my
neighborhood. The whole world passed through it at the time of
The exhibition and nobody saw it.

It's a mixed neighborhood, as we used to say of certain...
certain clothes in the Middle Ages. It is both aristocratic-
crat and popular; it is a mixture of Menilmon-
both from Montrouge and from the Faubourg Saint-Germain;
It is aristocratic, with the Avenue de Latour-Maubourg
and Bosquet Avenue, where sumptuous hotels stand
modern, almost rustic at the top of the street
of the University with its low houses, its (grounds
waves, its enclosures where laundry is hung out to dry, its
Chickens pecking on the pavement, garrison town
with Lamothe-Piquet Avenue and the area around the school
military, always crisscrossed by officers and soldiers.

There are picturesque cabarets there with
Gazebos and painted signs: A must-see!
boatmen or À la bonne matelote which date from
a time when Gros-Caillou was almost a suburb and where
people used to go to these parts to eat fried food like

A MUNICIPAL ELECTION IN 1890 385

in Asnières today; streets attractive because of their
solitude itself, this Surcouf street, for example, hu-
midday, cool in the middle of summer, where footsteps echo in the si-
incense as in certain streets of the Marais where it does not
No ten cars pass by in a day.

Instead, venture into the surrounding streets

Nantes, around noon or around six o'clock; you are right in the middle of factory district. You see the workers marching by. encampment, mostly former soldiers, who have still a military look; then it's the exit of the tobacco factory, of those old cigar makers or young and pretty as a picture, or worn and withered early on due to the double fatigue of motherhood and work. The merchants of the four seasons watch—The doors open and people crowd around the small cars to buy what's needed to prepare the meal of the husband who will return home on his own. All these women's tongues upon which the instruction weighed from the workshop, they untie themselves as best they can, and for a while Within a quarter of an hour the street filled with a joyful movement.

Take a few steps away from all this noise, pre-nose the quay of Orsay, along which the Decau-city, and you will feel transported a hundred leagues away from Paris, on a mall, a boulevard, a provincial boulevard and you will stop to dream under these tall trees which will disappear. That's the question of Moulineaux. which I've heard about so often in meetings electoral. We all want the head of the line of the Moulineaux railway or at the Alma bridge; the Western company, to get a head start and to intervene in the future Metropolitan, claims to all force, and despite the unanimous protests of the inhabitants, install this station at the esplanade of the Invalides; Through bribery, she will get what she wants. and will wreak havoc on this part of Paris.

A little further on, you will find the marble depot. It's a quiet, shady spot, wonderful for working with all kinds of large statues

°2

386 THE WILL OF AN ANTISEMITIC

men: some are awaiting their next inauguration-tion; the others ceased to please and were put back-stayed there until the day their turn came to eat again. to return to the squares.

I often went to see Clésinger there. He had a The workshop was as big as a market hall, but the door was too narrow for him to fit a horse in and he

complained bitterly about the government.
It is typical of a sculptor, moreover, to complain. I
I have never seen a sculptor who did not protest against
something or against someone; the sculptors...
drag on like this and then they fight with more energy.
train with earth and marble.

As for the electoral situation in the district, it is
simple. The number of Conservative votes there fluctuates
between 1,500 and 1,400 votes. Mr. Deville, in the municipal elections
municipal elections of January 30, 1886, obtained 1,509 votes; Mr. Da-
Guilhon Pujol, in the elections of May 8, 1887, had 1,411
votes. In the last legislative elections, where the votes
Conservatives were divided, Cochin still had .086
voices, exclusively Catholic.

However, of the 613 votes I was able to gather, I certainly did not
He didn't get 300 Catholic votes and it's easy to forget about it.
convince. I barely managed to get a few votes in the second-
tion of the avenue Bosquet which is the Saint-Ger- suburb
main area, and it was the popular section, the sec-
tion of Camou Street, which gave me the number of votes
the highest. There were some brave workers there who
They said to themselves, "It is unfortunate that this man should go to
the Mass, but he is still right to ask
Why don't we arrest financiers who steal so much?
millions, while arrests and driving are carried out
prison of poor devils who steal a tablet of
"Penny chocolate."

The members of the Parish Council, with whom
I had dinner at my priest's house, they all voted against me, at
with the exception of the Viscount of Damascus. Just to please him

A MUNICIPAL ELECTION IN 1890 387

To Baron Reille, some were quite mischievous.
to boast of having preferred a minor author to a Christian
Look, just like them. I see another one, a big guy.
with the head of Iscariot, a mischievous eye and a solemn-
prefectural unit, which was handing me some time after
the chaplain at the church. I couldn't help but re-
to keep with such contempt that the unfortunate man almost
to drop his purse.

Reille publicly congratulated himself on having made the vote
an entire mutual aid society was against me.

on which, it seems, he exerts some influence.
conch shell.

Despite de Mun, who was very good in this circumstance
stance, half of the members of the Catholic Circle,
to whom I have been paying my dues for eight years, voted
against me.

Don't assume that I behaved in a di-
literate, that I considered my candidacy simply
like an opportunity to put up posters on
walls and to assert my ideas while waiting at home for the
result.

I attempted this challenge with great awareness,
as I do everything I undertake, even when
This doesn't amuse me. I've put myself in the position of...
the necessary actions to have a vote count that would
Honor to my cause.

In the days when parties still existed, the suf-
Conservative factions, in Gros-Caillou, were divided
roughly equally between monarchists and Bonapartists.

The monarchist party was represented by the Committee
action of the seventh arrondissement, whose office
they met in Place Saint-François-Xavier, where they had
founded a small, popular library.

The chairman of the Committee was actually one of my
Friends, Captain Lambelin.

Lambelin is a fine type of soldier, a man of a-
cier, dry, sharp, slightly pointed at the corners, pro-
fundamentally good and kind once you get to know him.

388 THE WILL OF AN ANTISEMITIC

In Tonkin, he was not gentle with his men, but he
he got everything he wanted from them, because he was
Always moving forward. In Parisian life, he is the same.
After a stormy public meeting, two hundred
People were shouting: "Long live the Commune!" Lambelin
takes off his hat and, simply, without provocation, without
With arrogance, in that stiff tone that was so characteristic of him, he said:
"Long live the king, gentlemen!"

Lambelin, in fact, is a fervent Orleanist. He is the the only passionate Orleanist I have ever known and he did not miss the opportunity to get arrested at the mo- the trial of the Duke of Orléans, by going to deliver a crown on the statue of Henry IV.

This man, so distinguished in every respect, did not have He has only one flaw: he admires the Revue bleue. In Haiphong and in Saigon he had seen it on many tables in European salons; he wanted to found a similar one, but in a less sectarian and less narrow spirit; to Upon his return to France, he created Samedi-Revue, where he he gathered around him elite writers who spent They have a lot of talent there. Like the Conservatives they subscribe to hardly any newspapers except those that are more or less Judaizing, Samedi-Revue only lasted a year. Lambe- Lin, I believe, only experienced a moderate grief at his failure- these, because his fortune allows him to pay himself from time to time in time, the luxury of a magazine.

Lambelin came to me and said: "Introduce- So you went to Gros-Caillou, instead of going to ask the question- Semitic tradition in another district, our Committee will support you beyond any political point of view tick.

I went to this Committee and I saw many good people there as there are still some in corners of old Paris twice, workers, merchants, small rentiers faithful to the traditions of old France. I will show them- I told them my ideas; they accepted them and they acclaimed my application. I didn't fool anyone. One of the seated- so many having expressed the desire that I bet on my

A MUNICIPAL ELECTION IN 1890 389

poster: Conservative candidate, I tell him frankly- ment: "No. I like honesty in words, I find The political regime we are subjected to is harmful and deadly. sounds, I have only one desire: to rid myself of them Homeland. Wouldn't that be a lie, under these conditions? tions, than to declare oneself a conservative? Would one understand- on a man who would say: "I had the misfortune to attract- Perla syphilis, but I am conservative and I insist on the "preserve"?

As I was leaving, I was told: "You can count on "We do, but we are not responsible for the Bonapartists."

The next morning, the Committee sent me a note of three francs fifty, the amount of oil which had burned during that memorable discussion and I paid for it with joy, thinking that we could at least accuse of having been subsidized by the monarchist party. * I then hailed a cab, saying to the driver: "Rue de "Lisbon," and I went to find Baron Legoux, who received me with infinite kindness and goodwill grace.

You can well imagine that Baron Legoux doesn't disagree. He did not mandate the re-establishment of the Empire at Gros-Caillou, no more than Lambelin had asked me to restore the Monarchy. A scholar himself, he knew me better. that nobody; he knew that I had always lived in de- outside of political headquarters, which I had no political opinion, and which I preferred a hundred times over, as all French people, moreover, an honest Republic to a corrupt monarchical government; that I have- I would prefer, for example, a Republic with a Garcia Moreno as president, rather than a monarchy with a despicable scoundrel like Crispi as prime minister.

He told me, "You want these financiers punished." cosmopolitans who are ruining our unfortunate France, you want the appeal to the People to try to get out of the mud into which we are sinking deeper and deeper; all Our friends agree with you and they will all vote for you. YOU " .

22.

390 THE WILL OF AN ANTISEMITIC

I finally went to find my priest. I don't have, moreover- theirs, far to go; my wall is shared with that of the The rectory and my windows overlook the garden. I see, during the day, the big dog ravaging the flowerbeds and, At night, I hear the sonorous voice of the faithful animal who defends the pastor's house.

He is a worthy man, my priest, a priest from the Pa- laughter from the past more than from the Paris of today.

We have some very complicated priests in Paris: the a financial priest, like the one from Saint-Honoré, who jumped like a simple stagehand; the collector priest,

like Abbot Lerrebours, who will arrive in front of the sorting-God's baptism as if before an exhibition jury retrospective, with a collection of enviable trinkets to the celebrities of curiosity... My priest, on the other hand, is simply a priest.

The furniture in the presbytery is that of a priest of countryside; the study has only one piece of furniture. The old bailiff's office and the living room are hardly elegant.

My priest, who came from a good bourgeois family, had however, a fairly considerable heritage when it entered the Orders, but he gave everything, simply, without fanfare, without music.

No one is less noisy, indeed, than my pastor; No one is less "fin de siècle". In the high life Catholic in his neighborhood, he is regarded as a Stupid. That's the opinion of handsome gentlemen and beautiful ladies. Ladies; it's not mine. He talks to me gladly, because we have a popular side that reminds us of... close, and I always found him very witty, very subtle. like the old priests who have seen a lot and beautiful-a sudden observation, and a completely instructive conversation tive and profitable. In the pulpit, it is admirable to simulate complicity and anointing, and when he says the Lord's Prayer, he He's really stirring, because you can feel that he's praying with all his heart. heart. .

The poor priest must, however, live a life. He had little contact with the wider world. His parish, as I said, has

A MUNICIPAL ELECTION IN 1890 891

two aspects; it is both aristocratic and popular.

The Jewish element has even already made some inroads into the quarter-third and it is represented on Avenue Bosquet by the Cahen from Antwerp, who follow me everywhere. I run into their crews when I'm in town and I meet up with them barbed wire when I'm in the fields.

I imagine that if we had the idea of doubling the parking and to give my Eure a choice, his choice does not. It wouldn't take long: he would choose the workers' quarter and the poor, and would leave the selected neighborhood to some worldly priest who would quickly make a name for himself there

pretty ball of yarn. In fact, it's always on the side of the streets where
It is painful to encounter this priest after one's own heart.
of Jesus Christ; he will do good there, but almost in
hidden and always silent.

The excellent man had his trials. The marquises
and the countesses of the neighborhood did try to
put on the train and launch into the Gaul a
any month of Mary, where more or less women
Less separated and divorced people would have sung the
praises of the Immaculate Virgin to the tune of Offen-
Bach; he said nothing, because he doesn't like open conflict.
But he evaded the issue and, without appearing to do so, he discouraged.
all these fine people, through an apparent attitude of inertia-
An income that hides a very sharp mind. High society
saw that there was nothing to be done with him and he was por-
elsewhere his religious posturing.

So I went to see my pastor and I said to him, "My
Dear priest, you know that I present myself as a can-
didat at the Municipal Council in the Gros- district
Pebble.

- Ah! my poor child, how you are going to have
of evil!

- What do you want? Here are the first lilacs that
are budding, and I'd rather sell Bobetm'en
go to Soisy; but one must fight for one's ideas.

- May God be with you! I know that you are.

392 THE WILL OF AN ANTISEMITIC

Good Christian, and I will vote for you. That one too.
he added, as he walked me back and showed me the
Swiss man who was busy with gardening work.

"That's settled," I said to this excellent Swiss man, "you
Will you vote for me?

- Ah! sir, how could I not vote for
You? Of all the candidates running, you
you are the only one I meet, every Sunday, at
the church, when I sound my halberd in
saying: "For the needs of the factory, if you
Please!

This honest man had just summed up the situation and this word will remain as the definitive lesson given to Baron Reille and his despicable friends; he indicated where was the duty of all these members of the Council to fabricate, to all those Tartuffes we see on certain days, walk behind the canopy with lit candles that they let it drip onto the clothes of the faithful.

You can see the situation from here; there was only one left. The guidelines for Catholics in the neighborhood: s'em- do their best to support a candidate who was, through his life as well as his writings, the representative of their ideas.

The children did not fail in this duty and I saw the Treasure of devotion that still exists in this good a world that is gradually disappearing, but whose debris persist here and there like the image of generations in disappearing.

From this point of view, an election campaign is truly- Interesting. Upon entering these houses in front which we have passed by indifferently for so many years, in climbing dark and rough stairs, we are surprised to find that so many people still exist full of zeal, faith, and goodwill, so many people not fearing their punishment.

The household has an interior reminiscent of a bygone era, like that of a craftsman. of this shoemaker on Avenue de La Motte-Piquet, who

A MUNICIPAL ELECTION IN 1890 393

was so eager for me. You arrive there, you find The man, the woman, the child working by virtue of their profession. From that they heard the general alarm, all of them set in motion. The father, built like a Her- he follows you to public meetings and he does it there his stentorian voice resounded, his good, working-class voice which sounds vibrant and warm.

The woman, valiant as a Vendée native, mul- Tiplie for you, runs around the neighborhood, inspects the work display operators take your cause more to heart than you do. same. It evokes the countryside of yesteryear and De- a city that almost made it and missed out on a few voice only; if he had listened to her, he would have been appointed!

The child distributes your printed materials as they leave the factory. tobacco bills or workshops. All of this in the same way the most passionate and also the most cordial and the most selfless, unwilling to accept anything, and by intervening denying in a thousand ways to make you spend the least of money possible.

This is the old world of the Rey family enclosure as described by Daudet, the world of the artisans of Nîmes or porters from Marseille, the energetic race of the royals plebeian lists that the Count of Chambord never knew how to use it and which, for nearly a century, remained Faithful without knowing exactly what for, ready to devote herself without the armchair politicians ever suspecting a thing the extent of this devotion.

The Bonapartists also have a staff that Nothing could bring him down, which undoubtedly sees his ranks to become clearer each day through death, but which is not still completely dispersed.

The president of the Bonapartist committee of Gros-Caillou, a little tired now, was for a long time the type of A militant Bonapartist, from the ever-solid Ratapoil to post. Former regimental provost marshal, built, him Also, as an athlete, he always looks superb in a meeting electoral union. He runs a furnished hotel, Passage Saint-Dominique, and he built a veritable garden there...

394 THE WILL OF AN ANTISEMITIC

hanging where fruit trees grow. Nothing is curious as to suddenly find oneself in the middle of greenery, after having crossed this vulgar passage and gloomy, where people are crammed together, so as not to live too far from their work, poor working-class households.

The kindest assistant I have ever met in this campaign, was the vice-president of the Bona- committee partyist. I have kept the memory of that young couple where, once again, the Paris of yesteryear came to life.

The husband is a sales representative; the wife is a seamstress and employs a few workers. When I had climbed that damp staircase, with its sticky banister, I found this graceful young woman in the middle of a swarm of little girls and, right away, when I had him I explained my situation, she made herself available to me gen-

They fought bravely and she, too, distributed some professions of faith as long as she was able.

All these people, mind you, live off their work, they don't have He has very little time to himself. The husband is busy all day. During the day, he only came home in the evening, and it wasn't much that on Sunday morning I could find him at Him. Never mind! These beings of spontaneity and integrity are with you as soon as you have caused a quarter an hour with them, eye to eye, as soon as they They feel sincere. The vice-president of the Bona- committee The party member is not clerical, but he saw in the com- mere the infamies committed by the Jews and, as soon as he understood that by fighting the hoarders and the vo- "Them, I will fight for France," he did everything. that he was able to do to assist me.

© Even among those who were hostile to me because they They were bakers, I met many honest people and loyal, whose hands I was happy to shake.

The union of dismissed employees was based at Mr. Lint- zer, wine merchant, avenue de La Motte-Piquet where Mr. Catherin, the vice-president of the union, lived there.

This was like a third manifestation of this need for devotion which is in the soul of the people

A MUNICIPAL ELECTION IN 1890 395

Parisian. All these naive people had believed in Boulanger, they they had thrown themselves headlong into the movement, they had been cruelly hit and deprived of their jobs which provided for them and their families. They had moments of sadness, they felt they had been exploited, that they had served as instruments for the cunning of the group who had themselves appointed as deputies and who they scorned them, now that they no longer had any need. Nevertheless, in April 1890, after the shameful escape, after the ultimate revelations, they they still believed in Boulanger, the fugitive, calm- settled in Jersey with his mistress and living in luxury, thanks to the money swindled from the Orleanists, pen- while his supporters were dying of hunger.

When you've had a vermouth with convincing... With similar cases, you have a completely new vision of the story of Napoleon I. It was only then that

You understand well the faith that they must have in this man, those who had seen him in fifty battles, who had entered with him into all the capitals of Europe.

This neighborhood of the school with its distant taratatas in the barracks, its officers' cafes, its soldiers who return to the neighborhood, suddenly transforms, and you Imagine what the state of mind of the entire population must have been. soldier who was camped there between two campaigns, between Austerlitz and Jena.

In any case, I found no evidence among these victims of Politics, what good practices, such attention to detail They listened attentively when I explained to them how Boulangism had been a lost cause as soon as the Naquet and Meyer, the Jews, had slipped in there to betraying everyone; they were a little angry with me for it. Last Battle, but they recognized, along with me, that I had the right and the duty, as a historian, to write what I believed to be the truth.

One of their own, Citizen Boulogne, who, after having fought for fifteen years in the neighborhood for the

396 THE WILL OF AN ANTISEMITIC

Republic, was abruptly revoked in circumstances particularly cruel constants, was charming for me. He had taken care of those workers from the Campe—who are paid a pittance and who, after after many years of service, they eventually obtained With great difficulty, a semblance of retirement. Upon learning that I was interested in this question; he handed me the volume—nine files that he had gathered, only in the thinking that it might serve a cause he believed in just.

As for my competitors, they were always for I, with impeccable courtesy, except for Mr. Delagneau who, after asking me for money to install his application, had the audacity to prevent me from entering an election meeting organized by him, — which does not I don't think that's ever happened in a Parisian election.

Lopin was Lopin, he remained Lopin, which was his right, that is to say, the perfect current city councillor,

the man who obviously corresponds to a state of mind since it is being renamed.

Apart from him, there were three other candidates: Sellier, proofreader at the Official Journal, a great grammarian with an open face and speaking very well; a Lelorrain, a possibilist, who also spoke quite a bit, but it was impossible to tear them away from the stands when he had settled there; finally, a gentle man, a pharmacist Volland, who came to dispense some phrases with an air of unfathomable melancholy.

I had nothing but praise for everyone. I didn't find, on a single occasion, in the presence of a being belonging to the true people without encountering any kindness and sincerity. God knows if I've seen any Men from different backgrounds! I talked with the representatives of all branches of government: from coal-merchants and grocers, seed merchants and lamplighters, wine merchants and cabinetmakers...

I even remember talking with a butcher-

A MUNICIPAL ELECTION IN 1890 397

a third of gigantic size and who, with his knife in hand his belt gave the impression of an ancient priest. I would have eventually won him over to my opinions, if I weren't He arrived at a bad time. He was just coming to make his "little fat ones", and all sorts of pastries. Steaming teas gave off appetizing smells; it was like a feast of fresh pork products. We washed by everything with plenty of water, and, to chat, he introduced me into a little corner where some sausages were being prepared. I told him Say politely: "I don't want to take up too much of your time, because I see that you are busy with useful things. I simply wanted to hand in my homework to you, as As a candidate, I am presenting myself, as you know, as an anti-mite - which is not at all displeasing to you - and I "I take the liberty of sharing my program with you." He] He replied, "I'm not saying no!"

This kind man was much loved by the candidates. dates. From time to time, in the middle of a speech, one heard a deep voice crying out with a With a tone of conviction: "There's some good in that!" He repeated this several times each evening. but with a commendable eclecticism, whatever the can-

Didat, and you can't imagine, when you're on the springboard, in a public hall or in a schoolyard school, as this word of encouragement does pleasure. v

Among those I saw or who came to see me, beautiful- They were, no doubt, separated from me by abysses, or at least they believed they were separate from them, thanks to the slander spread against me by the Republican press in the pay of the Jews, but they had a certain sympathy nonetheless for the honest man a man who fought for his ideas.

However, I did not find any support, any information- a handshake among Catholics wealthy people who live in the grand hotels of the district. There of the Jesuit students, not a single one remembered I had once defended his masters.

23

398 THE WILL OF AN ANTISEMITIC

Among these useless and idle sons of good families, there were none I didn't find a single one to come to me, to tell me: "The The campaign you are conducting with Morès must be good tiring; can we be of any use to you, can we help you? Little? You must spend a lot, do you need a little money? I'll be without par-tie to the circle or I won't bet on the next ones shopping.

All those cowardly little men stayed home. A few- Some, it is true, had their state of health as an excuse: like the young conservative in my neighborhood who The story made headlines for a few days, all the sa-Lons of Paris.

This representative of good principles that I heard to hold a conference in a church, moreover, to be a real pain-mantle, to the young men of Saint Francis Xavier, was due to marry the daughter of one of the leaders of the Right. Everything was agreed between the parents and the basket was already ordered, when, seized by a scruple, honorable After all, he came to declare to his stepfather that, wounded mercilessly by Venus, he was unable to marry.

You can imagine the look on the future father-in-law's face, who is a man full of pomp and dignity; he did not... sole, thinking that the young man had his place marked for the future in the Constitution- group nels....

A MUNICIPAL ELECTION IN 1890 399

III

BARON REILLE AND THE CATHOLICS OF GROS-CAILLOU

My neighbor on Latour-Manbourg Boulevard. – Three sticks of marshals in a family. – Under the Sixteenth of May. – The Catholic-financial licism. – A very busy administrator. – The bona-Baron Reille's party

The influential Catholics in my neighborhood do not... did not attempt to give any support to their brother in their predicament; they actively occupied themselves with the empe- It's expensive to succeed.

It was Baron Reille, president of the church council of Saint-Pierre du Gros-Caillou, who took charge of organiser lacampagne contre moi.

The car of Mr. Delagneau's election agent sta- every morning, it was held at the door of Mr. the Baron Reille. This agent, who I believe isn't exactly rolling in money... no more than his candidate, had suddenly taken a car per month. At the time of this election which interested all Jews; indeed, no one was Unlucky at Gros-Caillou. Never, since the helmet In Belisarius, we had never seen so much spending...

Even Naquet, more accustomed to re-duty than to give, has not broken with his habits and had not wanted to contribute to the campaign; he allegedly took 2,000 francs from the patriotic profits that he brought back-carries smokeless powder, and would have put them at the disposal Mr. Delagneau's position. It is true that, according to Mr. Delagneau, this sum was allegedly stolen by Mermeïix and would never have reached her destination. I would add that I have only moderate confidence in

this story, which delves into these dirty money debates, Bakers have a specialty in this area.

What is beyond doubt, in any case, is the active Baron Reille's intervention in favor of my adversary sare.

Note well, first of all, that by thus intrigued against In my opinion, this Reille was committing a real act of treason. He is one of the leaders of the Bonapartist party, he certainly had the right to urge Baron Legoux to appoint another candidate besides me, but as soon as the baron Legoux, "SAI's general delegate," had spoken, Baron Reille only had to obey His Highness's order. That is what the president did honestly and loyally. of the Bonapartist committee of Gros-Caillou which, living a somewhat removed from contemporary events, had never—but I've heard neither about the Semitic question, nor about Jewish France, nor me; he told me: "From the moment that it is His Highness's order that has been transmitted to us through its delegate, we only have to vote for "You; in the meantime, please accept a drink."

You've captured the complete lack of restraint perfectly here, in real time. the shameless selfishness of all these conservative leaders. The flock of voters must obey the instruction and, in the Tarn, Baron Reille would find it very bad that Bonapartist voters voted against him; He is not bound by anything at all.

We had seen soldiers firing on their generals, he was reserved for the Conservatives to show us generals firing on their soldiers.

He's a guy my neighbor on the boulevard of Latour-Maubourg, Baron Reille, whom I alone appreciate—from the point of view of public life. He is the son of Marshal Reille, he married the granddaughter of the marshal Soult, Duke of Dalmatia, and he is allied to the family of Massena, Duke of Rivoli; There are therefore three marriage in his family and he takes care to remind everyone of it in any occasion.

The thin, upturned mustache, looking handsome despite an unpleasant mark on his face, this little man walks triumphantly through life with the Trophies won by three heroes. Seeing him so busy and so pleased with himself, one would always think that he arrives from Switzerland where he has just won the battle of Zurich and that he runs in Tarn-et-Garonne to gain to win the battle of Toulouse.

These somewhat boastful attitudes were not, in the beginning, without causing any trouble for our man a few inconveniences in the House. More than one once, a colleague, still unaccustomed to the ridiculousness of The character looked him straight in the face and said: "What kind of ways are these?"

In those cases, Baron Reille once again becomes the man of Sixteenth of May; he stammers and merely replies: "Don't pay any attention!" Soult stood like this in front of the lines of Torres Vedras.

Although braver than his son André Reille, whose Cowardice is legendary, Baron Reille, indeed, shone only with a moderate brilliance during the period of the Sixteenth of May. Seeing him curl his mustache, one had vast hopes were placed in him; he was entrusted with the position of Undersecretary of State at the Ministry of Integration inside and we say to ourselves: "Fourtou will be the leader, But Reille will be the enforcer.

Alas! if the head was haunted by mad terrors, the his hand seemed to be agitated by a convulsive trembling. A few old bailiffs, who have survived everything, laugh. still of those two timid people who frightened each other—how. The Fourtou venette was a venette of Gascon, noisy like a victory fanfare; the Reille's venette, to be less demonstrative, was

'as intense as that of the man from Riberac; he passed—knows his life, asking in a flat, strangled voice through emotion, if the Republicans held a grudge against him—cut.

There was a long way to go from the beautiful intrepidity of a Morny

playing the game of December 2nd with the phlegm of a so-laughing at a dandy or even at the jovial cynicism of a Cons-tans, leading the anti-Boulangist campaign with the good-humored, mocking, from a maker of great appearance.

Under these circumstances, it is understandable that poor Ma-réchal, who had given his word "to go all the way", had stopped halfway. If the Memoirs of which Marshal MacMahon reportedly gave communion If you tell a few friends, if they are sincere, we will know the truth. on this point, and the former president will undoubtedly explain, that with men like Fourtou and Reille, he hesitated to engage in a battle that was already a disaster.

Baron Reille, like all the leaders, lost nothing to adventure. The little ones, the humble ones who had come-promised on the Marshal's affirmation were thrown onto the paved roads and they had to try to earn a living by any means necessary. resources; the wives of dismissed civil servants re-ta-they took off their old hats and mended their dresses as best they could... Reille and his friend Fourtou took them by the hand and had themselves appointed administrators of the Orléans railway with 25,000 francs of work tement.

The administrative side does, in fact, play a role in existence Baron Reille played an equally significant role than the military side. If he belongs by his ancestors to Victories and Conquests, he rightfully returns by himself to the History of Speculation in which Chirac has given a place.

What is Reille an administrator of? I ask myself. will you. He is the administrator of everything; he is admi-contractor of the Orleans railway and the road of Iron Belt, he is president of the council of ad-Ministry of Mines of Carmeaux; he is president of the board of directors of Alais; he is president or administrator of another company in Arnette; he

A MUNICIPAL ELECTION IN 1890 403

is even a member of the board of directors of

Funeral services, but this time, as president of the Parish council of Gros-Caillou, and I even dare to hope that, for this reason, he will have me buried gratuitement...

It is Briareus himself in a word, Briareus of the hundred arms. Everywhere attendance tokens are received, you see Reille's arm appear with a hand at the end to feel.

You can almost hear that austere statesman sitting at all the tables and taking part in all the feasts, e-shouting in a group of Right-wing MPs: "My-Gentlemen, you see, this is what condemns the Republic, "It's because it's the regime of appetites." Soubeyran joins in the chorus and murmurs modestly: "Alas! yes, material interests are too important for the Republicans, while for us... »

As he is, the character must have had for me an invincible hatred. He is precisely the opposite of the Catholic as I understand it. It is par excellence The Catholic, involved in financial affairs, accommodated himself very well aware of the current social system, which is so monstrous and However unjust it may be, by benefiting as much as he can, while living in good understanding with the Jewish Plutocracy and n'af-showing Christian sentiments only through a kind of pose and worldly ostentation.

We ask ourselves, once again, by what right these Those people allow themselves to call Republicans a-famous and pleasure-seeking. The comparison between them and The Republicans, on the contrary, would have everything to gain. of the latter.

We can understand, at a stretch, why a poor member of parliament responsible for his family, having only his allowance to live on, is tempted by a position as administrator. How Baron Reille, who is worth millions, who owns a hotel, a castleteau, doesn't he understand on his own that he lacks compassion? balance between the mandate of a member of parliament and the functions of an ad-Minister of four or five companies? What

404 THE WILL OF AN ANTISEMITIC

time can he find to attend to the affairs of the country? What independence can it even have in certain questions while he is burdened with so much in-

interests? What guarantee of impartiality can be offered, by for example, in the voting process for a law such as the Conventions a man who is both the administrator of a com-Railway company and member of parliament?

This is self-evident and a jury would find it in-
It is undeniable that my reasoning is irrefutable.
Also, you will notice how carefully I encourage jury, quite logically, because, in defi-
nitive, it is the public figure, the deputy alone who is in cause. What I criticize this shameless job-hopper for is wanting to be both a representative of the People and administrator of so many companies.

My precautions, it is true, are quite useless. If Reille wants to sue me, he'll go find Constans with some Right-wing MPs who are experts in these indirect negotiations and will ask him to order the The criminal court declared itself competent. Constans, full of esteem for me and contempt for them, he will tell them with his mocking air: "If that pleases you-
"Sir, my children, let's go!"

IV LEO TAXIL AND THE POPE'S NUNCIUS

The sincerity of the defender of the Jews. – The cynical lies. – About Mary's Rosebush. – A Tartarin from Marseille. –
– The commodore and the commander. – My "manor" of Soisy-sous-Etiolles. – What the translations of My books. – The delicacy of Americans. – A journey to the country Garbage. – The Secret Loves of Pius IX. – The Little Sister who begs. – Outrages against the Virgin. – Offenses against morals. – An eighteenth-century print. – The Bad Book.

A MUNICIPAL ELECTION IN 1890 405

– The Pope's Nuncio sends his card to Taxil. – Moral sense of a Roman prelate. – Distinguished Catholics do not feel than moderate indignation in the face of the ignominies spewed forth by Taxil. – The work of Saint Michael. – The great French saint of the fifteenth century. – What is done with it today. – Reserve elevated minds of free thought in the face of what Taxil, the friend of the Nuncio, covered with filth.

For their fine campaign against me, the Catholics—
Léo Taxil joined the Gros-Caillou faction.

I am not expected to argue against a
unworthy opponent. He frightened me for a moment, I—
vow, but it wasn't when he attacked our ideas,
It was when he pretended to defend them. I was afraid
that he did not pretend to support the anti-Semitic cause
— which would have absolutely disgraced us.

At that time he sent us all sorts of ar—
Articles against the Jews published in Le Petit Catholique
and Christian France, and that we were pretending
to ignore him in order to avoid any contact with him.

It is good to say, indeed, to prove sincerity
and the honesty of the gentleman who speaks "on behalf of the high
clergy," that a few months before taking heat—
fortunately defends Israel and declares that "the
names of Rothschild, Pereire, and Cahen d'Anvers,
de Hirsch, Ephrussi, Camondo are universal
"Solely esteemed," Taxil attacked the Jews relentlessly.

and showed them wreaking havoc in Vienna as
in Paris.

In Vienna, said the Little Catholic of October 15, 1889, the
Jews are practically masters of everything. According to
Recent statistics show they own 40 percent of the houses in
the city and 40 others are mortgaged to them; which
This amounts to saying that outside of municipal buildings and
a few aristocratic palaces, all the private wealth is
in their hands. In 1848, not a single Jew owned a
building in the Austrian capital.

These immense riches allowed them to confiscate at
their profit industry, commerce and even intellectual life—

23.

406 THE WILL OF AN ANTISEMITIC

the nation's political and social issues. The Press, even government—
mental, depends on their whims and is directed or written
by them.

Public education at all levels has become a docile instrument of their religious hatreds; and if the project Prince Lichtenstein's school law has met with so much opposition The problem is that the Jews don't want it. There are unions universities where the teaching staff is predominantly Jewish; in Vienna, in one of the oldest universities in the world, and which by virtue of its founding letters, should be a university—a fundamentally Catholic city, the majority of professors are formed by Jews. If this continues, the famous German science will be reduced, in a time that one can plan, to courses on the Talmud and Schoutchan-Brouch.

The judiciary, the medical profession, and the bar are being invaded. by Jews. The bureaucracy is steeped in their principles and obeyed their command. There is something more heartbreaking, yet again. Thanks to the properties they acquired, the Jews in Austria hold 63 ecclesiastical patronages; so that there are as many priests forced to request their investitures to Jews! The Court itself is no longer safe from Semitic invasions, and the moment will come, without no doubt, where the archdukes will be only too happy to marry Daughters of Israel. Only the army was able to keep the Jews at bay.

In the diatribe he published against me, Taxil declares that Freemasonry has nothing to do with the Jews, that "Freemasonry was not founded by the Jews and is by no means a Jewish institution" (1). »

(4) We don't even really see the point of this silly lie. The Israelites themselves, in fact, acknowledge what is also true Their undeniable, Jewish origin of Freemasonry. In the Yearbook of the Israelite Archives, for the year of the world 5651 (of September 15, 1890 to October 2, 1891), a well-known scholar, Mr. Schwab published a very interesting article on this subject. citing the testimony of the Talmud and Rabbi Pinhus B. Yair, Mr. Schwab demonstrates that Freemasonry is copied in its minor details about the organization of the Essenes.

"Those who entered this order," said Mr. Schwab, "come They would wrap their loins in a leather apron; they would put it on by gathering to wear on themselves in an ostentatious manner

A MUNICIPAL ELECTION IN 1890 407

On December 18, 1889, Taxil showed in the

Christian France, Freemasonry and Jewish Associations concocted to try to dishonor the figure of Joan d'Arc.

In France, sectarians dominate the assemblies deliberative, applaud the revolutionaries of Brazil; They had warned them long ago about their projects. All the Masonic Jewry of Paris and the departments sends warm congratulations to the FF .-. bré-

siliens.

Here, the sect is more militant than ever. It hasn't No throne to overthrow; but the altars are still standing. Faith is reborn, the churches become full again, the people no longer listens to preachers, as he did a few years ago of atheism. There is an undeniable movement in France of return to religion: such citizens who are disinterested in the politicians highly deem that religion must be respected. Also, Jews and Freemasons seek by what means they will be able to stop this movement.

They'll do anything.

An example: – We know how much Joan of Arc is sympathetic to the people; she is the personification of Christian France; its wonderful history proves how much

God loves our country. Well, in the presence of the testimonies more numerous and more vivid days of admiration from our compatriots for the heroic virgin of Domrémy, the Frances-Freemasons and Jews, worthy sons of Voltaire, are plotting to diminish, in the eyes of the people, the great figure of liberation-trice of France.

the emblem of their zeal and activity. '– Similarly, in the "Freemasonry, he who is received into the first degree or as an ap-

. prenti porte ccmme insignia, dans les assemblées (more precisely (in the outfits), the white leather apron.

"It is evident once again," Mr. Schwab concluded, that Freemasonry is connected to, both in its overall structure and in its details, to Judaism; it was according to him that it was formed, organized and, to His example, his followers spread throughout the region. face of the earth.

The few clergymen who trusted what was written

Léo Taxil now know what to expect regarding its veracity.

408 THE WILL OF AN ANTISEMITIC

They have, in effect, staged a supposedly popular drama, which will be performed soon in Paris: Joan of Arc is the the subject of this play. And, to represent the per- The sublime Christian woman's son, the enemies of God have chose a Jewish actress whose scandalous affairs regularly make headlines in the tabloids diers. This Jewish woman will strive to play the role of Joan of Arc in the wrong direction; she will make her a hallucinating, hysterical woman; it will give her extravagant airs; of the holy girl She will make a crazy and grotesque virago.

This plot by the boulevardier Jewry will fail, we will We are convinced. Joan of Arc is above all others. Masonic enterprises. Despite our attempt If we denounce it, the people will admire and venerate without reservation the he- royal child, who, inspired by God, saved from the invasion our dear French homeland.

This is how Jews were spoken about in December 1889 the one who was supposed to rent them warmly in April 1890! I wish that the Jews, reduced to using a pa- reil defender, have adequately paid for this misfortune- reux. The welcome they had received from the true writers the futile attempts they had made until then must have We'll make the fees a little more flexible. remembers Villiers de l'Isle-Adam's response to at the very moment when he found himself in the most extreme misery. He was offered the opportunity to write a book to refute the Jewish France. "We will give you whatever you want," they told him. "Oh," he said disdainfully, "the price has been set for some time now." 1800 years; that's Judas's wage: thirty pieces of silver.

Everything Taxil wrote about me is absolutely as true as what he wrote about Pius IX that he told us shows abusing the Clelia and Felicita that their con- the teacher had them asleep and saturated with opium to deliver them to Mastai.

Of everything contained in this volume, I will not mention that the passage relating to Mary's Rosebush, because it allows us to capture the character's impudence in the moment.

I was surprised, in Last Battle, that the
Rosier de Marie inserted articles by Naquet.

Taxil shows Mr. Lautier arriving at my house to me
demand explanations.

He hadn't expected such a visit. He imagined,
probably, the Rosebush of Mary had a committee at its head
old maids, and that his attack, which was unmotivated, pro-
would evoke sterile lamentations.

When he saw before him an old, green, and robust soldier,
an officer of the Legion of Honour who didn't look happy,
He hastened to offer profuse apologies. If the
The commander had raised his voice; he was going back underground.

I ask those who hate me the most, me
do they see clearly, going back underground upon arrival of what-
than a home?

My views on dueling are well known. I have never
but sent witnesses to those who had most
violently insulted. I have never refused, I do not refuse-
I will never repair anything for someone I have
attack.

I believe that in our age of universal lies, he
It is necessary to tell the truth, and by this truth, I mean
To put it in my own way, but it is clear that, by the fact that
I discuss someone's actions with a certain
Harshly, I sign a promissory note to this person on
me and that I would be, like Ferry, "the last of the
"cowards," if I didn't live up to my signature.

This consideration never stopped me. After the
Meyer's duel, which was a mere assassination attempt,
I had rather sharply criticized Messrs. Saucède and
Washiewicz who were undoubtedly the first
Paris shooters. Mr. Washiewicz, in particular, was
known as a marksman of unparalleled virtuosity;
He was the Paganini of foil fencing.

The matter was settled between us in the following way.

more courteous, as almost always happens between good people. The letters exchanged on this subject were

410 THE WILL OF AN ANTISEMITIC

published by the newspapers. These gentlemen acknowledged the first ones that they had been mistaken and I made hom- Their honor was beyond question.

has been for the best and I have had the pleasure since lunch- to meet Saucède at our excellent friend Gaston's place Jollivet. Saucède even wanted, at the end of lunch, he taught me a low-shooting technique and he gave me a foil strike right at the top, to the top of the head. But I didn't hold it against him...

What I did for Messrs. Saucède and Washiewicz, I did it for everyone I felt I should talk about. the world knows that there is no man in Paris less I'm less of a braggart than myself, less Captain Fracasse, less de-radiate from armories; no one either I doubt it, I believe, that to defend my ideas I am very calmly determined to do anything.

As for disrespecting me in my own home, that would require... You'd be crazy to even think about it. I always have some in my pocket my trousers, like Mr. Paul de Cassagnac and Mr. Henri Rochefort, an excellent revolver that was given to me carefully chosen by Gastinne Renette, and which I de-charge every two weeks to make sure it works It works well. I couldn't be assassinated except by... striking from behind in the evening; there is on the platform d'Orsay, a very deserted and very dark place which would be very suitable for that.

I would add that, like Taxil, one must never have attacked that priests and Sisters of Charity, and be completely unfamiliar with matters of honor, to imagine himself- to giner that there is cause for a duel in both lines regarding Naquet's collaboration at Le Rosier de Marie. In that case, Mr. Lautier wouldn't have come. himself. When you want a meeting, you send two of his friends, quite certain that with the zeal of friendship They will make sure to muddy the waters.

The truth is that Mr. Lautier showed up at my house: in the most suitable way, and that he was received in -man: well-bred by a well-bred man.

A MUNICIPAL ELECTION IN 1890 Aii

The director of Marie's Roster has nothing, by the way, ...the mannerisms that Taxil attributes to him. The author of the Amours Pius IX's secret claims that I saw before me "a old soldier, green and robust, officer of the Legion of honor, and he didn't look happy.

However, Mr. Lautier is not old, he is not a soldier, He is not green, he is not robust, he is not an officer of the Legion of Honour; the only point that is somewhat The near truth in Taxil's account is that he had not He looked content. Physically, he was a man between two at ages, more inclined towards the second than the first, one of those men who are said to be making a comeback when it might be more accurate to say that they are about to leave.

He's not a bad man, I believe, but He's a real Tartarin of Marseille, a deserving sacristan-dional of a most curious kind. Naquet, who is from Carpentras, he wrote to him "my dear commander"; As for him, he modestly signs "the command. Lau-third party," but he eventually came to believe that he was actually commander.

This is the story of this Englishman who had taken a trip In Paris, he had been so ill during the tra-the crossing from Dover to Calais which he no longer wanted to cross Island strait, he settled among us; a joker called him a day "the commodore". This name stuck with him; during For fifty years he was for everyone "the comm-" "Dore X***." In the end, he was absolutely convinced that he had commanded squadrons and circled the globe ten times world. As for the circle, we didn't agree on one Regarding maritime matters, we would say: "Let's address ourselves to... "Commodore"; and he was gravely giving a consultation.

These minor quirks don't harm anyone. People Some people are content with a smile. Men, these illusions, in the long run, become so deeply ingrained. with the true personality, that touching the imaginary being pairing would wound the real being in the most painful way. himself,

The situation only becomes dangerous when a Taxil brings this out of the half-measure and gives it a brutal accentuation, and transforming a ridiculous situation of which one jokes into a lie that one is forced to unhide.

It is therefore good to put everyone in their place.

Before becoming president of the Saint-Bar Association Pierre, Mr. Lautier, who has never been a commander, had been an accountant for some time in a firm of bank, then he had been involved in setting up a insurance company, Clémentine, intended for to insure the churches.

As for the lawyers of Saint-Pierre, it was imposed upon me— It is impossible to know exactly what this institution was. tion. A certain Count Agnielli dei Malherbi had indeed attempted in the past to found a similar company, but the The Roman Secretariat of State had to intervene at the following abuses that had occurred and the project appeared— knows it has been abandoned.

Taxil is not content with simply making Mr. Lautier this that he is not; he attributes to him, as well as to me, remarks which have never been kept.

The speech that this attributes to me in this instance... Taxil's liar, is a continuation of the speeches he attributed to Mastai.

After stammering for quite some time, Mr. Drumont finished by saying:

— Ah! I'm so annoyed by everything that's happening to me... it's It's discouraging... everyone's attacking me, it's... which will overwhelm me; I am swamped with complaints. They're conspiring to deceive me... I see what it is; they're... gives false information here and there, in order to discredit To say my work... You see, I'm the one who's the victim in all of this.

"But really," said Commander Lautier, "from whom do you get—" Are you telling the lie that you printed in your book?

— How am I supposed to know? How do you expect me to?

Remember me? I have so much to do, so many worries, so much Worries! I'm losing my mind... Wait, I think I'm... To come... Yes, that's it... A long time ago. A little dark-haired man, with sideburns... No, his whole beard, he It seems to me... It appears he knew me... He stopped me in the street; he congratulated me on my works, on my campaign— He was against the Jews... And he said to me at the end: "You are right to attack Naquet; he's a phony, he eats at two racks; at the same time as he collaborated on Voltaire, he is the principal editor of The Rosebush of Mary; he is the first to laugh about it and tell the story.

Here, on the contrary, is the verbatim response I gave to Mr. Lautier.

"I never write anything without having done my research with a lot of care and without being sure that one thing is true as much as one can have certainty in the human affairs. The fact of Naquet's collaboration. I was told about the Rosebush of Mary last spring denied by Mr. Le Hérissé, with whom I was having lunch at Brébant restaurant, in the company of Mr. Mermeix, since deputy of Paris and then editor of the Co-carde, and Mr. Willenich, administrator of the Co-carde. Mermeix confirmed to me what Mr. Le had told me Bristling, and yet, despite everything, I had gestures of Denial, Mr. Le Hérissé mimed Naquet lying down for me in an armchair, after a good dinner, and exclaiming: "Isn't this annoying! I have to go write an article." for the Rosebush of Mary (1). »

I reproduced this answer in the 120th Century,' at at the moment when Mr. Lautier felt compelled to protest publicly— lie against this passage from Last Battle, and neither Neither Mr. Le Hérissé, nor Mr. Mermeix, nor Mr. Willenich

(1) Do you want to see what this very clear statement becomes under Taxil's pen: "He (Mr. Drumont) unconsciously writes what It crosses his mind and he is bewildered when asked for explanations. cations. He no longer knows where he gets his information from, he has "He lost his memory."

They contradicted me, because what I had said was the expression even of the truth.

Admittedly, there's a long way to go from that statement to this... theoretic to the babble that Taxil attributes to me, and one will then acknowledge that, for an important detail Secondary after all, the testimony of three people Mr. Naquet's friends had sufficient documentation health to support what I was writing.

If Mr. Lautier had had this frankness, which is lacking unfortunately, all too often within the Catholic party He could have replied to me: "Your good faith is beyond question." -Regarding any dispute, you have inquired with absolutely reliable sources; only we have a little -exaggerated the scope and extent of this collaboration. Naquet was not the collaborator of the Rosier de Marie in the ordinary sense of the word; we have done simply campaigning together at the time of the mou-baker's garment (1). »

(1) For those who can read, the letter written by Naquet to clear The "dear commander" shows that I am absolutely right.

"Dear Commander,

"I see that, despite my denials, however clear and so Categorically, we continue to make noise about this absurdity. fable: my collaboration on the Rosebush of Mary.

"I think that, despite how ridiculous they are, these allegations are likely to bore you, just as they tire me out myself, and, to put an end to this once and for all, I come to you Please insert in your newspaper a strong protest of my share against rumors that are absolutely unjustified.

"I have had the honor of knowing you for many years." During the Boulangist campaign, you were resolutely placed on the ground of national reconciliation; if having followed This common policy means we have been collaborators, we have summer: we have, in effect, each worked in our own sphere, on this work of appeasement and national recovery.

"If, on the other hand, one wants to claim, by this word 'collaboration', that I provided you with articles and that you inserted them, We are stating something absolutely inaccurate and that your character

– I understand the character of your sheet – wouldn't have been more allowed me to accept that I wouldn't have been able to offer it to you

"Please accept..." To A. Naquet.

.

A MUNICIPAL ELECTION IN 1890 415

That's most likely where the truth lies. Naquet was linked for a long time with Mr. Lautier who had busy with business like him; he will have written an article in the Rosebush on the Tours speech, and, to give of importance to his friends, he would have said that he was very influential in the Catholic party, and that he was the regular contributor to Le Rosier de Marie.

Everything in this book is of the same order. It is no longer the attack, often amusing and witty in its perfidie that I usually find in my opponents, It's a stupid and crude lie, a cowardly lie and lazy, who doesn't even bother to sit down to increase; this is the assertion of the former Anticlerical, the assertion of facts that are known to be false.

According to Taxil, I earned 552,000 francs with my books; 272,000 francs from Jewish France alone!

All of this is completely false. Jewish France having been printed at my own expense, the photographs being my absolute ownership, I could have claimed, no doubt, some substantial royalties, or sharing the profits with the publisher; however, my copyright in France Jewish rights have always been inferior to my copyright. on the other volumes for which the publishers paid the impression.

The matter is easily understood. The essential point was then to pass on this book, which carried such a noble and such a generous idea, which could have done so much good for country, to spread it throughout the world. To succeed It was necessary to interest the publishers in the success, and above all, Marpon, an excellent man, whose passing I regretted, but who was infinitely more of a money man, More greedy, less literate than Mr. Flammarion. He it was a moment of flux and on the verge of letting go

circumvented by the Jews, who wanted to stifle the work;
But when he saw the large profit at stake, he made his decision.
was superb and replied to everyone: "We serve the cause

416 THE WILL OF AN ANTISEMITIC

"Ideas," and he always dispatched them. Through sheer dedication to service.
the cause of ideas, he ended up buying a yacht which
extended his life by three years.

My translation rights paid for my house.
countryside near Soisy-sous-Étiolles... Now, my house
The countryside is not my property.

This house is a real thatched cottage, like
This has been observed by the countless reporters who are
came to visit me; she is known in the country as the
called "the house without windows"; it turns without
with her back to the road, as if she despised the vain
movement of the passing world, to position itself opposite
of Nature and to contemplate the work of God.

This cottage, which the Jewish Archives ap-
pompously call "my manor of Soisy-
"Étiolles" contains three rooms, one for working, one
one for eating, one for sleeping, a guest room,
a stable for Bob and a large, half-wild garden
vage. I rent the whole thing for 800 francs a year from the Count
de Vandeul, who lives at 116, avenue des Champs-Élysées-
sées, and near which one can obtain information.

Not a day goes by that this house is not re-
approached by French journalists in the pay of Israel,
who find it quite simple that German Jews possess
thanks to their shameless speculations, do-
immense estates and princely castles.

You see the poor profession of trained dogs
barking at the French, what are these unfortunate people doing?
Cleaves of the pen? They are indignant that one of their own...
Let me have a roof over my head! Where do they want me to sleep?
However? I still can't take my bag.
at night, holding his hand, and come knocking on the hotel door
from rue Saint-Florentin, saying to Rothschild:
"Do you have a room you could give me?"

Regarding translation rights, would you like to know
How did I attach them?

- I told Señor Grabulosa, when he wanted to...
forgetting Jewish France and the End of a World in Spain

A MUNICIPAL ELECTION IN 1890 417

gnol (1) and he asked me his price: "I hold sim-
in addition to enforcing the principle of property rights
taire; I will cede to you the translation rights in full
coins, and you don't have to thank me; it's just the
less than I can do for a country like Spain,
who took the initiative for this Inquisition tribunal, tribu-
patriotic and humane above all others, that the Jews have
so often attacked, because he had protected the honest Christian
"Thou art against the invading and exploitative Semite."

Those who might have any doubt on this point
they only need to address themselves directly to Don Grabulosa,
Immaculate Conception bookstore, 13, rue Buen
Suceso, in Barcelona. He too will be able to provide them with information at
this topic.

For Italy, my conditions were the same, and I
I couldn't decently do less than show myself
Convenient for a country where the Pope lives. It's true.
that the Pope has rewarded me very poorly for this good
thought of sending Rotelli as Nuncio.

Poland is dear to every Catholic heart. The na-
The martyred tion has, without counting the cost, shed her blood for us
on every battlefield, and I never once thought
to request no payment from the newspaper Rola, which has
I published all my books in Polish. God willing
my work, which has aroused so much sympathy there,
may have rekindled in the soul of all Polish patriots
hatred for those infamous Jews who betrayed and handed them over
to the enemy, for these implacable Jews when they can
to be with impunity, who at Wilna threw our soldiers
injured by the windows, at the time of the retreat
Russia!

(4) La France judia, translated by D. Rafael Pejoan Pbro, with
censura eclesiastica.

The End of a World, translated by D. Pelegrin Casabo and Pagès,
con censura eclesiastica (with ecclesiastical approval), - this
which means that the Spanish clergy is a little more in the know

Church traditions and somewhat less subservient to the Jews than the French high clergy.

418 THE WILL OF AN ANTISEMITIC

I admit that I had placed some hopes on America, but the Yankees were smarter than me. Under this title: The Real Mr. Jacob, they were able to—I have created an almost complete translation from French Jewish, and not only did they not give me a but also they added to the volume a preface in which unpleasant things were said to me—bles.

Minerva publishing pulled off this great coup. It's a bookstore whose emblem is a Minerva head nerve. "It is Mercury, god of thieves, whom you abuse." "You should have taken him as your boss," I wrote to the director. to which this assessment was infinitely less painful—reuse than would have been the obligation to pay me an in—any compensation.

They are a young people, but a promising one. In any case, the citizens of the sister Republic have, on respect the property of others, notions which should not be used against them. to be very important in life; I understand that our Republics The Catholics offered them a Statue of Liberty; they are equally thieves of both sides of the Atlantic.

The Germans were the only ones I managed to... They had the loyalty to pay me something. 1,500 francs for my copyright and personal rights, I Believe me, you won't blame me for accepting this small deposit. out of our 5 billion.

As for the priest 'who, according to Taxil, refused the hundred sous I offered him for his poor! because that he found the sum insufficient, I challenge the author of the Loves of Pius IX of Citef the name of Cetecclesiastique. Every penny I've ever given has always been

received as cordially as they were offered, as the alms of a poor man to the poorest; I could not unfortunately, I'll have to give some to everyone who has some from me. requested. The combined copyrights of Dumas père and by Dumas fils, adding those of Sardou and a Even a dozen more wouldn't be enough to rebuild.

A MUNICIPAL ELECTION IN 1890 419:

all the churches for which people have contacted me
in a single year, to open all the private schools.
that I was invited to create.

All of this, once again, is of considerable interest.
secondary.

What confounds the mind is seeing the archbishop of
Paris does not protest when such an individual dares to de-
To declare that he speaks on behalf of the high clergy is to...
tender the author of The Secret Loves of Pius IX
claiming that he has a mandate from the Church to attack a
writer whose past is unique and who, even when he .
was not a Christian, never wrote against what the
Christians respect a line that makes them blush.
Today.

I was curious to explore the work of wave of
-this man so dear today to the ecclesiastical authorities-
ticks. It's understandable that the first publishers of these
books were by Jews: Strauss in Paris, Millaud in
Marseille. It's truly a descent into Hell.
Jewish, in this excremental Hell that Sweden described-
Borg, in this "defiled Jerusalem that exhales a
the stench of rats, and through which the Jews.
covered in mud up to their spines, they run through the mud after
a few gold coins.

This is neither about the mockery of a Voltaire nor about the
eloquent blasphemies of a Proudhon, nor protesta-
disturbing tions of so many great rebels; it is the ab-
pure injection, it is the literature of the Zanterne which
launched these publications and ensured their success; it is the
The Talmud states that dreaming is a good omen.
of fecal matter.

What man would not have been disarmed by this angel-
The gentle and sweet figure of Pius IX? The protégé of the ark-
The bishopric has certainly surpassed this old man, the
limits of human ignominy.

For a long time, Mastai was content with the virgins he:
they delivered the women's convents, but he found them

too cold. The Jesuit general, who serves as his
His supplier introduces him to a Jewish woman, Zhora.

How could Zhora have resigned herself to the thankless task of
To feign love for the benefit of an old man she hates?

Old Rebecca is there with her knowledge drawn from the
harems of the Orient. She knows how one can lead astray the mind
of a young girl; she served the passions of so many old men
rich men who populated their seraglios with barely
nubiles, and who would have been angered that their victims had attempted
even the last battles of modesty in its death throes.

The Gesu is rich; Rebecca is well paid; her greed is
fulfilled. Besides, she's afraid, old as she is, she
clings to the last days of existence that nature can still
grant it to him.

At the slightest sign of rebellion, she will be condemned without mercy, without
pity, and his imagination horrified by the sinister tales
that the old women of the ghetto whisper in each other's ears, his image
A terrified woman showed him the deep, populated dungeons
unspeakable tortures, which Christians keep in reserve
for those of his race.

Mastai can come at any hour; he will find his beloved.
plunged into the lucid intoxication of the favorites of the harem.

He himself, under the influence of intoxicating perfumes, will lose
all memory, all feeling of the actual situation. He—
will sleep in those ecstatic paradises that Muhammad promises
its elected officials, and what the drugs extracted from the
Poppy and Indian hemp. Then, he will wake up dejected,
exhausted; it will take him hours to regain control
of his own accord.

Remorse will come, it will tear at his heart; he will summon
his Jesuit confessor, and will pay dearly for calm and ab-
solution.

* When the sun disappears, then his brain will be haunted
through intoxicating memories; he will try to banish these dreams
They are impure, but prayer and exorcisms will be powerless.
will let himself go and run to the ghetto.

Women's convents, however learned they may be, do not have the profound science of harems. They will put a woman to sleep and will deliver her inert, almost dead; thus Mastai had Because of Félicità and so many others, but how much Rebecca was more knowledgeable!

A MUNICIPAL ELECTION IN 1890 421

It was not an inanimate body that Mastai was pressing into his arms, while lying on the silk cushions, the hookah with With her lips, he gazed at Zhora, dressed in diaphanous gauze, who further accentuated her nudity and made her more desirable; No, she was a furious bacchante, drunk with unfulfilled desires. and constantly reborn, whose kisses burned like bites.

What a shame when Mastai, having regained consciousness, very late in During the day, men and women would kneel before Him! If he closed his eyes, he could picture those scenes. of orgy... Prayers, signs of the cross, nothing could drive out the An unwelcome memory.

He had taken refuge in Castel Gandolfo, hoping that the distance would calm her desires, but when the serene night invaded the horizon, when the stars lit up in the deep azure from the sky, when the sea breeze was imbued with the scents of Orange trees in bloom, which had been overheated by the day's heat. Then, he could no longer contain himself; his desire, absolute and sovereign, seized him; he ordered a light carriage to be harnessed, and dressed in civilian clothes, accompanied by Valecchio, con- Driven by a reliable coachman, he was speeding along the road powdery, irritated by the slowness of the horses, the curves of the path.

The next day, Valecchio brought him back with lifeless eyes, the Lips drooping, speechless, almost breathless!

Poor Mastai! Saint and good Pope! What a must say up there when he sees Leo XIII sending brief congratulations to the one who dragged him along like this, not in Mud, but in manure!

You can't imagine what it's like to review, even hastily, even while avoiding -touching them for a long time with my finger, these books of sterco- raire: the Borgias (History of a family of monsters) (very). Down with the Cistercian class, the sacristy idiots, the

Bouffe-Jésus, "an anticlerical, soporific and half-raculard, Official Monitor of Syllabusons and Vati-Ducks." We see here the RP Skirt-Trousse of-
to request that an address to the Pope be voted on; Abbot Cinq-
against one takes care of the workers, and he is supported by

24

422 THE WILL OF AN ANTISEMITIC

Abbot Belle-Tante, but Cardinal Hector de la Sodo-
the mother requests that the solution be postponed until the following year
tion of this question and he intones the Vent creator.

A few months ago, when the curious volume appeared
by Mr. Quentin-Bauchart: Caricature during the
I was curious to look at the seat and the Commune.
my collection; it is not complete and contains at
barely 400 to 500 pieces. For a whole day, I
I saw this Paris of the seat pass before me again, this Paris
strange, who, dying of hunger and always under the
weapons, still found a way to hang on the nails of
'all the stalls nearly a thousand loads, of carts-
A collection of drawings. Nothing in this work
incredible, which will remain one of the astonishments of
history; the sovereigns and ministers of yesterday are attacked
Defend yourself against all the pillories, the republican state villains
Those who were acclaimed the day before were thrown into the Gemonian Stigmata the next

Nothing is spared. I'm mistaken, and it's: a
observation made before me: a figure appears
never in the midst of these Saturnalia which begin at
September 4th and ending with the May Days. Pen-
during this time of absolute freedom, in the dreadful descent-
the unleashing of all passions and all angers,
'in the exasperation of this city which has fallen asleep in
full of joy and who suddenly wakes up in the hor-
No Frenchman, driven by the desire for a siege, has ever had a soul vile enough
to insult the white wimple of Sister
Charity...

It was as if this Paris in uproar resembled the Forum
of Rome. Sedition was brewing beneath the ardent words
the Gracchi; Clodius's assassins were engaged
with Milon's friends; they shouted, they threatened each other,
They were slitting each other's throats. Suddenly, the shouts subsided and

The daggers were lowered... At the entrance to the square which resounded with cries of civil war, had just arrived the lictors who preceded the white procession appeared

Vestal Virgins...

A MUNICIPAL ELECTION IN 1840 423

The first one who insulted the holy Daughters of Saint-Vincent de Paul, the first to shamelessly raise the issue the sacred monk's robe for all was the current favorite of the Archbishopric and the Nunciature.

It's a date, a degree in the sewer. If we had a a buometer to indicate the low water level of the muddy river which sank over France, this would be found indicated with a name.

Here she is, the Sister of Charity, in the Anti-Key Album-
rical (comic drawings by Pépin based on Léo's text)
Taxil); her real name is: The Little Sister Who Begs.

It was during Lent. The convent chaplain preached a sermon {quite pathetic, about the tears that make to pour out to Christ the sins of humanity. "My Sisters," he said the abbot, who was a scholar, when one of you forgets to say As he rose, he prayed, and then a tear fell from the sky. Christ, lacryma Christi. When an impious blasphemer, new tear of Christ, re-lacryma Christi. Every sin is a tear, semper lacryma Christi.

The tears of Christ weeping over the sins of men, you can imagine how this lends itself to comment-despicable silences...

Sister Marie des Anges drinks Zacryma Christi;
She's drunk as a skulker, she's picked up by a cheapskate.
She was put on the violin and after nine months we
We find her again in the final drawing with a huge
her belly that she's showing off.

We must continue and overcome a challenge.
taste which is expressed in a completely physical way.
Walking through this sluice, one believes in each
to have reached the final hiccups; we are mistaken;
there is yet another new pile of excrement, a

new puddle of excrement.

The Life of Jesus Christ, which is displayed on the docks, is perhaps the most despicable thing one can imagine in this work where the ignoble is everywhere (1).

(1) Life of Jesus, by Léo Taxil; comic drawings by Pépin.

424 THE WILL OF AN ANTISEMITIC

The Virgin is covered in filth. Everything that what concerns, moreover, is the development of a ca-abject lomnia of the Talmud which I have already condemned and which shows us the Virgin Mary coupling women and in-pregnant by a soldier named Panther.

While Joseph was speaking, Marion had resumed her story a little... Nancy. She tried to coax her fiancé, pouting slightly. A hug, to make him swallow the pill:

– Joseph, my big rabbit, I give you my word of honor No one knows that I am still worthy of you... No man can only boast of having kissed the tip of my fingers.

– Ta, ta, ta, I don't mistake bladders for landull... Who, if not a man, put you in This damn position?

– It's the pigeon, Joseph!

At that point, the carpenter became very angry.

– That hussy! She's still mocking me over the top the market... Good heavens! She's proudly happy had started his stunts before we had passed in front of the mayor... Once the marriage is complete, it's Bibi who would have been in a fine mess!

At this, Joseph withdrew in a fury. It is regrettable that The evangelist Matthew, who tells us about this incident, we were not given the text of the good man's complaints. Man with the lilies. The words I have just lent Mary's fiancé must be very weak compared to those which he must have actually uttered. "Vaurienne" and "galopine" are very pale adjectives compared to those that a certain-

the carpenter, offended, applied these words to his unfaithful fiancée; for it is to be presumed that our plane and jointer handler he didn't mince words when telling Marion everything he had on the heart.

As for Joachim and Anne, they were like pies,
They opened their mouths enormously, so astonished was he about them.
The situation was extreme.

When Joseph had gone out, there was a scuffle in all
The rules. Unpleasant words rained down on Marion. The
Dad and Mom desperately wanted to know which politician
his neighbor was the author of what Joachim and Anne,

A MUNICIPAL ELECTION IN 1890 425

in their ignorance of God's designs, considered
like a dirty job. There was even a certain cousin,
named Panther, on whom Mother Anne arrested particularly
his suspicions; this cousin Panther wasn't bad
of his person and, at one point, had asked the
small in marriage.

It is the Immaculate Virgin above all who seems to excite
the hatred of this infamous man.

It is on the Virgin that the anticlerical Almanac and
Republican, by Léo Taxil, preferably pays
garbage cans. That's where you find, under the sign-
Bibi, a poem that will certainly delight the sa-
aristocratic and Catholic residents of the boulevard of the
Tour-Maubourg who encouraged Léo Taxil in his
campaign against me.

This is called the Virgin of Conveniences.

Greek art, that divine art which has hardly anything impious about it,

Among other Venuses, the Crouching Venus bequeathed to us:

This Venus is not Cypris emerging from the water,

Nor Cypris of pigeons driving a quadriga,

And it's not the Venus Callipyge either.
Nor the Venus de Milo.

It is beauty, however, splendid, calm, austere,
Whose folded body almost touches the ground
And whose charming back almost touches her heels.
Well, when she came to the garden under a tree
She squatted down and assumed the pose of that marble statue.
The one we were talking about earlier.

But as she stood there, shivering, her veils
Neatly raised, by the light of the stars,
Very close to her she lived, under a flowing cloak,
A radiant being. – It is the Virgin Mary,
Who, speaking French, said to her: – “Poor dear,
"It's my son who's not happy!"

“No, he is not happy, because too many souls are deaf.”
"When it is necessary to visit both La Salette and Lourdes,"

24.

426 THE WILL OF AN ANTISEMITIC

"Because too few would emerge pure from its crucible."
"Oh but! Free thinkers, fear his wrath!..."
The Virgin spoke, and then vanished, light as a feather,
Above a toilet.

The pen trembles in the hand as it retraces these ign-
minis, but they must be transcribed in order
that we know clearly what the Catholic party is in
France, so that it is well known that the wretch who has
vomited, that filth could rise up against me and say
that he blamed me "in the name of the high clergy" without
that an authoritative voice was heard in favor of-

to test.

The anti-religious war was only there to mask the most abominable speculation, the desire to get rich by corrupting and defiling souls. In this order of ideas, Taxil published Prostitution, a book which is sought after today because of the engravings which, without to be worth those of Rops, a master in the diabolical genre—like, have the knack of exciting fans of these kinds of products; the work was seized, he protested by declaring that he had every right to put a book on sale of anatomy.

He sought, however, another way to make safe pornography and found it with the Manual of Confessors. We know what these are manuals; they are responsible for initiating this priest who must be chaste by nature and also know nothing of faults or vices of humanity; they foresee everything, they are as comprehensive as a clinical textbook. Sometimes they present as cases of conscience paintings which bring to mind some article from La Vie parisienne, like the case of Blaisine, for example.

Blaisine, who doesn't dare to categorically ask for the duty to Her husband makes her understand through his looks, through his caresses—His, by her attitude, shows that she desires him. Jacques, who sees him Well, is he legally obligated to return it to him?

A MUNICIPAL ELECTION IN 1890 427

Answer. Jacques is like a debtor who knows that his creditor suffers, although he dares not out of kindness or timidity—said to him to claim what was owed to him. As such, the debtor is bound in this case, to pay one's creditor, when one can, likewise Jacques must hand in the assignment to Blaisine, if that is the case. possible.

This is not the case with women, generally speaking; because, says St. Thomas, men do not act with the same discretion to ask their duty women. However, as there are husbands, inequality exists. conditions, the pride of their women, a natural shyness In reality, in the case of Blaisine, their wives are forced to give in to their desires, however tacit and indirect.

Sometimes these manuals also have to touch on a domain, which is part of the priest's social mission. We have already observed the legitimate emotion produced by these disheartening statistics from Dr. Lagneau who affirms, using irrefutable figures, the birth rate today decreasing in France, the voluntary infertility of this people who have four times fewer children than the neighboring peoples, the Germans, the English, the Russians. For the very salvation of the Fatherland, the priest must remind those who address him of the true purpose of Marriage and the meaning of the word of Scripture: "Be fruitful and multiply!" He must repeat this to the Christians who strive by all means to avoid the charge children, what the poet Martial said to the pagans of his time:

Quod perderis homo est.

However delicate the subject may be, the Church, in a word, must be concerned with everything related to the perpetuation of the protection of the human species; in the very interest of our French race, it must speak, in order to condemn the use of these frail ribbons that some husbands, followers of Malthus, will buy, in the surrounding areas of the Palais-Royal, to a large namesake of the former King of Serbia.

428 THE WILL OF AN ANTISEMITIC

This is what Bishop Bouvier did by quoting in his Diaconal two decisions of the Sacred Penitentiary on this point.

To ensure no question goes unanswered,
These manuals are forced to plumb the abyss of depravity.
human vations.

We see evil deeds there
Written in tawny furrows,

And the burns from the furnaces.
Where corruption breeds;

The debauchery in the Capris,

Gambling dens and brothels,

Of wine or blood, dyed
Like the boredom of old Caesars.

No one had thought of removing those books from the cupboard. Crete, for which they were made; most of the Laypeople were unaware of its existence. Taxil, former As a seminary student, he knew they existed and he had the monstrous idea to make them available to young men and young women.

This is called the Secret Books of the Confessors revealed to fathers, the famous book launched by the Lantern, "the only complete edition published by Mr. Léo Taxil, and containing the Diaconales of Bishop Bou- Fourth, the Compendium and the Maechialogy or Course of lueure, treatise on sins of impurity and all the matrimonial questions by Father Debreyne, reli- "Gious Trappist monk."

In this act of villainy, Taxil was truly- infernal ment. At five francs, the volume seemed to him still too expensive; to reach the little ones and their to reveal all the secrets of Debauchery, he published a volume at one franc fifty and it flooded France with it. (The Sacred Pornographers: The Confession and the Confessors, by M. Léo Taxil; available from the author (and at all bookstores.)

A MUNICIPAL ELECTION IN 1890 429

You see the effect produced by these readings in the working-class backgrounds.

Who doesn't know this engraving, which is one of the masterpieces? works of licentious art from the eighteenth century: Shame on him who thinks evil of it, dedicated and presented "To His Highness Monseigneur the Duke of Chartres?" One The young girl is lying on an armchair, a book languishing- held firmly on the knees by the left hand. We cannot see the right hand, but the swooning face, the eyes, overwhelmed by voluptuousness, are burdened only too much with I'll tell you what that hand is doing under the skirt.

The true title of this print would be The Bad Book, the Book that awakens bad thoughts, thoughts

lewd, and the print could serve as a living commentary on Taxil's work.

Thousands of beings, until then innocent, — thanks to these books, the revelation of sordid mysteries, of unsuspected vices, of unknown refinements in evil. It was no longer just about attraction. passionate which, in spring, when the birds They sing in their nests, and Nature is in love. has always, since the beginning of time, made people run Daphnis after Chloe and Pierre after Françoise. It was something else. Everyone, from now on, could have access in the Naples museum; in front of twelve-year-old children In the past, the curtains of the alcoves where courtesans were kept were drawn. experts in all forms of prostitution, had fits—debauchery. For one franc, the Sodoms and the The people of Lesbos told their stories to the youth.

Thanks to Masonic propaganda and advertising From the Lantern, you could find these books everywhere and you could He is still found, because Taxil, who tells us that he has de—thought 5,000 francs to furnish "a small corner", didn't never considered removing these infamies from circulation. It is Mr. Taxil, it seems, who owns the publications of the Anticlerical Library and that is what which explains why we can buy at the same time, from the same bookseller, The Poisoner Leo XIII and the

430 THE WILL OF AN ANTISEMITIC

Taxil's books honored with a brief from this poisonous pope—neur.

These filthy conditions are found in the smallest places. hamlets, blackened by the calloused hands that have flaky, stained with wine spots; they took on the the place formerly occupied on the shelf by the book Mass, catechism and almanac by Mathieu Laëns—berg which was sufficient for our good ancestors.

Sometimes, a father feels ashamed; he bought the vo— He was disgusted because priests were being attacked there. from what he reads; he throws the ignoble work into the attic; a The child finds it, reads it, and secretly makes it read to his little friends.

Do you want to know what the man who cor— thinks of

broken so many beings, the Pope's representative, the Nuncio apostolic, Mgr Rotelli, archbishop of Pharsalus? Read the Christian France of June 12, 1890, which makes account of the conference held against Anti-Semitism at the Capucines hall.

The day after the conference, His Excellency the Nuncio apostolic had his card deposited with Mr. Leo Tail!

This is a very "fin de siècle" trait and which confirms what we said about the baroque style, extravagant, caricatured and clownish that take the societies that are ending,

When we think of those countless little girls of the workshop or the countryside, tainted by these readings filthy, and we see Rotelli fraternizing with the other The author of all this filth, one must not despair You're welcome. We can expect to see something the day the Apostolic Nuncio, with her fine lace and his purple cape, strolling arm in arm with the under with the imitators of Vodable or Menesclo.

Even then, the comparison is only half accurate. The unfortunate people who commit these terrifying crimes They boast of Paris and belong, for the most part, more to

A MUNICIPAL ELECTION IN 1860 431

doctor than executioner; they are irresponsible brutes sands; their brains are mush; they carry the the weight of all fatal hereditary traits. Here, it's crime. intellectual; the seminary student who describes herself as coldment: "I will make money by defiling the soul" Little girls and little boys.

So the Nuncio sends him his card.

This will not harm Rotelli in the world of the Nonciature, near the marquises and countesses who had become devout women after the departure of their last lover, and for the which religion reduces to grimaces and si-grudgingly; but more than one freethinking worker comp-will take my Christian sadness before such a spec-tackles and will say to himself: "What scoundrels these prelates are!" Romans!

Rotelli, for his part, is delighted with himself.

It is the Italian monsignor who is turning everything upside down notions of our good, right-wing, pure French Christians awareness. Our people arrive in Rome full of illusions. we were, with all the candor of an ingenuous soul; we told them to put down the satchel of the Saint-Penny Pierre, whose precious alms have swelled before God of so many poor believers, and when it's over, everyone, Roman, clerical or anticlerical, black or white, they laughed in their faces.

They find prelates from the Pope's household pen- others, directed by Crispi, served as secret agents to two or three governments at a time. They dine at a grand lady who gathers members at her table of the Sacred College and, on leaving, a friend who knows Rome, as well as Mr. Henri des Houx, teaches them What is this great lady? After having been famous in Paris, she married the famous Marquis de Maubreuil and d'Orvault whom she had dine in at the kitchen Father Schumacher was a coachman, the brother... He was convicted of murdering his sister and was sent to the penal colony in the following a trial that caused quite a stir at the end of the Empire; we have seen all that, we who

432 THE WILL OF AN ANTISEMITIC

we have not yet reached extreme old age.

The unfortunate feel their faith slipping away; they They are unable to leave, they can only pray when they returned to French soil, to their parish in them, where the priests are, like them, good people.

If these pages fall into his hands, Rotelli will not will not even understand how his conduct is hon- he is completely obliterated; he has a total clouding of his moral sense. For him, virtue consists of faithfully paying his rent. at Calmann-Lévy, where he had taken up residence in waiting until the Marquise de Plessis-Bellièvre had de- He inherited from his parents to bequeath them a hotel. He closed- would ruthlessly open the doors of his chapel to some honest, not very wealthy Christian who would like to be married there; he opens it wide to Mr. de Gontaut-Biron to marry the daughter of Mr. de Lesseps who ruined some Thousands of naive people. That is the moral of this Nuncio's message.

"This Frenchman isn't political," he will murmur.
perhaps by reading me; he didn't understand the combina-
zione. Léo Taxil is doing well with His Excellency Moussu
Baron Rothschild and the scruffy Baron Roth-
schild is very good; he made me do some little things
"business."

They're all like that in that country, and the ark-
The bishop of Pharsalus has no more scruples about doing his
Nigra did not feel any concern for the Jews in making the ri-
Empress's sotto in a silver casserole.

The model of all these monsignors who make their readers read
breviary by their valet, while they have
For bedside books, Machiavelli and Aretino, it's Albé-
Roni, whose beginnings Saint-Simon recounted to us.

The Duke of Vendôme, as we know, held his audiences
on his chamber pot and Alberoni was seized with enthusiasm
siasm at the moment Vendôme rose. « O culo di
"Angelo!" he cried, and he kissed her with rapture.
Alberoni was made a cardinal, Rotelli will become one as well.

Rotelli would even have been a cardinal for a year if we

A MUNICIPAL ELECTION IN 1890 433

had not wanted to let the trial be forgotten
which took place at the Perugia Assize Court in
March 1890. He was a pharmacist, who
Rotelli knows him very well, and who had murdered his
brother stabbed; the brother was a canon
which Rotelli also knows well.

It was feared that in the modern Sacred College the
a representative of a race of fratricides did not appear a little
too sixteenth century; it was also feared that the
The new Eminence should not experience any embarrassment for
preaching to the impious about the practice of family virtues.

You know, Your Excellency, that I am not like
your friend Taxil and that, when I state a fact, it is
that it is absolutely true.

11. It must be noted that, for the Catholics of the aristocracy-
cracy, this card sent to the corrupter of so many

There is nothing particularly revolting about young beings.

Regular guests of the hotels on Avenue Bosquet have not
not the delicacies, the skin sensitivities of
plebeians who love or who despise violently;
who, even when they do not attend church, suffer—
It's frustrating to see a priest fall as low as Rotelli.
The idea that a man who has drooled, vomited, and spit on
May Christ now touch the holy things
of those hands, still poorly dried of excrement
that he used to hurl with both hands at the Virgin or
the Sisters of Charity, does not shock the pretentious souls
distinguished duties, as they shock us —
same.

Habit has produced its usual effect.
the fact of being too familiar and too frequent—
In contact with the Divine, it materializes...
core the lower natures; unable to reach themselves
They raise him up to this Divine, and they lower him down to themselves.

For both women and men of this
world who were raised in con—
Gregorians, their relationship with the divine idea, their duty

2

434 THE WILL OF AN ANTISEMITIC

fulfilled towards God through prayer, assistance to
offices began as a chore, a burden.
This duty then became a habit and many—
For most, it is an attitude, an outfit, a
practical, in a word. They've all arrived at it, more or less.
less, at the prayer wheel of Japan; they are in the
the simulacrum Carlyle speaks of, in idolatry, that is to say—
to speak in the completely mechanical adoration of the image
painted, from the piece of gilded wood; they no longer penetrate
in the essence of Christianity; they have no idea
not even traditions like those of certain saints
represent for French souls.

That's a sense that's lacking in those classes. Consider that
The Saint-Michel Foundation is responsible for printing
Taxil's newspapers! They must be Brothers, the
Brothers of the Saint-Nicolas School, who make up the day—
the fate of a man who dragged misfortunes through the sewers

two religious schoolteachers, who had reduced them to no longer daring to show themselves in the streets for fear of being... tenderly call them sodomites.

Obviously, these poor Brothers remain when even respectable people, but it is clear that they do not have a sense of their dignity as men, this feeling—the element of self-respect that must still exist at the Monk's house.

These are not males who have tamed their senses to practice heroic chastity; these are neutrals embracing those who covered them in filth and fundamentally hostile to those who have so often de-split.

For them and for us, Saint Michael evokes... Completely different ideas. Saint Michael, for us, He is the great national saint of the fifteenth century, the Saint in whom the Fatherland placed its hope during the war of One Hundred Years. The sanctuary of Saint Michael, the Saint Michel du Péril de la mer, the impregnable fortress, was the sacred place towards which all eyes were turned, towards which all pilgrimages were directed.

A MUNICIPAL ELECTION IN 1890 435

People live there, even making pilgrimages of children. Extremes... Children fleeing France set out on their journeys, walked straight ahead... In the naive lighting In the pages of the missals, one can see the good religious men mounted on the ramparts and raising their arms to the sky, giving all signs of utter astonishment, a the day they see a group of toddlers wearing the pilgrim's staff heading towards the monastery.

Along the way, these kids encountered some mishaps. while traveling. One day, some of them, being very hungry, they entered an innkeeper's house, man—they manage with a very youthful appetite and could not pay. The hotel owner slapped them and chased them away. kicks. Turning around, he found on the dresser—the price of the children's meal that evening and, touched by this pro-Dige, he ran after the children, gave them the money and asked them for forgiveness.

Everything came to Saint Michael. It was in the fortress, under the protection of the holy warrior, Duguesclin,

When he went to fight, he left his wife Jeanne de Laval, she who, through an admirable feminine intuition
nine, sent to Joan of Arc, at the moment she left
was for the siege of Orléans, the ring of the valiant conn-
table.

It was Saint Michael, who haunted everyone's imaginations.
of that time, who first appeared to Joan of Arc in the
Domrémy garden. It was to the cry of: "Saint Michael!"
that Jeanne was rushing headlong into the thick of the fray; it is
Saint Michael, whom she still invoked from the depths of her
prison.

Go ahead and talk about all these naive traditions and
sublime, childlike and heroic to regulars of the
Nunciature; tell them that, after all, this story was
that of France, they will look at you as
hallucinating or chimerical.

Ask to see the work of Saint Michael. You
you will find Brothers raising the letter before
a copy of Taxil, no doubt laughing at scatological humor

436 THE WILL OF AN ANTISEMITIC

From the old days: "The peg in the hole... Five against
One. The widow Poignet... » Ugh!

In the midst of all this, poor Saint Michael, whom we
seen on the cover of the work, wearing the cuirass
scaled with gold and brandishing the flaming sword, made
a strange figure. Quis ut Deus? says the motto.

Léo Taxil accused me of associating with the worst enemies-
members of the company, Jules Guesde and Benoit Malon.
I only had the pleasure of having dinner with Jules once.
Guesde; it is true that I have had cordial relations
friendship with Benoit Malon, and that I regretted that they
were interrupted by the illness that forced the
a great socialist writer who took refuge in Le Cannet. What
I can declare that among the revolutionaries,
the atheists, the socialists, the positivists whom I have fre-
of those I've met, I haven't known a single one who was bad enough
suitable for writing about the Virgin of the toilets. These
jokes from odorless toilets can be watched-
ideas deemed very funny by the Pope's representative who
sends his card to their author. In intellectual circles-

readers of a somewhat high order, they would not excite
than the nausea of those who are most hostile
to the church.

For most socialists, man is merely a
accident in Matter in perpetual transformation
Paradise is empty, just as ancient Olympus was, and
the poetic legends that have nurtured the enthusiastic soul
of our fathers are disappearing under the
the drying breath of Science. Louis Bouilhet, in
His posthumous poems showed us the last pont-
the remains of a dying cult:

The old, bent priest carrying the dove,
coming to offer in the deserted sanctuary the sacrifice of

premen to a God who no longer has any followers. The hour is
close, according to some socialists, to where the priest of Jesus-

A MUNICIPAL ELECTION IN 1890 437

Christ, too, will come to pray in solitude, like
prayed fifteen hundred years ago to the Flamen of Jupiter.

Believers are permitted to grieve over this situation.
of mind, but it must be acknowledged that there is a long way to go
there to the foul deeds that earned Leo Taxilla sym-
the pathy of the Archbishop of Pharsalus who, to you nothing
To hide, seems to me to be a very dirty archbishop.

Some even feel, in the face of these dogmas
whose supernatural character, the melancholy, they deny
mixed with the respect inspired by things that come to an end,
when these things were great in themselves and
ennobling for the human soul.

Among the Positivists, the Virgin Mary, far from being insulted
and defiled, has retained a place in the tributes published
blics due to the pure images that consoled and grew
Humanity. For Auguste Comte, the Virgin, intermediary-
dialogue between God and man, throwing into the rough
The Middle Ages, an element of tenderness, announced the part
greater than that which was to be done to the love of Humanity
nity in the concerns of the people.

Admirable efforts, wrote Auguste Comte in the Positive Tics, were then tempted to institute the systematic cult-
thematic of Woman, necessary precursor of Humanity
nity. They were responsible, in the main century of the Middle Ages, for the
increasing preponderance of the more suave type than com-
She carried the Western revelation. This mediator truly
humankind announced the state of normality better than the divine Mediator.
evil of our worship. Its gradual ascendancy, both systematic-
tactful and spontaneous, it became all the more decisive as the souls
superiors then strove to humanize this ideal type, by
rejecting the mystical zeal that tended to distort it.
Dante's principal outpourings of affection towards the new goddess,
will now apply to the worship of Woman and of
humanity, especially in the characteristic tercet.

In te misericordia, in te pietate.
In te magnificenza, in te s'aduna.
! Quantunque in creature è di bonitate.

438 THE WILL OF AN ANTISEMITIC
TS SR D = -

CONCLUSION

Here are Strausses, Sigismond Lacroixes, Cal-
Vinhac, to take names at random. They have everything
against them: one was convicted of desertion;
the other is a Polish Jew of sordid origin; the third-
his election to the City Council was overturned
because he had no home. They are without any
of value, do not present any surface, do not
have no resources, but they find
people who push them, who support them, who compel them
They command. The Lodges raise them, support them, and they de-
They come very young city councilors or members of parliament.
while waiting for them to become ministers.

Here is now a writer in the full force of
age, in full possession of fame: he does not-
He doesn't ask anyone; he has earned, through his work, from
how to pay his election expenses. He is aiming for the most modest
mandates; he is in particularly difficult circumstances
favorable; he has lived in the neighborhood for fifteen years;
even though he was very poor there, he lived very well there.
honorably; he paid his grocer regularly and

its coal merchant and the neighborhood is an old neighborhood of Paris, whose inhabitants are mostly honest people and, consequently, are quite prone to honest people like them.

A MUNICIPAL ELECTION IN 1890 439

So, from the depths of a magnificent hotel, a member of parliament Conservative rallies all Catholics against a man who defended the Church; all the members of the Factory council, except for one, all affiliates of society-Religious communities vote against him; he obtains a minority valuable, no doubt, for its quality, but insufficient-health as a quantity, and he will get some fresh air at the cam-loincloth, - which I did..

END

TABLE OF CONTENTS

PREACE...

ee tt

BOOK ONE

TESTAMENTARY WORDS

I

The reason for this book's existence. - Why Antisemitism has not-Hasn't he triumphed yet? - Good advice. - A so-to come from Frohsdorff. - A false conception of the situation. - Fiction and reality. - History is made. - Cardinal Lavigerie and Mr. de Vanssay. - The Count of Chambord and Madame Récamier. - A true Capetian. - The year of the confession. - The conservatives. - Fear .de Rothschild. - Dupont to Baylen. - The religious orders. - The generation formed by the Jesuits. - The Je- party Suite. - All the Catholic leaders are against us.

Before and after May 4th. – Article 7 reappears. – The
Lanterne and the Dominicans of Le Havre. – The Jacobin
domesticated. = "Let the dog loose!" – Brisson is working. –
A review of human miseries. – Meat at a good price-
ché. – Jeanvrot gets involved. – A village in Seine-et-Marne
in 1890. – The true mortmain. – Dialogue of the cow

...and the Jew. – At Vaux de Cernay. – Palanquin and chair
Breakthrough. – The Jew, by turns insolent and vile. – The Woodcock
Impertinent. – A gentleman concierge. – The first
act of the Parisians. – Oppert of Blowitz. – The inauguration-
tion of the Exhibition. – What the Anti-Semitic League has
Received. – Edouard de Rothschild and Baron Hirsch at
Circle of the Rue Royale. – The descent of the courtyard of the
Boulangism. – One gets used to the mud. – The committee
from the Duchess's purse. – The Jews in the Boulan-
gisme. – The rabbit trainer. – "Fin de siècle" and
"End of France. – The Duchess of Uzès. – The right
of Asaka-Meropie. – The Jew-operator in the world. – Arthur
Meyer and Bocher. – The Philistine defeated by the Jew. – The
triumph due to the clothing trade

ss... CCE

TABLE OF CONTENTS

BOOK TWO

THE PRESS AND PUBLIC OPINION

I

CONSIDERATIONS: ON THE ORGANIZATION BT THE FUNCTIONING OF CONTEMPORARY JOURNALISM

Obstacles to the development of antisemitism
by the current organization of the Press. – What the
Masters of Thought think about the venality of the Press.
– Pasteur, Jules Simon and Mézières at the Crédit Foncier.
Mr. Le Trésor de la Rocque. – The Crédit's advertisement

.fonciet. – The Association of Republican Journalists and
Blackmail. – The counterfeit currency of words. – Diffé-
The relationship between advertising and blackmail. – A pantomime
social. – Raid and counter-raid. – The deputies who

touch. – A speech by Mr. de Lamarzelle. – The
Literary articles. – Journalism of yesterday and today.
of today. – Old and young. – A few daytime portraits–
Nationalists: Mr. Francis Magnard, Paul de Cassagnac, Sarcey,
Henri Rochefort. – The End of Thrases. – Paul Strauss
or the secularizer for others. – Séverine and Violette,
– Boulevard socialism. – The figure that took–
Charity would be like if it came down to earth. – Laughter
0: AYDs 5 22 00 dede D cote es à Le dla ce den 0e de de re Vote

He

THE BOULANGIST PARTY AND ANTISEMITISM

Always the question of money. – Paul's Variations
Déroulède. – The vice-president of the League of Patriots
and smokeless powder. – The munitions suppliers of the
Triple Alliance. – A sensitive bakery journalist.
STE and Rothschild, – The Count's 135,000 francs
From Paris. – A fine self-assurance. – The grandeur of the humble.

HI

\$

IMPOSSIBILITY FOR THE FRENCH TO KNOW THE TRUTH:

The Jewish lie. – The final straw for the tyrants of Padua.
– Appearance of things and caricatures of men. – Mr. de
Gavardie. – Laur or the Companion of the Tour de France.
– At Nohant. – The takeover of the sardine canneries. – The
The ruin of a French industry. – The Englishman in our country,
– Alone among all the members of the Left, Mr. de Mahy has

25.

441

57

442 TABLE OF CONTENTS

A little discretion. – The oil question. – The
 Famine pact. – What would happen at the time of the
 war. – The Hachette monopoly. – An honorable writer-
 net. – The Clergy under the Third Republic. – What
 prefers the Hachette publishing house. – Specimens of literature-
 ture adopted by a respectable bourgeois house of the
 Nineteenth century. – The Venus of Mr. Catulle Mendès.
 – Some Zolatria, – Mr. Maurice's speech
 Barrès. – The Right votes for Guyot, former editor
 of the Lantern, and acclaims Sir Luke. – The million-
 Mr. de Lanjuinais and his friends abandon the poor
 Catholic writer. – Small provincial bookstores
 sacrificed. – The triumph of the rut. – Rothschild, master
 absolute of France. – The draining of gold, – An af-
 Chirac's confirmation. – In other countries the Jews
 exploit, in France they betray, – Rothschild and
 Italy. – Fantastic loans. , ... 107

IV

THE JEWISH QUESTION ABROAD

The French are ignorant of everything that is happening abroad.
 – William II. – The beginnings of a reign. – Israel re-
 takes possession of the Emperor. – A declaration of
 Israelite Archives. – Ahasuerus-William and Mordecai-
 Singer. – The Badhan. – Miquel's Triumph. – A Rou-
 German vier. – Stæcker's disgrace. – A good
 A matter and a bad deed. – The Tsar's greatness of soul.
 – The Jews in Russia. – Industrial syphilis. – A
 Article from the North. – Dangers threatening the Tsar. – The
 Adler the Jew. – An insulter of France decorated by the
 French government, – Disdainful reply from Mr. de
 Kotzebue. – The Death of Alexander II. – The Nihilists
 betray their race. – The assassination of Bralystok. – The
 Sir Henry Isaacs's meeting of indignation. – A people
 of cannibals. – England and Ireland. – Philanthropy
 Jameson's trophy. – The Anglican bishops. – The
 exploits of Sir Henry Isaacs in Paris, – The store of:
 Grands Boulevards. 140

BOOK THREE

ANEMIA – ANESTHESIA – ATARAXIA

I

It is impossible to get the current French people out of their Apathy. – Public meetings. – The City Council and the irreducible subscriptions. – The French are not Not pessimistic. – Their view of life. –

TABLE OF CONTENTS 443

Complete degeneration of moral sense. – Ideas
News about theft and prostitution. – Osiris Iffla or the
Benefactor of Humanity. – The cult of great men.
– Ms. Adam's enthusiasm. – What the Court of Appeal
de Bordeaux thought of this Egyptian god. –Ilyavingtans.
– President Toutée and the Cow Ball. – A corner
of the provinces. – Maës and his friend Le Senne. – The diminu-
Birth rate. – Death to children. – The two
pilgrimages. – Indifference to financial catastrophes
cemeteries. – The shareholders of Panama. – Silence
newspapers. – Henri Rochefort. – The Patriarch of
The scam. – Mr. Monchicourt's report. – Some
Fantastic figures. – The gullible always trust.
– The Macé-Bernard Bank and the Clergy. – Investments
of Upper Italy. – The Gaulois advertisement. – Death
in sin. – The Magistrates. – The Metals Affair.
– Attorney General Sarrut and President Calary. – The-
Veissière and Comet. – A dinner of magistrates. – The implant-
cognition towards the humble. – A man killed for a
flower. – A party in Boulogne. – A special code for
The Jews. – Mary Raynaud and Rodrigues. – The Marquis
de Salaberry and Naquet. – “That’s alright, all the same!”
– The servility of the Academies. – The election of Bischofisheim.
– A literary mandarin – Lavissee and God.
The Scholar and the Shepherdess. – A Visit to the Empress
from Germany. – The Hugo-Daudet marriage. 169

BOOK FOUR

THE FIN DE SIÈCLE CLERGY

THE BISHOPS

What people say and what they think. – The German Cultural Camp
 Mand and the French Kulturkampf. – Wise words of the
 Cardinal Czaki. – Dancing Catholics. – The law
 on religious orders. – At the Opéra-Comique. – The statue
 by Bizet. – The Widow's Husband. – Persecuted of Byzantium
 and persecuted in Paris. – The current Episcopate. – Public opinion
 of a Director of Religious Affairs. – Honesty of morals. –
 The exceptions. –The death of a bishop. –At the Opera. –
 A sacred civil servant. – Painful and pre-
 lower clergy. – The interdict. – All resistance
 The authority to power is broken.– For what reasons is it in-
 forbade certain priests. – The Bishop of Séez and the parish priest of
 La Chapelle-Moche. – Yet another negotiation by Mr. de
 Mackau. – The financial administration of the bishops. –
 The old regime was based, the current regime is liquid. – The
 ecclesiastical property. – Resources available to the event–

444: __ TABLE OF CONTENTS

that. – Waste and disorder. – 800,000 francs in debt.
 – An ingenious vicar general. – The bishops who chan-
 garrison officer. – An inheritance of 1,500,000 francs.
 – The pension fund. – An archbishop at the end of the century.
 – Cardinal Place. – A corrupt consul general.
 – The Institute of the Little Sisters of the Poor. – The dis-
 The passing of Father Lepailleur. – The end of a saint. – Around
 from a safe. – A diocese in revolution. . , ... 237
 t ® T0

. '
 \$4 L

He

CATHOLIC BISHOPS AND WRITERS

The bishops' hatred for Catholic writers. – From
 Embarrassing defenders. – Bishop Guilbert and the Press

Catholic. – Why? The bishops are angry with us.
The memory of Saint Athanasius. – Bishop Richard and the Uni-
verses. – The literature of a bishop's nephew. – The
Joyeusetes in kepis. – Without a shirt! – Urte note d'ar-
bishop. – Ecclesiastical ferocity. – The torture of
The trough in Persia. – Impossible to answer. – The good
Pure comrades. – Mr. Paul de Cassagnac has his turn. –

A scene from a novel by Ferdinand Fabre. – What
suffered Henri Lasserre. – The creation of a city. – The
Jews, merchants of holy objects. – Blasphemy
in the Saint-Sulpice district. – The Fathers of Lourdes.
– The translation of the Gospels and the congregation of
The Index. – Incredible inertia of Bishop Richard. – How
An archbishop of Paris is being treated in Rome. – Bishop Gibbous
and the Knights of Labor. – A conversation with
The Archbishop of Paris. – An article by Mr. Cornély. –
Bishop Darboy's slap in the face. – A trip to Rome.
On the stairs. – A papal audience. – The Newspaper

Rom. EDT Area. nl ati 282

He

THE CHURCH AND MONEY

Writers who know history all too well. – Crisis
of apathy and pusillanimity that the representatives are experiencing
The Church's tribulations. – Ritual murder. – The various estates
of civilization. – Human sacrifices in Dahomey. –
The assassination of little Abd-el-Nour. – An archbishop who
He is afraid of the Jews. – Abbé Desportes and Bishop Thomas. –
Pitiful letters. – Killed by the Jews... – Yesterday and
Today. – Jewish shops and the Congregations.
– The Blessing Sisters of Lille. – A merchant who is not
Not happy. – Public opinion since the decrees.
The Catholic World and Money. – The Capitulations of
conscience. – The suicides of distinction. – The priest and
The doctor. – The Blessed Sacrament removed for one hundred thousand

' TABLE OF CONTENTS

francs. – At Saint-Philippe-du-Roule and Notre-Dame. –
Abbé Frémont and Abbé Le Nordez

IV.

THE PRIESTS

Seminary education. – Narrowness and inadequacy of
This education. – The priest's entry into life.
The inexperience of beginnings. – Crises of the soul. – Isolation–
The priest's lie. – Freemason machinations.
– The Echo of the Last Battle. – Jewish France and
The clergy. – An act of intellectual charity. – The priest
He raises his head when he sees the indignity of those who attack him.
– A book and an age. – The files of Jews and republicans.
blicains. :- The phase of filth, – From 1880 to 1886. –
Priests fit to kill. – The conference in the hall of
Nasturtiums. – A schoolteacher who is dismissed because she
goes to church and a prefect is honored because he goes to the
synagogue. – A poster that would have been useful.
The Conservatives don't want to budge. – Joy and fear
from the priest while reading a page of truth. – Bishop Dupanloup
and the right to judge bishops. – The premonitions of
Pope. – Why are we silent? – An ine–

445

320

. vital. – Difficulties in recruiting the clergy. – One. |

Circular letter from the Archbishop of Rouen. – The separation–
The relationship between Church and State. – The Catholics of Ireland.
– The free clergy and the enslaved clergy ,

BOOK FIVE

A MUNICIPAL ELECTION IN 1890

PRELIMINARY.;; 5.2 geese of 4 se LU Rd RE .

He

A walk around the neighborhood. – A bit of electoral statistics.
rale – The members of my church council. – Mo-
Anarchists and Bonapartists.– Captain Lambelin.
Baron Legoux. – My priest. – A Swiss man full of

– Common sense. – The good people. – The union of the dismissed.
– The cowardice of distinguished people PACE

346

384

446 TABLE OF CONTENTS

IT

BARON REILLE AND THE CATHOLICS OF GROS-CAILLLOU

My neighbor on Boulevard de Latour-Maubourg. – Three
marshals' batons in a family. – Under the Sixteenth-
May – Financial Catholicism. – An administrator
very busy. – The Bonapartism of Baron Reille. . . .

IV

LEO TAXIL AND THE POPE'S NUNCIUS

The sincerity of the defender of the Jews. – The cynic men-
dreams. – About Marie's Rosebush. – A Tartarin
of Marseille. – The commodore and the commander. –
My "manor" in Soisy-sous-Etiolles. – What they told me
reported the translations of my books. – Delicacy
Americans. – A Journey to the Land of Garbage, – The
The secret loves of Pius IX. – The Little Sister who begs.
– Outrages against the Virgin Mary. – Offenses against public morals. –
An eighteenth-century print. – The Bad Book.
– The Pope's Nuncio sends his card to Taxil. – The meaning
The morals of a Roman prelate. – Distinguished Catholics
feel only moderate indignation in the presence of